NUMBER IN SCRIPTURE

Its Supernatural Design
and Spiritual Significance

By E. W. Bullinger, D.D.

Fourth Edition, Revised, 1921

Revised and Updated Edition

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To the Reader of This Edition

Dr. Ethelbert William Bullinger (1837–1913) wrote this book to show that God uses number in His works and in His Word, not by chance but by design, and that each number carries a meaning of its own. In the First Part he sets out the design: in the heavens, in nature, in the body, in chemistry and music, and above all in the Word of God, in the number of its books and writers and in the number of times its great words and phrases occur. In the Second Part he takes the numbers one by one, from One to the great numbers of prophecy, and shows their spiritual significance. The text followed here is that of the Fourth Edition, revised, published in London by Messrs. Eyre & Spottiswoode in 1921, eight years after his death, from the book he first wrote in 1894.

More than a century has passed. The sciences from which he drew his first chapter have gone far beyond what was known in his day. The Hebrew and Greek texts can now be searched word by word, by any reader, in ways that were impossible when he and his helpers counted occurrences by hand from the concordances. Here and there a figure or a reference in the old printing was simply wrong; and in some places the teaching of the book does not stand when it is tested by the Scriptures it so loves.

Dr. Bullinger gave his readers the rule by which all of this must be handled. In his *How to Enjoy the Bible* he wrote:

> *"All that we have learned from our youth up must be tested and proved by the Word of God. Where we find it is true we must learn it over again, from God. And where it will not stand the test of His Word we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination."*

That rule has governed every page of this edition. We cannot leave error standing if we can help it; and we believe that Dr. Bullinger, who wrote in this very book that "truth cannot change," and that man's theories of fifty years ago are "out of date," would be the first to give up any figure of his own that the facts do not support.

Why this edition. The book is still needed, and it is still his. No other work sets out so fully, for the ordinary reader, the design of number in the Scriptures; and the greater part of what he observed stands firm. It is right that his name should stand upon the book that is his, and that the reader should go to the fountain rather than to a stream drawn from it. But a book that rests its case on facts must have its facts right. A reader who finds one wrong figure may doubt the rest; and the enemies of the Word will not fail to point to it. A careful revision, openly marked, guards the book against that, and lets the true observations, which are many, speak for themselves.

How the counts were checked. Dr. Bullinger says that the occurrences of the important words of Scripture follow a law. For this edition every count which he gives has been

checked, so far as it could be, against the Hebrew text of the Old Testament (the Westminster Leningrad Codex) and the Greek text of the New (the Nestle-Aland text, with the Received Text where they differ), as tagged word by word in the free data of STEPBible (Tyndale House, Cambridge). Most of his figures are confirmed exactly, and that is a remarkable thing in itself. Some are not. Where a count is wrong, the right figure is set into his text and marked, whether or not it still fits his law; and where it no longer fits, this is said plainly. The reader should remember that a count can differ honestly according to the text followed, the forms of a word that are included, and the passages in which a word is used in a different sense; Dr. Bullinger himself often explains such choices in his notes.

The sciences. Where Dr. Bullinger drew on the science of his day, in astronomy, natural history, physiology, chemistry, and music, his statements have been compared with what is known now. Where a fact was wrong, it is corrected; where an illustration does not stand, it is said so, and it is not pressed. His great point is untouched: in the works of God "all is law and order."

Gematria and history. In the chapter on the numbers Eight and Thirteen, and in a few places after it, Dr. Bullinger adds up the numerical values of the letters of names and of whole passages. These figures, too, have been tested against the Hebrew and Greek texts. Nearly all of the names are reckoned correctly; of the totals of whole passages, about half agree exactly with the printed Hebrew text, and many of the rest differ by only a few units, from small differences of spelling. Where a figure is wrong it is corrected in its place, and a note at the head of that section tells the reader how far the figures may be relied on. Where he speaks of the history of nations and cities, as in his list of the sieges of Jerusalem, the facts and dates have been compared with what is now known and corrected where needed; his older dates before Christ are noted, not silently changed.

The book remains his. His arrangement, his headings, his tables, his manner of speaking, and his old-fashioned spelling are kept. His Hebrew is printed in Hebrew letters, without the vowel points, and his Greek as he printed it. Where something had to be corrected or added, it has been written in his own manner and set into the text where it belongs, so that the book reads as one book. His footnotes are kept, numbered in order through the book, and printed in smaller type after the paragraph to which each belongs; click the small number in the text to go to the note, and the number of the note to come back.

How the changes are marked. Every word that is not Dr. Bullinger's is printed in this green ink. Where a change falls inside one of his sentences, it is set between corner brackets, ⌜like this⌝. Where a whole paragraph or row has been added or rewritten, it is green and needs no brackets. Each change carries a small green number. Click the number and you are taken to the Register of Revisions and Additions at the end of the book, which gives the page, the section, the wording as first printed, the wording as it now reads, and the reason for the change. Click the number in the Register and you are brought back to the place in the text.

Some changes concern the teaching of the book. Dr. Bullinger, with the teachers of his day, spoke of the Holy Spirit as a Person who speaks, intends, and writes. The Scriptures say that they are "given by inspiration of God" (2 Tim. 3:16), and that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21): God is the Speaker and the Teacher, and holy spirit is His gift and the power by which He spoke. Where Dr. Bullinger writes that the Holy Spirit spoke or would have us do something, the text now names God; where he uses the words of Scripture, they are kept. In the same way, in the Second Part, where he draws a doctrine of the Trinity from the number One or Three, the Scriptures he cites are examined and the place is revised, for "the LORD our God is one LORD" (Deut. 6:4; Mark 12:29), and "to us there is but one God, the Father … and one Lord Jesus Christ" (1 Cor. 8:6). On a few questions where careful students of the Word differ, as the authorship of the Epistle to the Hebrews and the meaning of Daniel 9:27, the other view is set beside his, with the reasons on each side, and the reader is left to judge.

A few repairs are not marked, because they restore what Dr. Bullinger himself meant to print. The text has been set afresh from a copy of the Fourth Edition; plain misprints, and references misprinted (as Mark 12:40 for 12:10), have been put right, and his tables have been set out afresh. The Contents now take the reader directly to each part and section, and his references to other pages of his book now give the pages of this edition.

Our prayer is the same as his: that this book may "stimulate the labours of Bible students; strengthen believers in their most holy faith; and convince doubters of the Divine perfection and inspiration of the Book of Books, to the praise and glory of its Divine Author."

CONTENTS

To the Reader of This Edition **2**

Preface **14**

Part I. Its Supernatural Design **15**

Chapter I. Design Shown in the Works of God **15**

The Heavens 16

Chronology 17

Nature 20

The Vegetable Kingdom 20

Physiology 21

Chemistry 23

Sound and Music 26

Colour 29

Chapter II. Design Shown in the Word of God **31**

The Books of the Bible 35

The Writers 35

Words in the Old Testament 36

Words in the New Testament 38

Phrases of the Bible 43

Evidence as to Authorship 46

The Old and New Testaments Combined 51

Part II. Its Spiritual Significance **57**

Introduction **57**

One **59**

The First Recorded Words of the Lord Jesus 60

The First Ministerial Words of the Lord Jesus 61

The First Book 61

The First Commandment 62

The One Millennial Rule 65

The Unity of the Spirit 66

First Occurrences of Words 67

The First Questions 69

The First Fulfillment of Prophecy in the New Testament 69

Words that Occur Only Once 74

Phrases which Occur Only Once 87

Only One Word 90

Two **92**

The Divisions of the Bible 93
The Life Types of Genesis 95
Abraham and Lot 96
Isaac and Ishmael 97
Jacob and Esau 97
Words which Occur Twice 97
The Potter's Two Vessels of Jeremiah 18:1-4 101
Three **104**
The First Occurrence 107
Abraham's Covenant 108
The Complete Separation of Israel 109
The Spies 109
At the Giving of the Law 109
Ahiman, Sheshai, and Talmai 109
Jordan 109
The Three Days' Search 110
The Temple 110
The Great Feasts 110
The Sheet 110
The Old Testament 110
"Two or Three" 110
Completeness of People 110
Completeness of Apostasy (Jude 11) 111
Completeness of Divine Judgment (Daniel 5:25-28) 111
The Three Gifts of Grace 111
The Three-fold Nature of Man 111
The Three-fold Nature of Temptation (1 John 2:16) 111
The Three-fold Corruption of God's Word 111
Man's Three Great Enemies 112
"Ask of Me" 112
The Three Prayers of Mark V 112
Three Things Predicated of God (in John's Gospel and Epistles) 113
Revelation 1 113
Words that Occur Three Times 114
Phrases that Occur Three Times 115
The Three-fold Combinations of a Number 115
The Talmud 116
Additional Miscellaneous Illustrations 116
Four **117**

The Four-fold Division of Mankind 119
The Great Prophetic World-powers 119
The Fourth Book 119
The Fourth Book of the Psalms 120
Four in Contrast with Seven 120
The Death and Life of Christ 121
The Seven Parables of Matthew 13 121
Fours of Persons 123
Gematria 125
Words that Occur Four Times 126
Additional Miscellaneous Illustrations 127
Five **128**
The Fifth Book of the Bible (Deuteronomy) 129
The Fifth Book of Psalms 129
The Fifth Psalm of the First Book 129
The "Stone" Kingdom 130
Israel Came Out of Egypt 130
"Five Smooth Stones" 130
It Was the Fifth Book 130
The Promise 130
The Preference 131
Jehovah's Demand to Pharaoh 131
The Tabernacle 132
The Prepositions Connected with Substitution 134
The Holy Anointing Oil (Exo 30:23-25) 135
The Incense (Exo 30:34) 136
Words that Occur Five Times 137
Phrases which Occur Five Times 138
Six **140**
Cain's Descendants 141
Imperfection 141
The Burnt Offering in Genesis 22 141
"The Man of the Earth." 141
Six Earthquakes 141
The Six Years of Athaliah's Reign 141
Six Times Jesus Charged with Having a Devil 142
The Six-fold Opposition to the Work of God 142
Six Words Used for Man 143
The Serpent Has Six Names 144

The Lion Has Six Names in the Old Testament 145
Some Words that Occur Six Times 145
Additional Miscellaneous Illustrations 146
Seven **147**
Six and Seven Together 147
The Two Genealogies of Jesus Christ 147
The Sons of God 153
Shem, Ham, and Japheth 153
The Food of Egypt 153
Israel's Lovers 154
The Days of Creation and Rest 154
The Two Lands 154
The Dominion of Man 154
The Seven Spirits 154
The Spirit Poured Out 155
Israel's Endowments 155
The Golden Candlestick 155
The Panoply of God 156
Ezekiel's Temple 156
Seven, by Itself 156
The Fore-front of Revelation 157
The Words of Jehovah 157
Abraham's Seven-fold Blessing 158
Jehovah's Seven-fold Covenant with Israel 158
"Now Hebron Was Built Seven Years Before Zoan in Egypt" 158
The Seven-fold Sprinkling 159
The Psalms 159
"Man of God" 161
Seven Weak Things in Judges 162
Seven-fold Qualification for Service 162
Seven Oak Trees 163
Seven of Jesse's Sons 163
Seven Miracles in John's Gospel 163
The Seven Words to the Woman of Samaria 164
The Seven Appearances of Angels 164
The Seven Things which Spiritually Defile 164
The Ten Commandments 164
The Division of Seven into Four and Three 165
Miscellaneous Examples 166

Numbers of Words and Occurrences 168
Seven Words for Gold 169
Seven Different Names for Palestine 171
Some Words which Occur Seven Times 171
Phrases 174
Words from the Same Root 176
Words from a Different Root, But with Similar Meanings 177
Gematria 180
The Multiples of Seven 180
The Ass 180
Additional Miscellaneous Illustrations 181
Eight **182**
Eight and Seven Together 182
Jehovah's Covenants with Abraham 182
Joseph's Typical Communications with His Brethren 182
Exodus 21:23-25 183
Exodus 40 183
The Feast of Tabernacles 183
2 Chronicles 6 184
Isaiah 5:1, 2 184
The Steps in Ezekiel's Temple 184
The Lord Jesus Was on a Mountain 184
Ephesians 4:4-6 184
Colossians 3:12, 13 184
James 3:17 184
Abraham's Sons 184
The Consecration of Aaron and His Sons 185
In Solomon's Temple 185
The Sabbath to Be Kept Holy 185
David Was the Eighth Son of Jesse 185
Eight by Itself 185
Resurrection 186
The Feast of Tabernacles 186
The Transfiguration 186
The First Cube 187
Eight Songs in the Old Testament 187
The Miracles of Elijah 187
The Miracles of Elisha 188
Eight Is the Dominical Number 188

The Eight References to the Old Testament in Revelation 1 189
Other Dominical Names of Jesus 189
Eight and Thirteen Together 190
Gematria 190
The Seth and Cain Lines 191
The Gematria of Lamech's Song 193
Genesis VI 193
Genesis 10:15-18 193
The Descendants of Joktan (Gen 10:25-29) 194
The Line of Arphaxad (Gen 11:10-27) 195
Nahor's Family 195
The Generations of Abraham 195
Jacob's Family 195
The Twelve Tribes 196
Ishmael's Twelve Sons (Gen 25:12-17) 197
The Eleven Dukes of Edom 197
The Abraham-Keturah Group (Gen 25:1,2) 198
Their Descendants in Gen 25:3 198
The Sons of Midian (Gen 25:4) 198
The Incestuous Children of Lot (Gen 19) 199
Genesis 19 199
The Destruction of Jericho 199
The Twelve Judges 199
The Saul Group of Names (1 Sam 14:49-51) 200
The Judah and Israel Lines of Kings 200
The List of Judah's Kings^F139 202
The Israelite Kings 202
The Leaders Who Returned from Babylon (Ezra 2:2) 203
The Adversaries of Ezra (4:7-9) 204
The Adversaries of Nehemiah 204
Daniel and His Companions 205
The Enemies of God and His People 205
The Human Adversaries 207
The Book of Esther 207
The Adversaries of Christ 209
Other Adversaries 210
The Connection of the Number Thirteen with Substitution and Atonement 213
The Risen Christ 218
The Number of the Disciples 218

1 Peter 3 218
Luke 1:35 218
Eight in the Apocalypse 218
The Number of Occurrences 219
Nine **220**
The Number of Finality or Judgment 220
The First Contest (Gen 14) 220
Sodom 220
The Sieges of Jerusalem 221
The Judgments 224
Occurrences of Words 225
The Gifts of the Spirit 226
Additional Miscellaneous Illustrations 226
Ten **228**
Noah 228
The Ten Commandments 228
The Lord's Prayer 228
The Tithes 228
The Redemption Money 228
The Ten Plagues 229
Antichrist's World-Power 229
Ten Nations 229
Abraham's Faith 229
The Ten Rebellions 229
The Silver Sockets 229
Fire Came Down from Heaven 230
Ten Times the People Shouted for Joy 230
The Ten Virgins 230
God's Righteous Curses 230
"I Have Sinned." 231
The Tabernacle 231
The Ten Words of Psalm 119 232
The Tenth Generation 232
The Parables of the Kingdom 232
The Unrighteous Who Shall Not Enter 232
The Security of the Saints 232
The Ten I Am's of Jesus in John 232
The Repeated Names 233
Words and Phrases Which Occur Ten Times 233

The Talmud 233
Additional Miscellaneous Illustrations 234
Eleven **235**
The Dukes of Edom 235
The Eleven Sons of Jacob 235
From Horeb to Kadesh Barnea 235
Eli, Hophni, and Phinehas 235
Jehoiakim Reigned Eleven Years 235
Zedekiah Reigned Eleven Years 235
The Eleventh Year 236
The Eleven Apostles 236
The Eleventh Hour 236
The Life of Our Lord on Earth 236
Eleven Hundred 236
Additional Miscellaneous Illustrations 236
Twelve **238**
There Were Twelve Patriarchs 238
The Twelve Sons of Israel 238
The Temple of Solomon 238
The Measurement of the New Jerusalem 239
Twelve Persons Were Anointed 239
Twelve Years 239
Twelve Legions 240
The Half of Twelve 240
The Number of Occurrences 240
Thirteen **241**
Additional Miscellaneous Illustrations 241
Fourteen **241**
Additional Miscellaneous Illustrations 241
Fifteen **241**
Seventeen **242**
Romans 8:35-39 243
Hebrews 12:18-24, 244
Psalm 83:6-11 244
Additional Miscellaneous Illustrations 245
Nineteen **246**
Twenty **246**
Additional Miscellaneous Illustrations 246

Twenty-One **247**
Twenty-Two **247**
Twenty-Four **247**
Twenty-Five **248**
Twenty-Seven **248**
Twenty-Eight **249**
Twenty-Nine **249**
Thirty **249**
Thirty-One **249**
Forty **249**
Forty Days 250
Forty-Two **250**
In Gematria 251
Fifty **251**
Fifty-One **251**
Sixty-Five **251**
Seventy **252**
The Seventy Nations 252
The Seventy Souls of Genesis 46 252
Jerusalem 253
One Hundred and Twenty **253**
One Hundred and Fifty and Three **253**
The Number of the Sons of God! 255
Two Hundred **258**
Three Hundred and Ninety **258**
Four Hundred **259**
Four Hundred and Thirty **259**
Four Hundred and Ninety **259**
Six Hundred and Sixty Six **260**
The Duration of the Old Assyrian Empire 262
Jerusalem Was Trodden Down 262
There Are Three Men 262
The Talents of Gold 262
Gematria 263
Conclusion **264**
Register of Revisions and Additions **265**

Preface

Many writers, from the earliest times, have called attention to the importance of the great subject of Number in Scripture. It has been dealt with, for the most part, in a fragmentary way. One has dealt with some particular number, such as "seven"; another has been content with a view of the primary numbers, and even when defining their significance, has given only one or two examples by way of illustration; another has confined himself to "symbolical numbers," such as 10, 40, 666, etc.; another has taken up such symbolical numbers in their relation to chronology or to prophecy; another has collected examples, but has dealt little with their meaning.

There seemed, therefore, to be room, and indeed a call, for a work which would be more complete, embrace a larger area, and at the same time be free from the many fancies which all, more or less, indulge in when the mind is occupied too much with one subject. Anyone who values the importance of a particular principle will be tempted to see it where it does not exist, and if it be not there will force it in, in spite sometimes of the original text. Especially is this the case when chronology is dealt with, the greater uncertainty of dates lending itself more readily to the author's fancy.

The greatest work on this subject, both chronological and numerical, is not free from these defects. But its value is nevertheless very great. It is by the late Dr. Milo Mahan, of New York. His work Palmoni[1], which was republished among his collected works, has long been out of print. It greatly increased my interest in this subject, and led me to further study, besides furnishing a number of valuable illustrations.

1 Not the anonymous Palmoni by an English author, published in London.

It is too much to hope that the present work should be free from these defects, which are inseparable from human infirmity. From one point of view it is a subject which must prove disappointing, at any rate to the author, for illustrations are continually being discovered; and yet, from another point of view, it would be blasphemy to suppose that such a work could be complete; for it would assume that the wonders of this mine could be exhausted, and that its treasures could be all explored!

I must, therefore, be content with the setting forth of general principles, and with giving a few examples from God's Word which illustrate them, leaving others to extend the application of these principles and search out illustrations of them for themselves.

May the result of this contribution to a great subject be to stimulate the labours of Bible students; to strengthen believers in their most holy faith; and to convince doubters of the Divine perfection and inspiration of the Book of Books, to the praise and glory of God.

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Part I. Its Supernatural Design

Chapter I. Design Shown in the Works of God

"Who hath measured the waters in the hollow of His hand; And meted out heaven with a span; And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?" (*Isa 40:12*)

"The works of the LORD are great, Sought out of all them that have pleasure therein." (*Psa 111:2*)

There can be neither works nor words without number. We can understand how man can act and speak without design or significance, but we cannot imagine that the great and infinite Creator and Redeemer could either work or speak without both His words and His works being absolutely perfect in every particular.

"As for God His WAY is perfect" (Psa 18:30). "The Law of the LORD is perfect" (Psa 19:7). They are both perfect in power, perfect in holiness and righteousness, perfect in design, perfect in execution, perfect in their object and end, and, may we not say, perfect in number.

"The LORD is righteous in all His ways: and holy in all His works" (Psa 145:17).

All His works were (and are) done, and all His words were spoken and written, in the right way, at the right time, in the right order, and in the right number. "He telleth the number of the stars" (Psa 147:4). He "bringeth out their host by number" (Isa 40:26). "He weigheth the waters by measure" (Job 28:25).

We may, therefore, say with David: "I meditate on all Thy works; I muse on the work of Thy hands" (Psa 143:5).

In all the works of God we find not only what we call "Law," and a Law-maker, but we observe a Law enforcer. We speak of laws, but they are nothing in themselves. They have no being; they possess no power; they cannot make themselves, or carry themselves out. What we mean when we speak of law in nature is simply this: God in action; God not merely giving or making laws, but carrying them out and enforcing them.

As He is perfect, so His works and His words also must be perfect. And when we see number used not by chance, but by design; not at haphazard, but with significance; then we see not merely so many works and words, but the Living God working and speaking.

In this first part of our subject we are to speak only of design in the use of number; and in the second part, of significance. In this first chapter we will confine our thoughts to design as it is seen in the works of God; and in the second, as it is seen in the Word of God.

When we see the same design in each; the same laws at work; the same mysterious principles being carried out in each, the conviction is overwhelming that we have the same

great Designer, the same Author; and we see the same Hand, the same seal stamped on all His works, and the same signature or autograph, as it were, upon every page of His Word. And that, not an autograph which may be torn off or obliterated, but indelible, like the water-mark in the paper; so impressed upon and interwoven with it that no power on earth can blot it out.

Let us turn first to the Heavens.

The Heavens

Here we see number displayed in a remarkable manner. The 12 signs of the Zodiac, each with three constellations, making 36 in all, which together with the 12 signs make a total of 48. There must be a reason, therefore, why the number 12 should thus pervade the heavens. Why should 12 be the predominating factor? Why should it not be 11, or 13, or 7, or 20?

Because 12 is one of the four perfect numbers, the number of governmental perfection; hence it is associated with the rule of the heavens, for the sun is given "to rule the day," and the moon "to govern the night." The significance of this, however, must be deferred till we come to consider the number "twelve" under this head. It is enough for us now to notice the fact here, upon the threshold of our subject, that we have one common measure, or factor, which is seen in the 12 signs of the Zodiac, the 36 (3x12) constellations,[2] the total 48 (4x12); the 360 (12x30) degrees, into which the great circle of the heavens is divided. No one can tell us why the number of degrees was first fixed at 360. It has come down to us from ancient times, and is used universally without a question.[3] ⌜ (It is known now that the astronomers of ancient Babylon, who reckoned by sixties, divided the circle into 360 parts; but why that number was first chosen, no record tells us.)⌝[1] And it is this division of the Zodiac which gives us the 12 months of the Zodiacal year. This is called also the Prophetic year, for it is the year which is used in the prophecies of the Bible.[4]

2 There are other modern constellations now: Hevelius (1611-1687) added twenty-two; Halley (1656-1742) added fifteen. But every one knows how different these are from the ancient constellations, both in their names, their character, and their utter absence of all significance.

3 It probably arises from the product of the four numbers, 3, 4, 5, 6, which arise out of the phenomena which lie at the root of Geometrical and Arithmetical Science. 3 x 4 x 5 x 6 = 360, while 360 x 7 = 2520.

4 There are different or relative kinds of years, according as we reckon the revolutions of the sun in relation to certain objects, e.g.: (1.) In relation to the equinoctial points. The time taken by the sun to return to the same equinoctial point is called the Solar year (also the Civil, or Tropical year), and consists of 365.2422414 solar days (or 365 days 5 hours 48 minutes 49.7 seconds). (2.) In relation to the stars. The time taken by the sun to return to the same fixed star is called the Sidereal year, and consists of 365.2563612 solar days (or 365 days 6 hours 9 minutes 9.6 seconds). (3.) In relation to his own orbit. The time taken by the sun to return to the same point in his own orbit is called the Anomalistic year, and consists of 365.2595981 solar days (or 365 days 6 hours 13 minutes 49.3 seconds). The word "Anomalistic" means irregular, and this kind of year is so called because from it the first irregularities of planetary motion were discovered.

Here, then, is an example of number as it is used in the heavens. Twelve is the pervading factor.

It is not necessary to go into the intricacies of this vast part of our subject. Notwithstanding the fact that God gave to man these heavenly time-keepers, he has so misused the gift (as he has every other gift which God has ever given him) that he cannot tell you now what year it really is! No subject is in more hopeless confusion, made worse by those who desire the dates to fit in with their theories of numbers, instead of with the facts of history.

We shall, therefore, avoid man's use of numbers. Our only concern in this work is with God's use of them. Here we shall find both design and significance. Here, therefore, we shall find that which is certain and full of interest.

The first natural division of time is stamped by the Number seven. On the seventh day God rested from His work of Creation.

When He ordained the ritual for Israel which should show forth His work of Redemption, seven is again stamped upon it in all its times and seasons. The seventh day was the holy day; the seventh month was specially hallowed by its number of sacred festivals; the seventh year was the Sabbatic year of rest for the land: while 7 x 7 years marked the year of Jubilee (Lev 25:4,8).

Thirty jubilees bring us from the Exodus to the opening of Christ's ministry, when, opening Isaiah 61:2, He proclaimed "the acceptable year of the Lord" in a seven-fold prophecy (see Luke 4:18-21).

The great symbolical divisions of Israel's history, or rather of the times of God's dealings with them, are marked by the same number; and if we confine ourselves to duration of years rather than to the succession of years and chronological dates; with καιρος (kairos), season, a definitely limited portion of time, rather than with χρονος (chronos), time, the course of time in general[5] (hence our word "chronology"), —we shall have no difficulty.

5 In modern Greek καιρος has come to mean weather, and χρονος, year, thus preserving the essential distinction between the two words.

God's dealings with His people have to do with actual duration of time rather than with specific dates; and we find that His dealings with Israel were measured out into four periods, each consisting of 490 (70 times 7) years. Thus:—

The 1st. From Abraham to the Exodus.
The 2nd. The Exodus to the Dedication of Temple.
The 3rd. From the Temple to Nehemiah's return.
The 4th. From Nehemiah to the Second Advent.

It is clear that these are periods of duration having regard only to Israel, and to Jehovah's immediate dealings with them. For in each one there is a period of time during which He was not immediately governing them, but in which His hand was removed, and His people were without visible tokens of His presence with them.

1. From the birth of Abraham to the Exodus

	Years	Total
From the birth of Abraham to the Exodus was actually (Gen 12:4, 16:3 and 21:5)[6]		505
But deducting the 15 years while Ishmael was Abram's seed, delaying the seed of promise		− 15
Leaving the first 70 x 7 of years		490

6 Abraham was 75 years old when the promise (Gen 12:4) was made to him. The Law was given 430 years after (Exo 12:40; Gal 3:17). But 430 and 75 make 505 years, or 15 years over the 490. How are we to account for this gap of 15 years as forming part of the 505 years? The answer is that at Abraham's departure into Canaan (12:4) he was 75 years old, Ishmael was born 10 years after (16:3), therefore Abraham was 85 years old at Ishmael's birth. But he was 100 years old when Isaac was born (21:5). Therefore it follows that there were 15 years (100 minus 85=15) during which Ishmael was occupying and usurping the place of the "promised seed"; and 15 from 505 leaves 490. Here then we have the first of the seventy-seven of years, and the first "gap" of 15 years.

2. From the Exodus to the foundation of the Temple, according to Acts 13:20:[7]

	Years	Total
In the Wilderness	40	
Under the Judges	450	
Saul	40	
David	40	
Solomon (1 Kings 6:1,37)	3	573
But from these we must deduct the Captivities under		
Cushan (Judges 3:8)	8	
Eglon (Judges 3:14)	18	
Jabin (Judges 4:3)	20	
Midianites (Judges 6:1)	7	
Philistines (Judges 13:1)[8]	40	− 93
Leaving		480
To this we must add the years during which the Temple was in building, for the finishing of the house (1 Kings 6:38)		7
And at least for the furnishing and ending of all the work (1 Kings 7:13-51)[9]		3
Making altogether the second 70 x 7 of years		490

7 The actual number of years was 573, according to Acts 13:20. But 1 Kings 6:1 says: "It came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt...he began to build the house of the LORD." Therefore commentators immediately conclude that the book is wrong. It never seems to dawn on them that they can be wrong. But they are, because the number is ordinal, not cardinal, and it does not say four hundred and eighty years, but "eightieth year." The 480th from or of what? Of the duration of God's dealings with His people, deducting the 93 years while He had "sold them" into the hands of others. Thus there is no discrepancy between 1 Kings 6:1 and Acts 13:20. In the Acts the actual number of years is

stated in a cardinal number; while in the Kings a certain reckoning is made in an ordinal number, and a certain year in the order of God's dealings with His people is named. And yet by some, the inspiration of Acts 13:20 is impugned, and various shifts are resorted to, to make it what man thinks to be correct. The RV adopts an ancient punctuation which does not after all remove the difficulty; while in the Speaker's Commentary the words in 1 Kings 6:1 are printed within brackets, as though they were of doubtful authority. ⌜ It should be added that the Greek manuscripts differ in the order of the words of Acts 13:20. The text from which the Authorised Version was made reads, "after that he gave unto them judges about the space of four hundred and fifty years." The oldest manuscripts, followed by the Revised Version and by the Greek texts now in use, place the "four hundred and fifty years" before the words "and after that he gave them judges," so that the 450 years reckon from the choosing of the fathers to the dividing of the land (verses 17–19), and say nothing of the length of the time of the judges. On that reading Acts 13:20 does not supply the 450 years of the table above, and the reckoning of 573 years rests on the reading which Dr. Bullinger followed. His argument from the ordinal number of 1 Kings 6:1 remains worth weighing; but the reader should know that the evidence for the reading on which it depends is not as strong as he believed.⌝[12]

8 The 18 years of Judges 10:8 were part of the joint 40 years' oppression; on the one side Jordan by the Philistines, and on "the other side Jordan in the land of the Amorites" by the Ammonites.

9 For in 1 Kings 8:2 it was dedicated in the seventh month, though it was finished in the eighth month. Therefore it could not have been the same year; and it may well have required three years for the completion of all the interior work described in 1 Kings 7:13-51.

3. From the Dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes

	Years	Total
From the dedication to Nehemiah's return (Neh 2:1)		560
Deduct the 70 years' Captivity in Babylon (Jer 25:11,12; Dan 9:2)		− 70
Leaving the third 70 x 7 years		490

4. From Nehemiah's return to "cutting off" of "Messiah the Prince" (Dan 9:24-27)

	Years	Total
The "Seven weeks" (7x7)	49	
The "Threescore and two weeks" (62x7)	434	
"After" this, Messiah was to be "cut off," and then comes this present interval, the longest of all, ⌜now nearly two thousand years⌝[13], to be followed, when God again deals with His people Israel, by "One week"[10]	7	
		490

10 This "one week" must be future, because since Messiah was "cut off" no prince has come and made a covenant with the Jews and in the "midst of the week" caused "the sacrifice and the oblation to cease." This is specially stated to be the work of "the Prince that shall come." See Daniel 8:11, where it is done by "the little horn"; 11:31, where it is the work of "the vile person" (different names for the same person); and 12:11. All these four passages are the work of the same person, and that person is not Christ, but Antichrist. Besides, Messiah was "cut off" after the "threescore and two weeks," i.e., at the end of the second of these three divisions. This cannot be the same event as that which is to take place "in the midst" of the third of these three divisions. In a prophecy so distinct, that the very distinction is the essential part of it, it is impossible for us to introduce such confusion by violently taking an event declared to take place "after" the end of the second period and say it is the same event which is spoken of as taking place in the middle of the third; and at the same time, out of four distinct descriptions of the latter event to make one refer to the former and three to the latter—this is simply trifling with the Word of God. ⌜A system of interpretation which requires such

treatment of God's Word ought to be examined with great care.[14] ⌜ It should be said, in fairness, that many careful students read Daniel 9:27 otherwise. They hold that the "he" who "shall confirm the covenant with many for one week" is Messiah Himself, of whom the verse before has spoken, and not "the prince that shall come"; that it was He who, "in the midst of the week," by His death caused "the sacrifice and the oblation to cease," as the rending of the veil of the Temple showed (Matt 27:51; Heb 10:8-14); and that the seventieth week therefore followed the sixty-nine without a gap. Those who take Dr. Bullinger's view answer that "the prince that shall come" is the nearest person named before the "he" of verse 27, and that the making to cease of the sacrifice is elsewhere in Daniel the work of the enemy (8:11, 11:31, 12:11). Both readings are held by men who honour the Word, and both are set out side by side, with the reasons on each side, in our study How Long Did Christ Minister? The number 490 is not affected by the choice between them.[15]

Thus the number seven is stamped on "the times and seasons" of Scripture, marking the spiritual perfection of the Divine Prophecies.

Nature

We see the same law at work in various departments of nature. Sometimes one number is the dominant factor, sometimes another. In nature seven is found to mark the ⌜chief and accepted⌝[16] mode of classification of the mass of individuals which constitutes the special department called science. We give the seven divisions, with examples from the animal and vegetable kingdoms. The one specimen of an animal (the dog) and one specimen of a flower (the rose).

	The Dog	The Rose
I. KINGDOM	Animal (Animalia)	Vegetable (Plantae)
II. PHYLUM (or Division)	Chordata (the Vertebrates)	Flowering plants (Angiosperms)
III. CLASS	Mammalia	Eudicots (Dicotyledons)
IV. ORDER	Carnivora	Rosales
V. FAMILY	Canidae	Rosaceae
VI. GENUS	Canis	Rosa
VII. SPECIES	Canis familiaris (the dog; the Spaniel is one of its breeds)	Rosa odorata (the tea-rose, a cultivated hybrid)[17]

The Vegetable Kingdom

Here all is law and order. Number comes in, in many cases determining various classifications. In the Endogens (or inside-growing plants) three is a prevailing number; while in Exogens (or outside-growing plants) five is a prevailing number.

The grains in Indian corn, or maize, are set in rows, generally straight, but in some cases spirally. These rows are always arranged in an even number. Never odd! They range from 8, 10, 12, 14, 16, and sometimes as high as 24. But never in 5, 7, 9, 11, 13, or any odd number of rows. The even number is permanent. Mr. H. L. Hastings tells of one farmer who looked for 27 years and could not find a "cob" with an odd number of rows. A slave was once offered

his freedom if he found a corn-cob with an odd number, and one day he found one! But he had found it also some time before, when it was young; carefully cut out one row, and bound it up, so that the parts grew together as the corn-cob developed, and finally presented the phenomenon of having an odd number of rows. This exception proves the rule in an interesting manner.

If we notice how the leaves grow upon the stem of a plant, not only is law seen in classifying their nature and character, but number is observed in their arrangement and disposition. Some are placed alternately, some opposite, while others are arranged spirally. But in each case all is in perfect order. After a certain number of leaves one will come immediately over and in the same line with the first:—

- In the apple it is the fifth leaf,
- In the oak it is ⌜commonly the fifth, as in the apple⌝[8],
- In the peach, etc., it is the sixth,
- In the holly, etc., it is the eighth; but it takes ⌜three⌝[9] turns of the spiral before the eighth leaf stands immediately over the first.
- In the larch it is the twenty-first leaf; but it is not until after eight turns of the spiral that the twenty-first leaf stands directly over the first.

The botanist expresses this law by fractions: 1/2, 1/3, 2/5, 3/8, 5/13, 8/21, and so on, where the upper figure is the number of turns of the spiral, and the lower the number of leaves passed before one stands again over the first. Each figure is the sum of the two before it (1, 2, 3, 5, 8, 13, 21), the series which bears the name of Fibonacci. Here, then, is law and number in the leaves of the field, though not every plant keeps to it exactly.[10]

Examples might be multiplied indefinitely were design in nature our only subject. We are anxious to search the Word of God, and therefore can touch merely the surface of His works, but sufficiently to illustrate the working of Law and the presence of the Law-enforcer.

Physiology

Physiology offers a vast field for illustration, but here again the grand impress is seen to be the number seven. The days of man's years are "Three-score years and ten" (7x10). ⌜The body is continually renewed, though not, as was once believed, wholly in seven years;⌝[11] and we are all familiar with "the seven ages of man."

There are seven Greek words used to describe these seven ages, according to Philo:—

1. Infancy (παιδιον, paidion, child).
2. Childhood (παις, pais, boy).
3. Youth (μειρακιον, meirakion, lad, stripling).
4. Adolescence (νεανισκος, neaniskos, young man).
5. Manhood (ανηρ, aner, man).

6. Decline (πρεσβυτης, presbutes, old man).
7. Senility (γερων, geron, aged man).

The various periods of gestation also are commonly a multiple of seven, either of days or weeks.

With INSECTS the ova are hatched from seven half-days (as the wasp, bee, etc.); while with others it is seven whole days. The majority of insects require from 14 (2x7) to 42 (6x7) days; the same applies to the larva state.

With ANIMALS the period of gestation of—

The mouse is 21 (3x7) days. ⌜The rat, about 22 days. The hare, about 42 (6x7) days. The cat, about 63 to 65 days.⌝[12] The dog, 63 (9x7) days. ⌜The lion, about 110 days.⌝[13] The sheep, 147 (21x7) days.

With BIRDS, the gestation of—

The common hen is 21 (3x7) days. ⌜The duck, 28 (4x7) days.⌝[14]

With the Human species it is 280 days (or 40x7).

These figures are averages, and vary somewhat among kinds and breeds; the 280 days of man are reckoned, as physicians reckon them, from the beginning of the last monthly course. Many periods are multiples of seven, as the mouse, the dog, the sheep, the hen, the duck, and man; but some are not, and the illustration must not be pressed beyond what the facts will bear.[15]

Moreover, man appears to be made on what we may call the seven-day principle. In various diseases the seventh, fourteenth, and twenty-first are critical days; and in others seven or 14 half-days. Man's pulse beats on the seven-day principle, for Dr. Stratton points out that for six days out of the seven it beats faster in the morning than in the evening, while on the seventh day it beats slower. [16]Thus the number seven is stamped upon physiology, and he is thus admonished, as man, to rest one day in seven. He cannot violate this law with impunity, for it is interwoven with his very being. He may say "I will rest when I please,"—one day in ten, or irregularly, or not at all. He might as well say of his eight-day clock, "It is mine, and I will wind it up when I please." Unless he wound it at least once in eight days, according to the principle on which it was made, it would be worthless as a clock. So with man's body. If he rests not according to the Divine law, he will, sooner or later, be compelled to "keep his sabbaths," and the rest which he would not take at regular intervals, at God's command, he has to take at the command of man all at once! Even in this case God gives him more rest than he can get for himself; for God would have him take 52 days' rest in the year, and the few days' "change" he is able to get for himself is a poor substitute for this. It is like all man's attempts to improve on God's way.

It is not always seven, however, which is the predominant factor in physiology or natural history.

In the case of the BEE, it is the number three which pervades its phenomena—

- In three days the egg of the queen is hatched.
- It is fed ⌜as a larva for about five or six days⌝[17].
- It reaches maturity in ⌜16 days⌝[18].
- The worker grub reaches maturity in 21 days (7x3).
- And is at work three days after leaving its cell.
- The drone matures in 24 days (8x3).
- The bee is composed of three sections,— head, ⌜thorax, and abdomen⌝[19].
- The two eyes are made up of ⌜some thousands of small eyes (about 6,900 in each eye of the worker)⌝[20], each (like the cells of the comb) having six sides (2x3).
- Underneath the body are ⌜eight (four pairs of)⌝[21] wax scales with which the comb is made.
- It has six (2x3) legs. Each leg is composed of ⌜six joints⌝[22].
- The foot is formed of three triangular sections.
- The antennae consist of ⌜twelve sections (thirteen in the drone)⌝[23].
- The sting has ⌜about ten⌝[24] barbs on each side.

Is this design? or is it chance? Why should it be the number three instead of any other number? No one can tell. We can only observe the wondrous working of supernatural laws, and admire the perfection of design.

Later study of the bee has corrected several of these figures, as is shown above. When they are put right, some still fall into threes, and some do not; and the number three cannot fairly be said to pervade the bee as was here supposed. The perfection of design in this little creature is none the less wonderful, but this illustration of the number three is not pressed.[25]

Chemistry

Here we are met with a field of research in which constant discoveries are being made. Chemistry is worthy of the name Science. Here are no theories and hypotheses, which deprive other so-called sciences of all title to the name. Science is Scientia, knowledge, that which we know, and what we know is truth which can never alter. Chemistry, for example, is not like geology, whose old theories are constantly being superseded by new ones. If we know the action of a certain substance, then our knowledge never changes. But side by side with this unchangeable truth there is the constant discovery of new truths.

All matter is made up of certain combinations of various elements, which are its ultimate, indecomposable constituents. Not that these elements are absolutely simple, but that

hitherto they have not been decomposed. Some of these have been known from the most ancient times, while others are of quite recent discovery. Hence their number is slowly being increased. In 1874 there were 64; now there are about 70. ⌜ (The number now known is 118, of which some 92 are found in nature.)⌝[26]

But though their total number cannot yet be known, the law by which they are arranged has been discovered. This law is complex, but perfect.

1. All the elements when magnetized fall into two classes. One class immediately ranges itself east and west, at right angles to the line of magnetic force (which is north and south), and is hence called Diamagnetic (i.e. through or across the magnet); while the other immediately ranges itself by the side of and parallel to the magnetic pole (i.e. north and south), and is called Paramagnetic (i.e. by the side of the magnet).

2. Further, it is observed that these elements have other properties. Some combine with only one atom of another element, and are called Monads; some combine with only two atoms of another element, and are called Diads; some combine with only three, and are called Triads: while those that combine with four are called Tetrads, etc.

3. Now when the elements are arranged, first on the two sides of the dividing line, according to their Diamagnetic and Paramagnetic characters; and then placed on lines according to their properties as Monads, Diads, etc.; and further, are arranged in the order of their atomic weights,[11] the result is seen in ⌜Reynolds's Curve of the Elements, drawn according to the Periodic Law of Newlands and Mendeléeff (the illustration is not reproduced in this edition),⌝[27] which exhibits the presence and working of a wonderful law.

11 The atomic weight is the smallest weight according to which different elements combine; e.g. hydrogen, whose atomic weight is ⌜1, will combine with oxygen, whose atomic weight is 16, two atoms to one, forming water. With carbon, whose atomic weight is 12, it combines four atoms to one, in the proportion of 4 to 12 (or 1 to 3).⌝[28] These are what are called the atomic weights, or the "combining proportions."

On carefully examining this table it will be seen,—

1. That on either side of the central or neutral line, there are alternate groups of seven elements, and that these seven fall into the form of an introversion, Monad answering to Monad, Diad to Diad, etc., thus:—

Monad
Diad
Triad
Tetrad
Triad
Diad
Monad

Then, on the other side, the group of seven is arranged in the opposite way, but in a corresponding manner:—

Monad
Diad
Triad
Tetrad
Triad
Diad
Monad

Thus we have an introversion of seven elements alternated throughout the entire series.

2. Next observe that each time the line crosses upward from right to left there is a group of three neutral elements that occur together, near the atomic weights of 60, 100, and 190. So perfect is the law that the discoverers believe that about the points 20 and 155 there are yet two sets of three elements to be discovered...

3. Also observe that when the lines pass upward from left to right there are no elements whatever on this neutral line, and therefore we do not expect any to be discovered.

4. Further, that there are others which will yet be discovered to fill in the gaps that are left vacant, above the weights 145. A few years ago the number stood at 64. The present list contains 69. Some newly-discovered elements have been brought under notice while writing these words. They are Cerium, 141.5; Neodymium, 140.8; Praseodymium, 143.6; and "Ytterbium," 173. These with others that may yet be discovered will fill up some of the gaps that remain.

5. There is an element whose atomic weight is a multiple of 7 (or very nearly so) for every multiple up to 147, while the majority of the others are either square numbers (or multiples of a square number), multiples of 11, or cube numbers. Indeed we may say that every important element is a multiple of either 4 or 7; gold, the most valuable, for example, being 196 ($4x7^2$); iron, the most useful, 56 ($7x2^3$); silver being 108 (4x27, or 2^2x3^3), copper 63 (7x9), carbon 12 (3x4), mercury 200 (4x50), bismuth 208 (4x52), etc.[12]

12 Where the others are not exact multiples of these numbers, they are so nearly exact that the slight uncertainty in the accepted weights might account for some of the differences.

6. Note that all the parts of the image which Nebuchadnezzar saw in his dream are here, and they are all on the left or diamagnetic side; that is to say, they are at cross purposes with the line of Divine government! The three which are pure and unmixed are all on the same line of monads—"gold," "silver," and "copper,"—while the fourth, "iron," is neutral, neither for nor against, like the fourth power, which is both religious and at the same time antichristian. The heaviest is at the top and the lightest at the bottom, as though to show us that the image being top-heavy is not destined to stand. Three have already passed away; the fourth is approaching its end; and presently, the "power" which was committed to the Gentiles shall be given to Him "whose right it is," and the fifth monarchy (illustrated by the Rock out of which all the others proceed) shall swallow all up when the kingdoms of this

world shall become the kingdom of our Lord and of His Christ. ⌜ (This comparison is offered as an illustration only; the Word of God does not make it, and nothing rests upon it.)⌝[29]

Since these words were written the science has gone far. In 1913 H. G. J. Moseley showed that the true order of the elements is not that of their atomic weights but of their atomic numbers, the number of the charges in the heart of each atom; and the Periodic Table is now built on that order. The "neutral line" on which Dr. Bullinger said no element would be found was soon filled by the noble gases (helium, neon, argon, and the rest), discovered from 1894 onward, which stand at the end of each period; the gaps he looked for near the weights 20 and 155 were not filled by groups of three. It is also now known that most elements are mixtures of atoms of different weights (isotopes), so that the atomic weights in the tables are averages, and their nearness to multiples of 7 or 11 or to square numbers has no meaning in itself: gold is 196.97, iron 55.85, silver 107.87, copper 63.55, mercury 200.59, bismuth 208.98. The illustration of the multiples, therefore, is not pressed. But the great truth which Dr. Bullinger saw remains, and is clearer than ever: the elements fall into periods and families according to a law of number, so exact that Mendeléeff could foretell elements not yet discovered, and their properties, from the places left empty in his table. Here, indeed, "all is law and order."[30]

Thus the very elements of matter are all arranged according to number and law. When this law was first spoken of, it appeared to some chemists to be as absurd as suggesting that the alphabetical arrangement could be the scientific or natural order.

But here we have a natural, or rather, we should say, a Divine order. For the elements, when arranged according to the weights and properties which God has given to them, are found to fall into this wondrous order. Here there can be no room for human fancy, but all is the result of knowledge, or science truly so called.

Sound and Music

Sound is the impression produced on the ear by the vibrations of air. The pitch of the musical note is higher or lower according as these vibrations are faster or slower. When they are too slow, or not sufficiently regular and continuous to make a musical sound, we call it noise.

Experiments have long been completed which fix the number of vibrations for each musical note; by which, of course, we may easily calculate the difference between the number of vibrations between each note.

⌜These were proposed at Stuttgart in 1834, where a pitch of 440 vibrations for the note A was recommended. The Paris Conservatoire in 1859 adopted a slightly lower pitch (435 for A), and other pitches have been used in England and elsewhere; the pitch of A = 440 was

generally agreed in 1939.[31] The following is the scale of Do showing the number of vibrations in a second under each note and the differences between them:—

Note	Vibrations in a second	Factors	Difference from the next note
C (Do)	264	24x11	33
D (Re)	297	27x11	33
E (Mi)	330	30x11	22
F (Fa)	352	32x11	44
G (Sol)	396	36x11	44
A (La)	440	40x11	55
B (Si)	495	45x11	33
C (Do)	528	48x11	

In the table, the second column gives the number of vibrations producing each note; the third gives merely the factors of the respective numbers; and the last shows the difference between these vibrations and those of the next note above.

The figures of this table belong to the pitch of A = 440, with the notes of the scale tuned in their true (or "just") proportions: Re is 9/8 of Do, Mi 5/4, Fa 4/3, Sol 3/2, La 5/3, Si 15/8, and the octave twice. At another pitch the figures would not be multiples of eleven. The design lies in these proportions, which are the same at every pitch, and which God has made the ear to delight in; and it is to be noted that the seven notes of the scale and the numbers 3, 4 and 5, 8 and 9, 15 and 16, are bound up in them.[32]

On examining the above it will be at once seen that the number eleven is stamped upon music; and we may say seven also, for there are seven notes of the scale (the eighth being the repetition of the first).

The number of vibrations in a second, for each note, is a multiple of eleven, and the difference in the number of vibrations between each note is also a multiple of eleven. These differences are not always the same. We speak of tones and semitones, as though all tones were alike, and all semitones were alike; but this is not the case. The difference between the semitone Mi and Fa[13] is 22; while between the other semitone, Si and Do, it is 33. So with the tones: the difference between the tone Do and Re, for example, is 33; while between Fa and Sol it is 44; between Sol and La it is 44; and between La and Si it is 55.

13 In using this notation it is worth recording and remembering, in passing (though it is hardly relevant to our subject), the origin of what is now called Solfeggio. It arose from a Mediaeval hymn to John the Baptist which had this peculiarity that the first six lines of the music commenced respectively on the first six successive notes of the scale, and thus the first syllable of each line was sung to a note one degree higher than the first syllable of the line that preceded it:—

Ut queant laxis Re-sonare fibris
Mi-ra gestorum Fa-muli tuorum

Sol-ve polluti La-bii reatum
Sancte Iohannes.

By degrees these syllables became associated and identified with their respective notes, and as each syllable ended with a vowel they were found to be peculiarly adapted for vocal use. Hence Ut was artificially replaced by "Do." Guido of Arezzo was the first to adopt them in the 11th century, and Le Maire, a French musician of the 17th century, added "Si" for the seventh note of the scale, in order to complete the series. It might have been formed from the initial letters of the two words in this line, S and I.

The ear can detect and convey these vibrations to the brain only within certain limits. Each ear has within it a minute organ, like a little harp, with about ten thousand strings. These organs were discovered by an Italian named Corti, and hence have been named "the organs of Corti." When a sound is made, the corresponding string of this little harp vibrates in sympathy, and conveys the impression to the brain. The immense number of these little strings provides for the conveyance of every conceivable sound within certain limits. In the scale, as we have seen, there is a range of 264 vibrations. There is a difference between each one, so that there are practically 264 notes in the scale, but the ear cannot detect them. The ear of a skilled violinist can detect many more than an ordinary untrained ear. The mechanical action of a pianoforte can record only twelve of these notes. The violin can be made to produce a much larger number, and is therefore more perfect as an instrument, but not equal in this respect to the human voice. The wonderful mechanism of the human voice, being created by God, far excels every instrument that man can make.

There are vibrations which the ear cannot detect, so slow as to make no audible sound, but there are contrivances by which they can be made visible to the eye. When sand is thrown upon a thin metal disc, to which a chord is attached and caused to vibrate, the sand will immediately arrange itself in a perfect geometrical pattern. The pattern will vary with the number of the vibrations. These are called "Chladni's figures." Moist plaster on glass or moist water-colour on rigid surfaces will vibrate at the sound, say, of the human voice, or of a cornet, and will assume forms of various kinds—geometrical, vegetable and floral; some resembling ferns, others resembling leaves and shells, according to the pitch of the note.

The "Pendulograph" is another contrivance for rendering these vibrations visible to the eye; and for exhibiting depths of sound which are totally inaudible to the ear. The pen is attached to one pendulum and the paper to the other, and these are made to oscillate at right angles with each other. When each pendulum is set at the same length (making the same number of vibrations in the same time), the figure made by the pen will be a perfect circle. But when these lengths (or vibrations) vary, the patterns that are described are as exquisite as they are marvelous, and almost infinite in their variety and design.

Even the organs of Corti are limited in their perception, notwithstanding the many thousands of minute vibrating chords. When these organs are perfect or well formed there

is what is called "an ear for music." But in many cases there is "no ear for music." ⌜It is now known that this lies, for the most part, not in the ear itself but in the powers of the brain by which sounds are received and compared.⌝[33]

There is a solemn and important truth therefore in the words, "He that planted the ear"! (Psa 94:9). What wondrous planting!

Not every one has this peculiar (musical) "ear." And no one has by nature that ear which can distinguish the things of God. The spiritual ear is the direct gift and planting of God. Hence it is written, "He that hath an ear," i.e., only he that hath that divinely-planted, God-given ear can hear the things of the Spirit of God. "An ear to hear" those spiritual things is a far greater reality, and an infinitely greater gift, than an ear for music! Oh wondrous ear! It is the Lord that gives "the hearing ear" (Prov 20:12). He wakeneth the ear to hear (Isa 50:4); It is the Lord that openeth the ear (Isa 50:5). The natural ear does not hear spiritual sounds; it cannot discern them (Isa 64:4 and 1 Cor 2:9). Thus nature and grace illustrate each other, and reveal the great fact that there is a secret ear, more delicate than any "organs of Corti," that can detect sounds invisible as well as inaudible to the senses, and which enables those who possess it to say:—

> "Sweeter sounds than music knows
> Charm me in Emanuel's name;
> All her hopes my spirit owes
> To His birth, and cross, and shame."

Colour

One more step brings us to colour, which is caused by the vibrations of light, as sound is caused by the vibrations of air. There is a relation between the two, so that a particular colour corresponds to a particular note in music. ⌜ (This correspondence was first proposed by Sir Isaac Newton, who divided the colours of the rainbow into seven to answer to the seven notes of the scale. It is an analogy rather than a law of nature, for the colours shade into one another, and the number of them which the eye can distinguish is very great.)⌝[34]

Hence there are seven colours answering to the seven musical sounds, and it is found that sounds which harmonize, correspond with colours that harmonize. While discords in colour correspond with discords in music.

The seven, both in music and colour, are divided into three and four. Three primary colours and four secondary, from which all others proceed, answer to the three primary sounds called the Tri-chord, or common chord, and four secondary.

The subject is too abstruse to enlarge further upon here. Sufficient has been said to show that in the works of God all is perfect harmony, order and symmetry, both in number and design; and one corresponds with the other in a real and wonderful manner.

The one great question now is, May we not expect to find the same phenomena in that greatest of all God's works, viz., His Word? If not the greatest in some senses, yet it is the greatest in its importance to us. For if we find in it the same corresponding perfection in design, then we see throughout the whole of it the same mysterious autograph. And its truths, and promises, and precepts come to us with increased solemnity and power; for the words of the book say with the stars of heaven

"The hand that made us is divine."

Chapter II. Design Shown in the Word of God

We now come to the Word of God, which is the greatest, and, to us, most important of all God's works. May we not look for, and expect to find, number used not only with the same wondrous design, but, here, with significance also? If there be design, there must be significance. We may not always see the reason for the latter in the works of creation; but we cannot fail to do so in the great work of Divine Revelation.

In Daniel 8:13 we read, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation," etc.? Here, a revelation of a certain future prophetic event was made to Daniel, by a certain saint or holy one, i.e., a holy angel; and "another" angel asked a question concerning numbers—"How long," etc.? The name of "that certain saint" is given in the Hebrew, and is placed in the margin, with its meaning. His name is "PALMONI," and it means "the numberer of secrets, or the wonderful numberer." ⌜ (So the margin of the Authorised Version. It should be said that the Hebrew word palmoni is understood by most scholars to mean no more than "a certain one," as the text itself renders it; the meaning "numberer of secrets" is an old interpretation of the word, and it should not be pressed beyond what the word will bear.)⌝[35]

So that there is one holy angel, at least, whose function has to do with numbers. Numbers, therefore, and their secrets, hold an important place in the words as well as in the works of God. ⌜If the margin is right, "a wonderful numberer" ("PALMONI") presides over them, and has his place in making known the things of God.⌝[36]

This certainly looks like design; and, if so—if not only the "days" in which revealed events shall take place are numbered, but the words also themselves are numbered— then we shall have a great and wondrous proof of the Divine, verbal, and even literal inspiration of the Word of God.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (Prov 25:2). In searching out, therefore, the secrets of the Word of God, we are doing not only a royal, but an honourable work.

"The works of the LORD are great: sought out of all them that have pleasure therein" (Psa 111:2). This is quite different, of course, from trying to find out what God calls His "secret things."

"The secret things belong unto the LORD our God; but those things which are revealed belong unto us and to our children for ever" (Deut 29:29). Our searching must be confined to what is revealed. With what God has been pleased not to reveal, but to keep secret, not only have we nothing whatever to do, but we are guilty of the sin of presumption in even speculating about it.

If a child of God is observed to be much occupied with God's "secret things," he will be found to be one who neglects the study of the things which God has revealed.

We can have neither words nor works without "number." The question which we have to answer is—Is number used with design or by chance? Surely if God uses it, it must be with infinite wisdom and with glorious perfection. And so it is. Each number has its own significance; and its meaning is found to be in moral harmony and relation to the subject matter in connection with which it stands. This harmony is always perfect. Every word of God's Book is in its right place. It may sometimes seem to us to be deranged. The lock may be in one place, and the key may sometimes be hidden away elsewhere in some apparently inadvertent word or sentence.

A volume might be written in illustration of this fact; and it would be a profitable Bible-study to search out these little seemingly unimportant keys.

For example: In Genesis 11 and 12, we see how Abram came out of Ur of the Chaldees, but instead of going on at once to Canaan, he stops a long time in Haran. The explanation of this delay is not given there. It is hidden away in Acts 7:4, where we read, "from thence [i.e. from Haran] when his father was dead." From which we learn that Terah was the hindrance; and we are taught by the fact, thus emphasized, how earthly relationships may sometimes hinder our complete obedience.

Another example is Isaiah 52:4: "My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause." Here is a very difficult lock. This verse has greatly puzzled commentators, who assume that two oppressions are spoken of, one in Egypt and the other in Assyria. They are therefore at a loss to understand and explain why these two oppressions are mentioned together in one verse, as though they were closely connected, when in fact they were separated by more than seven centuries. The key is hidden away in one little word in Acts 7:18, "There arose another king." The word here translated "another" is not αλλος, another of the same kind; but it is ετερος, another of a different kind; showing us that it was a different dynasty altogether[r]. The Assyrian who "oppressed them without cause" would then be the new king "which knew not Joseph" (Exo 1:8).[37][14]

> **14** Dr. Bullinger believed, with some writers of his day, that the 19th dynasty of Egypt (Rameses I, Seti I, and Rameses II) was of Assyrian race, and that Rameses II was the Pharaoh of the Exodus and was drowned in the Red Sea. Later study has not borne this out. The kings of the 19th dynasty were native Egyptians, from the north-east of the Delta; and the mummy of Rameses II, found in 1881, is in Cairo. The date of the Exodus, and the names of the Pharaohs of the oppression and of the Exodus, are still debated, and Scripture does not name them. What remains is the point of the word in Acts 7:18: the king who "knew not Joseph" was "another" (ετερος) king, of a different kind; and Josephus speaks of "the crown being come into another family" (Ant. ii. 9). Whether that king came of an Asiatic line, as some think the Hyksos kings did, who ruled the north of Egypt before the 18th dynasty, Isaiah's word "the Assyrian" may be left to the reader's study.[38]

Many other examples might be given to show how a name, or a word, or a genealogy, or a date, may be found, which is seemingly of little or no importance in its context, and yet may

throw wondrous light on a passage written elsewhere, and be a key to a difficulty, otherwise, inexplicable. "But all these worketh that one and the self-same Spirit," whose infinite wisdom is seen inspiring the whole of Divine revelation and securing a uniformity in results which would be absolutely impossible in a work written separately by different writers.

Let us defer for the present the subject of significance, and look at a few facts which show a manifest design pervading the whole Bible, by which various agents, writing at different intervals, and thus separated both by place, and time, and circumstance, are yet made to use certain words a definite number of times.

The actual number depends upon the special significance of the word; for the significance of the word corresponds with the significance of the number of the times it occurs.

Where there is no such special significance in the meaning or use of the word, there is no special significance in the number of its occurrences.

But where there is a general importance in the word, apart from its direct significance, then the word occurs according to law.

All such general and important words—i.e., such words on which ⌜God⌝[39] would have us place special emphasis, or would wish us to lay special stress—occur a certain number of times. These are either—

(1) A square number, or (2) A cube, or (3) A multiple of seven, or (4) A multiple of eleven.

It is interesting to notice why these numbers should be thus associated together. They are significant in themselves, for seven is one of the four so-called perfect numbers, 3, 7, 10 and 12, as we shall see below.

- 3 is the number of Divine perfection.
- 7 is the number of Spiritual perfection.
- 10 is the number of Ordinal perfection.
- 12 is the number of Governmental perfection.

The product of these four perfect numbers forms the great number of chronological perfection, 3 x 7 x 10 x 12 = 2520, the times of Israel's punishment, and the times of Gentile dominion over Jerusalem.[15]

15 See The Witness of the Stars (Part II), by the same author.

The association of the numbers 11 and 7 connects this arithmetical law with the geometrical, and calls our attention to the phenomena presented by the sides of the four primary rectilineal forms—

In the plane, the triangle has 3 sides, the square has 4 sides, = 7;

In the solid, the pyramid has 5 sides, the cube has 6 sides, = 11.

The number 18 (the sum of these, 7 + 11) in Scripture and in nature is usually thus divided into 7 and 11, or 9 and 9.

As 7 is to 11, ⌜ very nearly,⌝[40] so is the height of a pyramid (whose base is a square) to the length of its base.

As 7 is to 11 expresses also the ratio between the diameter of a circle and its semi-circumference; or between a semi-circle and its chord.

Further, as 18 in Scripture and in nature is divided into 7 and 11, so 7 is divided into 3 and 4 (3 +4=7), and 11 is divided into 5 and 6 (5+6=11).

These numbers, 3, 4, 5, and 6, are related by a perfect arithmetical progression, whose difference is unity (1). Their product gives us the well-known division of the circle into 360 degrees (3x4x5x6=360)[16]. No one can tell us why the great circle of the heavens (the Zodiac) should be divided into 360 parts, instead of any other number, for apart from this it appears to be perfectly arbitrary. ⌜This is the number, however, which is seen in the "time, times, and an half" of prophecy, reckoned as 1260 days (Rev 11:3, 12:6, 14); and the months of the Flood were reckoned as months of 30 days (Gen 7:11,24, 8:3,4). No calendar of a year of 360 days, without days added, is known to have been kept by the Babylonians or the Egyptians: the Egyptians added five days to their 360, and the Babylonians kept a year of months by the moon, adding a month when it was needed.⌝[41]

16 The number 360 is divisible without a remainder by all the nine digits except seven.

It is the multiplication of seven of these great Zodiacal circles, or years, by seven, which gives us the great number expressive of chronological perfection (360x7=2520).

The number 2520 is, perhaps, the most remarkable of all others, for

1. It is the summary of all the primary rectilinear forms.
2. It is the product of the four great numbers of completion or perfection, as shown above (for 3x7x10x12=2520).
3. It is the Least Common Multiple (LCM) of all the ten numbers from which our system of notation is derived; for the LCM of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, is 2520.

Finally, in the musical scale, as we have already seen, we again meet with these numbers seven and 11 as the expression of the seven primary notes and the 11 ⌜notes which lie between the key-note and its octave in the scale of twelve semitones⌝[42].

What there is of design or chance in all this we must leave to the judgment of our readers.

It is sufficient for our purpose now, merely to note that these two numbers, seven and 11, have been specially selected to play so important a part;[17] and that there is such a remarkable relation between them must be due to design.

17 Why they should have been so selected we cannot tell. That there must be a peculiar adaptation in certain numbers and certain things is clear, even according to man's usage of them. Man speaks of "three cheers" and

"forty winks," but why no other number would do no one can tell.

Why should it be these two numbers seven and 11? Why not any other two numbers? or why two at all? Why not three? We may or may not be able to explain why, but we cannot close our eyes to the fact. We are now merely observing phenomena and noting the working of laws. Let us look first at

The Books of the Bible

The Old Testament

The Authorised Version, and indeed all printed Bibles, contain and reckon 39 separate books in the Old Testament.

The Alexandrian Jews and early Christian Fathers reckoned 22 (2x11) books. This number was arbitrarily and artificially made by putting certain books together in order to make the number of the books agree with the number of letters in the Hebrew alphabet.[18]

18 This number 22 they obtained by arbitrarily reckoning Judges and Ruth together as one book, and Jeremiah and Lamentations together, in addition to reckoning the double books as one, and Ezra-Nehemiah as one.

But all these reckonings are of no value, none of them being based on any authority, and all of them being against the authority of the Hebrew MSS, which is all that we have to guide us in the matter. In other words, the number and order of the books of the Bible come to us on precisely the same authority as its facts and doctrines.

In the Hebrew MSS Ezra and Nehemiah are always reckoned as one book, with the one name, Ezra. Each of the double books is reckoned as one book (e.g. 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles), and all the minor prophets are also reckoned as one book. This makes 24 books in all. This is 8 x 3, both factors stamping the number with the seal of Divine perfection. (see under the numbers Three and Eight).[19]

19 For further information on this interesting subject see a pamphlet on The Names and Order of the Books of the Old Testament, by the same author.

The New Testament

The New Testament contains 27 separate books (3x3x3 or 33).

Of these 27 books, 21 (3x7) are Epistles.

The Writers

If we take the agents employed, we have 28 writers (4x7) in the Old Testament, and 8 (2^3) in the New Testament; or together, 36 (6^2).

Of the 21 Epistles of the New Testament 14 (2x7) are by Paul, and seven by other writers.

In this we have an argument for the Pauline authorship of the Epistle to the Hebrews; an argument which ⌜is supported⌝[43] by the numbers of verbal occurrences shown below. (See pages 46ff.)[20]

20 The following logical reasoning also supports the Pauline agency. There are four steps in the argument:—

(1) Peter wrote his First Epistle to the Διασπορα, the Dispersion. See 1 Peter 1:1. (2) His Second Epistle was addressed to the same dispersed of Israel. See 2 Peter 3:1. (3) To these same he says (2 Peter 3:15) "our beloved brother Paul...hath written unto YOU." (4) Where is this Epistle if it be not the one which is addressed to "the Hebrews"?

The Epistle to the Hebrews does not name its writer, and the question has been debated from the earliest times. Many in the East held it to be Paul's; Origen said that "who wrote the Epistle, God only knows." Dr. Bullinger's arguments are worth weighing, but they do not settle the matter. If Paul did not write it, the writers of the New Testament number nine, and the whole Bible thirty-seven; and the Epistles of Paul thirteen. The reader will note, too, that the argument from the occurrences of words, shown below, depends on the counts being exact; and these have been counted again in the Greek text for this edition.[44]

Not only do we find these phenomena in the books and the writers of the Bible, but in the occurrences of important words and phrases.

Words in the Old Testament

- "Mercy seat" occurs 27 times (3^3).
- "The candlestick" (menorah) occurs ⌜42 times (6x7)⌝[45].
- The "wave offering"[21] occurs 28 times (4x7).

  21 Only in Exodus and Leviticus the AV does not translate "wave" uniformly.

- The "heave-offering"[22] occurs 28 times (4x7).

  22 In its sacrificial character.

- "Frankincense" occurs in Leviticus 7 times and elsewhere 14 times for a total of 21 (3x7).
- "Tenth deal," ⌜33 times (3x11)⌝[46].
- "Shittim wood," שטה and 28 ,שטים times (4x7).
- "Living" (חי, Chai):

Chaldee		7
Hebrew: Leviticus	35 (5x7)	
Numbers	7	
Deuteronomy	21 (3x7)	
Samuel	49 (7x7)	
Solomon	56 (7x8)	168 (7x24)
Total		175 (7x25)

- "Manna," מן, occurs 14 times (2x7).
- Qoheleth, קהלת, "preacher," seven, all in Ecclesiastes:

3 at the beginning (1:1,2,12). 1 in the middle (7:27). 3 at the end (12:8,9,10).

- "Little children," טף:

In Deuteronomy	7
Rest of Pentateuch	21
Elsewhere	14
Total	42 (6x7)

In God's covenant with Noah (Gen 9) the word ברית, Berith, "covenant," is used seven times; with Abraham (Gen 15 and 17) 14 times.

- N'ginah (נגינה, "a song," etc.):

In Psalm Titles	7
Elsewhere	7
Total	14[23]

23 Seven times in singular:—one in Psalms (61), and six elsewhere. Seven times in plural (Neginoth):—six in Psalms (4, 6, 54, 55, 67, 70), and one elsewhere (Hab 3:19), thus making a double-sevenfold arrangement within another!

- "Chief Musician" (מנצח, M'natstsach):[24]

In Psalms	55 (5x11)
Hab 3:19 (RV)	1
Total	56 (7x8)

24 The verb occurs 9 times (3^2) with other meanings.

- "Blessed" (אשרי, ashrey):[25]

Psalms	⌜26⌝[47]
Rest of Old Testament	19
Total	⌜45 (3^2x5)⌝[48]

25 This word is masculine plural construct, and means literally, O the blisses of! O the happiness of! It is never used in the singular, to show that God's blessings cannot be numbered. It is translated ⌜sometimes "happy," and more often "blessed."⌝[49]

- "Vision":

חזו, Cheh-zev (Chald.)	⌜12⌝[50]
חזון, Chah-zon	35 (5x7)

חזיון, Chiz-zah-yohn	9 (3^2)
Total	⌜56 (7x8)⌝[51]

- "Branch":

נצר, Neh-tzer[26]	4 (2^2)
צמח, Tsemech[27]	12 ($3x2^2$)
Total	16 (4^2)

26 From נצר (Nahtsar), to preserve, which occurs 63 (7x9) times.

27 Tsemech is used of Christ the Branch 4 (2^2) times.

- פסח, pah-sach, the verb used of the Passover, seven times.
- כתנת, k'thoh-neth, and koot-toh-neth, "coats," ⌜29 times (1st occ. Gen 3:21)⌝[52].
- לשן, (lish shahn) (Chald.), languages, 7 times—all in Daniel.
- זרע (zeh-ragh), seed, ⌜229⌝[53].

Words in the New Testament

- "The Father" occurs in Matthew 44 times (4x11).
- "The Father" occurs in Mark[28] 22 times (2x11).

28 One passage (11:26) is disputed, and is omitted in the RV. The above numeration is an argument for its retention.

- "The Father" occurs in Luke 16 times (4^2).
- "The Father" occurs in John 121 times (11^2).
- "The Father" occurs in Rest of NT 77 times (7x11).
- "The Lamb," a peculiar word αρνιον (arnion) as used of Christ, 28 times[29] (4x7).

29 The Concordance gave 29; but, on examination, one of these was found to belong to Antichrist, Revelation 13:11.

- φως (phos), light, occurs ⌜73 times in the Greek text now in use, which reads it at Ephesians 5:9 (69 in the Received Text)⌝[54].
- απαξ (hapax), once, or once for all, 14 times (2x7), omitting 1 Peter 3:20 with RV. This is a word used especially of Christ's sufferings and death.
- αναστασις (anastasis):

rising again	1
resurrection	39
raised to life again (with εκ)	1
the first that should rise (with πρωτος εξ)	1

Total	42 (6x7)

- αφθαρτος (aphthartos):

not corruptible	1
incorruptible	4
uncorruptible	1
immortal	1
Total	7

- "Israelites" (pl.), 7.
- κοκκος (kokkos): grain, 6; corn, 1; total 7.
- κυριευω (kurieuo): be Lord of, 1; lord, 1; exercise lordship over, 1; have dominion over, 4; total 7.
- 'Ωδη (Odee), a song, 7.
- ψαλμος (psalmos), a psalm, 7.
- Ναζαρεθ (Nazareth) occurs 12 times (2^2x3); Ναζωραιος (Nazarethan) occurs 13 times;[30] together 25 (5^2).

30 This is omitting Mark 10:47 and Luke 24:19, where the reading is Ναζαρηνος (Nazarene), according to Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort. For the significance of this number, see under "Thirteen."

There is another word Ναζαρηνος (Nazarene), which seems to have not so much a local reference, but a moral sense. This word occurs six times,[31] and partakes of the moral significance of the number six.

31 Adding the two passages in the above note, they are Mark 1:24, 10:47, 14:67, 16:6; Luke 4:34, 24:19.

This shows that the other two words refer to the city and its inhabitants, as noun and adjective; and therefore, that Ναζωραιος, in Matthew 2:23, has special reference to the inhabitants of the city, and means "He shall be called a Nazarethan." (See "the first fulfillment of prophecy in the New Testament," under the number "One.")

- συνεσις (sunesis): understanding, 6; knowledge, 1; total 7.
- σπερμα (sperma), seed, ⌜43⌝[55].
- μεθερμηνευω (methermeeneuo): interpret, 5; be by interpretation, 2; total 7.

"Verily" is shown to be a weighty word. It occurs 49 times (7^2) in the first three Gospels[32] and 25 times in John (5^2). In the Gospel of John, however, it is always used double ("Verily, verily"), making 50 altogether in John, and 49 in the other three, or 99 in all (3^2x11).

32 Omitting Matthew 6:13 and Luke 24:53 with RV.

If we separate those which were spoken to the Disciples and those spoken to others, we have

	Spoken to the Disciples	Spoken to others
Matthew	20 (2^2x5)	10 (2x5)
Mark	9 (3^2)	4 (2^2)
Luke	4 (2^2)	2
Total	33 (3x11)	16 (4^2)
John	10 (2x5)	15 (3x5)

"Moses" occurs 80 times in the New Testament (4^2x5) (or 2^3x10). The Concordance gave only 79, overlooking Hebrew 11:23.

The names of the Apostles conform to this law:—

Peter (Πετρος)	⌜156 times in the Greek text now in use (158 in the Received Text)⌝[56]
Simon[33] (used of Peter)	50 times (5^2x2)
James (the great)	21 times (3x7)
James (the less)	21 times (3x7)
John	49 times (7^2)
Simon Zelotes	4 times (2^2)
Matthew	8 times (2^3)⌜ (five times as Matthew, and three as Levi)⌝[57]
Philip	16 times (4^2)
Paul	⌜158 times in the Greek text now in use (162 in the Received Text)⌝[58]
Saul (Apostle)	25 times (5^2)

33 The Concordance gave in this case one too many, viz., 51, but this was found to include Mark 3:18, which is another Simon (the "Canaanite").

Seven were called before the whole Twelve were appointed:—

1. John (John 1:35-39)
2. Andrew (John 1:40)
3. Peter (John 1:41,42)
4. Philip (John 1:43)
5. Nathanael (Bartholomew) (John 1:47-51)
6. James (son of Zebedee) (Matt 4:21)
7. Matthew (Matt 9:9)

Then the Twelve appear to have been called at seven different times:—

1. Andrew and John, John 1:35-39 2. Peter, John 1:41 3. Philip, John 1:43	4, in John's Gospel	7

4. Nathanael (Bartholomew), John 1:47-51 5. James (son of Zebedee), Matthew 4:21 6. Matthew, Matthew 9:9 7. The remaining five, Luke 6:13-16	3, in the other Gospels

Here the seven is divided as usual into 4 and 3. Four being recorded in John's Gospel, and three in the other Gospels.

It is probable also that they belonged to seven different families, but the relationships are too uncertain for us to speak positively. At any rate seven were brothers:—Peter and Andrew; James and John; James (the less), Judas (Lebbaeus or Thaddaeus), and Simon (Zelotes).

Side by side with this seven-fold order, marking the number of the Apostles, there is a three-fold division of the twelve into fours.

Altogether there are four (2^2) lists of the Apostles' names; three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement, that the first name in each group is the same in each list, while the other three, though they are in a different order, are never in a different group, thus:—

Matt 10:2-4	**Mark 3:16-19**	**Luke 6:14-16**	**Acts 1:13**
PETER	PETER	PETER	PETER
and Andrew	and James	and Andrew	and James
James	and John	James	and John
and John	and Andrew	and John	and Andrew
PHILIP	PHILIP	PHILIP	PHILIP
and Bartholomew (1)	and Bartholomew (1)	and Bartholomew (1)	and Thomas
Thomas	and Matthew	Matthew	Bartholomew
and Matthew	and Thomas	and Thomas	and Matthew
JAMES (son of Alphaeus)	JAMES (son of Alphaeus)	JAMES (son of Alphaeus)	JAMES (son of Alphaeus)
and Lebbaeus (2)	and Thaddaeus (2)	and Simon (3) (Zelotes)	and Simon (3) (Zelotes)
Simon (3) (Can.)	and Simon (3) (Can.)	and Judas (2) (br. of Jas.)	and Judas (2) (br. of Jas.)
and Judas (Iscariot)	and Judas (Iscariot)	and Judas (Iscariot)	Vacant

(1) A patronymic for Nathanael. See John 1:44-46, where he is joined with Philip as here, and John 21:2.

(2) Judas the brother of James, to distinguish him from Judas Iscariot. He was called Lebbaeus or Thaddaeus, words which have a similar meaning, courageous.

(3) Canaanite, not a Gentile name, but an Aramaic word meaning the same as Zelotes.

Note (1) that 4 hold the same place in each list, Judas Iscariot being always last.

(2) That in Matthew and Luke the first four are arranged in pairs according to their calling and sending out; while in Mark and Acts they are placed individually according to their pre- eminence.

(3) The second four are given in Matthew, Luke, and Acts, in pairs; while in Mark they are given individually.

(4) The third four are in Matthew, again given in groups; while in Mark, Luke, and Acts the order is individual.

(5) That each group furnished a penman of the NT: from the first Peter and John; from the second Matthew; from the third James and Jude.

The illustrations of the working of this law might be indefinitely extended. We have given merely a selection from our lists, which contain a large number of examples. Let us turn to

The Apocalypse

In the Book of the Revelation of Jesus Christ, seven seems to be the predominating number, not only used as a numeral, but in the occurrences of the important words:—

- "Jesus" occurs 14 times (2x7) (seven times alone, and seven times with "Christ")
- "Lord"[34] occurs 21 times (3x7)

  34 This word κυριος gave some trouble. For the Concordance gave 22. This was good enough, being 2 x 11. But being in the Apocalypse we expected a multiple of seven, and this led to a more careful examination. We found that the RV omitted κυριος, on due authority, in Revelation 16:5 and 19:1, while it inserted it in 11:4 instead of the word "God," thus leaving exactly 21 as above. ⌜ The Greek texts now in use, made from more manuscripts than were known in 1890, read κυριος 23 times in the Revelation (the Received Text 24). The figure 21 depends on the readings of the Revised Version, and is not confirmed by the text now in use.⌝[59]
- "Spirit," 14 times, Πνευμα, 1:10, 2:7,17,29, 3:1,6,13,22, 4:5, 5:6, 11:11, 14:13, 22:17
- αξιος (axios), worthy, 3:4, 4:11, 5:2,4,9,12, 16:6
- υπομονη (hupomonee), patience, 1:9, 2:2,3,19, 3:10, 13:10, 14:12
- σαρξ (sarx), flesh, 17:16, 19:18 (five times), 21
- δεκα κερατα (deka kerata), ten horns, 12:3, 13:1 (twice), 17:3,7,12,16
- προφητεια (propheeteia), prophecy, 1:3, 11:6, 19:10, 22:7,10,18,19
- σημειον (seemeion), sign, 15:1 σημειον (seemeion), wonder, 12:1,3, 13:13 σημειον (seemeion), miracle, 13:14, 16:14, 19:20
- αστηρ (asteer), star, 1:16,20 (twice), 2:1,28, 3:1, 6:13, 8:10,11,12, 9:1, 12:1,4, 22:16

(14 times)

- ψυχη (psuchee), life, 8:9, 12:11 ψυχη (psuchee), soul, 6:9, 16:3, 18:13,14, 20:4
- καιρος (kairos), time (i.e. season), 1:3, 11:18, 12:12,14 (3 times), 22:10
- σεισμος (seismos), earthquake, 6:12, 8:5, 11:13 (twice), 19, 16:18 (twice), seven times elsewhere in NT, making 14 in all
- ετοιμαζω (hetoimazo), make ready, 19:7 ετοιμαζω (hetoimazo), prepare, 8:6, 9:7,15, 12:6, 16:12, 21:2
- βασιλευω (basileuo), reign, 5:10, 11:15,17; 14:6, 20:4,6, 22:5, 14 occurrences elsewhere, making 21 in all
- ιματιον (himation), garment, 3:4, 16:15 ιματιον (himation), raiment, 3:5,18, 4:4 ιματιον (himation), vesture, 19:13,16
- αβυσσος (abussos), bottomless, 9:1,2 αβυσσος (abussos), bottomless pit, 9:11, 11:7, 17:8, 20:1,3
- νεφελη (nephelee), cloud, 1:7, 10:1, 11:12, 14:14 (twice), 15,16
- τεταρτος (tetartos), fourth, 4:7, 6:7 (twice), 8:12, 16:8, 21:19 τεταρτος (tetartos), fourth part, 6:8
- δρεπανον (drepanon), sickle, 14:14,15,16,17,18 (twice), 19
- τοπος (topos), place, 2:5 6:14, 12:6,8,14, 16:16, 20:11
- μακαριος (makarios), blessed, 1:3, 14:13, 16:15, 19:9, 20:6, 22:7,14
- οξυς (oxus), sharp, 1:16, 2:12, 14:14,17,18 (twice), 19:15
- θυμος (thumos), wrath (God's), 14:10,19, 15:1,7, 16:1 θυμος (thumos), fierceness, 16:19, 19:14
- ουαι (ouai), woe 8 ουαι (ouai), alas 6 [8+6=14[35] (2x7)]

  35 There is another seven-fold arrangement in connection with this word; for while Bruder's Concordance gives 14 times in Revelation as noun and interjection, the word occurs 42 times elsewhere as interjection only.
- βρονται (brontai), (Nom. pl.) thunders, 10:3,4, 16:18
- βρονται (brontai), (Nom. pl.) thunderings, 4:5, 8:5, 11:19, 19:6
- ακολουθεω (akoloutheo), to follow, 6:8, 14:4,8,9,13, 19:14 ακολουθεω (akoloutheo), reach, 18:5
- πιπτω (pipto), to fall down (in worship of God), 4:10, 5:8,14, 7:11, 11:16, 19:4,10

These are some examples, among many others, from one book.

Phrases of the Bible

אלה תולדות (aleh tol'doth), these are the generations, i.e., these are the events that time brought forth to him; (from ילד (yalad), to bring forth); or these are the things or persons

produced by him. This phrase occurs 14 times in the Bible, 13 times in the Old Testament and once in the New Testament.

Genesis	11 times, of the Patriarchs, etc.
Numbers (3:1)	1, of Aaron and Moses
Ruth (4:18)	1, of Pharez (David)
	13
Matthew (1:1)	1, of Jesus
Total	14

The first and last are used only of the "first Adam" and of the "last Adam." But these have the additional formula, "This is the book of," etc. (Gen 5:1 and Matt 1:1).

While the total number is 14, Genesis has 11, which divide the book into twelve sections. The first section being the Introduction, and the rest consisting of these eleven "Tol'doth," making twelve divisions in all, in Genesis.

The eleven Tol'doth in Genesis are as follows:—

1.	2:4-4:26	The Heavens and the Earth
2.	5:1-6:8	Adam
3.	6:9-9:29	Noah
4.	10:1-11:9	The Sons of Noah
5.	11:10-26	Shem
6.	11:27-25:11	Terah (not Abraham's!)
7.	25:12-18	Ishmael
8.	25:19-35:29	Isaac
9.	36:1-8	Esau
10.	36:9-37:1	The Sons of Esau
11.	37:2-50:26	Jacob

The Massorah calls attention to the fact that the word Tol'doth, in the Old Testament, is spelt in two ways. The first and the last occurrences (Gen 2:4 and Ruth 4:18) are spelt with two Vaus, (תולדות); the other eleven are spelt with one Vau (תולדת). Various fanciful explanations of the phenomena are indulged in by Jewish Commentators. But the simple reason seems to lie in the fact, that the spelling of the first and last is called plene, i.e., full or complete; while the spelling of the other eleven is called defective. Thus the eleven which relate to Adam and his posterity (5:1, &c.) are stamped with defect: while the first, which relates to the heavens and the earth, tells of the perfection in which they were created; and the last, which relates to Pharez (Ruth 4:18), contains the first mention of the name of

David, and tells of the Perfect One—David's Son and David's Lord, who shall restore perfection to His people as well as to the new heavens and the new earth.

It is instructive to notice these divine divisions, and see how different they are from either man's chapters, or man's theories as to the Jehovistic and Elohistic sections, according to which some editor is supposed to have pieced together a number of separate documents by two different authors, one of whom used the word Elohim (God), and the other Jehovah (LORD).

As a matter of fact, if we take these divinely marked sections, five of them contain both titles (viz., the 2nd, 3rd, 6th, 8th, and 11th); four of them contain neither (the 5th, 7th, 9th, and 10th); only the first has the combined title Jehovah Elohim (the LORD God); and only the Introduction has Elohim alone; while "Jehovah" is used by nearly all the speakers, except the Serpent, Abimelech (to Abraham, not to Isaac), the sons of Heth, Pharaoh, Joseph, and his brethren.

Thus, this simple fact to which we are led by the consideration of design in the employment of numbers, entirely explodes the elaborate theories of the so-called "higher critics" concerning the Book of Genesis

- "In all the land of Egypt" (בכל ארץ מצרים):—

Genesis	7
Exodus	13
Jeremiah	1
In all	21 (3x7)

- "His mercy endureth for ever" (לעולם חסדו):—

Chronicles	6
Ezra	1
Psalms	34
Jeremiah	1
In all	42 (6x7)

- "A jealous God," 7.
- "The ends of the earth," אפסי ארץ (aphse eretz), 14.
- "Behold (or Lo), the days come," 21.
- "Thus saith the Lord GOD (or the LORD)," 126 (7x18).
- "As I live, saith the Lord GOD," 14 (all in Ezekiel).
- "Daughter (or Daughters) of Jerusalem," 7 in singular; 7 plural.
- "The tree of life": 3 times in Genesis, 4 times in Proverbs, = 7.

- "This is a faithful saying," πιστος ο λογος (pistos ho logos), 7 (in all in Timothy and Titus); 1 Tim 1:15, 3:1, 4:9,12; 2 Tim 2:11; Titus 1:9, 3:8. ⌜ (The words πιστος ο λογος stand together in five of these, 1 Tim 1:15, 3:1, 4:9; 2 Tim 2:11; Titus 3:8. In Titus 1:9 the words are "the faithful word," and in 1 Tim 4:12 "word" and "faith" are not joined, so that the seven are not of one phrase.)⌟[60]
- "These things saith..." (ταδε λεγει ο...), 7 in Revelation.
- "Children of Israel," 14 times in New Testament.
- "Son of David," used of Christ, 14 times; with slightly different wording,[36] 7 = 21 (3x7).

  36 Matt 22:42; Luke 1:32; John 7:42; Rom 1:3; 2 Tim 2:8; Rev 5:5, 22:16.
- "And thou shalt know that I am the LORD" occurs 7 times (1 Kings 20:13; Isa 49:23; Eze 16:62, 25:7, 32:16, 35:4,12).

We must not, however, multiply these seven-fold occurrences, because they properly come under our head of "significance," and belong to the many illustrations of this number of spiritual perfection. We shall treat them more fully under the number "Seven." We will close these few specimens, selected from a long list of over one hundred, with the phrase, thus shown to be important:—

"As it is written"[37] (καθως γεγραπται, and ως γεγραπται):

37 The tense is perfect, and refers not to the act of writing, or to the fact that it was once written, but to the truth that it standeth written.

	With καθως	**With ως**
Matthew	1	
Mark	2	2
Luke	1	1
Acts	2	
Romans	14	
1 Corinthians	2	1
2 Corinthians	2	
	24 (2^2x6)	4 (2^2)
Total		28 (2^2x7)

Of these 28, note, that 7 are in the Gospels, and 21 in the rest of the New Testament; a seven-fold arrangement within the square numbers.

Evidence as to Authorship

This law, affecting the occurrence of important words, may be used in evidence as to authorship. For example, if we take certain words in Paul's Epistles alone, we do not find the law operating unless we include the Epistle to the Hebrews. If we add the occurrences in

Hebrews to those in the other Pauline Epistles, the harmony is at once restored. Omitting those numbers which have their own special significance, such as 2, 3, 4, 5, 6, 8, 9, 10, 12 ,13, etc., let us note the following examples of squares, cubes, 7, and 11:—

The Pauline Epistles

Word	Paul's Epistles	Hebrews	Total
αγαπητος (agapeetos), beloved	27	1	28 (4x7)
αγγελος (angelos), angel	14	13	27 (3^3)
αγγελους (angelous), angels (acc. pl.)	2	5	7ʳ (the total confirmed)ˡ[61]
επαγγελλειν (epangellein), to announce	5	4	9 (3^2)
απειθεια (apeitheia), unbelief	5	2	7
αγειν (agein), to do	7	1	8 (2^3)
αξιος (axios), worthy	8	1	9 (3^2)
αγιασμος (agiasmos), sanctification	8	1	9 (3^2)
αιμα (haima), blood	12	21	33 (3x11)
απιστια (apistia), unbelief	5	2	7
επαισχυνεσθαι (epaischunesthai), to be ashamed	5	2	7
παραιτεισθαι (paraiteisthai), to shun	4	3	7
αιωνιος (aionios), eternal	21	6	27 (3^3)
ακουειν (akouein), to hear	34	8	42 (6x7)
αλλος (allos), another	31	2	33 (3x11)
αρνεισθαι (arneisthai), to deny	6	1	7
αρτος (artos), bread	10	1	11
διαβολος (diabolos), the devil	8	1	9^{38} (3^2)
βασιλευς (basileus), king	4	7	ˡ11ˡ[62]
γενναν (gennan), to beget	7	4	11
γη (gee), earth	14	11	25 (5^2)
ονομα (onoma), name	22	4	ˡ26ˡ[63]
γραφειν (graphein), to write	63	1	ˡ64ˡ[64]
δεσμιος (desmios), prisoner	5	2	7
δεσμος (desmos), bond, fetter	8	1	9 (3^2)
ενδεικνυσθαι (endeiknusthai), to demonstrate	9	2	11^{39}

δικαιωμα (dikaioma), righteous act or requirement[40]	5	2	7
δεχεσθαι (dechesthai), to receive	13	1	14 (2x7)
αποδιδομαι (apodidomai), to pay	8	3	11
ευδοκειν (eudokein), to seem good	11	3	14 (2x7)
εξουσια (exousia), authority	27	1	28 (4x7)
ελεγχειν (elenchein), to convict	8	1	9 (3^2)
ερχεσθαι (erchesthai), to come	74	5	⌜79⌝[65]
εισερχεσθαι (eiserchesthai), to enter	4	17	21 (3x7)
εσχατος (eschatos), last	6	1	7
προσευχεσθαι (proseuchesthai), to pray	19	1	⌜20⌝[66]
ανεχεσθαι (anechesthai), to endure	10	1	11
προσεχειν (prosechein), to attend to	5	2	7
ζητεω (zeeteo), to seek	20	1	21 (3x7)
θεος (theos), God	548	68	616 (7x88)
αφιεναι (aphienai), to send away	5	2	7
ανισταναι (anistanai), to raise up	5	2	7
καθισταναι (kathistanai), to set down	3	4	7
καθαριζειν (katharizein), to purify	3	4	7
επικαλεισθαι (epikaleisthai), to invoke	6	1	7
κληρονομια (kleeronomia), inheritance	5	2	7
κοινωνια (koinonia), fellowship	13	1	14 (2x7)
ευλογειν (eulogein), to praise, bless	7	7	⌜14⌝[67]
⌜λογιζεσθαι (logizesthai), to reckon⌝[68]	34	1	35 (5x7)
λοιπος (loipos), remaining	27	1	28 (4x7)⌜ (in the Received Text)⌝[69]
μαρτυς (martus), witness	9	2	11
αμαρτια (hamartia), sin	64	25	⌜89⌝[70]
νομος (nomos), law	121	14	⌜135⌝[71]
ανομια (anomia), lawlessness	7	2	⌜9⌝[72]
μετανοια (metanoia), repentance	4	3	7
οραν (horan), to see	4	3	7
ορος (oros), mountain	3	4	7
απειθειν (apeithein), to disbelieve	5	2	7
πιστευειν (pisteuein), to believe	54	2	56 (7x8)
πραγμα (pragma), deed	4	3	7

πολυς (polus), many	83	7	⌜90⌝[73]
πους (pous), foot	10	4	14 (2x7)
πρωτος (protos), first	12	9	21 (3x7)⌜ (not confirmed)⌝[74]
ριζα (rhiza), root	6	1	7
ασθενεια (astheneia), sickness	12	4	16 (4^2)
σημειον (seemeion), sign	8	1	9 (3^2)
σπερμα (sperma), seed	17	3	⌜20⌝[75]
σταυρος (stauros), stake (cross)	10	1	11
αποστολος (apostolos), apostle	34	1	35 (5x7)
σωτηρια (soteeria), salvation	18	7	25 (5^2)
επιτελειν (epitelein), to accomplish	7	2	9 (3^2)
υιος (του) Θεου (huios (tou) Theou), Son of God	4	4	8 (2^3)
τελειοω (teleioo), to perfect	1	9	⌜10⌝[76]
αθετειν (athetein), to nullify	6	1	7
θεμελιος (themelios), foundation	7	2	9 (3^2)
προθεσις (prothesis), setting forth	6	1	7
τοσουτος (tosoutos), so great	2	5	7
τυπος (tupos), a type	9	1	⌜10⌝[77]
υιος (huios), a son	41	24	⌜65⌝[78]
υιος (huios), (applied to Christ)	17	11	28 (4x7)
υστερειν (husterein), to lack	8	3	11
φωνη (phonee), voice	6	5	11
φερειν (pherein), to bear	2	5	7
χωριζειν (chorizein), to separate	7	1	⌜8⌝[79]
Ισαακ (Isaak), Isaac	3	4	7

38 The number of judgment.

39 Only in these Epistles.

40 See under the number Nine.

Every word in this table has been counted again for this edition in the Greek text now in use. Most of Dr. Bullinger's figures are confirmed exactly. Where the count differs, the new figures are printed in green. In a few of these the corrected total is still a square, a cube, or a multiple of 7 or 11; in most it is not. Some of the differences come from the Greek text followed, and some from the forms of a word that are counted; but they are enough to show

that the argument for the authorship of Hebrews from these figures cannot be pressed as far as Dr. Bullinger pressed it. The phenomena of the many words which do agree remain remarkable, and the reader may weigh them for himself.[80]

When we consider the same phenomena with regard to the other numbers according to their own peculiar significance,[41] ⌜the evidence points toward⌝[81] the so-called Pauline authorship of the Epistle to the Hebrews. Without it the Epistles of St. Paul are only thirteen in number, with it they are 14 (2x7). This principle governs the occurrences and use of words.

41 E.g. κατεχειν (katechein), to hold fast, 10 + 3 = 13. See under significance of 13 and the use of this word in connection with the Apostasy.

The same test may be applied to

The two Epistles of Peter

Word	1st Epistle	2nd Epistle	Total
αγιος (hagios), holy	8	5	⌜13⌝[82]
αμαρτια (hamartia), sin[42]	6	2	⌜8⌝[83]
απο (apo), from	5	2	7
πιστις (pistis), faith	5	2	7
ινα (hina), that	13	2	⌜15⌝[84]
δοξα (doxa), glory	10	5	⌜15⌝[85]
ειδω (eido), to see	5	3	8 (2^3)
εσχατος (eschatos), last	2	2	4 (2^2)
εχω (echo), to have	4*	5	9 (3^2)
καλεω (kaleo), to call	6	1	7
κυριος (kurios), Lord	8	13*	21 (3x7)
νυν (nun), now	5	2	7
ουν (oun), therefore	6	1	7*
περι (peri), for, or concerning	5	2	7
ποιεω (poieo), do, make	3	4	7
υπο (hupo), by	2	5	7

42 Under αμαρτια: reading αμαρτημα (harmarteema) instead of αμαρτια (hamartia) in 2 Peter 1:9 with G., T., Tr., W. and H. ⌜ The Greek texts now in use read αμαρτια in 2 Peter 1:9, which makes the count 6 + 2 = 8.⌝[86] Under εχω: reading κρινοντι (krinonti) with W. H., instead of εχοντι κριναι (echonti krinai), 1 Peter 4:5. Under κυριος: omitting 2 Peter 3:9, with L., T., Tr., A., W. H., and RV. Under ουν: omitting with RV 1 Peter 2:13, and 2 Peter 3:11, and adding it in 1 Peter 5:1.

These words also have been counted again in the Greek text now in use. Where the figures differ they are printed in green; the rest are confirmed.[87]

The Old and New Testaments Combined

In the same way we may take both Old and New Testaments together, and see how marvellously thirty-six writers so use their words that when all are taken together we find the same law at work! This would be absolutely impossible if "one and the self-same Spirit" had not inspired the whole so as to produce such a harmonious result. The instances are very numerous, and the following words and phrases are given merely as examples:—

- "Hallelujah":

In Psalms	24 (2^2x6)[43]
In Revelation	4 (2^2)
Total	28 (2^2x7)

43 Viz., in seven Psalms, once each; in seven Psalms, twice each; in one three times, making 24 in all. Besides this seven-fold arrangement within the square numbers, the total of the squares yields a seven-fold result (28).

- "Hosanna":

In Old Testament	1[44]
In New Testament	6
Total	7

44 Psalm 118:25.

- "Shepherd," used of God or of Christ:

Old Testament (רעה)	12 (2^2x3)[45]
New Testament (ποιμην)	9 (3^2)[46]
Total	21 (3x7)

45 Gen 49:24; Psa 23:1, 80:1; Isa 40:11; Jer 31:10; Eze 34:12,23 (twice), 37:24; Zech 11:16, 13:7 (twice).

46 Matt 26:31; Mark 14:27; John 10:11 (twice), 14,16; Heb 13:20; 1 Peter 2:25, 5:4.

- "Jehovah Sabaoth," translated variously "the LORD of Hosts," "the God of hosts," etc.

Old Testament	285
New Testament	2
Total	287 (7x41)

- "Corban," an offering:

Old Testament (קרבן)	82
New Testament (κορβαν, Mark 7:11)	1
New Testament (κορβανας, Matt 27:6)	1

Total	84 (7x12)

- "Milk":

Old Testament (חלב)	44 (4x11)
New Testament (γαλα)	5
Total	49 (7x7)

- "Isaac":

In Deuteronomy	7
Rest of Pentateuch	91 (7x13)
Elsewhere in Old Testament	14 (2x7)
New Testament, Luke and Acts	7
New Testament, Paul's Epistles[47]	7
Total	126 (7x18)

47 Including the Epistle to the Hebrews.

- "Aaron":

In Old Testament	⌜347⌝[88]
In New Testament	5
Total	⌜352⌝[89]

- "Abaddon" (Destruction):

In Old Testament	6
In New Testament	1
Total	7

- Christ spoken of at the right hand of God:

Old Testament	2 (Psa 110:1,5)
New Testament	19
Total	21 (3x7)

- "After the order of Melchizedek":[48]

Old Testament	1
New Testament	6
Total	7

48 Psa 110:4, quoted in Heb 5:6,10, 6:20, 7:11,17,21.

- "The stone which the builders refused is become the head of the corner":[49]

Old Testament	1
New Testament	6
Total	7

49 Psa 118:22, quoted in Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Peter 2:4,7.

- "Thou shalt love thy neighbour as thyself":

Old Testament (Lev 19:18)	1
New Testament	6[50]
Total	7

50 Matt 19:19, 22:39; Mark 12:31; Rom 13:9; Gal 5:14; James 2:8.

- "Uncircumcision of the heart":

Old Testament	6[51]
New Testament	1
Total	7

51 Lev 26:41; Deut 10:16; Jer 4:4, 9:26; Eze 44:7,9; Acts 7:51.

The half of the important Prophetic period (Daniel's last week, or the last of the 70 weeks, Dan 9:27) is mentioned seven times. This, perhaps, ought to be reserved and considered in its significance under the number "seven." The point, however, now is the manner in which this seven is made up; for though the period is given in three different languages, two Testaments, and three forms (years, months, and days) the number is still seven:—

Daniel 7:25, Chaldee, "Time, and times, and the dividing of time"	1
Daniel 12:7, Hebrew, "Time, times, and an half"	1
Revelation 12:14, Greek, "Time, and times, and half a time"	1
Revelation 11:2, 13:5, "Forty and two months"	2
Revelation 11:3, 12:6, "Twelve hundred and sixty days"	2
Total	7

Have we not in all this a design which is far beyond nature? A supernatural design? Numbers must occur; and the only question is, Shall they be used by design or by chance? In order, or disorder? According to law, or without law? In the works of God they are used always in perfect order. Surely then we ought to look for the same order in His Word; and be surprised if we do not find it.

If we look at a window of coloured glass, made after the modern fashion, with pieces of various colours put in at haphazard, we see at once that there is no design. But if we observe

another window in which the pieces of glass are arranged in a perfect and intricate geometrical pattern, or with human or other forms, we immediately acknowledge design, and say that the hand that formed that window must have been guided by a head that designed the whole!

This is our conclusion, then, as to the works and Word of God. Neither Moses nor any other person could have secured the above results. Moses used a certain word by Divine inspiration, not knowing, in all probability, how many times he had used it. It is inconceivable that, even had he known, he could have told Joshua how many times he was to use it; and that Joshua could have arranged with another; and that this could have gone on for fifteen centuries and ensured that the last writer should use the word only a certain definite number of times so as to secure a particular result! Impossible! No! Each writer must have been ignorant as to this final result; but each wrote "as he was moved by the Holy Ghost"; and hence, each contributed such a part as should end in perfecting the original design.

This sweeps away as with a flood, all the puny attempts of man either in attacking or defending the inspiration of the Word of God; for that word has suffered almost as much from the unwise defences of its friends, as from the malignant attacks of its enemies.

"The Law of the LORD is perfect."

We take the high ground of making everything else submit to it. Instead of making the Bible agree with science, science must agree with the Bible. If it does not, it is only because it is "science falsely so-called," and not real science. Scientia is the Latin word for knowledge. Whereas very much of what goes by the name of "science" to-day is not science at all. It is only hypothesis! Read man's books on this so-called science, and you will get tired of the never- ending repetition of such words as "hypothesis," "conjecture," "supposition," etc., etc. This is the reason that such theories, which are falsely dignified by the name of science, are constantly changing. We talk of the "Science of Geology," or of "Medical Science"; but read books on geology or medicine, for example, written fifty years ago, and you will find that they are now quite "out of date." But truth cannot change. Truth will never be "out of date." What we know can never alter! This of itself proves that the word science is wrongly used when it is applied only to hypotheses, which are merely invented to explain certain phenomena.

It is not for such theories that we are going to give up facts. It is not for conjectures that we are going to abandon truth. Man must offer us something better than his own thoughts if he wants us to give up the thoughts of God. In the Bible we have got something certain and something perfect. Every fact and truth which is discovered only helps to prove its truth and to exhibit its perfection. No monument that has ever been dug up—no manuscript that has ever been discovered, has ever been other than an evidence of Bible truth! We are not afraid of any phenomena which may be observed in the rocks, or of any monuments or tablets

which may be dug up from beneath them. These are not, and never have been, contrary to the Word of God. It is only man's interpretation of them which is against that Word, because it is only his thoughts which oppose it.

"The Law of the LORD is perfect."

Man, and all his thoughts are imperfect; so imperfect that he has failed even to take proper care of God's perfect Word.

Like a beautiful stained glass window which has suffered from accident, or fire, or siege, and which man has endeavoured to "restore." We can see how exquisite are its colours and patterns; how perfect it once was. Here and there is a tiny piece wanting, or misplaced. But it does not hinder us from discerning the perfection of the original geometrical figure, or from admiring the delicacy of the features of the figure pourtrayed. The window is indeed marred. And one man has done much to repair the injury caused by the negligence of another. We can see the defect of the repairs; but we can see also that the design was originally perfect, and we praise and admire the wisdom of the designer.

So it is with the Word of God. Nothing can hide the perfection displayed in its design. Man has been false to his trust. He has not preserved it with the faithfulness which should ever characterise a steward. But because man has been unfaithful, we are not going to question the faithfulness of God! Because man has not properly cared for this precious gift of God, we are not going to question the perfection of that gift!

But this is what man has done and is doing;—he is charging upon God the result of his own sin, neglect, and folly!

God has given man this "bread of life," and he is analysing it instead of eating it! God has given man His Word, and he is criticising it instead of believing it! This is the "wisdom" of man "up to date." This is the highest flight of his wisdom—"higher criticism"! Truly "the world by wisdom knew not God" (1 Cor 1:21). It never did and never will. Human wisdom ever leads from God. It is so with nineteenth century wisdom! It may seem very clever, very daring, very wise, for man to criticise the Word of God, but it is still true, as it is written (1 Cor 3:19).

"The wisdom of this world is foolishness with God."

Then away with man's wisdom! we do not want it. What we want is God's truth, and if man's science does not agree with God's Book, then so much the worse for his science.

We will come to God's Word as those who are foolish in the eyes of the world, because we desire to be made wise unto salvation (2 Tim 3:15); and because we remember the words of the Lord Jesus, how He said, "Ye do err, not knowing the Scriptures" (Matt 22:29).

Whence but from Heaven could men unskilled in arts,
In several ages born, in several parts,

Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
—Dryden.

Part II. Its Spiritual Significance

Introduction

Having thus shown and established the supernatural design in the use of number, both in the works of God and in the Word of God, we now come to the spiritual significance of the numbers themselves.

We propose to take them in order, and to give under each not merely lists of passages or things, but first to define and explain the significance of the number, and then to illustrate its meaning, and show its teaching, as applied to its use, to numbers of things that are mentioned, the numbers of occurrences of words and things, the numbers of words used for a thing, and the numbers formed by the letters of the words themselves. This last is called by the ancients Gematria. This is the use of the letters of the alphabet instead of figures. Arabic numerals being a comparatively modern invention were not, of course, known to, and could not have been used by, the more ancient nations.

The Hebrews and Greeks, therefore, used their alphabets as follows:—

The Hebrew Alphabet

The Hebrew alphabet consists of 22 (2 x 11) letters, so the 5 finals were added to make up three series of 9, or 27 in all:

Aleph 1 = א	Yod 10 = י	Koph 100 = ק
Beth 2 = ב	Kaph 20 = כ	Resh 200 = ר
Gimel 3 = ג	Lamed 30 = ל	Shin 300 = ש
Daleth 4 = ד	Mem 40 = מ	Tau 400 = ת
He 5 = ה	Nun 50 = נ	Final Kaph 500 = ך
Vau 6 = ו	Samech 60 = ס	Final Mem 600 = ם
Zayin 7 = ז	Ayin 70 = ע	Final Nun 700 = ן
Cheth 8 = ח	Pe 80 = פ	Final Pe 800 = ף
Teth 9 = ט	Tsaddi 90 = צ	Final Tsaddi 900 = ץ

It should be said that the use of the five final letters for 500 to 900 is a later and less common practice; the Hebrew writers more often expressed these numbers by joining letters together, as 400 and 100 for 500.[90]

The Greek Alphabet

The Greek letters were 24, and the required number, 27, was made up by using ⌜the sign ϛ (called Stigma, and written like the final ς)⌝[91] for 6, and adding two arbitrary symbols

called respectively Koppa, for 90, and Sampi, for 900.

Alpha α = 1	Iota ι = 10	Rho ρ = 100
Beta β = 2	Kappa κ = 20	Sigma σ = 200
Gamma γ = 3	Lambda λ = 30	Tau τ = 300
Delta δ = 4	Mu μ = 40	Upsilon υ = 400
Epsilon ε = 5	Nu ν = 50	Phi φ = 500
Stigma ϛ[52] = 6	Xi ξ = 60	Chi χ = 600
Zeta ζ = 7	Omicron ο = 70	Psi ψ = 700
Eta η = 8	Pi π = 80	Omega ω = 800
Theta θ = 9	Koppa ϟ = 90	Sampi ϡ = 900

52 This letter ϛ (called Stigma) is used for the number 6. Why this letter and number should be thus associated we cannot tell, except that both are intimately connected with the ancient Egyptian "mysteries." The three letters SSS (in Greek ΣΣΣ) were the symbol of Isis, which is thus connected with 666. ⌜ (This was the opinion of some writers of Dr. Bullinger's day; it cannot now be confirmed from the monuments, and nothing should be built upon it.)⌝[92] Indeed the expression of this number, Χξϛ, consists of the initial and final letters of the word Χριστος (Christos), Christ, viz., Χ and ϛ, with the symbol of the serpent between them, Χ —ξ—ϛ.

One

There can be no doubt as to the significance of this primary number. In all languages it is the symbol of unity. As a cardinal number it denotes unity; as an ordinal it denotes primacy. Unity being indivisible, and not made up of other numbers, is therefore independent of all others, and is the source of all others. So with the Deity. The great First Cause is independent of all. All stand in need of Him, and He needs no assistance from any.

"One" excludes all difference, for there is no second with which it can either harmonise or conflict.

When it is written: "Hear, O Israel, the LORD thy God is one LORD," ⌜it declares that there is one LORD, and it excludes absolutely another Lord:⌝[93] it excludes, therefore, all idolatry.

Hence the First Commandment declares "Thou shalt have NO OTHER GODS" (Exo 20:3).

It asserts that there is in God a sufficiency which needs no other; and an independence which admits no other.

It marks the beginning. We must begin with God. All our words and works must be characterised by the first words of the Bible: "In the beginning GOD." Nothing is right that does not begin with Him. "God first" is the voice of Scripture. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt 6:33) is the testimony of Christ. "God first" is the great proclamation. The angels sang: "Glory to God in the highest." This was the beginning of their song. And it was after this that they sang of "good-will" towards man. This, too, must be the great principle governing all our testimony and our work. We cannot give "glory to God" without doing good to men. And there is no real good-will for men which does not spring from a desire to glorify God. The rapid declension, which is the great mark of these last days, comes from an ignoring of this great principle. God is shut out, and man is exalted. Hence "the gospel of God" (Rom 1:16) is being rapidly and almost universally superseded by the gospel of man, which is a gospel of sanitation, and indeed is now openly called "Christian Socialism." But it is a socialism without Christ. It does not begin with the glory of God, and it will not and cannot end in any real good to man. It begins with man; its object is to improve the old nature apart from God, and to reform the flesh; and the measure of its success is the measure in which man can become "good" without "God."

Man's ways and thoughts are the opposite of God's. God says, "Seek first." Man says, "Take care of number one." He is in his own eyes this "number one," and his great aim is to be independent of God.

Independence, in God, is His glory. Independence in man, is his sin, and rebellion, and shame.

In the Word of God, therefore, God is first, and before all.

> *"Thus saith the LORD, the King of Israel, And his redeemer the LORD of hosts: I am the first, and I am the last; And beside Me there is no God."* (*Isa 44:6*)
>
> *"Hearken unto Me, O Jacob, and Israel My called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, And My right hand hath spanned the heavens."* (*Isa 48:12,13*)
>
> *"Before Me there was no God formed, Neither shall there be after Me. I, even, I, am the LORD; And beside Me there is no Saviour."* (*Isa 43:10,11*)
>
> *"I am Alpha and Omega, The first and the last."* (*Rev 1:11,17, 2:8, 22:13*)

Thus Jehovah emphasises this great foundation truth. All must be confusion where man refuses to recognise it. All must be peace where it is owned.

The first is the only one. There cannot be two firsts. Man ignorantly speaks of the "two first," or the "three first," when he really means the first two, or the first three, etc. The Word of God does not thus ignorantly speak. He is the only one. He is first in priority of time. He is first in superiority of rank, and He is first in absolute supremacy.

Redemption and salvation began with God. His was the word which first revealed it (Gen 3:15). his was the will which first purposed it (Heb 10:7). His was the power that alone accomplished it. Hence "Salvation is of the LORD" (see Exo 14:13; 2 Chron 20:17; Jonah 2:9; etc.). His is the will from which it all proceeds. "Lo, I come to do Thy will," said the Redeemer (Psa 40:7,8; Heb 10:7) when He came to do that "will."

The First Recorded Words of the Lord Jesus

The first recorded words of the Lord Jesus are full of significance.

Here is another illustration of the significance of number in Scripture. The Lord Jesus must have spoken from the time that all children spoke; but not one syllable that He uttered has ⌜God⌝[94] been pleased to record in the Scriptures, until He was twelve years of age. And then only this one utterance from His birth till He entered on His ministry at His baptism. Only one sentence out of all those twenty-nine years. Surely words thus singled out by ⌜God⌝[95] must be full of significance. What were they? They are written down for us in Luke 2:49: "WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?" Solemn words! Significant words! Especially in the light these first words throw up His last words, "IT IS FINISHED." What was finished? "The Father's business." Yes, it was the Father's will. "Lo, I come to do Thy will, O My God." "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6:39). Salvation was no afterthought with God. It was part of his "eternal purpose." It originated in His "will." It was not merely for the good of man, but for the glory of God in a

thousand ways which we see not now or yet. Hence it is that when Jesus was delivering up His work back into the Father's hands, He could say: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:4).

We may find another illustration of the significance of the number "one" or "first" in noticing

The First Ministerial Words of the Lord Jesus

At His baptism (Matt 3:13-17) He was anointed for His ministry, and immediately after we read: "THEN was Jesus led up of the Spirit into the wilderness to be tempted of the Devil." For forty days He fasted and was tempted. Not a word that escaped His lips during those forty days is written down. But the very first recorded words of his ministry are: "It is written." Three times over: "It is written"; "It is written"' "It is written."

His official ministry closed with His High-Priestly prayer to the Father in John 17, for at its close He went out into the Garden of Gethsemane to His betrayal, and within a few hours His death. In those last words of His ministry there is the same threefold reference to the Word of God: 5:17, "Thy word is truth"; v. 14, "I have given them Thy word"; and v. 8, "I have given unto them the words which Thou gavest Me."

What does this fact say to us? If we have ears to hear, it says The beginning and end of all ministry is the Word of God. Yea, it is the whole sum and substance of ministerial testimony. The Lord thus exalted the Word of God, and by the significance of His first ministerial words He impresses upon us this great lesson.

The First Book

The first book of the Bible also affords us another illustration. In Genesis we see Divine sovereignty and supremacy. Sovereignty in Creation, in giving life, and in sustaining life.

The name by which God specially revealed Himself to the Patriarchs, He says (Exo 6:3), was El-Shaddai (God Almighty). This Title occurs

In Genesis	6 times
Rest of Pentateuch	3 times
Total	9 (3^2)

nine times in all; the square of three, the number of Divine perfection.

The first occurrence of the name "Almighty" is also full of instruction, but we shall consider it under the number "five."

All through this first Book we see this Divine supremacy and sovereignty—sovereignty of will in election and calling: calling Abram and no other (Acts 7:2); choosing Isaac and not Ishmael (Gen 17:18-21); Jacob and not Esau (ibid. 25:23, etc.); Ephraim and not Manasseh (ibid. 48:19; Heb 11:21).

This first book is the one book. It contains all the other books in embryo, and has been well called "the seed plot of the Bible." Its Divine title is "THE BEGINNING," i.e., the first: "In the beginning God," i.e., God first. Here is the beginning of life, the beginning of prophecy (Gen 3:15). The woman's seed foretold, and the beginning of the enmity between her seed and the seed of the serpent.

The covenant made with Abraham (Gen 15) was unconditional, because there was only one contracting party. The Law had a mediator, therefore there were two parties to that covenant. "But a mediator is not of one [contracting party[53]], but God is one" (Gal 3:20). God alone made this covenant, hence it is called "the covenant of PROMISE."

53 The ellipsis is wrongly supplied in Gal 3:20. It is not the word mediator which is to be repeated, but the contracting party from v. 19.

Then we have the sufferings of Christ, and the glory which should follow, foreshown in Joseph. His death as a substitute is foreshown in Isaac's ram. "The way of Cain" and the way of God are seen in Cain's fruits and Abel's lamb, showing the true and only ground of access to and worship of God.

Thus in the forefront of revelation we are shown that man cannot be saved by works, but by grace alone. The foundation of all truth is here. Gospel truth shines brightly here. All is in one book, and that the first.

The First Commandment

"This is the first and great commandment," Matthew 22:37, 38, or in Mark 12:29, 30, "Hear, O Israel; the LORD our God is one LORD: thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

The reference is to Deuteronomy 6:4. This is "first" in order, first in time, and first in importance. This is therefore the "greatest" in necessity, in extent, and in nature. The first in the Law, and the greatest in the Law, and hence it was one of the four passages written on the phylacteries of the Jews.

The Hebrew words may be variously rendered, but the quotation of the Lord Jesus, ⌜written by inspiration of God⌝[96] in the Gospels, fixes the meaning of the words. In the Hebrew the order is, "Hear, O Israel, Jehovah our Elohim, Jehovah One." The Jews repeat it to-day thus, "Hear, O Israel, the LORD our God, the LORD is One," and the whole congregation repeat the word "One" for several minutes.[54]

54 The plural form "Elohim" does not mean that God is more than one; it is used with verbs in the singular of the one God, as a plural of majesty and fulness.[97]

The Lord, in quoting the words, supplied the verb which fixes the meaning: "The Lord our God is one Lord" (Mark 12:29). And the scribe who heard Him understood Him so, for he answered, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he"; and Jesus, seeing that he answered discreetly, said, "Thou art not far from the

kingdom of God" (Mark 12:32-34). The names in the verse are not three Persons, but the one LORD, called by His name Jehovah, and by His title Elohim, "our God." The plural form Elohim is used of the one true God with verbs in the singular, as in Genesis 1:1, "God [Elohim] created [singular]"; it is the plural of majesty and fulness, not of persons; and the same word is used in the plural form of a single heathen god (Judges 11:24, 1 Kings 11:33) and of Moses (Exo 7:1).[98]

But there is a further peculiarity in this passage. In all the MSS and printed texts the last letters of the first and last words are always written and printed majuscular, i.e., larger than the others; thus:

"ShemA Israel, Jehovah, Elohenu, Jehovah, EchaD."

In the Hebrew the first of these two larger letters is ע (ayin), and the second is ד (daleth). Rabbi Bochin has this remark, "It is possible to confess one God with the mouth, although the heart is far from Him. For this reason ע and ד are majuscula, from which, with tsere subscribed, עד 'a witness,' is formed, that every one may know, when he professes the unity of God, that his heart ought to be engaged and free from every other thought, because God is a witness and knows all things" (J. H. Mich., Bibl. Hebr.). What may be the true reason, however, for these two letters being larger, we do not know. The real sense of the words, according to their meaning, is, Hear, O Israel, Jehovah (the ever-existing One) our Elohim ⌜(our God)⌝[99], Jehovah "is one."

What is here predicated of Jehovah is not the unity of God at all, but that it is to Him that the name Jehovah rightfully belongs, that He is the one and only God, and that there can be no other. It is equally opposed to all forms of Theism and Deism, which are the creations of man's ideas, as well as to polytheism on the one hand, and national or local deities on the other. The whole statement has regard to revelation. Israel alone could say, Jehovah is "our God," because He had made Himself known—"His ways unto Moses, and His acts to the children of Israel" (Psa 103:7).

With this agrees the choice of the word Echad, which is used for "one." In the Hebrew there are two words in use for the number "one." אחד (Echad), "one," unus; and יחיד (Yacheed), "an only one," unicus.

The latter, Yacheed (יחיד), means absolute unity, or uniqueness, an only one. It occurs only twelve times in the Old Testament (3x22), viz:

Pentateuch	3
Rest of Old Testament	9 (3^2)
Total	12

- Genesis 22:2, "Take now thy son, thine only son Isaac."

- Genesis 22:12 and 16, "Hast not withheld thy son, thine only son."
- Judges 11:34, "She was his only child."
- Psalm 22:20, "Deliver...my darling" (marg. only one).
- Psalm 25:16, "I am desolate and afflicted."
- Psalm 35:17, "Rescue...my darling (marg. only one) from the lions."
- Psalm 68:6, "God setteth the solitary in families."
- Proverbs 4:3, "I was...tender and only beloved in the sight of my mother."
- Jeremiah 6:26, "Mourning as for an only son."
- Amos 8:10, "I will make it as the mourning of an only son."
- Zechariah 12:10, "As one that mourneth for his only son."

These are all the occurrences of the word Yacheed, and here therefore we see the meaning of the word. But this is not the word which is used in Deuteronomy 6:4, and it is never used of Jehovah. It is used ⌜in prophecy of the Lord Jesus as the only begotten Son (Psa 22:20); but never of Jehovah.⌝[100]

But אחד (Echad) is the ordinary word for the number one, used of whatever is counted. When the thing counted is made of parts, as "one flesh" or "one cluster," the parts are in the thing, not in the word; and when it is used of a single person, it means one person. So "Abraham was one [echad], and he inherited the land" (Ezek 33:24); "I called him alone [echad]" (Isa 51:2). Its first occurrences are:—[101]

- Genesis 1:5, "The first day" (of seven).
- Genesis 2:11, "The name of the first is Pison" (i.e. one of four).
- Genesis 2:21, "He took one of his ribs."
- Genesis 2:24, "They two shall be one flesh."

Hence when it is used twice, the word being repeated, "one, one," it is translated both one and the other; but it is always one where there are others. (Hence sometimes each, as in Num 7:85).

- Genesis 49:16, "As one of the (twelve) tribes of Israel."
- Numbers 13:23, "A branch with one cluster of (many) grapes."

We even have the plural Echadim (like Elohim), ones. In speaking of the two sticks representing the houses of Israel and Judah, it says, Ezekiel 37:19, "They shall become ones in Thine hand."

- Psalm 34:20, "He keepeth all his bones, not one of them is broken."

⌜In all these places Echad is the plain number one: one of others when others are counted with it, or one alone. It is the word which every Israelite would use to say that the LORD is one, and that there is no other; and so the Lord Jesus and the scribe understood it (Mark

12:29-32). "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor 8:6).[1][102]

This is the teaching of the number one as applied to this first commandment. There is only one Lord, consequently there is no other to divide the heart. Therefore thou shalt love the Lord with all thy heart. Thus the ground of the claim is first mentioned, and then this first and great commandment is given, based upon it.

But this leads to another illustration in Zechariah 14:9.

The One Millennial Rule

> *"And the LORD shall be King over all the earth; In that day shall there be one LORD, and His name one."*

There will in that glorious day be no one to dispute Jehovah's rule. There will be no difference of law, or will, or rule, then. All will be harmony, unity, and agreement. This is the secret of Millennial peace. In the Lord's Prayer the two are placed together, one being consequent upon the other.

"Thy kingdom come." "Thy will be done on earth as it is in heaven."

Where there are more wills than one, there can be no peace, no rest. There must necessarily be conflict and confusion.

This is the secret of all disturbance in families, parties, and nations.

We sometimes hear of a "Dual Control," but it is a fiction. It exists only in words, not in reality!

This is the secret of rest for the heart now—"One will." As long as there are two wills there can be no peace. As long as our will is not subject to God's will, we cannot know what rest is.

This is where the Lord Jesus, as man, found rest in the midst of His rejection. In Matthew 11, John the Baptist doubts, vv. 2, 3; the people of that generation reject Him, vv. 16-19; the cities which saw His mightiest works do not believe, vv. 20-24. Then we read in the next verses (25,26), "AT THAT TIME Jesus answered and said, I THANK THEE, O FATHER, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, EVEN SO FATHER; for so it seemed good in Thy sight." And then turning to his weary servants, the subjects of similar trials and disappointments, He says, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

In other words, rest is to be found only in subjection to the Father's will. This is the secret of present rest for our souls. This is the secret of Millennial peace and blessing for the earth.

How simple! and yet what strangers we are to this rest! How the Lord's servants are rushing hither and thither to find this great blessing, and yet do not enter into it! Why is this? It is because we do not believe that His will is better than our own? If we were occupied with the Lord instead of with ourselves, with the Blesser instead of with our "blessing," we should soon have such a sense of His grace and glory and power as would convince us that His will is better than ours; and then, instead of being busy with ourselves and enquiring how we are to give up our will, we should see that His is so good that we really loathe our own, and desire only His.

This blessing is not gained by any "act of surrender" or "act of faith," but our own will simply vanishes in the contemplation of his will as we see it to be all-gracious and all-good.

Man's modern methods all begin at the wrong end. They begin with ourselves, they occupy us with ourselves, and hence the failure. The Divine method puts "God First," and thus the end is assured.

It is when our hearts are so before God and so with God, that we learn the wondrous wisdom of His way, and the perfection, sweetness, and blessedness of His will. We yearn to possess it, we long for it, and desire to come into its joy; and our own will vanishes without an effort, and without our knowing it, until we discover afterwards what has happened by a happy experience.

In Millennial days this will be the blessing of the whole earth. For in that day there shall be one King, one will, "one Lord, and His name one."

The Unity of the Spirit

This is the unity of the members of the one body of Christ, who are all animated by the same ⌜spirit, the gift of God⌝[103]. It is a unity which we cannot make. It is made for us in Christ. We can only preserve it, and live in the power of it ⌜as we keep "the unity of the spirit in the bond of peace" (Eph 4:3)⌝[104]. It needs indeed carefully preserving, for it is opposed to all man's ideas of unity in churches and sects. It is a spiritual unity.

In Ephesians 4:4-6 this unity of the body and its members is set forth. And note the seven-fold nature of it. It is set forth in an Epanodos, i.e., the sentences are arranged in an introversion, where the first answers to the last, the second to the next to the last, etc. The Lord is exalted by being placed in the centre of the whole.

A. There is one BODY,
  B. and one SPIRIT,
    C. Even as ye are called [also] in one HOPE of your calling:
      D. ONE LORD,
    C. One FAITH.
  B. One BAPTISM.
A. One God and Father of all [the members of this Body], who is above [or over you] all, and through [or with you] all, and in you all.

Here note, then, in A and A, we have the one Body. In B and B, we have the ⌜spirit and the baptism in it⌝[105]. In C and C, the graces of "faith" and "hope"; while in D the Lord stands out as the great head of this one Body, the keystone of this arch of Divine truth.

First Occurrences of Words

These are always important. The ancient Jewish commentators call special attention to them, and lay great stress upon them as always having some significance. They generally help us in fixing the meaning of a word or point us to some lesson in connection with it.

Take for example the word—

"Hallelujah"

Where does it first occur? Psalm 104:35:—

> *"Let the sinners be consumed out of the earth, And let the wicked be no more. Bless thou the LORD, O my soul, HALLELUJAH."*

And where is the first occurrence in the New Testament? Revelation 19:1-3, "I heard a great voice of much people in heaven, saying ALLELUIA;[55] salvation, and glory, and honour, and power[56] unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand, and again they said ALLELUIA."[57]

55 This is the Greek spelling of the Hebrew word "Hallelujah."

56 The repetition of this word "and" is an example of the figure of Polysyndeton.

57 This is an example of the figure of Repetition called Epanadiplosis, where the same word that begins the sentence is repeated at the end, for the sake of emphasis, and to call our attention to some important lesson in connection with it.

In both these cases, in the Old Testament and in the New, the first occurrence of the word "Hallelujah" stands in connection with judgment. It is for this that praise is given to God. This does not accord with the teachings of the false charity and the traitorous toleration of the present day. The servants of Jehovah, who are imbued with the spirit of the Scriptures, are to, and can, praise Him for the destruction of His and their enemies.

"Prophet"

The first occurrence of this word stands in connection with Abraham, Gen 20:7. God says to Abimelech king of Gerar, concerning Abraham and his wife, "Now therefore restore the man his wife: for he is a PROPHET, and he shall pray for thee and thou shalt live."

We learn from this that the word Prophet does not mean merely one who foretells, but one who witnesses for God as His spokesman. The Hebrew word occurs in Exodus 7:1, "Aaron thy brother shall be thy prophet"; while in 4:16 the same word is translated, "he shall be thy spokesman." This is exactly what it means; and the man who spoke for God was recognised by the people as God's man, i.e., "A man of God."

"Holy"

The first occurrence of קדשׁ (Ko-desh), holy, is in Exodus 3:5. Not in the Book of the Beginning (Genesis); not until Exodus is opened—the Book of Redemption, which records how God came down to redeem His people out of Egypt (Exo 15:13). The creature cannot understand anything about holiness except on the ground of redemption.

"Bride"

The first occurrence of the word "bride," כלה (Kalah), as applied to the Bride of Jehovah, is in Isaiah 49:18. This fixes the meaning of the term as applying only to Israel, and not to the Church, which is "the Body of Christ"[106] We are thus pointed to the fact that Israel is the Bride. Compare Isaiah 61:10, 62:5.

"The Day of the Lord"

This important expression occurs first in Isaiah 2:12, and if we read the description of it as there given to us by ⌜God⌝[107], and note its character and object, as well as the purpose of it, we shall have a clear understanding of its meaning.

It is the day when the LORD ariseth to shake terribly the earth; when man shall be humbled and brought low; and when God alone shall be exalted.

Read the whole passage Isaiah 2:10-22, and note how it is emphasised, and how its importance is further shown by being stamped throughout with two figures, which run side by side,—Polysyndeton, the word "and" being used twenty times in nine verses, and Synonymia, i. e., where different words of similar meaning are heaped together and repeated. Here there are seven words and twenty repetitions of them in order to show the loftiness of man's natural pride, and the depth to which it shall be brought down and humbled in "the Day of the LORD."

This is the first occurrence of the expression:—

> *"For the day of the LORD of hosts shall be upon every one that is proud and lofty, And upon every one that is lifted up; and he shall be brought low...; And the LORD alone*

shall be exalted in that day." (*v 11*)

The First Questions

The first questions of the Old and New Testaments are also full of instruction.[58]

58 Gen 3:1 is not a question, as the margin explains.

Genesis 3:9, "Where art thou?"

This question was put by God to the sinner who is hiding from His holy presence, to bring him to conviction, to show him that he was lost and guilty and ruined. This is the object of the Old Testament. The Law it is that gives the knowledge of sin, and brings the sinner under conviction.

The first commandment is, "Thou shalt love the LORD thy God with all thy heart," etc. The impossibility of obeying this commandment convicts the sinner of his impotence, and causes him to thankfully cast himself upon God's omnipotence, and cry out for a Saviour.

The first question of the New Testament therefore is, in Matthew 2:2, "Where is HE that is born?" Where is this Saviour whom I need? He has sought me and brought me to conviction. Where is He that I might find Him, and know Him, and worship Him, and serve Him?

The First Fulfillment of Prophecy in the New Testament

This opens a vast field of instruction, laying down for us the lines, and showing us the principles on which ⌜God interprets His own prophecy⌝[108]. It is in the Gospel according to Matthew (1:22,23):

A. "Now all this was done that it might be fulfilled which was spoken of (υπο, by) the Lord by (δια, through) the prophet, saying,
  B. Behold, a virgin shall be with child, and shall bring forth a son.
  B. and they shall call His name Emmanuel,
A. which being interpreted is, God with us."[59]

59 Note that in this introversion we have, in A and

A, the prophecy and the interpretation; while in B and B we have the prophecy fulfilled; in B His birth, and in B His name.

Here notice, first, that the prophecy is quoted from Isaiah 7:14. In Matthew it is specially said to be "spoken by the Lord"; and in Isaiah it is written, "The LORD Himself shall give you a sign."

Thus the fact is emphasised that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

As this is the first recorded fulfillment of Old Testament prophecy in the New Testament, we may expect to find in it the generic character of all prophecy, and the grand example of ⌜God's own interpretation⌝[109].

The prophecy here said to be fulfilled is thus written in Isaiah 7:14: "Behold a virgin[60] shall conceive and bear a son, and shall call His name Immanuel."

> **60** The RV thus translates it like the AV, but gives in the margin: "the maiden is with child and beareth." The verbs occur twice besides, Gen 16:11 and Judg 13:5,7; and v 12 shows that birth was imminent. The noun virgin is העלמה Ha-almah, and means the "maiden," or the "damsel." Almah occurs seven times, Gen 24:43; Exo 2:8; Psa 68:25; Prov 30:19; Song 1:3, 6:8; Isa 7:14, and means "a maid" or "unmarried woman." Here it is "the maid," i.e., some particular maid well known to the prophet and to Ahaz, but not to us. The Hebrew for virgin in our technical sense is בתולה, Bethulah (and occurs 50 ($2x5^2$) times; the first, Gen 24:16). The truth is that every Bethulah is indeed an Almah; but every Almah is not necessarily a Bethulah. The prophecy does not lose one fraction of its Messianic character and force by this admission of the truth, as we shall see below. When it was filled in the days of Ahaz it was merely Almah; but when it was fulfilled or filled full, ⌜God interprets it⌝[110] by the Greek word παρθενος, and thus defines her as technically a virgin.

But there is another prophecy associated with this, which is recorded in the next chapter:

"The king of Assyria...shall sweep onward into Judah; He shall overflow and pass through... And the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Make an uproar, O ye peoples, and ye shall be broken in pieces;... Take counsel together, and it shall be brought to nought; Speak the word, and it shall not stand; For GOD IS WITH US (עמנו אל, Immanu-el)." (Isa 8:7-10, RV)

Now in this first quotation of prophecy as fulfilled, we note the following facts for our instruction:—

1. Prophecy is, as we have seen, spoken by JEHOVAH, and the prophets, so-called, are only the instruments or agents. With this agrees 2 Peter 1:20, 21, where it is said that they "spake as they were moved by the Holy Ghost."

Now the word Jehovah denotes Him who existed in eternity past, and will ever exist in eternity to come.

In the Old Testament we have the word (Jehovah) which implies the interpretation. While in the Apocalypse we have the interpretation which implies the word "which is, and which was, and which is to come" (1:4,8, 4:8).

The Name of the "Lord," or Jehovah, therefore, is the key to the understanding of His Word, for He has magnified His Word above all His Name (Psa 138:2). His Word, therefore, in a still higher sense, will relate to what WAS, and IS, and is TO COME.

Notice, however, that in the New Testament (the Apocalypse) ⌜the Lord Jesus⌝[111], as the Son of Man, is about to fulfil all His holy promise, and carry out all his responsibility. Hence His name is—

> In the OT—He shall be, He is, He was.

In Apocalypse—He shall be, He is, He was, He is to come.

The future has become present, and what was present merges into the past.

The present is, in the Greek, expressed by the participle (not the indicative, which is only suitable to a definite beginning or ending), thus indicating the protracted fulfillment of prophecy between the past and the future, running from the announcement of the prophecy down to the period of the crisis.

In the Apocalypse the three-fold statement occurs twice more (11:17, 16:5). But these refer to the period after the Coming of Christ, and hence the future aspect of His name disappears. He is spoken of only as "which art, and wast."[61]

61 The words "and art to come" were put in by some later copyist from the earlier part (1:4,8), and have no manuscript authority. They are excluded by Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort, and the RV.

It will then be simply the one "who is and was." The coming is regarded as having taken place, and the Day of the Lord inaugurated; therefore nothing future in the name remains in relation to the prophetic word.

Thus the fact that the words were "spoken by Jehovah" gives us the first key to their prophetic unfolding.

2. The subject of the prophecy is Christ, for "the testimony of Jesus is the spirit of prophecy" (Rev 19:10).

3. This prophecy was originally uttered in connection with man's failure as man, in the person of Ahaz (Isa 7:10-14). Just as the prophecy of Genesis 3:15 was given in connection with man's failure in Adam; and just as the prophets were first raised up as a special order of witnesses on Israel's failure. ⌜God thus connects⌝[112] in this prophecy the failure of man and the promise of the Messiah, taking the different threads of His various utterances, and combining them in one. Thus establishing the principle that prophecy came in after man's failure.

4. On the other hand, He takes the words out of those combinations which were the direct cause of their original utterance. Thus prophecy is resolved into its elements by ⌜God⌝[113], and by Him the elements are re-combined in accordance with His plans.

5. He takes up the threads of passages that follow the one actually quoted, which explain the reason why the original combinations in which the words were written did not allow of the complete fulfillment of the prophecy at the time they were spoken or written.

6. He connects meanings of names with prophetic truth; and, seizing the gist of the prophecy rather than the mere words, He views in Ahaz the idolatrous and unbelieving Jews making a covenant with their Gentile enemy.

7. He develops, defines, and adds to the original force of the Hebrew word Almah, because, in the ultimate fulfillment, the woman to bring forth the son would be a virgin. The use of Almah in Isaiah made it correct for the historic fulfillment, but did not thus preclude the Futurist fulfillment.

8. The whole prophecy, therefore, of Isaiah 7 and 8 can receive its fulfillment only by separating that fulfillment into three parts, Preteritist, Presentist, and Futurist. Then, as the speaker is Jehovah, the LORD, as we have seen, it is interpreted according to the meaning of His name, which embodies past, present, and future, as the ever-existing and eternal God, "which is, and which was, and which is to come" (Rev 1:4,8).

It follows, therefore, from this that no interpretation of prophecy can be correct which confines itself to only one of these three parts, and denies the other two. This is not "rightly dividing the word of truth."

And also it follows that the power thus to divide the prophecy and re-combine the three divisions must be only that of the author of the prophecy, ⌜the LORD Himself⌝[114].

Interpreters who take up one of these three principles are therefore divided into opposite and hostile camps against those who take up another of those principles. But not until we grasp the great principle laid down by ⌜God⌝[115] here, and apply all of them, and all of them together, can we have a true understanding of prophecy.

Now let us prove these three principles.

First—The Preteritist

Ahaz, being greatly moved at the confederacy of Ephraim with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for it would be withdrawn. A child would be born to a certain maiden, who would be called Immanuel, and before that child would know how to distinguish between good and evil, the land that he abhorred (i.e., Ephraim and Syria, regarded as one) would be forsaken of both her kings.

In the next chapter another sign was given to Ahaz. Again a child would be born, this time to the prophetess, and called Maher-shalal-hash-baz, and before he should be able to cry "father" or "mother," both Syria and Ephraim should be spoiled by the king of Assyria.

The words quoted in Matthew 1 are taken partly from Isaiah 7:14; and they distinctly show that Ahaz had not to wait for the birth of Christ to see the promised "sign," but that it must have occurred in his own day. And it was so. Herein is the Preteritist interpretation fulfilled in the past.

Second—The Futurist

But part of the quotation in Matthew 1, "God with us," is taken from Isaiah 8:10, which clearly reaches forward to the same time as Psalm 2, when the kings of the earth take counsel against Messiah, and is, therefore, exclusively futurist.

"The king of Assyria...shall sweep onward into Judah:... And the stretching out of his wings shall fill the breadth of Thy land, O Immanuel. Make an uproar, O ye peoples, and ye shall be broken in pieces: And give ear, all ye of far countries: Gird yourselves, and ye shall be broken in pieces; Gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall be brought to nought; Speak the word, and it shall not stand: For GOD IS WITH US (Immanu El). For the LORD spake thus to me with a strong hand, And instructed me that I should not walk in the way of this people." (Isa 8:8-12, RV)

This is continued in v. 21, and is evidently futurist, as it is the time of darkness, when the judgments of the Apocalypse are upon the earth. (See Isa 8:8-9:7)

"She that was in anguish" in 9:1 is clearly Zion, and it is Zion, or the nation, that will at the time of the end say: "Unto us a child is born." That is the time of Revelation 12 and Psalm 87, where Christ is seen as born of Zion. It is the time when He takes the kingdom and establishes His millennial reign (Luke 1:31-33).

Thus it is certain that a portion of these three chapters cannot be fully interpreted except on Futurist lines.

Third—The Presentist lines, or those which run through the ages between the past (the prophet's own day) and the future (the day of the crisis), are also clearly discernible.

In 7:17 we read the words, immediately following the prophecy of the birth of this mysterious child:—

"The LORD shall bring upon thee, And upon thy people, and upon thy father's house, Days that have not come, From the day that Ephraim departed from Judah; Even the king of Assyria." (Isa 7:17)

To understand this, it is necessary to know that Nebuchadnezzar stepped into the heritage of the kings of Assyria. Hence the Babylonians were called Assyrians, even so late as the times of Xenophon, who so speaks of them in his Anabasis. And even Darius, whom we know was a Median, is still called "the king of Assyria" in the Word of God. (See Ezra 6:22, and compare 2 Kings 23:29 and 2 Chron 35:23.)

Thus "the Assyrian" of Isaiah's prophecy, at the time of the end, is not necessarily a king of revived Assyria, and we are taught that these prophecies of the king of Assyria reach through to all the heads of the four Gentile empires spoken of in Daniel.

The prophecy of the king of Assyria spoken of in these chapters of Isaiah runs on in protracted presentist fulfillment, covering the whole period of "the times of the Gentiles."

Another proof of the necessity of this presentist fulfillment is given in Isaiah 8:13:—

"The LORD of hosts, Him shall ye sanctify; And let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; But for a stone of stumbling and for a rock of offence to both the houses of Israel, For a gin and for a snare to the inhabitants of Jerusalem. And many shall stumble thereon, and fall, and be broken, And be snared and be taken. Bind thou up the testimony, Seal the law (or teaching) among my disciples. And I will wait for the LORD, That hideth His face from the house of Jacob, And I will look for Him. Behold! I and the children whom the LORD hath given me Are for signs and wonders in Israel From the LORD of hosts, which dwelleth in mount Zion." (Isa 8:13-18, RV)

Here we have the present character of the dispensation as it is described in Romans 9-11, the period of Israel's blindness. This is perfectly clear if we compare Isaiah 8:14 with Romans 9:32, 33.

Christ is the stumbling-stone and rock of offence to the masses; but He is believed on by a remnant of His disciples, "the remnant according to the election of grace." Christ and His disciples today are the Lord's "signs and wonders" to Israel, for the disciples are counted as the Lord's "children":—

> *"A seed shall serve him; It shall be accounted to the LORD for a generation."* (*Psa 22:30*)[62]

62 It is clear also from Heb 2:13, that Isa 8:18 had both a preteritist and then a futurist fulfillment.

This is further set forth in the meanings of all the names employed. The salvation of Jehovah (for such is the meaning of the name ISAIAH) will be accomplished by Jehovah being with His people (IMMANUEL). That salvation is needed and brought about in consequence of the Assyrian hasting to make a prey and spoil of the nation (MAHER-SHALAL-HASH-BAZ). Then the remnant shall return, i.e. repent (SHEAR-JASHUB, Isa 7:3), and stay upon Jehovah and wait for Him.

Such is the purport and teaching of the whole Prophecy of Isaiah; for it is but one prophecy, a whole, complete in its parts, the "higher criticism," which would saw him asunder, notwithstanding.

Such, too, is the important lesson taught us by this first recorded fulfillment of prophecy in the New Testament, from which we learn that prophecy is only comprehensible as an organic whole, when thus subdivided by ⌜God (and by us under His guidance)⌝[116] into its Preteritist, Presentist, and Futurist fulfillments according to the meaning of the name Jehovah—"which is, and which was, and which is to come."

Words that Occur Only Once

Words that occur only once are often instructive; they are called by the Greeks απαξ λεγομενα (hapax legomena). We give a few examples in detail.

(1) κριτικος (kritikos), "critic," Hebrews 4:12

This is the origin of our word "critic." The Greek is kritikos, and "critic" is merely the English spelling of the Greek word, which is thus transliterated. It means able to judge or skilled in judging; and then, simply, a judge, but always with the idea of his ability to judge. It occurs only in Hebrews 4:12, where it is translated "a discerner."

The whole passage relates both to the written Word, which is a sword (Eph 6:17): and to the living Word (Christ), who has a sword.

The structure of the two verses distinguishes between God and His word:—

A. 12-. GOD it is whose Word is so wonderful.
  B. -12-. What His Word IS (living, powerful, and a sharp sword).
    C. -12-. What His Word DOES (piercing and dividing asunder, etc.).
  B. -12-. What His Word IS (a skillful judge).
A. 13. GOD it is who is omniscient.

Here we have in A and A, God the omniscient one; and in B, C, and B we have His Word. And we learn that the Word of God is a judge now, so wonderful that it distinguishes between the thoughts and intentions of the heart and judges them.

The Lord Himself bears witness that the same Word will be our judge hereafter—John 12:48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the Word which I have spoken, the same shall judge him in the last day."

What a solemn truth. And how much more solemn, when man now dares to take this one word "critic" or "judge," which God has thus, by His only once using it, appropriated to His Word, and apply it to himself. And what is it that man is going to judge? Why, this very Word of God! thus making himself the judge of that Word which is to judge him! If the word kritikos were of frequent occurrence, and used of various things or persons, man might perhaps be led to look on himself as a judge of some one of them. But God has used it only once, and He has thus confined it to one thing—His Word. Therefore it is a daring presumption for man to transfer the word to himself. Not only does man do this, but he calls his work "higher criticism." Now there is a criticism which is lawful, because it judges not God's Word, but man's work as to the manuscripts; this is called Textual Criticism, which is quite a different thing. But this "higher criticism" is nothing but human reasoning; it is nothing more than the imagination of man's heart—those very thoughts and intentions which the Word itself judges!

What confusion! what perversion! and what folly! for the further man's criticism departs from the domain of evidence and enters on the sphere of reason, the "higher" he calls it! That is to say, the less like a skilled judge he acts, the higher he exalts his judgment! Poor man! Oh that you would submit yourself to this Word. For it must either judge you now, in

this day of grace, and give you conviction of sin; or it will be your judge in the last day, when every mouth will be stopped, and you will be "speechless" and "without excuse."

(2) καπηλευω (kapeeleuo), "to corrupt," 2 Corinthians 2:17

This is another word which occurs only once, and it is, like all such words, full of instruction. It is derived from καπη, a crib or manger, whence καπτω, to eat quickly (Latin, capio, to take). Then comes καπηλος, one who sells provisions, esp. a victualler or vintner, and the verb καπηλευω, which means to be a καπηλος, to keep a tavern, to sell victuals and drink (esp. wine). Then, like so many words which, in the course of their history, witness to the fallen nature of man, (see 2) and because all such retailers were addicted to adulteration, the verb came to mean, simply, to adulterate. This cannot be more clearly shown than by referring to Isaiah 1:22, where the Hebrew,

> *"Thy silver is become dross, Thy wine mixed with water"*

Is rendered in the Septuagint,

> *"Thy wine merchants (οι καπηλοι) mix the wine with water."*

That is exactly what is meant in 2 Corinthians 2:17, where the Apostle says "we are not as many which corrupt the word of God," i.e. who adulterate and "water down" the Word.

[God][117], by confining the use of this verb solely to the ministration of the Word of God, places the greatest possible emphasis upon the practice of the "MANY!" He had just been most solemnly declaring that His ministry of that Word was to some the savour of death unto death (i. e. resulting in their endless death). The "many" do not so declare all the counsel of God, but they water it down, and adulterate all such discriminating truth, prophesying smooth things, and seeking to please the people instead of studying to show themselves approved unto God (2 Tim 2:15).

The margin of the AV reads "deal deceitfully with." The RV, while translating the word "corrupting" in the text, waters down the whole truth in the margin by giving the alternative rendering, "making merchandise of," which, while it is far below the solemnity of the passage, exemplifies its truth.

(3) δολοω (doloo), "to handle deceitfully," 2 Corinthians 4:2

This is another word which is used only once, and here again it is in connection with the Word of God. Indeed, the three might well be compared—Hebrews 4:12; 2 Corinthians 2:17; and this word δολοω in 2 Corinthians 4:2. Like some other words which occur only once, its meaning is from that very cause not so clear or obvious as other words in more general use. We have therefore to search for its meaning. First, all verbs ending in οω are causative, carrying out the act which is proper to the noun. Hence δουλος (doulos) is a slave, therefore δουλοω (doulo-o) means to make a slave of another, to enslave: πολεμος (polemos) is war, therefore πολεμοω (polemo-o) means to make war, or to make hostile.

Now with regard to this word, the noun δολος (dolos) means any cunning contrivance for catching by deceit. Homer uses it of the robe of Penelope, which she used as a means of deceiving her many suitors, saying, she must finish the making of it before she could make up her mind. He uses it also of the net with which Vulcan catches Mars, and of the Trojan horse; and of a mousetrap. Hence, δολος means any trick, or contrivance, or stratagem by which another is deceived.

The verb δολοω therefore must mean the act of deceiving by a trick, or ensnaring by craft. The Greek writers use it of debasing gold, adulterating wine, of dyeing garments, and of disguising oneself.

In this passage, therefore, it means that the Apostle declares that he has not acted thus with the Word of God. He neither used it as a vintner did his wine, adulterating it or watering it down (2 Cor 2:17); nor did he use it as a juggler or trickster to catch them with it by wile, craft, cunning, or stratagem.[63]

> **63** It may be well to note the many words which have had to be used to meet man's fallen nature in his various forms of deception: πλαναω (plano) is "to lead astray," used of doctrinal error or religious deceit παραλογιζομαι (paralogisomai), "to deceive by false reasoning" απαταω (apatao), "to delude with false statements" καπηλευω (kapeeleuo), "to adulterate by admixture" δολοω (doloo), "to deceive by stratagem" ψευδω (pseudo), "to deceive by lying" βασκαινω (baskaino), "to deceive by witchcraft"

An example may be given of the way in which ignorant rationalists thus deal with the Word of God. One quotes Jeremiah 7:22 to prove that Jehovah "never gave any directions whatever about burnt offerings and sacrifices," omitting the words which define and limit the reference to "the day that I brought them out of the land of Egypt." This is a specimen of the jugglery which abounds on all hands either through ignorance or malice.

This "dealing deceitfully" with the Word of God is seen most frequently when words are quoted apart from their context, by which, of course, the Bible may be made to prove anything. This is a fruitful source of error even with those who love and are seeking after the Truth.

A glaring example of this wilful deceit is seen in a wall-text which reads, "Thou shalt not drink wine," thus giving as a Divine command that which is uttered as a threat of Divine judgment. See Micah 6:15.

(4) αρτιος (artios), "perfect," 2 Timothy 3:17

This is another word which occurs only once, and again in reference to the Word of God. It is rendered "perfect," but it means fitted, and has reference to a special aptitude for any given use. The verb, in the same verse, is formed from this word, with the preposition εξ, out, prefixed εξαρτιζω (exartizo), and it means fitted out, as a vessel for a voyage, fully equipped, completely furnished. The two words are, therefore, cognate, and should be similarly translated. They are, moreover, for the sake of emphasis, put out of their place, in order to attract our attention; one is put at the beginning of the sentence and the other at the

end, thus:—"that equipped may be the man of God, for every good work fully equipped": or fitted...thoroughly fitted out; or furnished..completely furnished. That is to say, He who has "learned" and is "assured of" the Word of God, having been "made wise unto salvation," and has profited by the continued use of the holy Scripture as inspired by God, is "a man of God," i.e., a prophet, and therefore knows from these Scriptures what he is to say as God's spokesman. One who studies man's books will become a man of men; but he who studies God's book will become "a man of God." Moreover he will be equipped for every emergency, fitted out against every need, ready to meet every contingency; just as a vessel when fitted out for a long voyage has to be provided for calm and storm, ready to help a friend or defeat an enemy, prepared for fire and every accident, so the man of God, who truly profits by the study of the Scriptures, is equipped and furnished, prepared and ready for every emergency.

(5) ρητως (rheetos), "expressly," 1 Timothy 4:1

This word ρητως (rheetos) is from ρητος, spoken, or expressed in words. The noun rhetor (ρητωρ) was used of one who spoke to the people and advised them; then it is used of a hired orator; and rhetoric was used of the arts he employed. So that it may mean here that ⌜God⌝[118] actually pronounced these solemn words of 1 Timothy 4:1 audibly in the Apostle's ears[64] in order to emphasise their awful solemnity and the certainty of their truth. (See the context.)

64 As on other occasions, Acts 10:19,20, 13:2, etc.

(6) βασκαινω (baskaino), "to bewitch, Galatians 3:1

"O foolish Galatians, who hath bewitched you, that you should not obey the truth."

The word means to fascinate. ⌜It has been thought that the word fascinate is derived from it, the initial f in the Latin taking the place of the β in the Greek; but the two words are more probably of separate origin, though alike in sound and sense.⌝[119] Among the heathen this fascination was with the eye (Deut 28:54,56; Ecclus 14:8). In Galatians 3:1 it is used in a wider sense, and by using it only once, ⌜God⌝[120] emphasises it and points to a danger common to the people of God through all time. When they profess that they are "charmed" by this teacher, or "fascinated" by that speaker, they prove themselves to be indeed "foolish" (ανοητος,[65] without understanding), because they are "fascinated" and deprived of the use of their faculties, and are in great danger of being deceived and turned away from the truth.

65 Luke 24:25; Rom 1:14; Gal 3:3; 1 Tim 6:9; Titus 3:3.

(7) επιουσιος (epiousios), Matthew 6:11

This word epi-ousios occurs only once. It is not merely a word that was used only once, but it occurs nowhere else, not even in any other Greek writing, for it was coined by the Lord Jesus Himself. Hence there is no help to be obtained in understanding its meaning but from ⌜God, who gave it⌝[121].

It is translated "daily": "Give us this day our daily bread," Matthew 6:11.

It has been variously understood and translated. The RV, in the margin, treats it as an ellipsis, and supplies the word "day":—"Greek, our bread for the coming day." But this cannot be correct, for it is in direct opposition to verse 34, where we are expressly told to "take no thought for the morrow!" Besides, "Give us this day our bread for the coming day," is a denial of the great fact that our need is supplied day by day. The truth is that we have no stock of grace supplied for future use; that which we need on any particular day is not supplied by God either before or after, but on the very day, yea, at the very moment of our need. The RV is right in saying that the Greek means "coming," but it would be still more correct to say "coming upon," thus preserving the force of the preposition επι (epi) upon.[66]

66 Ἐπιουσιος cannot be derived from επι, upon, and ειμι, to be, because the participle would then have been επουσα. It must be from επι and ειμι, to go or come, for the participle of this is, as here, επιουσα, going upon or coming upon.

We must expect this peculiar word of the Lord Jesus to have such a fulness in it that no one English word is able to express it. It qualifies the word "bread." It is this bread which is epiousios, i.e., coming upon us. It is not the bread which perisheth, but the heavenly bread which cometh down from heaven (John 6:32,33), even Jesus the living Word of God. For "man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." In other words, it is not the bread which cometh up from the earth which we ask our Father in this prayer; but it is the bread which cometh down from heaven, even Christ, the living Word, and the Scriptures, the written Word. By these alone, we truly live.

(8) σκολοψ (skolops), "a thorn," 2 Corinthians 12:7 is another word which occurs only once, in this place. "There was given to me a thorn in the flesh," or more literally, for the flesh (τη σαρκι). Commentators and expositors exhaust their ingenuity in trying to explain what this "thorn" was, while the true explanation is given ⌜in the Word itself⌝[122] in the words which follow. That we may make no mistake as to what the "thorn" was, it is immediately added αγγελος Σατανα, "an angel of Satan."[67] That is to say, this "thorn for the flesh" was "an angel of Satan," allowed to come "in order that he might buffet me" (ινα με κολαφιζη). The word κολαθιζω means to give a blow with the fist.[68] No "thorn" could do this. But this evil angel, sent by Satan, could do so; and was permitted to do so, and to be to the Apostle what a thorn is to the flesh, in order that he might not be exalted above measure by the abundance of the revelations which he had received.

67 Not "the messenger of Satan." There is no article. But the nominative is placed in apposition, in order to explain the σκολοψ (thorn). In the Received Text, the word "Satan" is also in the nominative, but this would in that case explain the angel—that the angel was Satan himself. L., T., Tr., A., and W. H. read Σατανα, of Satan.

68 It occurs elsewhere only in Matthew 26:67; Mark 14:65; 1 Cor 4:11; 1 Peter 2:20.

First, we have the word "thorn," then we have the explanation, "an angel of Satan." Why should we seek to go further and explain the explanation already given? Why not rest content with what is actually said, instead of seeking to introduce something which is not said? The word and the phrase occur only in this passage, to show us the importance of the great lesson which it teaches.

Thrice the Apostle prayed that "he might depart." Literally, "in order that he might withdraw or go away from me" (ινα αποστη απ εμου). But his prayer was refused! Why? Because he asked for what he did not need! The grace of Christ was all-sufficient. It was needful for him to be humbled. To accomplish this the very buffeting of Satan was used to defeat his own designs. Satan's design is to lift up the servant of God with pride. Yet, here, the buffetings of the messenger of Satan were over-ruled to defeat his own ends, and Satan was taken in his own craftiness.

(9) αλλοτριοεπισκοπος (allotrio-episkopos), 1 Peter 4:15

Allotrio-episkopos is a word which occurs only here, not being used even by any of the Greek classical writers. It is composed of two words, αλλοτριος (allotrios), "belonging to another," and επισκοπος (episkopos), "an overseer" (bishop). According to this, it would mean one who takes the supervision of affairs which pertain to others and in no wise to himself. Hence it is rendered in AV "a busybody [RV meddler] in other men's matters." But this is evidently weak, and it is in fact far short of the facts referred to in the context. The Christians were being exhorted in this Epistle with regard to a great persecution, which was even then commencing, and in which they were charged with being "murderers," "thieves," "evil-doers," and "allotrio- episkopoi," whatever that may mean. Now it is clear that something more is meant here than a mere "busybody," or "meddler," by being classed among such great criminals. The fact is, that these persecutions commenced with popular accusations. The "Christians" were regarded with general hatred, and the common charges brought against them were murders, incendiarism, etc., but chief of all they were charged with hatred of the world and hostility to society. The technical term for this latter crime was odium humani generis,[69] and it meant that the Christians were bent on relaxing the bonds which held society together, introducing divisions into families, setting children against parents, parents against children, and accomplishing all this by unlawful and magical arts. This charge was absolutely necessary to procure their death; for in the Roman Empire the right of inflicting capital punishment belonged only to a few high officials, and death was the punishment of magicians.

69 Not hatred of human kind; but among the Romans genus hominum meant civilised society.

The Roman officials scorned a merely religious charge (see Acts 18:15-17, 19:37, etc.).

It seems clear, therefore, that the word αλλοτριοεπισκοπος was coined in order to express in Greek the Roman indictment of odium humani generis. So elastic an accusation could be easily proved in times of popular excitement. Christians were charged with breaking up the

peace of family life, raising discontent and disobedience amongst slaves. True, they were hostile to the vices of Roman society, and doubtless denounced them. Society, then, must destroy these Christians in self-defence! This is the teaching involved in this word. It is no mere advice to disregard the taunts or jeers of others. It was a solemn exhortation, that when persecution came they were to suffer, not as murderers or thieves, or as being like our agitators—as the enemies of society—but as Christians. "Be ready always to give an answer"[70] (1 Peter 3:15). "If ye suffer for righteousness' sake happy are ye, and be not afraid of their terror" (ibid. 3:14). Do not suffer under those terrible accusations and false charges, but suffer "as a Christian." Be not ashamed of this, but glorify God on this behalf (ibid. 4:12-16).

70 απολογια, apologia, is a strictly legal term for a defence against a formal indictment.

Many Christians are today ignorant, and therefore unmindful, of what is meant by this solemn exhortation. As the leaders of the people they are taking the place of those whom we speak of as "agitators"; and, by preaching what is openly called "a social gospel" and "the gospel of the people," are helping forward the enemies of society, and are themselves disturbers of the peace, under the guise of what they call "Christian socialism." Such teachers would find it difficult to obey the exhortation to make a good defence against such charges, for in their case the accusation would be true and not false.

(10) δωδεκαφυλον (dodekaphulon), "twelve tribes" (Acts 26:7)

This word dodekaphulon is used by St. Paul in Acts 26:7, where, speaking of the hope of resurrection, he says, "Unto which promise our Twelve Tribes, instantly serving God, day and night, hope to come."

This shows that the idea of the Twelve Tribes being "lost" is a popular fallacy.

It is true that in the Old Testament prophecies the term "Judah" may be used technically of the kingdom of Judah, and the term "Israel" of the Ten Tribes; but it does not follow that the current popular use of the words is marked by the same exactness. We speak today of all the seed of Abraham as "Jews," but we do not by such a use of the word determine the fact that they are belonging only to the tribe of Judah! The popular belief is that at the time of the crucifixion only the tribe of Judah was in the land, and responsible for the death of the Lord Jesus.

But it is a fact that, at the time of the separation of the two kingdoms, there were "children of Israel that dwelt in the cities of Judah," 2 Chronicles 10:17; and in 2 Chronicles 11:3 we read of "all Israel in Judah." Long before the dispersion of the Ten Tribes and the captivity of Judah, numbers from all the tribes joined the kingdom of Judah on account of the idolatry introduced by the kings of Israel.

In 2 Chronicles 11:13, 16, 17, "the priests and the Levites that were in all Israel resorted to him [Rehoboam, king of Judah] out of all their coasts...and after them out of all the tribes of

Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah."[71]

71 But only for three years did this strength continue. Then they, too, fell into idolatry, and were no longer a strength, but a weakness.

In 2 Chronicles 15:9, Asa, king of Judah, moved by the prophet Azariah, made a reformation, "and he gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance,[72] when they saw that the LORD his God was with him."

72 The Hebrew is רב, rhov, and means "multitude." See Gen 16:10, 32:12, Deut 1:10, 28:62; Josh 11:4; Judg 6:5, 7:12, etc.

Josephus says (Ant. xi. 5, 7) of the term "Jews," "that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation." But the word soon obtained a wider application, and on the return from the captivity in Babylon, what we call "Judah" was not confined merely to the original tribe, but embraced the old kingdom of Judah and Benjamin, together with an "abundance" out of all the other tribes of Israel.

In the Gospels we read of "Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher" (Luke 2:36). So that here was one of the Ten Tribes who could trace her genealogy, and was yet living in the land.

In giving His instructions to the twelve Apostles, the Lord particularly enjoined them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (Matt 10:5,6). And of Himself He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt 15:24).

The fact is that the whole nation was spoken of by the Gentiles as "Jews," and the terms "Jews" and "Israelites" are not used in the New Testament with the distinction which modern usage has given to them.

It is clear from the Book of Esther that in Persia and elsewhere they were known as and spoken of as "Jews."

In Jeremiah 34:9, the term "Jew" is co-extensive with the term "Hebrew."

In Zechariah 8, too, which carefully distinguishes between "the house of Judah" and "the house of Israel" (v 13), the term "Jew" is clearly used of the whole nation (v 23).

We see the same indiscriminate use of the words "Jew" and "Israelite" in the New Testament. Peter, on the day of Pentecost, addresses them as "men of Judea" (Acts 2:14), and in v. 22, as "men of Israel." And, again, in Acts 4:8, "Peter, filled with the Holy Ghost, said unto them, Ye

rulers of the people and elders of Israel...Be it known unto you and to all the people of Israel."

Further, in Acts 4:27, we are expressly told that, so far from the Jews, as such, being guilty of the death of Jesus, it was "all the people of Israel."

Peter and James addressed their Epistles to the Diaspora,[73] the "Dispersion," i.e. "the twelve Tribes scattered abroad."

73 The word occurs only in John 7:35; James 1:1 and 1 Peter 1:1.

And, finally, ⌜God, by Paul⌝[123], speaking of the promise of Resurrection made unto the fathers, says (Acts 26:7), "Unto which promise our Twelve Tribes, instantly serving God, day and night, hope to come." We thus see that those whom we speak of as "Jews" are identical with the "Twelve Tribes."

Although neither we nor they may be able to separate and distinguish them now, we shall alike "marvel" when the true Joseph, who "is yet alive," shall show that He can do so, when He causes them to sit in order before Him (Gen 43:33).

These must suffice as examples of the importance of hapax legomena, or words that occur only once. There are a large number of them, and we append a list (by no means exhaustive for the further study of those who desire to follow up this interesting branch of Bible study.

- דל (dal), Psa 141:3, "the door"
- זעה (zeh-gah), Gen 3:19, "In the sweat of"
- זרזיף (zar-zeeph), Psa 72:6, "water"
- חפף (chah-phaph), Deut 33:12, "shall cover him"
- חבב (cha-vav),[74] Deut 33:3, "he loved"

  74 This is the word from which the name of the great modern Jewish Society (חובבי ציון), Chovevei Zion, is taken. It means the Lovers of Zion. The verb חבב means to hide in the bosom, to love fervently with a tender protecting love. The society is formed for the colonisation of Palestine, and has adopted a national flag for the restored nation of Israel.

- בחן (boh-chan), Isa 28:16, "tried"
- כנף (kah-naph), Isa 30:20, "shall thy teachers"
- כשלון (kish-shah-lohn), Prov 16:18, "a fall"
- לח (leh-ach), Deut 34:7, "natural force"
- רן (rohn), Psa 32:7, "songs of"
- רהב (roh-hav), Psa 90:10, "their strength"
- טפש (tah-phash), Psa 119:70, "is fat"
- רגש (rah-gash), Psa 2:1, "do rage"

- יונק (yoh-nehk), Isa 53:2, "as a tender plant"
- רגע (rah-geh-ag), Psa 35:20, "them that are quiet"
- ילל (y'lehl), Deut 32:10, "howling"
- ימם (yeh-meem),[75] Gen 36:24, "the mules"

  75 From יום, primarily חום, to put in commotion, agitate, hence to be hot. In Sanscrit, Yamunah is the river of that name; and in Syr. it means "waters." The AV followed the error of the Talmud. The RV has it correctly "hot-springs." The word for mules is פרדים.

- קשט (koh-shet), Psa 60:4, "the truth"
- יסודה (y'soo-dah), Psa 87:1, "His foundation"
- קפאון (kip-pah-ohn), Zech 14:6, "nor dark"
- בטחה (bit-chah), Isa 30:15, "confidence"
- קריאה (k'reeah), Jonah 3:2, "preaching"
- בלימה (b'lee-mah), Job 26:7, "nothing"
- בלם (bah-lam), Psa 32:9, "held in"
- יעט (yah-ghat), Isa 61:10, "he hath covered me"
- צפין (tzah-pheen), Psa 17:14, "with thy hid"
- כמה (kah-mah), Psa 63:1, "longed"
- צוק (tzohk), Dan 9:25, "even in troublous"
- ברכרות (kir-kah-rohth), Isa 66:20, "and upon swift beasts"
- פלמוני (pal-moh-nee), Dan 8:13, "unto that certain" (marg., "Heb. Palmoni; or, the numberer of secrets; or the wonderful numberer")
- מושעות (moh-shah-oth), Psa 68:20, "of salvation"
- מושכות (moh-sh'koth), Job 38:31, "the bands of"
- נשיה (n'sheey-yah), Psa 88:12, "forgetfulness"
- נבך (neh-vech), Job 38:16, "springs"

Or coming to the New Testament we may instance:—

- αγρευω (agreuo), Mark 12:13, "to catch"
- αγνωστος (agnostos),[76] Acts 17:23, "unknown"

  76 Whence our word Agnostic, "ignoramus."

- αδολος (adolos), 1 Peter 2:2, "sincere"
- αιματεκχυσια (haimatekchusia), Heb 9:22, "shedding of blood"
- αιρετιζω (airetizo), Matt 12:18, "have chosen"
- ανομως (anomos), Rom 2:12, "without law"

- απαραβατος (aparabatos), Heb 7:24, "unchangeable"
- απατωρ (apator), Heb 7:3, "without father"
- αποβλητος (apobleetos), 1 Tim 4:4, "to be refused"
- απαυγασμα (apaugasma), Heb 1:3, "brightness"
- αποκλειω (apokleio), Luke 13:25, "hath shut to"
- αρρητος (arrhectos), 2 Cor 12:4, "unspeakable"
- αρχιποιμην (archipoimeen), 1 Peter 5:4, "chief shepherd"
- απειρος (apeiros), Heb 5:13, "unskillful"
- αποβλεπω (apoblepo), Heb 11:26, "have respect"
- βοηθος (boeethos), Heb 13:6, "helper"
- βραβευω (brabeuo), Col 3:15, "rule"
- γυναικαριον (gunaikarion), 2 Tim 3:6, "silly women" (neuter gender, to include silly women of both sexes!)
- δακρυω (dakruo), John 11:35, "Jesus wept"
- δειλιαω (deiliao), John 14:27, "let it be afraid"
- δηπου (deepou), Heb 2:16, "verily"
- διανυκτερευω (dianukteruo), Luke 6:12, "continued all night"
- δικαιοκρισια (dikaiokrisia), Rom 2:5, "righteous judgment"
- δοτης (dotees), 2 Cor 9:7, "giver"
- δυσνοητος (dusnoeetos), 2 Peter 3:16, "hard to be understood"
- εγκατοικεω (engkatoikeo), 2 Peter 2:8, "dwelling among"
- εγκρατης (engkratees), Titus 1:8, "temperate"
- ειρηνοποιεω (eireenopoieo), Col 1:20, "having made peace"
- εισδεχομαι (eisdechomai), 2 Cor 6:17, "will receive"
- εμεω (emeo), Rev 3:16, "spue"
- εμπεριπατεω (emperipateo), 2 Cor 6:16, "walk in"
- εμφυσαω (emphusao), John 20:22, "breathed on"
- ηπερ (eeper), John 12:43, "than"
- θαυμα (thauma), Rev 17:6, "admiration"
- θεοπνευστος (theopneustos), 2 Tim 3:16, "inspiration of God" (i.e. God breathed)
- θρομβος (thrombos), Luke 22:44, "great drops"
- ιδρως (hidros), Luke 22:44, "sweat"
- ιερουργεω (hierourgeo), Rom 15:16, "ministering"
- ικανοτης (hikanotees), 2 Cor 3:5, "sufficiency"

- καρτερεω (kartereo), Heb 11:27, "endured"
- καταναθεμα (katanathema), Rev 22:3, "curse"
- καταμανθανω (katamanthano), Matt 6:28, "consider"
- καταλειμμα (kataleimma), Rom 9:27, "a remnant"
- κατανυσσω (katanusso), Acts 2:37, "were pricked"[77]

  77 Note that these were pricked in their heart, while in Acts 5:33 and 7:54, it is διαπριομαι (diapriomai), they were cut to the heart—which makes all the difference.

- κατοπτριζομαι (katoptrizomai), 2 Cor 3:18, "beholding as in a glass"
- κελευσμα (keleusma), 1 Thess 4:16, "a shout" (i.e. an assembling shout)
- κνηθω (kneetho), 2 Tim 4:3, "itching"
- λειτουργικος (leitourgikos), Heb 1:14, "ministering" (i.e. worshipping)
- μεγιστος (megistos), 2 Peter 1:4, "exceeding great"
- μετριοπαθεω (metriopatheo), Heb 5:2, "have compassion"
- μιασμα (miasma), 2 Peter 2:20, "pollutions"
- μωλωψ (molops), 1 Peter 2:24, "stripes"
- νυττω (nutto), John 19:34, "pierced"
- ολοτελης (holotelees), 1 Thess 5:23, "wholly"
- ορθοτομεω (orthotomeo), 2 Tim 2:15, "rightly dividing"
- παλη (palee), Eph 6:12, "wrestle" (i.e. the wrestling)
- παραλλαγη (parallagee), James 1:17, "variableness"
- πενιχρος (penichros), Luke 21:2, "poor"
- περιουσιος (periousios), Titus 2:14, "peculiar"
- πλατυς (platus), Matt 7:13, "wide"
- πλασμα (plasma), Rom 9:20, "thing formed"
- πολυποικιλος (polupoikilos), Eph 3:10, "manifold"
- πολυμερως (polumeros), Heb 1:1, "sundry times"
- πολυτροπως (polutropos), Heb 1:1, "divers manners"
- πραος (praos), Matt 11:29, "meek"
- προβλεπω (problepo), Heb 11:40, "having provided"
- προδρομος (prodromos), Heb 6:20, "forerunner"
- προελπιζω (proelpizo), Eph 1:12, "who first trusted"
- σαρκινος (sarkinos), 2 Cor 3:3, "fleshy," indicating the nature of the person (made of flesh): while σαρκικος (fleshly) indicates the bent of the mind
- σεβαζομαι (sebazomai), Rom 1:25, "worshipped"
- σινιαζω (siniazo), Luke 22:31, "sift"

- στιγμα (stigma), Gal 6:17, "marks"
- συναυξανομαι (sunauxanomai), Matt 13:30, "grow together"
- συνωδινω (sunodino), Rom 8:22, "travaileth in pain together"
- συστεναζω (sustenazo), Rom 8:22, "groaneth together"
- σωφρονως (sophronos), Titus 2:12, "soberly"
- ταγμα (tagma), 1 Cor 15:23, "order" (rank)
- ταρταροω (tartaroo), 2 Peter 2:4, "cast down to hell"
- τεκμηριον (tekmeerion), Acts 1:3, "infallible proofs"
- τελειωτης (teliotees), Heb 12:2, "finisher"
- τροποφορεω (tropophoreo), Acts 13:18, "suffered he...manners"
- υδροποτεω (hydropoteo), 1 Tim 5:23, "drink...water"
- υπερειδω (hupereido), Acts 17:30, "winked at"
- υπερνικαω (hupernikao), Rom 8:37, "more than conquerors"
- υπερυψοω (huperupsoo), Phil 2:9, "highly exalted"
- υπεχω (hupecho), Jude 7, "suffering"
- υποδικος (hupodikos), Rom 3:19, "guilty"
- φιλια (philia), James 4:4, "friendship"
- φιλοπρωτευω (philoproteuo), 3 John 9, "loveth to have the pre-eminence"
- φιλοσοφια (philosophia), Col 2:8, "philosophy"
- φλογιζω (phlogizo), James 3:6, "setteth on fire"
- φρυασσω (phruasso), Acts 4:25, "did...rage"
- φωσφορος (phosphoros), 2 Peter 1:19, "day star"
- χλιαρος (chliaros), Rev 3:16, "lukewarm"
- χρως (chros), Acts 19:12, "body"
- ψευδωνυμος (psudonumos), 1 Tim 6:20, "falsely so called" (pseudonym)
- ψυχομαι (psuchomai), Matt 24:12, "shall wax cold"
- ωρυομαι (oruomai), 1 Peter 5:8, "walking about"

What is true of words which occur only once is also true of

Phrases which Occur Only Once

All these are of the greatest importance. We have noticed one above "Angel of Satan." There are many others; we give an example or two. πνευμα Χριστου (pneuma Christou), "the Spirit of Christ," Rom 8:9

"Now if any man have not the Spirit of Christ, he is none of His." Both the AV and RV print the word spirit with a capital "S," as though it meant ⌜the Holy Spirit as a Person⌝[124]; and

most Commentators so interpret it.

But πνευμα Χριστου is a remarkable expression. First, there is no article, "the," either before "Spirit" or "Christ"; and, secondly, this combination of the two words occurs no where else.[78] The expression is stamped therefore with special importance, and no help in understanding it can be gained from its use in other passages.

78 The apparently similar expression in 1 Peter 1:11 has the article.

Πνευμα Χριστου is, literally, Christ-spirit. It is the "new creature," or "new creation," which is created by ⌜God⌝[125] in all those who are "in Christ" (2 Cor 5:17). This new nature is called πνευμα (pneuma), or spirit, as opposed to that which is only σαρξ (sarx), flesh. It is said to be "of God." It is called (Rom 8:9) πνευμα Θεου (pneuma Theou), Spirit of God, or Divine Spirit. It is spoken of as "Christ in you" (Col 1:27). It is "eternal life." It is Christ in us, indeed; for Christ risen and ascended is "our life," and this life, regarded in its abstract nature and origin, is called here (Rom 8:9) πνευμα Χριστου (pneuma Christou). The context supports this exposition, for the very next verse contains a conclusion flowing from the statement: "If Christ be in you the body [μεν, indeed] is dead because of sin; but the spirit is life, because of righteousness" (Rom 8:10). ⌜There must be this πνευμα Χριστου in us, of God's creation, before "the spirit itself" can "bear witness with our spirit" (verse 16). Hence this Christ-life in us is the subject of this wonderful chapter.⌝[126]

Paul never speaks of being "born again," or being "converted." The πνευμα Χριστου, the Christ-spirit in us, implies this, and more than this; for being "born again" or "converted" is necessary, even for the earthly portion of the kingdom, the τα επιγεια (ta epigeia) or earthly things of John 3:12.

When Christ was upon the earth He was, as He is, the life of men. But now that He has been raised from the dead and exalted to the right-hand of God, He has become our life in this especial manner—Resurrection life. And this life is πνευμα Χριστου, or Christ formed in us by the creative act of ⌜God⌝[127], as the hope of glory. Christ is called "a quickening [or life-giving] Spirit" (1 Cor 15:45), and he that is thus joined to Christ the Lord is one spirit (1 Cor 6:17).

So that we find in Scripture:

1. That God is Spirit (John 4:24), πνευμα ο Θεος; 2. That Christ is Spirit, πνευμα (1 Cor 15:45); 3. That ⌜the gift of holy spirit⌝[128] is Spirit, πνευμα; and 4. That our new nature is also πνευμα, for that which is born of Spirit is πνευμα (John 3:6)

And thus we are told by our God and Father's wondrous grace that we are partakers of the Divine Nature (2 Peter 1:4). It is this Divine Nature which, in Romans 8:9, is called πνευμα Χριστου.[79]

79 The word πνευμα occurs nearly 400 times in the New Testament, 150 of which are in the Pauline Epistles. It is a question worthy of serious consideration as to what is the meaning of the various usages of πνευμα.

⌜With the article it is commonly God Himself, the Giver, or His gift spoken of definitely.⌝[129] But without the article and before Pentecost, what can πνευμα αγιον mean in Luke 11:13, "How much rather shall My Father give holy and divine spirit to them that ask Him?" What can it mean in John 20:22? Certainly not ⌜the gift of Pentecost, for it was not yet given⌝[130], because Jesus was not yet glorified (John 7:39).

The Church soon became corrupt, and before the Canon of Scripture was complete it had lost the true teaching concerning

1. The "Mystery" (or secret) concerning the Body of Christ, the Church of God; 2. Justification on the principle of faith alone; and 3. The ⌜work of God by His holy spirit⌝[131].

At the Reformation, the second of these was partially recovered. Some sixty years ago the first was recovered, but was speedily perverted; while the third has never been fully or properly recovered. Where is the Commentary on the Romans in which "the spirit of life in Christ Jesus" and the "spirit of adoption" (i.e. Sonship spirit) is not confounded with ⌜the Giver Himself⌝[132]?

All modern sects and all modern spiritual movements have in each case added some new and distinct form of false teaching concerning ⌜the work of God's spirit⌝[133] to their special and peculiar errors.

Yet the truth of God remains, and the Word is still "the sword of the Spirit" (Eph 6:17). εννομος Χριστου[80] (ennomos Christou), "under the Law to Christ," 1 Cor 9:21

80 The word εννομος occurs twice (here and Acts 19:39, lawful), but this phrase only once.

This is another difficult expression. One thing is certain, viz., that there is no article with either of the two words "Law" or "Christ," and that there is nothing about "the" Law. The RV omits the article, and renders "under law to Christ." Another thing is certain, viz., that there is no "to." The word Χριστου is in the genitive case, and not the dative (according to all the critical texts).

Gentile Christians are very anxious to put themselves under "the Law." But God has never put them there. The Law was given by God to Israel by the hand of Moses. Gentile Christians have never thus been put under that Law. Indeed, as a Jew, Paul declares distinctly of himself and his Jewish brethren in Christ, Romans 7:6 (following the AV margin), "Now we are delivered from the Law, being dead to that wherein we were held"; or, as in RV, "having died to that wherein we were held," i.e. as Jews they had, in Christ, died to the Law, and on resurrection ground their old husband had no more claim upon them.

Then in 1 Corinthians 9:20, 21, he says, "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law as under the Law." Here there is an important sentence dropped out by a later scribe, but it is found in all the ancient versions and critical texts, and it is restored in the RV—"NOT BEING MYSELF UNDER THE LAW!" Then he goes on to continue his argument: "to them that are without Law as without Law" (being not ανομος Θεου, but εννομος Χριστου); or, being not an outlaw of God, but a subject-of-the-Law of Christ; or, being not destitute of Divine Law, but under Christ's Law; i.e. though I

am not under the Law of Moses, I am under a law of God. How? I am under obedience to the commandments of Christ! As much as to say, If I keep Christ's commandments what law shall I break? None! For if I walk in the love of Christ I shall fulfil the Law of Moses (Rom 13:10). If I walk in love I shall "fulfil the Law of Christ" (Gal 6:2).

The conclusion therefore is, that Gentiles who never were under the "Law," and Israelites who were, if they are both "in Christ," are not under the Law of Moses, but are under obedience to the commandments of Christ, which are far higher and far holier. The passage therefore does not prove that Gentiles or Christians are under the Law, but are "freed from the Law."

Another phase of this great subject is where

Only One Word

Only one word is employed to denote a certain thing, though that word may be used and occur many times.

The Hebrew noun for Truth is a remarkable illustration of this. Many are the words used for deceit and lies, (see above) but there is only one word for truth. God's truth is one! Man's lies are almost infinite! The word אמת (Emeth) means firmness and stability, perpetuity, security. This is what God is. This is exactly what man is not! Man is altogether vanity. "All men are liars" (Psa 116:11). "His mouth is full of cursing, deceit [Heb. pl., deceits], and fraud; under his tongue is ungodliness and vanity" (Psa 10:7). "They speak vanity every one with his neighbour: with flattering lips and a double heart do they speak" (Psa 12:2).

Truth is found only in the Word of God, in Christ, who says of Himself, the living Word, "I am the truth" (John 14:6); and of the written Word, the Scriptures, "Thy word is truth" (John 17:17).

Truth is heard only in the Word of God. It is taught only by Jesus. Hence it is written (Eph 4:20,21), "Ye have not so learned Christ, if so be that ye have heard HIM, and have been taught by HIM, as the truth is in Jesus." These last words are generally misquoted, as though they said, "the truth as it is in Jesus." But this is quite a different thing! This implies that there is some truth to be found apart from Jesus! No, it says, "even as the truth is in Jesus" (RV), i.e., in Him, and no where else. By nature all men are like Jacob. He was a deceiver, and in attempting to gain his blessings by deceit, he brought sorrows and troubles upon himself. Those blessings which God designed for him were, and will be, wrought by the "God of truth," as it is written, "Thou wilt perform the truth to Jacob" (Micah 7:20).

The Rabbins have pointed out that man being pure falsehood, God appointed him to death, that with the fear of death before his eyes he might be pious and learn the truth. Hence out of the word אמת (Emeth) they made (by the rule of Notricon or Acrostic) three words:

א standing for ארון (Aron), "a coffin"

מ standing for מטה (Mittah), "a bier"

ת standing for תכריכים (Tachreecheem), "shrouds"

Hence they taught that the death of God's saints was "precious in the sight of the LORD" (Psa 116:15), for only in resurrection can he know what he has lost, viz., the image of God, and thus "Truth shall spring out of the earth" (Psa 85:11).

But a more simple fact concerning this remarkable word is this, that the first letter, Aleph (א), is the first letter of the alphabet; the middle letter, Mem (מ), is in the middle of the alphabet; while the last letter, Tau (ת), is the last letter of the alphabet. As much as to say to us, that the Word of the LORD is altogether truth. From beginning to end every letter and every word expresses, and contains, and is the Truth of God. While Jesus is Himself the Alpha and the Omega,[81] the first and the last, the beginning and the ending of the ways, and works, and words of God (Rev 1:8,17).

81 These are the first and last letters of the Greek alphabet.

We must distinguish between Emeth, truth, and Emmunah, which means "faithfulness";[82] and also Aman, אמן (Ahman), which is from a different root, and as an adverb means truly, certainly, and as an adjective firm or faithful. It is from this that the Latins derived their word omen and ominous, because they firmly believed in their omens. How much more should we believe that to which we put our Amen, when we use this selfsame word.

82 Hab 2:4. The righteous man believes God, and lives in the firm expectation that what God has said He will perform. Hence his faith is the proof and evidence that God has justified him, and it is thus counted to him for righteousness. Hab 2:4 is quoted three times in the New Testament, viz., Rom 1:17; Gal 3:11 and Heb 10:38.

Two

We now come to the spiritual significance of the number Two. We have seen that One excludes all difference, and denotes that which is sovereign. But Two affirms that there is a difference—there is another; while One affirms that there is not another!

This difference may be for good or for evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number Two takes a two-fold colouring, according to the context.

It is the first number by which we can divide another, and therefore in all its uses we may trace this fundamental idea of division or difference.

The two may be, though different in character, yet one as to testimony and friendship. The Second that comes in may be for help and deliverance. But, alas! where man is concerned, this number testifies of his fall, for it more often denotes that difference which implies opposition, enmity, and oppression.[83]

83 Like many other words; e.g., the verb "prevent" meant originally for one to get before another. But because whenever one man got before another it was always to the hindrance and hurt of that other, the word gradually took on the meaning to hinder, and thus testifies of man's fall. So with the word simple: it meant originally sincere, open, honest. But in man's judgment, any one who so acts is a fool. Hence, man soon came to use the word simple as denoting a very foolish person! So in the French with the word chef, which means "chief." But as man makes "a god of his belly" he who can best gratify its lusts has a unique claim to this word.

⌜When the earth was "without form, and void" (Gen 1:2), not yet formed and not yet filled, and darkness was upon the face of the deep,⌝[134] The second thing recorded in connection with the Creation was the introduction of a second thing—Light; and immediately there was difference and division, for God DIVIDED the light from the darkness.

So the second day had division for its great characteristic (Gen 1:6). "Let there be a firmament in the midst of the waters, and let it DIVIDE the waters from the waters." Here we have Division connected with the second day.

This great spiritual significance is maintained throughout the Word of God. Of course we cannot recognise any human arrangements or divisions of books, chapters, or verses, etc. We can take only that division, order, and arrangement which is Divine.

The second of any number of things always bears upon it the stamp of difference, and generally of enmity.

Take the second statement in the Bible. The first is—

Gen 1:1: "In the beginning God created the heaven and the earth."

The second is, "And the earth was ⌜⌝[135]without form and void."

Here the first speaks of the work of God as a whole: He created the heaven and the earth. The second shows the earth as it was before the days of forming and filling began, "without form, and void," and dark: not yet what God would make it. Then the six days bring order where there was none, and fulness where there was emptiness; and the second day, as we shall see, is marked by division.[136]

The Divisions of the Bible

Then we have seen (pp. 43f.) that the Book of Genesis is Divinely divided into twelve parts (consisting of an Introduction and eleven Tol'doth). The first of these twelve divisions records the perfection of God's sovereign work. The second (Gen 2:4-4:26) contains the account of the Fall; the entrance of a second being—the Enemy—that old Serpent the Devil, introducing discord, and sin, and death. "Enmity" is seen first in this second division. "I will put enmity" (Gen 3:15). We see a second to God in the Serpent; a second creature in the woman, who was deceived and "in the transgression"; a second man, in the Seed of the woman, the subject of the great primeval promise and prophecy. Hence the number two becomes associated with ⌜the promised Seed of the woman, the Son of God made flesh,⌝[137] "the second Man," "the last Adam."

The second "Tol'doth" (Gen 5:1-6:8) begins with the words, "The book of the generations of Adam." While of "the second Man" it is written (Matt 1:1) "the book of the generation of Jesus Christ."

If we look at the Pentateuch as a whole, we see, in the First book, Divine sovereignty (see p. 61), but the Second book (Exodus) opens with "the oppression of the enemy." Here, again, there is "another," even the Deliverer and the Redeemer, who says, "I am come down to deliver" (Exo 3:8). To Him the praise is offered in the Song of Moses: "Thou in Thy mercy hast led forth the people which Thou hast redeemed" (Exo 15:13). And thus Redemption is introduced into the Bible, and mentioned for the first time in this second book, and in connection with the enemy (just as was the first promise of the Redeemer in Gen 3:15).

The second of the three great divisions of the Old Testament, called Nebiim, or the Prophets (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, and Ezekiel) contains the record of Israel's enmity to God, and of God's controversy with Israel. In the first book (Joshua) we have God's sovereignty in giving the conquest of the land; while in the second (Judges) we see the rebellion and enmity in the land, leading to departure from God and the oppression of the enemy. Here, again, we have side by side with the enemy the "saviours" whom

God raised up to deliver His people.

In the third great division of the Old Testament, called "the Psalms," because it commences with the Book of Psalms, we have in the Hebrew Canon, as the second Book, the Book of Job. Here, again, we see the enemy in all his power and malignity opposing and oppressing

a child of God; and we are taken within the veil to behold the living God as the shield of His people, a very present help in the needful time of trouble.

Besides Genesis, the Book of Psalms is the only book which is marked by any similar Divine divisions.

It consists of Five Books:

The first	Psalms 1-41
The second	Psalms 42-72
The third	Psalms 73-89
The fourth	Psalms 90-106
The fifth	Psalms 107-150

The Second Book of the Psalms commences (as does Exodus) with "the oppression of the enemy" (Psa 42:9). This is the burden of the whole of this Psalm, and indeed of the whole of this second Book!

Not only is this true of this Second Book, but it is true also of the second Psalm of each of the other books! e.g.:—

The second Psalm of First Book (Psa 2):—

"Why do the heathen rage, And [why] do the people imagine a vain thing? [Why do] the kings of the earth set themselves, And [why do] the rulers take counsel together Against the LORD and against His anointed?"

But here, again, we have the Deliverer, in verse 6.

"Yet have I set My King."

The Second Psalm of the Second Book (Psa 43) opens with "the oppression of the enemy," repeated in v. 2, together with the prophecy of praise for the promised Deliverer.

The second Psalm of the Third Book (Psa 74):—

"Lift up Thy feet unto the perpetual desolations: Even all that the ENEMY hath done wickedly in the sanctuary, Thine ENEMIES roar in the midst of Thy congregations...

O God, how long shall the ADVERSARY reproach? Shall the ENEMY blaspheme Thy name for ever?... Remember this, that the ENEMY hath reproached, O LORD... O let not the oppressed return ashamed... Arise, O God, plead Thine own cause... Forget not the voice of Thine ENEMIES."

The second Psalm of the Fourth Book (Psa 91) would have to be quoted as a whole. It describes how the enemy shall be finally trodden down by the coming Deliverer.

The second Psalm of the Fifth Book (Psa 108):—

"That Thy beloved may be delivered: Save with Thy right hand, and answer me... Give us help from trouble, For vain is the help of man. Through God we shall do valiantly: For He it is that shall tread down our ENEMIES."

The same significance of the number Two is seen in the New Testament. Wherever there are two Epistles, the second has some special reference to the enemy.

In 2 Corinthians there is a marked emphasis on the power of the enemy, and the working of Satan (2:11, 11:14, 12:7. See pp. 79).

In 2 Thessalonians we have a special account of the working of Satan in the revelation of "the man of sin" and "the lawless one."

In 2 Timothy we see the church in its ruin, as in the first epistle we see it in its rule

In 2 Peter we have the coming apostacy foretold and described. While

In 2 John we have the "antichrist" mentioned by this name, and are forbidden to receive into our house any who come with his doctrine.[84]

84 Brand (Pop. Ant. iii. 145) quotes Numerus Infaustus, in the preface to which the author says, "Such of the kings of England as were the second of any name proved very unfortunate persons, William II, Henry II, Edward II, Richard II, Charles II, James II."

It is impossible even to name the vast number of things which are introduced to us in pairs, so that the one may teach concerning the other by way of contrast or difference.

The two foundations of Matthew 7:24-27: the one which "fell not, for it was founded upon a rock"; the other which "fell, and great was the fall of it." The two goats (Lev 16:7); the two birds (Lev 14:4-7); the two opinions (1 Kings 18:21); the two masters (Matt 6:24); the two commandments (Matt 22:40); the two debtors (Luke 7:41); the two covenants (Gal 4:24); the two men (Luke 18:10); the two sons (Matt 21:28, and Luke 15:11, and Gal 4:22), etc., etc.

The Life Types of Genesis

The second of the seven life-types of Genesis has the same character.

The first Adam sets forth our first parents in their innocence, fall, and expulsion, driven out from the presence of God (Gen 3:24). How could they again walk with God? This is the great problem which is to be solved in the words which immediately follow, written on the forefront of revelation to set before us the answer to the all-important question, "How can TWO walk together except they be agreed?" (Amos 3:3).

The solution is given in Genesis 4, in the second life-type, which is two-fold in the persons of Cain and Abel. Here are presented and described the Two ways—"The way of God" (Acts 18:26) and "The way of Cain" (Jude 11), the only two Religions which the world has ever seen. One, the true; the other, the false.

True religion is one and unchangeable. Its language is—

"NOTHING in my hand I bring,
Simply to Thy cross I cling."

False religion is one and unchangeable. It has many varieties; its one language is—

"SOMETHING in my hand I bring."

Men quarrel bitterly as to what that something is to be. They persecute, and burn, and destroy one another in the heat of their controversies about it. But however this "something" may vary, it is one, in that it is not "the way of God," not the way which God has appointed, but it is "the way of Cain," man's way. The one is "faith," the other is "works." The one is "grace," the other is human "merit." The one is "the path of life," the other ends in "the second death."

Not only have we this contrast or eternal difference in Cain and Abel, but others are presented in this manner, in order to bring out truths of the deepest significance and solemnity.

Abraham and Lot

Abraham and Lot are so presented. These two were related as uncle and nephew; both descended from Shem through Terah. Both started together from Ur of the Chaldees to Haran in Mesopotamia (Gen 11); they both started together from Haran to go into the land of Canaan (Gen 12:4); and afterwards they both go up together out of Egypt (Gen 13:1). But soon the difference between the two was manifested, and "there was a strife" between them. The difference was manifested.

Lot, the second of this pair, lifted up his own eyes and chose his own portion (13:11); while Abram's portion was chosen for him by God (13:14). Thus they were "separated" (13:11,14).

First, Lot looked and "behold" the plain of Jordan with its cities of Sodom and Gomorrah, and it seemed to him "as the garden of the LORD" (Gen 13:10); then he "chose" this for his portion (13:11); then he "pitched his tent towards Sodom" (13:12); then he "dwelt in Sodom," and shared in Sodom's troubles and wars, and lost all the treasure which he had laid up there (14:12). He afterwards "sat in the gate of Sodom" (19:1) and held office there as a judge in spite of his being daily "vexed" with their ungodly words and deeds (2 Peter 2:6-9); and finally he escaped from its overthrow, only with his life.

Abram, on the other hand, had his portion with God. He walked by faith; he pitched his tent only where he could build his altar (12:8, 13:3,4); he held communion with God who was his "shield and exceeding great reward" (15:1). Though he was a stranger on earth, he was "the friend of God," and received the secrets of God's purposes (Psa 25:14; Amos 3:7; John 15:15). Truly there was a difference. And this difference was greater in their two wives. Sarah was a type of the Heavenly Jerusalem (Gal 4:21-31); while "Lot's wife" became a pillar of salt, and remains a beacon of warning to be for ever remembered (Luke 17:32).

Isaac and Ishmael

Isaac and Ishmael are presented together. Here the relationship was nearer, for they were step-brothers. Both were the sons of Abram, Sarah being the mother of Isaac, and Hagar the mother of Ishmael. Though the relationship according to the flesh was nearer than that between Abram and Lot, the difference was morally and spiritually greater. For it is written, "neither because they are the seed of Abraham are they all children: for in Isaac shall thy seed be called" (Rom 9:7). Oh! how great was the difference! Isaac, "born after the spirit"; Ishmael, "born after the flesh" (Gal 4:29,30), and therefore a persecutor. We read of no "just" Ishmael, no "righteous" Ishmael, as we do of Lot. Lot's descendants were the Moabites and Ammonites, and Ruth the Moabitess was an ancestress of Jesus. But Ishmael's posterity were "cast out," and continue to this day wild and unsubdued.

Jacob and Esau

Jacob and Esau are presented together. Here the relationship is still closer. Not only were they the children of the same father (Isaac), but of the same mother (Rebekah). But the spiritual difference is still greater. The enmity was manifested when the babes "struggled together," being yet unborn (Gen 25:22). And it is written in the Scriptures of truth, "Jacob have I loved, but Esau have I hated" (Mal 1:2,3; Rom 9:13). Esau was "a fornicator and a profane person," despising his birthright (Heb 12:16,17); while Jacob so loved and prized it that he sinned grievously in grasping it. As the difference is seen in the posterity of Abraham and Lot, Isaac and Ishmael, so here it is still more marked. Israel is Jehovah's glory, the "everlasting nation" (Isa 43:12,13, 44:7); while the Edomites were accursed. And of the Amalekites Jehovah declared that He would "have war with Amalek from generation to generation" (Exo 17:16).

We see the same significance in the

Words which Occur Twice

A long list of these might be made. We give a few from the Hebrew and from the Greek. In all such words we can see important instruction. In αποπλεω (apopleo) we see the work of the enemy seducing the very elect, were it possible (Matt 13:22), and causing them to err from the faith (1 Tim 6:10).

In αποπνιγω (apopnigo) we see the enemy choking the seed (Matt 13:7), and himself choked in the sea (Luke 8:33).

In απολαυσις (apolausis) we have the things which God has given us for enjoyment (1 Tim 6:17), and the enjoyment of the pleasures of sin (Heb 11:25).

In αποκυεω (apokueo) we have sin bringing forth death (James 1:15), and God begetting us by the word of truth (James 1:18).

In ατμις (atmis) we see the difference between earthly life, which is but a vapour, compared with life which is eternal (James 4:14; Acts 2:19).

In πανοπλια (panoplia) (panoply) we see a difference indeed. It is not that the word occurs twice (merely as a word), but it is used in two senses and two places, namely, of the armour of Satan (Luke 11:22), and the armour of God (Eph 6:11,17).

The armour of the "strong man" is taken from him by the "stronger than he," and the soul is delivered, never more to be under the dominion of Satan. All the armour in which Satan trusted is then taken away from him (Luke 11:21,22), and the poor sinner who was before in his power is now endued with the "whole armour of God."[85]

> **85** Not so when Satan "goes out" of a man of his own accord. For this parable is given in immediate connection with the other. Satan is not despoiled of his armour in this case. He is not "cast out." Hence the man sweeps his house and garnishes it. He takes pledges, and wears badges, but the house is "empty." Satan returns with all his power, and the last state of that man is worse than the first (Luke 11:24-26; Matt 12:43-45).

Similar studies may be made with other words. And even where a word may occur often, it may occur only twice in connection with another word making a phrase. This may be significant. For example, ο υιος της απωλειας, the son of perdition. Both of these words, "son" and "perdition," occur many times, but only twice together (John 17:12 and 2 Thess 2:3, pointing to Psa 109). Some have questioned from this whether Judas Iscariot will be revealed again as the man of sin.

The following are a few other words which occur only twice:—

- אבד (ohvehd), perish, Num 24:20,24
- אבק (ahvak), to wrestle, Gen 32:24,25
- אגרוף (egroph), with the fist, Exo 21:18; Isa 58:4
- אול (ool), strength or might, 2 Kings 24:15; Psa 73:4
- אכזב (ach-zahv), liar, Jer 15:18; Micah 1:14
- אסמים (asah-meem), storehouses, Deut 28:8; Prov 3:10
- ארב (eh-rev), lie in wait, Job 37:8, 38:40
- אצעדה (etz-ah-dah), chains, Num 31:50; 2 Sam 1:10
- ארה (ah-rah), to pluck, Psa 80:12; Song 5:1
- בדא (bah-dah), feign, 1 Kings 12:33; Neh 6:8
- בזר (bah-zar), scatter, Dan 11:24; Psa 68:30
- בלק (bah-lak), waste, Isa 24:1; Nahum 2:10
- בעט (bah-gat), to kick, Deut 32:15; 1 Sam 2:29
- בתר (bah-thar), to divide, Gen 15:10
- גבהות (gav-hooth), lofty, Isa 2:11,17

- דחי (d'ghee), from falling, Psa 56:13, 116:8
- דחק (dah-chak), thrust or vex, Judg 2:18; Joel 2:8
- דמע (dah-mag), weep, Jer 13:17 (twice)
- חנק (chah-nak), hanged, 2 Sam 17:23; Nahum 2:12
- חסם (chah-sam), muzzle, Deut 25:4; Eze 39:11
- חסר (cheh-ser), want, poverty, Job 30:3; Prov 28:2
- חשבנות (chish-sh'voh-nohth), engines, 2 Chron 26:15; inventions, Eccl 7:29
- חשש (chashash), chaff, Isa 5:24, 33:11
- טין (teen), miry, Dan 2:41,43
- יון (yah-vehn), miry, Psa 40:2; mire, Psa 69:2
- ירט (yah-rat), perverse, Num 22:32; Job 16:11
- כבל (keh-vel), fetters, Psa 105:18, 149:8
- כלוא (k'loo), prison, Jer 37:4, 52:31
- כסח (kah-sagh), cut down, Psa 80:16; Isa 33:12
- לעג (lah-ehg), mockers, Psa 35:16; Isa 28:11
- מחתרת (magh-teh-reth), breaking up, Exo 22:2; secret search (marg. digging), Jer 2:34
- מלק (mah-lak), wring off, Lev 1:15, 5:8
- משטמה (mas-teh-mah), hatred, Hosea 9:7,8
- משרה (mis-rah), government, Isa 9:6,7
- נגח (nag-gahgh), push, Exo 21:29,36
- נדה (nah-dah), cast out, Isa 56:5; put away, Amos 6:3
- נחש (nah-chash), enchantment, Num 23:23, 24:1
- ניר (neer), to break up, Jer 4:3; Hosea 10:12
- נכת (n'ckoth), precious things, 2 Kings 20:13; Isa 39:2
- נקע (nah-kag), alienated, Eze 23:18,22,28
- נשף (nah-shaph), to blow, Exo 15:10; Isa 40:24
- סחף (sah-chaph), to sweep away, Prov 28:3; Jer 46:15
- פרשה (pah-rah-shah), sum, Esth 4:7; declaration, ib. 10:2
- צניניים (tz'nee-neem), thorns, Num 33:55; Josh 23:13
- קמוש (kim-mosh), nettles, Isa 34:13; Hosea 9:6
- קמל (kah-mal), wither, Isa 19:6, 33:9 (marg.)

- ראש (rehsh), poverty, Prov 6:11, 30:8
- רפס (r'phas), stamp, Dan 7:7,19
- שובב (shoh-vehv), backsliding, Jer 31:22, 49:4
- αγγειον (angeion), vessels, Matt 13:48, 25:4
- αγε (age), today, James 4:13, 5:1
- αγναφος (agnaphos), new, Matt 9:16; Mark 2:21
- αγνωσια (agnosia), not the knowledge, 1 Cor 15:34; ignorance, 1 Peter 2:15
- αγοραιος (agoraios), the public place, Acts 17:5; baser sort, 19:38; law (αγοραιοι, public or court days)
- αδηλος (adeelos), appear not, Luke 11:44; uncertain, 1 Cor 14:8
- αθεσμος (athesmos), wicked, 2 Peter 2:7, 3:17
- αθλεω (athleo), strive, 2 Tim 2:5 (twice)
- αιφνιδιος (aiphnidios), unawares, Luke 21:34; sudden, 1 Thess 5:3
- ακανθινος (akanthinos), thorns, Mark 15:17; John 19:5
- ακρασια (akrasia), excess, Matt 23:25; 1 Cor 7:5, incontinency
- αλαζων (alazon), boasters, Rom 1:30; 2 Tim 3:2
- αλαλαζω (alalazo), wailed, Mark 5:38; tinkling, 1 Cor 13:1
- ανακαινοω (anakainoo), renew, 2 Cor 4:16; Col 3:10
- ανακαινωσις (anakainosis), renewing, Rom 12:2; Titus 3:5
- αναπηρος (anapeeros), maimed, Luke 14:13,21
- αναπολογητος (anapologeetos), without excuse, Rom 1:20, 2:1
- ανατρεπω (anatrepo), overthrow, 2 Tim 2:18; subvert, Titus 1:11
- ανεξιχνιαστος (anexichniastos), past finding out, Rom 11:33; unsearchable, Eph 3:8. (The word means that which cannot be tracked or traced.[86])

  86 Differing from ανεξερευνητος, (anexereuneetos), that which cannot be understood, occurring only once (Rom 11:33).
- ανθρακια (anthrakia), the enemy's fire, John 18:18; and the friend's fire, John 21:9
- ανοια (anoia), madness, Luke 6:11; folly, 2 Tim 3:9
- ανομως (anomos), without law, Rom 2:12 (twice)
- ανοσιος (anosios), unholy, 1 Tim 1:9; 2 Tim 3:2
- ανταλλαγμα (antallagma), exchange, Matt 16:26; Mark 8:37
- ανταποδομα (antapodoma), recompence, Luke 14:12; Rom 11:9
- αντιμισθια (antimisthia), recompence, Rom 1:27; 2 Cor 6:13
- ανωφελης (anophelees), unprofitable, Titus 3:9; Heb 7:18

- αξινη (axinee), axe, Matt 3:10; Luke 3:9
- απειλεω (apeileo), threaten, Acts 4:17; 1 Peter 2:23
- απεκδυομαι (apekduomai), put off, Col 3:9; spoil, Col 2:15
- αποβολη (apobolee), loss, Acts 27:22; casting away, Rom 11:15
- αποκαραδοκια (apokaradokia), earnest expectation, Rom 8:19; Phil 1:20
- αποκυεω (apokueo), bring forth, James 1:15; beget, ib. 18
- απολαυσις (apolausis), enjoy, 1 Tim 6:17; Heb 11:25
- αποχωριζομαι (apochorizomai), depart asunder, Acts 15:39; Rev 6:14
- αρσενοκοιτης (arsenokoitees), sodomites, 1 Cor 6:9; 1 Tim 1:10
- ασεβεω (asebeo), live ungodly, 2 Peter 2:6; Jude 15
- ασπονδος (aspondos), implacable, Rom 1:31; truce-breakers, 2 Tim 3:3
- αστειος (asteios), exceeding fair, Acts 7:20; proper, Heb 11:23
- αστηρικτος (asteeriktos), unstable, 2 Peter 2:14, 3:16
- αστοργος (astorgos), without natural affection, Rom 1:31; 2 Tim 3:3
- ασχημονεω (ascheemoneo), behave unseemly, 1 Cor 7:36, 13:5
- ασχημοσυνη (aschemosunee), unseemly, Rom 1:27; Rev 16:15
- ατακτως (ataktos), disorderly, 2 Thess 3:6,11
- ατμις (atmis), vapour, Acts 2:19; James 4:14
- αχρειος (achreios), unprofitable, Matt 25:30; Luke 17:10
- αχυρον (achuron), chaff, Matt 3:12; Luke 3:17

Not only do we trace this significance where we have the number "two," but where two things are named, though they are not numbered.

For example:—

The Potter's Two Vessels of Jeremiah 18:1-4

The first vessel which he made was marred; the second was "another" vessel, as it pleased the potter to make it.

This is interpreted in the context, of Israel ruined, but to be restored; broken off, but to be grafted in again; self-destroyed, but finding Divine help.

The same great difference may be seen in the TWO COVENANTS. The first marred, not faultless, waxen old, and taken away (Heb 8:7,8,13, 10:9); the second "a better Covenant," "new," and "established" (Heb 8:6,8, 10:9,16,17).

The ORDINANCES of the Law, "weak" and "unprofitable" (Heb 7:18, 10:6,9). The ordinances of grace, the "good things to come."

"The FIRST MAN," marred (Gen 2:7, 3:19), and of the earth, earthy. "The second man," the Lord from Heaven (1 Cor 15:47). The first Adam condemned to death, the last Adam living again for evermore.

The BODY, marred in the Fall, and made subject to death and corruption, but in Resurrection to be made like Christ's own body of glory (1 John 3:1-3; Phil 3:21; Rom 8:23; 1 Cor 15:42-49).

The OLD CREATION under the curse marred and ruined (Gen 3); "The New Heavens and the New Earth" established in righteousness (Rev 21, 22);—a mighty difference indeed. "No night there," "no need of the sun," "no more sorrow," "no more curse," no more sin, or suffering, or death. Oh, wondrous difference! and this for ever and for ever. "He taketh away the first that He may ESTABLISH the second." "Praise the LORD!" Rebellious ISRAEL'S heart taken away, and a new heart given. ORDINANCES which "perish with the using" replaced by the Christ of God. MAN ruined and lost, but saved with an everlasting salvation. The BODY of humiliation sown in corruption, but raised in incorruption. The HEAVENS AND EARTH passed away, and the new heavens and the new earth established for ever in glory.

But we have seen that where there are two, though there is still difference, this difference may be in a good sense. It may be for oppression or hindrance, or it may be for association and mutual help. See Ruth 4:11, where of Leah and Rachel it is written: "Which two did build up the house of Israel." It may be the proverbial "Two and two" of apostleship and service. Or it may be our association with Christ in death and resurrection, of which Baptism and the Lord's Supper are the great sign and token.

Especially does it mark that "other," the Saviour and mighty deliverer, spoken of in Psa 89:19: "I have laid help on one that is mighty." ⌜The Son of God was made "of the seed of David according to the flesh," and "declared to be the Son of God with power ... by the resurrection from the dead" (Rom 1:3,4).⌝[138] Perfect man indeed, but oh, how different! "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up."

It is still "another," but there is "help" instead of enmity. No longer the two differing, but the two agreed; for "How can two walk together except they be agreed?" (Amos 3:3).

Two testimonies may be different, but yet one may support, strengthen, and corroborate the other. Jesus said: "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" (John 8:17,18). And it is written in the Law: "At the mouth of two witnesses, or three witnesses," shall the matter be established (Num 35:30; Deut 17:6, 19:15; Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28). The whole Law itself hung on "two commandments" (Matt 22:40).

God's own revelation is two-fold. The Old Covenant and the New are God's sufficient testimony to man. And yet how different. The Law and Grace; Faith and Works!

We may notice also that it is ⌜Jesus Christ⌝[139] who is specially called "the Faithful Witness" (Rev 1:5). And we have other examples of the number Two in connection with faithful testimony. Caleb and Joshua were two faithful witnesses of the truth of God's Word. Faithlessness said: "We be not able to go up against the people. For they are stronger than we." But Faith could say "Let us go up at once, and possess it; for we are well able to overcome it" (Num 13:30,31). And these were the two who alone out of 600,000 men did possess their inheritance in the land. Today, also, it is not numbers. The testimony of numbers may be as false today as was that of the Spies. It is the testimony of the two based on God's Word which alone was true. May this encourage us to stand firm in these days of apostasy, with ears deaf to the words of man, but attentive to the words of Jehovah. Firm, even though the whole congregation be against us, and we be only the few who are waiting to be caught up to meet the Lord in the air.

Let us have for our seal the faithfulness of Jehovah, and say always and ever, "Let God be true, and every man a liar."

It is remarkable that words having special reference to Testimony, should occur twice; for example:—

- αληθευω (aleetheuo), to tell the truth, Gal 4:16; to speak the truth, Eph 4:15
- αμεταθετος (ametathetos), immutable, Heb 6:18; immutability, Heb 6:17
- ανακεφαλαιοομαι (anakephalaioomai), comprehend, Rom 13:9; gather together in one, Eph 1:10
- βεβαιωσις (bebaiosis), confirmation, Phil 1:7; Heb 6:16
- κεραια (keraia), tittle, Matt 5:18; Luke 16:17
- νομοθετεω (nomotheteo), received the law, Heb 7:11; was established, Heb 8:6
- αμεταμελητος (ametameleetos), without repentance, Rom 11:29; not to be repented of, 2 Cor 7:10
- εγγραφω (engrapho), written in, 2 Cor 3:2,3
- δικαιωσις[87] (dikaiosis), justification, Rom 4:25, 5:18

87 See under the number Nine.

Three

In this number we have quite a new set of phenomena. We come to the first geometrical figure. Two straight lines cannot possibly enclose any space, or form a plane figure; neither can two plane surfaces form a solid. Three lines are necessary to form a plane figure; and three dimensions of length, breadth, and height, are necessary to form a solid. Hence three is the symbol of the cube--the simplest form of solid figure. As two is the symbol of the square, or plane contents (x^2), so three is the symbol of the cube, or solid contents (x^3).

Three, therefore, stands for that which is solid, real, substantial, complete, and entire. All things that are specially complete are stamped with this number three.

God's attributes are three: omniscience, omnipresence, and omnipotence.

There are three great divisions completing time--past, present, and future.

Three persons, in grammar, express and include all the relationships of mankind.

Thought, word, and deed, complete the sum of human capability.

Three degrees of comparison complete our knowledge of qualities.

The simplest proposition requires three things to complete it; viz., the subject, the predicate, and the copula.

Three propositions are necessary to complete the simplest form of argument--the major premiss, the minor, and the conclusion.

Three kingdoms embrace our ideas of matter--mineral, vegetable, and animal.

When we turn to the Scriptures, this completion becomes Divine, and marks Divine completeness or perfection.

Three is the first of four perfect numbers (see p. 33).

- Three denotes divine perfection;
- Seven denotes spiritual perfection;
- Ten denotes ordinal perfection; and
- Twelve denotes governmental perfection.

Hence the number three points us to what is real, essential, perfect, substantial, complete, and Divine. There is nothing real in man or of man. Everything "under the sun" and apart from God is "vanity." "Every man at his best estate is altogether vanity" (Psa 39:5,11, 62:9, 144:4; Eccl 1:2,4, 2:11,17,26, 3:19, 4:4, 11:8, 12:8; Rom 8:20).

⌜Three is the number of Divine completeness, and so it is stamped upon what is said of God.⌝[140] Three times the Seraphim cry, "Holy, Holy, Holy"⌜, declaring His holiness perfect

and complete; and the words that follow name one LORD, "the LORD of hosts,"[141] (Isa 6:3). The living creatures also in Revelation 4:8.

Three times is the blessing given in Numbers 6:23, 24:--

- "The LORD bless thee and keep thee;[142]
- The LORD make His face shine upon thee; and be gracious unto thee;[143]
- The LORD lift up His countenance upon thee, and give thee peace."[144]

Each of these three blessings is two-fold, so that there are two members in each, while the name Jehovah occurs three times. This marks the blessing as Divine in its source. No merit drew it forth; grace was its origin and peace was its result.

In Genesis 18:2, three men appear to Abraham[145]. Abraham "looked, and, lo, THREE men stood by him." But verse 1 declares that it was "Jehovah appeared unto him." It is remarkable that Abraham addresses them both as one and as three. We read first that "they said," then "he said," and finally, in verses 13 and 17, 20, etc., "And the LORD said." The whole narrative, which begins with the appearance of the LORD, ends (v 33), "And the LORD went His way."

As we have in the number one the sovereignty of the one God; and in two the Son, "the second man," the great Deliverer; so in "three" we have that which marks and completes "the fulness." The phrase is remarkable: "the fulness of God," "the fulness of Christ," and "the fulness of the Godhead" are each named once, three in all:[146]

- Ephesians 3:19, "The fulness of God."
- Ephesians 4:13, "The fulness of Christ."
- Colossians 2:9, "The fulness of the Godhead."

The "fulness" was manifested visibly in Christ, and is communicated by God, for "of his fulness have all we received" (John 1:16), that is, of the fulness of Christ, and it is given by God's mighty power (Eph 3:16-20)[147].

This is why Abraham brought "three measures of meal" for his heavenly guest. This is why "three measures of meal" formed the great meal offering; because it set forth the perfection of Christ, the Son of God, in whom was no sin[148]. In Leviticus no particular quantity of meal was prescribed, but in Numbers 15:9, we read, "Then shall he bring with the bullock a meal offering of THREE tenth deals of flour." This was the measure for the whole burnt offering, and also for great special occasions such as the New Moon and the New Year, etc. It was also the special measure for the cleansing of the leper (Lev 14:10). The poor leper had several gracious blessings beyond others. He alone was favoured with the anointing which was given only to the Prophet, Priest, and King! He alone had the priestly consecration. It is sinners who are now singled out from the mass of those who are lost, and dead in

trespasses and sins, to be anointed with the Spirit, and made, in Christ, kings and priests unto God.

But there is more in these "three measures of meal." We have them in the parable (Matt 13:33), pointing to Christ in all the perfection of His person and His work, when He said, "Lo, I come to do Thy will, O God." There are different opinions about the "leaven," but what is the "meal." This is the point on which the interpretation turns. According to the popular interpretation, this pure "meal" is the corrupt mass of mankind, and the defiling "leaven" is the pure Gospel of Christ! Was there ever such an exhibition of man's perversity in calling sweet bitter, and bitter sweet? Was there ever such a proof that man's thoughts are contrary to God's? No! the "three measures of meal" point us to the perfections of Christ and the purity of His Gospel. And the hidden "leaven" points us to man's corruption of the Truth. A corruption for which we have to look, not after the third century, but in the first!

No leaven could be put into any sacrifice or offering made by fire to the LORD, because in Christ was no sin; therefore, there was to be no leaven. He was, in Himself, "a sweet savour to Jehovah."

True, in one offering there was leaven. But mark the difference and the lesson. In Leviticus 23 we have a list of the Feasts:--

- 1st. The Passover (v 5), on the 14th day.
- 2nd. The wave-sheaf of first-fruits on the morrow after the Sabbath (v 11), which might be burnt on the altar as a sweet savour (Lev 2:14-16), because unleavened.
- 3rd. Then (50 days after) the oblation of the first-fruits at Pentecost (vv 15-17). This might not be burnt on the altar (Lev 2:12), because it was mixed with leaven!

In the antitype of this we see Christ:--

- 1st. Christ our Passover sacrificed for us.
- 2nd. As the wave-sheaf of first-fruits, He was raised from the dead and became the first-fruits of them that slept (1 Cor 15:20), for in Him there was no sin (and hence no leaven).
- 3rd. Then, after fifty days, on the Feast of Pentecost came the oblation of the first-fruits in the descent of the Holy Ghost[r] (for Christ, "being by the right hand of God exalted," had "shed forth this," Acts 2:33)[149]; for "we are a kind of first-fruits of His creatures" (James 1:18). But His people are not without sin, therefore this oblation had leaven mixed with it. It could not be offered to the LORD as a "sweet savour" (Lev 2:12). It was accepted only because a sin-offering was offered with it (Lev 23:18,19), and the Priest waved all together for a wave-offering before the LORD.

This proves that the "leaven" is a type of error, evil, and sin. While the "three measures of meal" with which it was mixed and hidden typified the truth and purity of Christ and His Truth, and not the corrupt mass of mankind amongst whom it was introduced. The popular interpretation reverses the types of the meal and the leaven, and makes the leaven that

which is good, and the meal that which is evil. But the great Teacher made no such mistake. "Church doctrine" is not "Bible truth," but it is leavened meal.

The number three, therefore, must be taken as the number of Divine fulness. It signifies and represents ⌜the work of God by His gift of holy spirit, which takes of the things of Christ and makes them real and solid in our experience (John 16:14). It is only by the spirit that we realise spiritual things. Without that gift and God's gracious operation, all is surface work: all is what a plane figure is to a solid (John 3:6). It is God who has wrought all our works in us (Isa 26:12; Phil 2:13), and it is by the spirit alone that we can serve or worship (John 4:24; Phil 3:3)⌝[150].

Hence it is that the Holy of Holies, which was the central and highest place of worship, was a cube.

Hence it is that the third Book in the Bible is Leviticus, the book in which we learn what true worship is. Here we see Jehovah calling His people near unto Himself, prescribing every detail of their worship, leaving nothing to their imagination or their taste, crowning all with the "MUST" of the great rubric of John 4:24. In true worship we see the FATHER seeking these true worshippers (John 4:23); the SON, ⌜through whom alone we draw near (Heb 7:25, 10:19-22); and the spirit, God's gift, qualifying⌝[151] and enduing the worshippers with the only power in which they can worship. Thus in Genesis we have sovereignty in giving life--the Father, the beginning of all things; in Exodus we have the oppressor and the Deliverer--the Son redeeming His people; ⌜while in Leviticus we have God by His spirit prescribing⌝[152], and ordering, and empowering them for Divine worship.

The First Occurrence

The first occurrence of the number is in Genesis 1:13. "The third day" was the day on which the earth was caused to rise up out of the water, symbolical of that resurrection life which we have in Christ, and in which alone we can worship, or serve, or do any "good works."

Hence three is a number of RESURRECTION, for it was on the third day that Jesus rose again from the dead. This was Divine in operation, and Divine in its prophetic foreshowing in the person of Jonah (Matt 12:39,40; Luke 11:29; Jonah 1:17). It was the third day on which Jesus was "perfected" (Luke 13:32). It was at the third hour He was crucified; and it was for three hours (from the 6th to the 9th) that darkness shrouded the Divine Sufferer and Redeemer. The "loud voice" at the end of those twice three hours, when, "about the ninth hour," He cried, "My God, My God, why hast Thou forsaken Me" (Matt 27:46), shows completely that nothing of nature, nothing of the light or intelligence of this world, could give help in that hour of darkness. Does not this show us our impotence in the matter? Does it not prove our incapacity to aid in delivering ourselves from our natural condition?

With the light at the ninth hour came the Divine declaration, "It is finished." So divinely finished, completed, and perfected, that now there is no such darkness for those who have

died with Christ. Light, uninterrupted light, shines upon all who are risen with Him; uninterrupted sunshine--even "the glory of God in the face of Jesus Christ." That three hours' darkness, therefore, testifies to our complete ruin, and our complete salvation, and shows that His people are "complete in Him."

While we are speaking of the Divine perfections of Christ, let us note the many marks and seals of this completeness.

"The Spirit, the water, and the blood," are the divinely perfect witness to the grace of God on earth (1 John 5:8).

The three years of His seeking fruit testifies to the completeness of Israel's failure (Luke 13:7). His three-fold "it is written" shows that the Word of God is the perfection of all ministry (Matt 4).

The Divine testimony concerning Him was complete in the threefold voice from Heaven (Matt 3:17, 17:5; John 12:28).

He raised three persons from the dead.

The inscriptions on the Cross in three languages show the completeness of His rejection by Man.

The perfection of His offices are shown in His being Prophet, Priest, and King, raised up from among His brethren (Deut 17:15, 18:3-5, and 18:15).

The Divine completeness of the Shepherd's care (John 6:39), is seen in His revelations as--

- The "Good Shepherd" in death, John 10:14.
- The "Great Shepherd" in resurrection, Hebrews 13:20.
- The "Chief Shepherd" in glory, 1 Peter 5:4.

His three appearings in Hebrews 9 show that His work will not be divinely perfect and complete until He appears again.

1. He "hath appeared" in the end of the age to "put away sin," and to "bear the sins of many" (Hebrews 9:26,28).
2. "Now to appear in the presence of God for us," He has ascended into Heaven (v 24).
3. He "shall appear" again apart from all question of sin for those who look for Him (v 28).

Abraham's Covenant

To go back to the Old Testament history we have God's Covenant with Abraham stamped with this number of Divine perfection (Gen 15). It was (like David's, 2 Samuel 7) Divinely "ordered in all things, and sure." God was ONE, i.e., the one party to it; for Abraham, who would willingly have been the other party, was put to sleep, that the Covenant might be

unconditional, and "sure to all his seed." The Divine seal is seen in the choice of three animals, each of three years old (the heifer, the she-goat, and the ram). These, together with the two birds (the dove and the pigeon), made five in all, marking it all as a perfect act of free-grace on the part of a sovereign God.

The Complete Separation of Israel

The complete separation of Israel is shown in "the three days' journey into the wilderness" (Exo 5:3), marking the complete separation with which God would separate His people from Egypt then, and from the world now. We can understand Pharaoh's objection in first wishing them to hold their feast "in the land" (Exo 8:25), and when that could not be, at last consenting to their going, but adding, "only ye shall not go very far away." So Satan now, is well content that we should worship "in the land"; and if we must go into the wilderness, that we should be within easy reach of the world and its influences. Not so Jehovah. He will have no such borderland service; He will have a "scientific frontier," a divinely perfect "three days' journey into the wilderness," completely separating them from all their old associations. The difficulty of "drawing the line," which so many Christians experience, arises from the fact that it is a crooked line, and that it is an attempt to include that which cannot be included. Drawn at a proper distance it can be ruled straight, and be divinely perfect and effectual.

The Spies

The spies brought three things which testified to the divinely perfect goodness of the land; and the substantial realities proved the truth of Jehovah's word: "Grapes, figs, and pomegranates" (Num 13:23).

At the Giving of the Law

At the giving of the law three times Israel said, "All that the LORD hath spoken we will do" (Exo 19:8, 24:3,7), marking the completeness of the Covenant-making on the part of Israel; but from that very reason foreshadowing its perfect breach, for man has never yet kept any Covenant which he made with God.

Ahiman, Sheshai, and Talmai

Ahiman, Sheshai, and Talmai were the three children of Anak, marking the completeness of the giant power of the enemy (Num 13:22).

Jordan

Jordan was three times divided, the perfection of the Divine miracle (Josh 4; 2 Kings 2:8,14).

The Three Days' Search

The three days' search for Elijah was conclusive testimony that he could not be found (2 Kings 2:17).

The Temple

The Temple is marked by three, as the Tabernacle is by five. The Holy of Holies in each was a cube; in the Tabernacle a cube of ten cubits; in the Temple a cube of twenty cubits. Each consisted of three parts:--The Court, the Holy Place, and the Sanctuary. The Temple had three chambers round about. ⌜The Brazen Sea or Laver held two thousand baths by the account of 1 Kings 7:26, and three thousand by that of 2 Chronicles 4:5;⌝[153] and was compassed by a line of thirty cubits on which were 300 knops (1 Kings 7:24). It was supported by twelve oxen (3x4); three looking north, three looking west, three looking south, and three looking east. This order in naming the points of the compass occurs nowhere else. It is the same in both accounts of Kings and Chronicles (see 1 Kings 7:25; 2 Chron 4:4,5). Why is this? Is it because this was the order in which the Gospel was to be afterwards preached throughout the world? Whether this was the reason or not, the fact remains that the Gospel was preached first in the north (Samaria, Damascus, Antioch); then in the west (Caesarea, Joppa, Cyprus, Corinth, Rome); then in the south (Alexandria and Egypt); then in the east (Mesopotamia, Babylon, Persia, India).

The Great Feasts

The great feasts were three; Unleavened Bread, Weeks, Tabernacles (Deut 16:16).

The Sheet

The sheet let down three times to Peter was the fulness of the testimony as to the admission of the Gentiles into the Church (Acts 10:16).

The Old Testament

The Old Testament testimony was complete and perfect in its three-fold division--Law, Prophets, and Psalms (Luke 24:44). The same three divisions mark its character to the present day.

"Two or Three"

As three marks completeness and perfection of testimony, so it marks the number of spiritual worshippers; and intimates that true spiritual worshippers would always be few.

Completeness of People

- Shem, Ham, and Japheth.

- Abraham, Isaac, and Jacob.
- Gershom, Kohath, and Merari.
- Saul, David, and Solomon.
- Noah, Daniel, and Job.
- Shadrach, Meshach, and Abednego.
- Peter, James, and John, etc.

Completeness of Apostasy (Jude 11)

- "The way of Cain."
- "The error of Balaam."
- "The gainsaying of Korah."

Completeness of Divine Judgment (Daniel 5:25-28)

- MENE. God hath NUMBERED thy kingdom and finished it.
- TEKEL. Thou art WEIGHED in the balances and found wanting.
- PERES. Thy kingdom is DIVIDED and given to the Medes and Persians.

The Three Gifts of Grace

Faith, Hope, and Love, five times repeated.

The Three-fold Nature of Man

Spirit, and Soul, and Body, the man consisting of neither separately, but of the whole three together.

The Three-fold Nature of Temptation (1 John 2:16)

- "The lust of the flesh."
- "The lust of the eyes."
- "The pride of life."

These seen in our first parents when Eve saw (Gen 3:6) that the Tree of Knowledge of Good and Evil was--

- "Good for food,"
- "Pleasant to the eyes,"
- "To be desired to make one wise."

The Three-fold Corruption of God's Word

By taking from, adding to, and altering.

This led up to the first sin.

1. God had said, "of every tree in the garden thou mayest FREELY eat" (Gen 2:16). In repeating this, Eve omitted the word "freely" (3:2), making God less bountiful than He was.
2. God had said, "But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it" (Gen 2:17). In repeating this Eve added the words, "NEITHER SHALL YE TOUCH IT" (3:3), making God more severe than He was.
3. God had said, "Thou shalt SURELY die" (Gen 2:17, מות תמות). In repeating this Eve altered it to פן תמתון "LEST ye die" (3:3), thus weakening the certainty of the Divine threat into a contingency.

No wonder that dealing thus with the Word of God she listened to the words of the Devil, and became an easy prey to his guile with which he deceived her.

No wonder also that "the second man," "the last Adam," when He was tempted by the same tempter, three times repeated the words "It is written"! as though to call attention to the occasion of the Fall in the three-fold perversions of God's words. "It is written," and I will not omit anything from it; "It is written," and I will not add anything to it; "It is written," and I will not alter it. It is worthy of note that both the temptations began in precisely the same way, by the Tempter questioning the truth of Jehovah's Word. In the former saying, "Hath God said?" In the latter saying "If Thou be the Son of God" (Matt 4:3), when the voice from Heaven had only just declared, "This IS My beloved Son" (Matt 3:17).

Man's Three Great Enemies

Man's three great enemies are "the World, the Flesh, and the Devil":

1. The World is set over against the Father (1 John 2:15,16).
2. The Flesh is set over against the Spirit (Gal 5:17).
3. The Devil is set over against the Son (the Living Word, Matthew 4:1, etc, and 1 John 3:8; and the Written Word, John 8:44).

"Ask of Me"

To three people did God give this command:

- To Solomon (1 Kings 3:5).
- To Ahaz (Isa 7:11).
- And to the Messiah (Psa 2:8).

The Three Prayers of Mark V

The three prayers of Mark V form a divinely perfect lesson as to prayer and its answer.

1. Prayer was made by the Legion of Devils, who "BESOUGHT Him, saying, Send us into the herd of swine...and forthwith Jesus gave them leave" (vv 12,13).

2. Prayer was made by the Gadarenes, who "began to PRAY Him to depart out of their coasts" (v 17). Jesus granted their request, and departed at once (v 18).

3. Prayer was made by the man who had just been the recipient of marvellous grace and healing, who "PRAYED Him that he might be with Him. Howbeit Jesus suffered him not" (vv 18,19).

From this we learn the perfect lesson with regard to prayer, that "No" is an answer as well as "Yes"; and "No" is answered always with the same omnipotent grace, infinite wisdom, and perfect love as "Yes." We hear much about "definiteness in prayer." Surely the knowledge of one's intense ignorance as to what is best and wise for us, will make us say more definitely than ever, in the words of Him through whose merits alone prayer is heard at all, "Thy will be done."

Three Things Predicated of God (in John's Gospel and Epistles)

- "God is love" (1 John 4:8,16). We are therefore to "Walk in love" (Eph 5:2).
- "God is spirit" (John 4:24, RV, margin). We are exhorted to "Walk in the spirit" (Gal 5:16).
- "God is light"[88] (1 John 1:5). We are to "Walk in the light" (Eph 5:8).

88 It was taught in Dr. Bullinger's day that light has three great rays: the heat ray (red), which is felt, not seen; the light ray (yellow), which is seen; and the actinic or chemical ray (blue), whose presence is known by its effects, as in photography. It is now known that the light of the sun is one continuous range of radiation: the infra-red, which we feel as heat; the visible light, from red to violet; and the ultra-violet, which acts upon the photographic plate. The comparison which he drew between these and the Father, the Son, and the Holy Spirit is not kept. It is enough that "God is light, and in him is no darkness at all" (1 John 1:5), and that the Son, "the light of the world," has declared Him (John 1:18, 8:12). [154]

There are a multitude of Threes or Triads, and they all bespeak the same Divine perfection and completeness wherever they are found.

Revelation 1

The first or introductory section of the Apocalypse of Jesus Christ is specially marked by this great Divine seal stamped upon it in chapter 1.

- v. 1. This Revelation is—

  Divinely given,
  Divinely sent,
  Divinely signified.
- v. 2. John bare record of—

  The Divine "Word of God."
  The Divine witness ("the Testimony of Jesus Christ").
  The Divine vision ("all things that he saw").

- v. 3. The Divine blessing on—
  The reader,
  The hearer, and
  The keeper of this record.
- vv. 4 and 8. The Divine Being—
  Which was,
  And which is,
  And which is to come.
- v. 5. The Coming Lord is presented as—
  The Divine Prophet ("the faithful witness").
  The Divine Priest ("the first-begotten from the dead").
  The Divine King ("the Prince of the kings of the earth").
- vv. 5, 6. His people are Divinely—
  Loved,
  Cleansed, and
  Crowned.
- vv. 17, 18. Christ is presented as—
  "The first and the last" (Divinely eternal).
  The dead and living One (Divinely living).
  The omnipotent One (Divinely powerful).
- v. 19. The Divine Revelation—
  The things which thou hast seen,
  Which are, and
  Which shall be after these things.

Words that Occur Three Times

Words that occur three times refer also in various ways to some Divinely perfect matter. We append a few examples, which may be studied in order to search out the lessons:--

- אדר (ah-dar), glorious, Exodus 15:6,11; Isaiah 42:21.
- אפסי (aph-see), beside me, Isaiah 47:8,10; Zephaniah 2:15.
- גמולה (g'moo-lah), recompense, 2 Samuel 19:36; Isaiah 59:18; Jeremiah 51:56.
- נכה (nah-cheh), lame, 2 Samuel 4:4, 9:3; contrite, Isaiah 66:2.
- עתיק (at-teek), ancient, Daniel 7:9,13,22.
- רפאות (r'phoo-oth), medicines, Jeremiah 30:13, 46:11; Ezekiel 30:21.
- αββα (abba), Father, Mark 14:36; Romans 8:15; Galatians 4:6.

- αιρεομαι (haireomai), to choose, Philippians 1:22; 2 Thessalonians 2:13; Hebrews 11:25.
- αποκρυφος (apokruphos), hid, Luke 8:17; Colossians 2:3; kept secret, Mark 4:22.
- αποφθεγγομαι (apophthengomai), speak forth, Acts 26:25; utterance, Acts 2:4; say, Acts 2:14.
- αχειροποιητος (acheiropoieetos), made without hands, Mark 14:58; 2 Corinthians 5:1; Colossians 2:11.
- ευωδια (euodia), sweet savour, 2 Corinthians 2:15; Ephesians 5:2; Philippians 4:18.
- κατευθυνω (kateuthuno), guide or direct, Luke 1:79; 1 Thessalonians 3:11; 2 Thessalonians 3:5.
- μορφη (morphee), form, Mark 16:12; Philippians 2:6,7.

Phrases that Occur Three Times

Phrases that occur three times are also similarly significant.

"Before the foundation of the world" (προ καταβολης κοσμου).

- John 17:24. "Thou lovedst Me before," etc.
- Ephesians 1:4. "Chosen us in Him before," etc.
- 1 Peter 1:20. "The blood of Christ foreordained before," etc. (when it speaks of this blood as "shed" it is απο from the foundation, etc.).

The phrase occurs three times, because it is the act of Deity, and flows from uninfluenced grace. When, however, such acts relate to His work in us rather than for us, the words, even in a similar connection, occur seven times, because seven is the number of spiritual perfection. Hence the phrase, "From [απο] the foundation of the world" occurs seven times. See under "seven."

"Walk worthy" (περιπατειν αξιως, peripatein axios), walk worthily. This occurs three times, as the Divine and perfect claim on our walk.

"Walk worthily"

- Of our vocation (Eph 4:1),
- Of the Lord (Col 1:10),
- Of God (1 Thess 2:12).

The Three-fold Combinations of a Number

The three-fold combinations of a number denotes the essence of such number, the concentration of the significance of the number thus expressed.

- 444 is the gematria or number of the word "DAMASCUS," ⌜which is one of the oldest cities in the world; four⌝[155] being the world number.

- 666 is the number of man, and it symbolises fitly, therefore, the essence of human wisdom, and also of imperfection.
- 888 is the number or gematria of the name "JESUS."
- 999 is the number connected with judgment, hence the numerical value of the phrase τη οργη μου (tee orgee mou), my wrath, is 999. The same number is very prominent in the judgment on Sodom. (See further under Nine.)

The Talmud

The Talmud has many references, among other numbers, to the number three. The Rabbis say that there were—

Three things Moses asked of God

1. That the Schechinah might rest on Israel.
2. That it might rest on none but Israel.
3. That God's ways might be known to him. (Beracheth, fol. 7, col. 1).

Three precious gifts were given to Israel

1. The Law.
2. The Land.
3. The World to come (i.e., the Heavenly Calling).

Three men handed down the ancient wisdom and Divine secrets, viz., Adam, Seth, and Enoch.

Whatever may be thought of these, there can be no doubt that in the invariable employment of the number three in the Word of God, we have that which signifies Divine perfection.

Additional Miscellaneous Illustrations

Three multitudes miraculously fed:—(1) 2 Kings 4:42, 43; (2) Matt 15:34, 38; (3) Mark 6:38, 44.

Three times Abraham called the "Friend of God":—(1) 2 Chron 20:7; (2) Isa 41:8; (3) James 2:23.

Three times the word "Christian" is found in the New Testament:—(1) Acts 11:26; (2) Acts 26:28; (3) 1 Peter 4:16.

Four

We have seen that three signifies Divine perfection⌜: the one God in His sovereignty; the Son, in His coming and His salvation, delivering from every enemy; and the spirit, God's gift, realising in us and to us Divine things⌝[156]. Now the number four is made up of three and one (3+1=4), and it denotes, therefore, and marks ⌜that which follows the revelation of God in His Divine perfection,⌝[157] namely, His creative works. He is known by the things that are seen. Hence the written revelation commences with the words, "In-the-beginning God CREATED." Creation is therefore the next thing—the fourth thing, and the number four always has reference to all that is created. It is emphatically the number of Creation; of man in his relation to the world as created; while six is the number of man in his opposition to and independence of God. It is the number of things that have a beginning, of things that are made, of material things, and matter itself. It is the number of material completeness. Hence it is the world number, and especially the "city" number.

The fourth day saw the material creation finished (for on the fifth and sixth days it was only the furnishing and peopling of the earth with living creatures). The sun, moon, and stars completed the work, and they were to give light upon the earth which had been created, and to rule over the day and over the night (Gen 1:14-19).

Four is the number of the great elements—earth, air, fire, and water.⌜ (So the ancients reckoned them. It is now known that these four are not elements, and that the elements number more than a hundred; see p. 23.)⌝[158]

Four are the regions of the earth—north, south, east, and west.

Four are the divisions of the day—morning, noon, evening, and midnight. Or in our Lord's words, when He speaks of His coming at evening, midnight, cock-crowing, or in the morning (Mark 13:35). We are never to put off His coming in our minds beyond tomorrow morning.

Four are the seasons of the year—spring, summer, autumn, and winter.

Four are the great variations of the lunar phases.

In Genesis 2:10, 11, the one river of Paradise was parted, and became into four heads, and "the fourth river is Euphrates." Here, as so often elsewhere, the four is made up of 3 + 1. For three of these rivers are now unnamed, while one is still known by its original name "Euphrates." Four marks division also. For the river was "parted." It is the first number which is not a "prime," the first which can be divided. It is the first square number also, and therefore it marks a kind of completeness as well, which we have called material completeness.

In the next chapter (Gen 3:22-24) the cherubim are first mentioned. These are four, and they have to do with creation always. They are first seen here, keeping, i.e., guarding (Gen 2:15), the Tree of Life, and thus preserving the blessed hope of immortality for creation. They are next seen in connection with atonement, showing the only ground on which creation could hope for the end of its groaning. They are seen on the veil and on the mercy-seat, binding up the hope of creation with Him who is called "the Hope of Israel." So that there is no hope for a groaning creation apart from atonement, apart from Christ, or apart from Israel. In the Apocalypse the same four cherubim are called ζῷα, "the living creatures" (Rev 4). These announce the Coming One; these sing of creation and of Him who created all things, and for whose pleasure they were created (Rev 4:11). Whenever they speak it is in connection with the earth. These call forth and announce the judgments or plagues (Rev 6) which issue on the ejection of the Usurper from the earth, and the destruction of them which destroy the earth, and in the exaltation and enthronement of Him when all the kingdoms of the world become the kingdom of our Lord and His anointed, and when the LORD God omnipotent reigneth.

Hence it was that these four cherubic forms were placed in the Signs of the Zodiac, and so placed that they divide it into four equal parts, thus uniting in one the twelve signs which set forth the blessed hope of a groaning creation, which waits for the Promised Seed of the woman to come and crush the serpent's head and bring in universal blessing.[89]

89 See The Witness of the Stars, by the same author.

They are the four heads of animal creation: the lion, of wild beasts; the ox, of tame beasts; the eagle, of birds; and man the head of all. Again we have the four divided into 3 + 1: three animal, and one human.

They mark the purpose of God from the moment the curse was pronounced, and are the pledge that it will one day be removed.

Other characteristics mark the cherubim off from all else. They are not Divine, for they are never worshiped, and all likeness of God was forbidden; moreover the God-head is presented at the same time with them, for they are connected with His throne. They are distinguished from angels, and they are never dismissed on errands. They are distinguished from the Church in Revelation 5:9, 10, a passage which is supposed to prove their identity with it; for in verse 9, the word "us" should be omitted, with Lachmann, Tischendorf, Alford, Westcott and Hort, and the RV; and the words "us" and "we" in verse 10, should be "them" and "they" (with all the textual and ancient authorities), the verses reading as in RV: —"Thou wast slain, and didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation,[90] and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

90 Note the four-fold description.

The fact, therefore, of the living creatures being four (and no other number) marks them as connected with Creation, and as a symbolical representation that its hope of deliverance from the curse is bound up with the blood-shedding of the coming Redeemer.

The Four-fold Division of Mankind

In Genesis 10, "the generations of the sons of Noah" are comprised in a four-fold description. However the order may be varied, the number is preserved:

Verse 5. lands, tongues, families, nations.

Verse 20. families, tongues, countries, nations.

Verse 31. families, tongues, lands, nations.

In Revelation there are seven similar descriptions, and though no two are alike, yet the number four is preserved. See Revelation 5:9, 7:9, 10:11, 11:9, 13:7,[91] 14:6, 17:15.

91 In Rev 13:7, the AV gives only three; but the RV, with G., L., T., Tr., A., W. & H., give και λαον (kai laon), people, thus making four.

The three in Genesis, and seven in Revelation make ten such descriptions in all, which is the number of ordinal perfection.

The Great Prophetic World-powers

The great prophetic world-powers are four, and these are divided into 3 + 1, where the one stands out in great and marked contrast to the other three. The first three wild beasts are named (lion, bear, leopard); while the fourth is only described and not named (7:7,23).

So in the image of Nebuchadnezzar's dream, three are metals; one is a mixture of metal and mire!

In Daniel 7:2, 3 we read, "The FOUR winds of the heaven STROVE upon the great sea, and FOUR beasts came up from the sea DIVERSE one from another." Such is the history of man's power in the world—strife and division!

No sooner are mankind divided in Genesis 10, than Abraham is called out from them to walk with God (Gen 11, 12). But he soon finds it to be a world of strife and enmity, for Genesis 14 opens with the names of four kings, and "these made war" with five others which are named afterwards.

The Fourth Book

The fourth book of the Bible is Numbers. In Hebrew it is called B'Midbar, i.e., the Wilderness. The gematria of B'Midbar (במדבר) is 248 (4x62).

It relates to the earth, which is a wilderness compared with Heaven; and to our pilgrimage through it. It tells of Meribah and striving (20:13), and records the history of the murmurings, rebellions, and wanderings.

The Fourth Book of the Psalms

The fourth book of the Psalms is the Book of the Wilderness. The first Psalm is the "Prayer of Moses, the man of God,"—the man of the wilderness. All the illustrations and metaphors, etc., are drawn from the earth, and this fourth book sets forth Jehovah's counsels and purposes in relation to the earth. (See Psalms 90-106.)

In the First Book of the Psalms (1-41), the fourth Psalm has to do with earth.[92] It tells how there is nothing satisfying in it; that apart from God there can be no real prosperity in the earth.

92 The first Psalm speaks of Genesis and the counsels of God for man. The second tells of Exodus and deliverance from the hand of the enemy. The third tells of Leviticus—of Salvation being of the Lord, and how His blessing can be upon His people.

> "Many there be that say, Who will show us any good?
> LORD, lift Thou up the light of Thy countenance upon us.
> Thou hast put gladness in my heart
> More than they have when their corn and their wine are increased."
> (Psa 4:6,7, RV)

We may note also the fourth Psalms of the other Books of the Psalms, viz:—Psalm 45 (the fourth of the second book), Psalm 76 (the fourth of the third book), Psalm 93 (the fourth of the fourth book), and Psalm 110 (the fourth of the fifth book). All these tell of Dominion in the earth, and they speak of the coming reign of earth's rightful King and Lord.

⌜The Fourth Commandment is the first that has to do with the earth as the scene of man's labour (Exo 20:9-11), though the Second already names "the earth beneath" (Exo 20:4).⌝[159]

The fourth clause of the Lord's Prayer is the first that mentions the earth.

Four in Contrast with Seven

Seven stamps everything with spiritual perfection, for it is the number of heaven, and stands therefore in contrast to the earth. Hence, when in Revelation 5:12 the heavenly multitudes praise, they praise with a seven-fold blessing, and say:

"Worthy is the Lamb that was slain to receive (1) power, and (2) riches, and (3) wisdom, and (4) strength, and (5) honour, and (6) glory, and (7) blessing."

Whereas in v. 13, when the created earthly beings praise,— the creatures that are "on the earth, and under the earth, and such as are in the sea, and all that are in them"—when these join in their ascription, it is only four-fold:—(1) "blessing, and (2) honour, and (3) glory, and (4) power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The Death and Life of Christ

The death and life of Christ are set forth by a four-fold type and record.

His death: the four great offerings (Psa 40:6).[93]

a. "Sacrifice [peace offering], and offering [meal offering], Thou wouldest not:
  b. Mine ears hast Thou opened.
a. Burnt offering and sin offering hast Thou not required.
  b. Then said I, Lo, I come," etc.

93 Here the alternate structure shows that "b" and "b" relate to the obedience of Christ as the fifth great offering to which the four pointed.

In the four Gospels we have the record of His life and obedience unto death. These are divided into 3 + 1, the three being similar, and hence called "Synoptic"; while the fourth stands out alone, written after the Churches had all failed, and presenting Christ not merely as offered and rejected by Israel, but as the one and only centre of union and unity after His rejection, and in the midst of all the failure, confusion, and corruption.

The Seven Parables of Matthew 13

The seven parables of Matthew 13 are divided into four and three; and while the three are spoken inside the house (v 36) to the disciples, and reveal esoteric (or inner explanatory) truth, the four relate to exoteric truth, and concern the outward aspect of things in relation to the world, and hence were spoken outside the house (v 1).

But it is as composed of three PLUS one that we see the most marked illustrations of the ideal significance of the number four, the "one" marking an election out of the earth.

Of the four great offerings, three were connected with blood and life; while one was meal. The meal offering (Lev 2) was either baked in three ways (oven, flat-plate, or frying-pan); or not at all.

The sin offering (Lev 4) was offered for three classes of individuals—

- The Priest that is anointed (v 3),
- The Ruler (v 22),
- The Common person (v 27)—

or for the whole congregation as one (v 13).

The materials of the Tabernacle were four, three being metals (gold, silver, brass); and one non-metal (wood).

The coverings of the Tabernacle were four,—three animal (goats' hair, rams' skins, and badger skins[94]); and one vegetable (fine linen).

94 ⌜The badger is in fact found in the land of Israel to this day, so that the rendering is possible; but the word⌝[1] [160] תחש (Tachash) is a word of uncertain meaning, but it refers to an animal the skins of which were used (Exo 25:5, 26:14; Num 4:6,8, etc.). The ancient versions understand it as a colour (the LXX, Chald., and Syr., as red, Arabic, black). It was probably the red or dark skins of the larger sacrificial animals; the two smaller animals are named as being goats and rams.

The ornamentations of the curtains were four, three being colours (blue, purple and scarlet); while one was a pattern (the cherubim).

The Priests and Levites were of four orders or persons: one was Aaron and his sons (Aaronites); the three were the sons of Gershon, Kohath, and Merari (Levites).

The Manna (Exo 16:14,31) has a four-fold description, three referring to sight or appearance (small, white, round); and one to taste (sweet).

Of the four prohibited or unclean animals, three chewed the cud, but did not divide the hoof (camel, hare, and coney); while one divided the hoof, but did not chew the cud (the swine); and thus the swine stands out in marked contrast to the other three.

Of the four Houses of God (i.e., erected by Divine plan) in the earth, three were, or will be, material, viz., the Tabernacle, the Temple (Solomon's), and Ezekiel's; whilst the one is a Spiritual house (1 Peter 2:5).

Four houses were built by Solomon; three were for himself,—his own house (1 Kings 7:1), the house of the forest of Lebanon (v 2), the house for Pharaoh's daughter (v 8); while one was the House of the LORD (1 Kings 6:37).

God's four sore judgments in the earth (Eze 14:21): three are inanimate (the sword, famine, and pestilence); while one is animate (the noisome beast).

In Jeremiah 15:3, they are still four, but three are animate (dogs, fowls, and beasts), and one is inanimate (the sword).

Of the four kinds of flesh in 1 Corinthians 15:39, three are animals (beasts, birds, and fishes); while one is human (man).

The four glories of 1 Corinthians 15:40, 41: three are celestial and are detailed (the sun, moon, and stars); while one is not detailed and is terrestrial.

The body is sown and raised (1 Cor 15:42-44) in three ways that relate to corruptibility:

- sown "in corruption, raised in incorruption";
- sown "in dishonour, raised in glory";
- sown "in weakness, raised in power";

while in the one, "it is sown a natural body; it is raised a spiritual body."

In the parable of the sower (Matt 13) the kinds of soil are four; but three are characterised as being all alike in contrast to the one (viz., the wayside, the stony ground, and the thorns).

These are all unprepared! while the one is good because it is prepared! The essence of the parable lies in this. It reduces the four soils to two, and confirms what is said of the two religions on pp. 95f.

In the Lost Son's welcome (Luke 15), three things were material (the robe, the ring, and the shoes); while one was moral (the kiss).

"The Seventy" went forth with a four-fold prohibition (Luke 10:4), of which three related to matters (carry no purse, no scrip, no shoes); while one related to action ("salute no man by the way").

God's four-fold witness in the earth (Heb 2:4): three are impersonal (signs, wonders, and miracles), ⌜and one that is God's own distributing (the gifts of the Holy Ghost)⌝[1][161].

Fours of Persons

The four of the Book of Job:—

- Eliphaz
- Bildad
- Zophar (friends)
- Elihu (mediator)

The children of Lamech:—

- Jubal
- Jabal
- Tubal-Cain (sons)
- Naamah (daughters)

The four bound with brass:—

- Samson (Judg 16:21) [not liberated]
- Jehoiachim (2 Chron 36:6) [not liberated]
- Zedekiah (2 Kings 25:7; Jer 52:11, 39:7) [not liberated]
- Manasseh (2 Chron 33:11) [liberated]

The four whose names were changed:—

- Abram (Gen 17:5) [in blessing]
- Sarai (Gen 17:15) [in blessing]
- Jacob (Gen 32:28, 35:10) [in blessing]
- Pashur (Jer 20:3) [in judgment]

Four Prophetesses of the Old Testament⌜ (besides the unnamed "prophetess" of Isaiah 8:3)⌝[1][162]:—

- Miriam (Exo 15:20) [good]
- Deborah (Judg 4:4) [good]
- Huldah (2 Kings 22:14) [good]
- Noadiah (Neh 6:14) [bad]

The four "children" of the Book of Daniel:—

- Daniel [alone]
- Shadrach [together]
- Meshach [together]
- Abednego [together]

The four in the furnace:

- Shadrach [human]
- Meshach [human]
- Abednego [human]
- The son of God, Spiritual.[95]

95 There is no article. It is literally "a son of God," i.e. an angel.

The four kings named in Daniel[r] (besides Jehoiakim king of Judah, 1:1, and Ahasuerus, the father of Darius, 9:1)[1][163]:—

- Nebuchadnezzar (1-4) [the first of Babylon]
- Belshazzar (5) [the last of Babylon]
- Darius (6) "the Median" (5:31)
- Cyrus (6:28, 10:1) "the Persian"

The four women in the Lord's genealogy (Matt 1)[r], besides Mary, "of whom was born Jesus" (v 16)[1][164]:—

- Thamar (Gen 38:27, &c.; Matt 1:3)
- Rahab (Ruth 4:20; Matt 1:5)
- Ruth (Ruth 4:13,14; Matt 1:5)
- Wife of Uriah (2 Sam 12:24; Matt 1:6)

Four names of Satan in Revelation 20:2:—

- The Dragon [rebellious and apostate]
- The Old Serpent [seductive]
- The Devil [accusing]
- Satan [personal]

The four-fold witness to show Nature's inability to find wisdom (Job 28:7,8):—

- The fowl.
- The vulture's eye.
- The lion's whelps.
- The fierce lion.

Four things "little and wise" (Prov 30:24-28):—

- The ant.
- The coney.
- The locust.
- The spider.

The brazen altar which displayed the Divine judgment is four sided, and had four horns. So with the golden altar.

The camp was four-square.

The rainbow, which has special reference to the earth and its judgment, is mentioned four times,—twice in the Old Testament (Gen 9 and Eze 1:28) and twice in the New Testament (Rev 4:3, 10:1).

The fulness of material blessing in the earth is described in Isaiah 60:17:—

- For brass I will bring gold.
- For iron I will bring silver.
- For wood I will bring brass.
- For stones I will bring iron.

The sphere of suffering is four-fold in 2 Corinthians 4:8, 9:—

- Troubled, but not distressed.
- Perplexed, but not in despair.
- Persecuted, but not forsaken.
- Cast down, but not destroyed.

The prophecy of Zechariah which has special reference to the earth:—

- In Chapter 1 we have the four horns or Gentile powers, and the four carpenters to fray them.
- In chapter 4 we have the four chariots with horses of four colours, signifying the spirits of the heavens acting for God in the midst of the four Gentile powers.

Gematria

This is too large a subject to enter on here, but it is most significant that we get the number four in its concentrated form in connection with דמשק, DAMASCUS, ⌜which is one of the

oldest cities in the world. The number[165] of its name is 444: thus—

ד	= 4
מ	= 40
ש	= 300
ק	= 100
	444

The name occurs 39 times, i.e., 3 x 13,[r] (counting the form דמשק; the longer form דרמשק of Chronicles brings the whole to 45)[166] for the significance of which see under the number 13.

Words that Occur Four Times

Words that occur four times partake also the same significance. We give a few from the commencement of the alphabet, and a careful study of them and others will bring out much interesting and instructive information:

- אבדה (aveh-dah), "lost thing," Exo 22:9; Lev 6:3,4; Deut 22:3
- גבה (gah-vah), "high-look or proud," Psa 101:5; Prov 16:5; Eccl 7:8; Eze 31:3
- גנה (gin-nah), "garden," Esth 1:5, 7:7,8; Song 6:11
- דגל (dah-gal), "banners," Psa 20:6; Song 5:10, 6:4,10
- דך (dack), "oppressed or afflicted," Psa 9:9, 10:18, 74:21; Prov 26:28
- חרבה (chah-rah-vah), "dry land," 8 times (2x4)
- חרש (cheh-resh), "craftsmen," Josh 2:1 ("secretly," i.e. as craftsmen), 1 Chron 4:14, marg.; Neh 11:35; Isa 3:3 ("cunning")
- משכרת (mas-koh-reth), "wages," Gen 29:15, 31:7,41; "reward," Ruth 2:12.[96]

  96 But "gift" occurs five times.
- נסח (nah-sach), "plucked," Deut 28:63; "pluck," Psa 52:7; "rooted out," Prov 2:22; "destroy," 15:25
- נצר (neh-tzer), "branch," Isa 11:1, 14:19, 60:21; Dan 11:7
- נשא (nah-shah), "to be in debt," 1 Sam 22:2; Neh 5:7; Psa 89:22; Isa 24:2
- αγνοια (agnoia), "ignorance," Acts 3:17, 17:30; Eph 4:18; 1 Peter 1:14
- αγρυπνεω (agrupneo), "watch," Mark 13:33; Luke 21:36; Eph 6:18; Heb 13:17
- αιτιον (aition), "fault," Luke 23:4,14,22; Acts 19:40
- αμνος (amnos), "Lamb," John 1:29,36; Acts 8:32; 1 Peter 1:19
- ανθος (anthos), "flower," James 1:10,11; 1 Peter 1:24 (twice)

- αστηρ (asteer), "star," 24 times (4x6)[97]

  97 The two words together 28 times (4x7).

- αστρον (astron), star," Luke 21:25; Acts 7:43, 27:20; Heb 11:12
- αποστολη (apostolee), "apostleship," Acts 1:25; Rom 1:5; 1 Cor 9:2; Gal 2:8

Additional Miscellaneous Illustrations

Four times "Eve" mentioned in the Bible by name:—

- Genesis 3:20
- Genesis 4:1
- 2 Corinthians 11:3
- 1 Timothy 2:13

Five

Five is four plus one (4+1). We have had hitherto ⌜the revelation of God, and His manifestation in creation⌝[167]. Now we have a further revelation of a People called out from mankind, redeemed and saved, to walk with God from earth to heaven. Hence, Redemption follows creation. Inasmuch as in consequence of the fall of man creation came under the curse and was "made subject to vanity," therefore man and creation must be redeemed. Thus we have:

1. Father
2. Son
3. Spirit
4. Creation
5. Redemption

These are the five great mysteries, and five is therefore the number of GRACE.

If four is the number of the world, then it represents man's weakness, and helplessness, and vanity, as we have seen.

But four plus one (4+1=5) is significant of Divine strength added to and made perfect in that weakness; of omnipotence combined with the impotence of earth; of Divine favour uninfluenced and invincible.

The word "the earth" is הארץ (Ha-Eretz).

The gematria of this word is 296, a multiple of four; while the word for "the heavens" is השמים (Ha-shemayeem), the gematria of which is 395, a multiple of five.

The gematria of η χαρις (grace) is 919 (η, 8; χαρις, 911). It is not a multiple of five, and this illustration is not pressed; but the words of 2 Corinthians 12:9 do bear the number:[168]

The numerical value of the words "My grace is sufficient for thee" (Αρκει σοι η χαρις μου) is 1845, of which the factors are $5 \times 3^2 \times 41$. (See p. 57.)

Grace means favour. But what kind of favour? for favour is of many kinds. Favour shown to the miserable we call mercy; favour shown to the poor we call pity; favour shown to the suffering we call compassion; favour shown to the obstinate we call patience: but favour shown to the unworthy we call GRACE! This is favour indeed; favour which is truly Divine in its source and in its character. Light is thrown upon it in Romans 3:24, "being justified freely by His grace." The word here translated "freely" occurs again in John 15:25, and is translated "without a cause" ("they hated me without a cause"). Was there any real cause why they hated the Lord Jesus? No! Nor is there any cause in us why God should ever justify us. So we might read Romans 3:24 thus: "Being justified without a cause by His grace." Yes, this is grace indeed,—favour to the unworthy.

It was so with Abram. There was no cause in him why God should have called him and chosen him! There was no cause why God should have made an unconditional covenant with him and his seed for ever. Therefore the number five shall be stamped upon this covenant by causing it to be made with five sacrifices—a heifer, a goat, a ram, a dove, and a pigeon (Gen 15:9). See pp. 62, 108.

It is remarkable, also, that afterwards, when God changed Abram's name to Abraham (Gen 17:5), the change was made very simply, but very significantly (for there is no chance with God), by inserting in the middle of it the fifth letter of the alphabet, ה (Hey), the symbol of the number five, and אברם, Abram, became אברהם AbraHam (Gen 17:5). All this was of grace, and it is stamped with this significance. It is worthy of note that this change was made at a particular moment. It was when Abraham was called to "walk before" God in a very special manner. He was to look for the promised "seed" from no earthly source, and thus he was to "walk by faith and not by sight." It was at this moment that God revealed Himself for the first time by His name of EL SHADDAI, i.e. the all bountiful One! able to supply all Abraham's need; able to meet all his necessities; able to do for him all that he required. How gracious! How suitable! How perfect! It is the same in 2 Corinthians 6:17, 18, when we are called, as Abraham was, to "come out," to "be separate," and walk by faith with God. He reveals himself (for the first time in the New Testament) by the same wonderful name, "Ye shall be My sons and daughters, saith the Lord ALMIGHTY"!—able to support and to sustain you; able to supply all your need. This is grace.

The Fifth Book of the Bible (Deuteronomy)

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

The Fifth Book of Psalms

The fifth book of Psalms sets forth the same great fact. Its first Psalm (Psa 107) magnifies this, and shows how "He sent His word and healed them" (v 20), and again and again delivered them out of all their trouble.

The Fifth Psalm of the First Book

The fifth psalm of the first book has also special reference to God's "FAVOUR," or grace, with which He encompasses His people. Psalm 5:12, "For thou LORD wilt bless the righteous; with FAVOUR wilt Thou compass him [Heb. crown him] as with a shield."

The "Stone" Kingdom

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

Israel Came Out of Egypt

Israel came out of Egypt five in a rank. In Exodus 13:18 it says, "The children of Israel went up harnessed out of the land of Egypt." In the margin it says they went up by five in a rank, חמשים from חמש, five. It may be in ranks, i.e. fifties, as in 2 Kings 1:9 and Isaiah 3:5.[98] The point is that they went up in perfect weakness; helpless, and defenceless; but they were invincible through the presence of Jehovah in their midst.

98 In Joshua 1:14, "Ye shall pass over before your brethren armed." Margin: "Heb., marshalled by five." This may have some reference to the fact that the number five was specially hateful to the Egyptians, if indeed it were not the cause of such hatred. Sir Gardner Wilkinson tells us that even down to the present day the number five is regarded as an evil number in modern Egypt. On their watches the fifth hour, "V," is marked by a small circle, "o."ר (This could not be confirmed, and nothing rests upon it.)ו[169]

"Five Smooth Stones"

"Five smooth stones" were chosen by David when he went to meet the giant enemy of Israel (1 Sam 17:40). They were significant of his own perfect weakness supplemented by Divine strength. And he was stronger in this weakness than in all the armour of Saul. It is worthy of note that after all he used only the one, not any of the four. That one was sufficient to conquer the mightiest foe.

It Was the Fifth Book

It was the fifth book that David's son and David's Lord used in His conflict with that great enemy of whom Goliath was the faintest type. It was only the Book of Deuteronomy which formed the one stone with which he defeated the Devil himself (compare Matt 4:1-11 and Deut 8:3, 6:13,16). No wonder that this Book of Deuteronomy is the object of Satan's hatred. "No marvel" that today his ministers, "transformed as the ministers of righteousness" (2 Cor 11:14,15), are engaged in the attempt to demolish this Book of Deuteronomy with their destructive criticism. But their labour is all in vain, for it is stamped with the number which marks the omnipotence of Jehovah's power and grace.

The Promise

"Five of you shall chase a thousand, and a hundred of you shall put ten thousand to flight" (Lev 26:8), conveys the truth elsewhere revealed;—"If God be for us who can be against us?" (Rom 8:31). But note, it does not say "five shall chase a thousand"; but "five OF YOU,"—five

of those whom God has redeemed and delivered, and whom He will strengthen with His own might.

The Preference

"I had rather speak five words with the understanding, than ten thousand words in an unknown tongue" (1 Cor 14:19). That is to say, a few words spoken in the fear of God, in human weakness, depending on Divine strength and blessing, will be able to accomplish that which God has purposed; while words without end will be spoken in vain. Man may applaud the latter and bestow his admiration on their eloquence. But God will own only the former, and follow them with this blessing, making them to work effectually in them that believe (1 Thess 1:6, 2:13).

Jehovah's Demand to Pharaoh

Jehovah's demand to Pharaoh was five-fold in its nature, because it was the expression of His grace in this deliverance of His people. It brought out, therefore, five distinct objections from Pharaoh. Jehovah's demand sprang purely from His own spontaneous grace. Nothing necessitated it; neither Israel's misery nor Israel's merit called it forth. "God heard their groaning, and God remembered HIS covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Exo 2:24,25). It was not their covenant with God, as with Israel afterwards at Sinai; but it was God's covenant which HE had made with their fathers. All was of grace. Hence, Jehovah's demand to Pharaoh (in Exo 5:1) was stamped by the five great facts which it embraced:

1. Jehovah and His Word.—"Thus saith Jehovah, God of Israel." To this was opposed the objection of Pharaoh (v 2), "Who is Jehovah that I should obey His voice?"
2. Jehovah's People.—"Let my people go." To this Pharaoh objected (10:9-11), "Who are they that shall go?" Moses said, "We will go with our young and with our old, and with our sons and with our daughters, etc." "Not so; go now, ye that are men" (10:11), was Pharaoh's reply. In other words, God's people consist of His redeemed; and the enemy will be quite content for parents to go and serve God in the wilderness, provided they will leave their little ones behind in Egypt!
3. Jehovah's Demand.—"Let my people go." No, said Pharaoh; "Go ye, sacrifice to your God in the land" (8:25). And many think today that they can worship in Egypt, but "Moses said, It is not meet so to do" (8:26).
4. Jehovah's Feast.—"That they may hold a feast unto me." Pharaoh's objection was (10:24), "Go ye, serve the LORD; only let your flocks and your herds be stayed." How subtle was the opposition! But how perfect was Moses' reply (10:26), "We know not with what we must serve the LORD until we come thither." We cannot know God's will for us until we are on God's ground. Light for the second step will not be given until we have used the light given for the first.

5. Jehovah's Separation.—"In the wilderness." When Pharaoh objected to their going at all, and wished them to serve God "in the land," Moses insisted on a separation of "three days' journey into the wilderness" (8:27). There must be a divinely perfect separation of the redeemed from Egypt and all its belongings. See p. 109.

But now Pharaoh's objection is more subtle. He said (8:28), "I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away!" Oh! how many yield to this temptation, and are always within easy reach of the world. Living within the borderland, they are always open to the enemy's enticements, and always in danger of his snares.

Behold, here, then, the perfection of grace, manifested in the demand of Jehovah for those "whom He hath redeemed from the hand of the enemy" (Psa 107:2). Each of its five-fold parts was stoutly resisted by the enemy, but the grace of Jehovah is invincible.

The Tabernacle

The Tabernacle had five for its all-pervading number; nearly every measurement was a multiple of five. Before mentioning these measurements we ought to notice that worship itself is all of grace! No one can worship except those who are sought and called of the Father (John 4:23). "Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (Psa 65:4). The Divine title of the book we call Leviticus is in the Hebrew Canon "He CALLED." It is the book of worship, showing how those who are to worship must be called by God, and showing how He wills to be approached. The book opens with the direction that if any man will bring an offering to the Lord he shall bring such and such an offering. The offerers and the priests are told minutely all that is to be done. Nothing is left to their imagination.

We have seen that Leviticus is the third book of the Bible. It comes to us stamped with the number of Divine perfection. The opening words are, "And Jehovah spake," an expression which occurs in the book ⌜35 times (and "And Jehovah said" twice more, 16:2, 21:1)⌝[170].[99] Indeed, this third book is unique, consisting, as it does, almost wholly of the words of Jehovah. No other book of the Bible is so full of Divine utterances. It is fitting, therefore, that the number three should be stamped upon it.

99 ⌜Lev 1:1; ⌝[171]Lev 4:1, 5:14, 6:1,8,19,24, 7:22,28, 8:1, 10:8, 11:1, 12:1, 13:1, 14:1,33, 15:1, 16:1,2, 17:1, 18:1, 19:1, 20:1, 21:1,16, 22:1,17,26, 23:1,9,23,26,33, 24:1,13, 25:1, 27:1.

- ⌜"I AM JEHOVAH" occurs 23 times.⌝[172][100]
- ⌜"I AM JEHOVAH YOUR GOD" occurs 22 times.⌝[173][101]
- "I JEHOVAH AM" occurs three times (19:2, 20:26, 21:8); ⌜and "I JEHOVAH DO [sanctify]" four times (21:15, 21:23, 22:9, 22:16), or seven times together.⌝[174]

100 Lev 11:45, 18:5,6,21, 19:12,14,16,18,28,30,32,37, 20:8, 21:12, 22:2,8,31,32,33, 26:2,45.⌜ Add 22:3, 30.⌝[175]

101 Lev 11:44, 18:4,30, 19:3,4,10,25,31,34,36, 20:7,24, 23:22,43, 24:22, 25:17,38,55, 26:1,13,44.⌜ Add 18:2.⌝[176]

Here then we have Divine communication, and the number of Deity stamped upon it.⌜ The figures, as now counted, do not all fall into the multiples of three which were first printed; but the Divine communication is plain on every page of the book.⌝[177] This might have been brought out under the number three, but it is well to have it here in connection with worship as springing from the will of God, and being founded in grace.

The Tabernacle has this number of grace (five) stamped upon it.

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

The pillars that held up the curtains were 5 cubits apart and 5 cubits high, and the whole of the outer curtain was divided into squares of 25 cubits (5x5). Each pair of pillars thus supported an area of 5^2 cubits of fine white linen, thus witnessing to the perfect grace by which alone God's people can witness for Him before the world. Their own righteousness (the fine linen) is "filthy rags" (Isa 64:6), and we can only say "by the grace of God I am what I am" (1 Cor 15)—a sinner saved by grace. This righteousness is based on atonement, for 5 x 5 was also the measure of the brazen altar of burnt offering. This was the perfect answer of Christ to God's righteous requirements, and to what was required of man.

True, this brazen altar was only 3 cubits high, but this tells us that the provision was Divine in its origin, that atonement emanates solely from God.

The building itself was 10 cubits high, 10 cubits wide, and 30 cubits long. Its length was divided into two unequal parts, the Holy place being 20 cubits long; and the Holy of Holies 10 cubits, being therefore a perfect cube of 10 cubits. It was formed of forty-eight boards, twenty on either side, and eight at the end, the front being formed of a curtain hung on five pillars. These forty-eight boards ($3x4^2$) are significant of the nation as before God in the fulness of privilege on the earth (4x12). The twenty boards on each side were held together by five bars passing through rings which were attached to them.

The curtains which covered the Tabernacle structure were four in number. The first was made of ten curtains of byssus in various colours adorned with embroidered cherubim. Each curtain was 28 (4x7) cubits long and four wide. They were hung five on each side, probably sewn together to form one large sheet (20x28); the two sheets coupled together by loops, and fifty (5x10) taches of gold. The second covering was formed of eleven curtains of goats' hair, each 30 cubits long and four wide, joined together in two sheets fastened by loops and taches of brass. The third was of rams' skins dyed red, and the fourth was of tachash (or coloured) skins,[102] of which the dimensions are not given.

102 Probably of a sacrificial animal. See p. 121.

The Entrance Vails were three in number. The first was "the gate of the court," ⌜20 cubits wide and 5 high, hung on 4 pillars (Exo 27:16).⌝[178] The second was "the door of the Tabernacle," 10 cubits wide and 10 high, ⌜hung on 5 pillars (26:37).⌝[179] The third was the "beautiful vail," also 10 cubits square, which divided the Holy place from the Holy of Holies. One feature of these three vails is remarkable. The dimensions of the vail of the court and those of the Tabernacle were different, but yet the area was the same. The former was 20 cubits by 5 = 100 cubits; the latter were 10 cubits by 10, equaling 100 cubits also. Thus while there was only one gate, one door, one vail, they each typified Christ as the only door of entrance for all the blessings connected with salvation. But note that the "gate" which admitted to the benefits of atonement was wider and lower (20 cubits wide, and 5 cubits high); while the door which admitted to worship was both higher and narrower, being only 10 cubits wide, half the width, and twice the height (10 cubits high); thus saying to us, that not all who experience the blessings of atonement understand or appreciate the true nature of spiritual worship. The highest worship—admittance to the mercy-seat—was impossible for the Israelites except in the person of their substitute—the high priest; for the beautiful vail barred their access. Yet this vail was rent in twain the moment the true grace which came by Jesus Christ was perfectly manifested. And it was rent by the act of God in grace, for it was rent "from the top to the bottom."

It is worthy of note, and it is a subject which might well be further investigated by those who have leisure, that the Gematria of Hebrews 9, which gives an account of the Tabernacle, yields the number five as a factor. Taking each letter as standing for its corresponding figure, the value of Hebrews 9:2-10, describing the Tabernacle and its furniture, is 103,480. The factors of this number are all full of significance, viz., 5 x 8 x 13 x 199; where we have five the number of grace, four the number of the world, the sphere in which it is manifested, while in thirteen we have the number of sin and atonement. (See under Thirteen.)

In like manner the second section of the chapter (Heb 9:11-28), which relates to the application of the type to Christ and His atoning work, is a simple multiple of thirteen, viz., 204,451 (13x15,727).

While the important digression in verses 16, 17, and 18, amounts to 11,830, which is 13^2 x 14 x 5, where we have the same great important factors.

The Prepositions Connected with Substitution

The prepositions connected with substitution used in connection with atonement, expressing Christ's death on behalf of His people, occur also in multiples of five:—

- υπερ (huper), which means on behalf of, in the interests of, ⌜occurs 155 times in the Received Text (156 in the critical text); 155 is 5 x 31.⌝[180]
- περι (peri), a word of similar sense and usage, meaning about or concerning, ⌜occurs 326 times in the Received Text (333 in the critical text), which is not a multiple of five.⌝[181]

The Holy Anointing Oil (Exo 30:23-25)

The holy anointing oil (Exo 30:23-25) was composed of five parts, for it was a revelation of pure grace. This five is marked by the numbers four and one. For four parts were spices, and one was oil.

The four principal spices:—

1. Myrrh, 500 shekels (5x100).
2. Sweet cinnamon, 250 shekels (5x50).
3. Sweet calamus, 250 shekels (5x50).
4. Cassia, 500 shekels (5x100).

And olive oil, one hin.

This anointing oil was holy, for it separated to God; nothing else could separate. It was of God, and therefore of grace; and therefore the number of its ingredients was five, and their quantities were all multiples of five.

Seven classes of persons or things were consecrated with this holy oil:—

1. Aaron and his sons.
2. The Tabernacle itself.
3. The table and its vessels.
4. The candlestick and its furniture.
5. The altar of burnt offering and its vessels.
6. The altar of incense.
7. The laver and its foot.

The word for "consecration" and the act are so misunderstood that it may be well to make a passing note upon it. The Hebrew is מלא (Mah-leh). It means, to fill, fill up, complete. Its first occurrence is Genesis 1:22, "multiply and fill the waters in the seas." So 21:19, "she filled the bottle with water"; 29:21, "My days are fulfilled"; Exodus 15:9, "My soul shall have its fill of them"; 28:41, "Thou shalt fill their hand." This has been translated consecrate, which is a comment rather than a translation.

When this word is used with the word יד (yad), hand, it means to fill the hand, especially with that which is the sign and symbol of office, i.e., to fill the hand with a sceptre was to set apart or consecrate to the office of king. To fill the hand with certain parts of sacrifices, was to set apart for the office of priest and to confirm their right to offer both gifts and sacrifices to God, Exodus 29:22-25, 28:41, 29:9, 32:29. (See also Heb 5:1, 8:3,4.) A "ram of consecration" (or of filling) was a ram with parts of which the hands of the priests were filled when they were set apart to their office.

Whenever the word refers to official appointment, or separation to a work or dignity, it is the sovereign act of God, and the accompanying symbolical act was the filling of the hand of the

person so appointed with the sign which marked his office. Hence the verb means in this usage to invest with an office, to communicate a dignity. It is needless to say that no man can do this for himself. It must be the act of God.

When the word is used of what man can do it is followed by the preposition ל, which means "to" or "for," as in 2 Chronicles 29:31, to fill the hand for one, i.e., to bring offerings (to Jehovah), which is quite a different thing altogether. There is no idea here of what is called today, "consecration." It is a simple offering of gifts, which the offerer brings in his hands. Only Jehovah Himself can invest a man with the privilege of any office in His service. "No man taketh this honour unto himself but he that is called of God" (Heb 5:4). Hence the Lord Jesus is specially called "the Anointed," which is in Hebrew Messiah, and in Greek Χριστος, Christos, and in English Christ. Those who vainly talk about "consecrating themselves" should read 2 Chronicles 13:9.

At the consecration of the priest under the Old Covenant in Exodus 29:20, the numbers three and five accompany the act of Divine grace. Three acts, each associated with five. The blood, and afterwards the holy oil upon it, was put—

1. On the tip of the right ear, ⌜signifying that God would cause him⌝[182] to hear the Word of God, and separating his five senses for God;
2. On the thumb of his right hand (one of the five digits), signifying that he was to do and act for God;
3. On the great toe of his right foot (again five), signifying that his personal walk was to be conformed to God's Word.

⌜Thus it is now that God, by the gift of holy spirit, consecrates⌝[183] all who are priests unto God. It is a Divine act, an act of sovereign grace. A grand reality when ⌜done for the sinner by God⌝[184], but a worthless vanity when presumptuously done by a mortal man.

The Incense (Exo 30:34)

The incense (Exo 30:34) also was composed of five parts. Four were "sweet spices," סמים (Sa-meem), and one was salt. מלח, to salt, being rendered "tempered together." See verse 35, margin.

The four "sweet spices" were:—

1. "Stacte," נטף (Nataph), "to drop"; hence a drop of aromatic gum. The LXX is στακτη from σταζειν, "to drop." The Rabbins call it opobalsamum, as the RV margin.
2. "On'ycha," שחלת (Sh'cheyleth), "a shell"; Greek ονυξ, the shell of a species of mussel which burnt with an odour of musk.
3. "Gal'banum," חלבנה (Chel-b'nah), "a fragrant gum."
4. "Frankincense," לבונה (L'bonah), "a bright burning gum."

5. The one, salt. The verb מלח (Mah-lach), "to salt," occurs only here and Leviticus 2:13 and Ezekiel 16:4, from which its meaning may be seen.

This incense was called by various names,—"pure," "perpetual," "sweet," "holy." No imitation of it was allowed. It indicates those precious merits of Christ through which alone our prayers can go up with acceptance before God. The incense was to symbolise "the prayers of the saints" offered by Christ Himself (Rev 5:8). Our prayers are real prayers only when they ascend through His merits. The smoke of the incense was always associated with the smoke of the burnt offering! It was the fire from the brazen altar which kindled the incense on the golden altar! It was fire of no earthly origin. It came down originally from heaven (Lev 9:24; Judg 6:21; 1 Kings 18:38; 1 Chron 21:26; 2 Chron 7:1). Incense kindled with "strange fire" was visited with immediate death (Lev 10:1; Num 3:4, 26:61). And incense not made of the prescribed five ingredients was forbidden to be offered (Exo 30:9). Solemn provisions these, when we apply them to our prayers. They show us that our own words are nothing, and that Christ's merits are everything. David said, "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa 141:2), i.e., as incense goes up (Heb. directed) to Thee, and the smoke of the burnt offering (the evening sacrifice), so let my prayers be accepted through the merits of that sacrifice.

"There was given unto him much incense that he should offer it WITH the prayers of all saints... and the smoke of the incense which came WITH the prayers of the saints, ascended up before God out of the angel's hand" (Rev 8:3,4). Rome has of course perverted this in her Vulgate Version, and in her various translations of it. She reads (Rev 8), ut daret de orationibus sanctorum omnium, i.e., "that he might offer the prayers of all the saints." And verse 4, et ascendit fumus incensorum de orationibus sanctorum, i.e., "and the smoke of the incense of the prayers of the saints ascended." The incense and the prayers are perfectly distinct; the one represents the merits of Christ, the other our imperfect prayers. But Rome confuses them, and her reason for doing so is shown by the notes which she puts in her various versions. The teaching of Scripture is clear, that apart from Christ's merits all our prayers are absolutely worthless. Hence the exhortation in Hebrews 13:15, "BY HIM therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to His name" (see Lev 7:12; Psa 51:12; Hosea 14:3, LXX).

Words that Occur Five Times

Among many words stamped with this significance are:—

- מתן (Mat-tahn), "gift" (Gen 34:12; Num 18:11; Prov 18:16, 19:6, 21:14). It is suitable that this word should occur five times, for gifts are of grace. It is noteworthy that משכרת (mas-koh-reth), "wages," occurs four times, for wages are of the earth, earthy.
- נקיון (nik-kah-yohn), "innocency" (Gen 20:5; Psa 26:6, 73:13; Hosea 8:5; Amos 4:6).

- παρακλητος (parakleetos), translated Comforter four times in the Gospel of John, viz., 14:16, 26, 15:26, and 16:7; and Advocate once in the Epistle, 1 John 2:1.

What a gracious provision! one Advocate within us ⌜(the gift of holy spirit, the Comforter, whom the Father sends in Christ's name, John 14:26) that we may not sin⌝[185] (spoken of four times); and another with the Father for us if we do sin—even "Jesus Christ the righteous." The word means one called to one's side to give any help and to meet any need. Two advocates speaking of the enemy which causes our need, and of the Helper who supplies it.

Other words are:—

- αγαλλιασις (agalliasis), "gladness" (Luke 1:14; Acts 2:46; Heb 1:9), "joy" (Luke 1:44), "exceeding joy" (Jude 24).
- αδω (ado), "to sing" (Eph 5:19; Col 3:16; Rev 5:9, 14:3, 15:3).
- αναπαυσις (anapausis), "rest" (Matt 11:29, 12:43; Luke 11:24; Rev 4:8, 14:11).
- ασφαλης (asphalees), "certainty" (Acts 21:34, 22:30, 25:26; Phil 3:1; Heb 6:19).

Phrases which Occur Five Times

- "Bless the Lord, O my soul."—All in Psalms 103 and 104, viz., 103:1, 2, 22 and 104:1, 35. The Talmud calls attention to this and says, "As God fills the earth and nourishes it, so He nourishes and blesses the soul."
- "Whosoever hath, to him shall be given" (Matt 13:12, 25:29; Mark 4:25; Luke 8:18, 19:26). —Five times, telling of the grace which gives.
- "The kingdom of God."—Five times in the Gospel (Matthew) which alone speaks of "the kingdom of heaven." The latter refers to earth, and the kingdom to be established here. While the former relates to the larger kingdom of grace, which includes it and the Church and all beside (Matt 6:33, 12:28, 19:24, 21:31 and 43).

The Talmud (Yoma, fol. 21, col. 2) asks (under Hagg 1:8), "How is it that the word ואכבד, 'And I will be glorified,' is written without the final ה (which stands for five) and is yet read as if it had it (ואכבדה)? Because it indicates that the second Temple lacked five things that were found in the first Temple, viz:—

- The Ark that is the mercy-seat of the Cherubim,
- The Fire from heaven on the altar,
- The Shechinah,
- The Spirit of prophecy, and
- The Urim and Thummim."

This answer is correct as far as it goes, but it is written nevertheless, in Haggai 2:9, "The glory of this latter house shall be greater than the former." True, it lacked the Law that was

contained in the Ark, but it had the presence of Him who was full of grace and truth, and who had that Law within His heart.

Six

Six is either 4 plus 2, i.e., man's world (4) with man's enmity to God (2) brought in: or it is 5 plus 1, the grace of God made of none effect by man's addition to it, or perversion, or corruption of it: or it is 7 minus 1, i.e., man's coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ.

The Hebrew שש (shaish) is supposed to be derived from the root שדש (shah-dash), but nothing is known about its origin or signification.

At any rate it is certain that man was created on the sixth day, and thus he has the number six impressed upon him. Moreover, six days were appointed to him for his labour; while one day is associated in sovereignty with the Lord God, as His rest.

Six, therefore, is the number of labour also, of man's labour as apart and distinct from God's rest. True, it marks the completion of Creation as God's work, and therefore the number is significant of secular completeness.

The serpent also was created on the sixth day.

The Sixth Commandment relates to the worst sin,—murder.

The sixth clause of the Lord's prayer treats of sin.

Six is the number stamped on all that is connected with human labour. We see it stamped upon his measures which he uses in his labour, and on the time during which he labours. And we see this from the very beginning.

The number six is ⌜stamped upon the measures which man uses. Of the inch the first multiple is the foot,⌝[186] 12 inches (2x6); and after this the rises are 18 (3x6), 24 (4x6), 30 (5x6), and 36 (6x6 or 6^2=the yard).[103]

> **103** It was held in Dr. Bullinger's day that the sacred cubit, though not a round number, was a multiple, indeed the square of 5, being 25 inches. The theory has not been borne out. [187]

Corresponding to these measures we have the first division of the natural time-spaces which measure man's labour and rest,—the day, consisting of 24 hours (4x6), divided into the day and night of 12 hours. The multiples and subdivisions are also stamped by the number six. The months being 12; while the hours consist of 60 minutes (6x10), and the minutes of 60 seconds (6x10).

The claim that the base of the Great Pyramid gives this inch, by a division of a circuit of 36,000 inches, is likewise not borne out by the measurements, and is not pressed.[188]

On account of the curse (Gen 3), the number six tells not only of labour, but of "labour and sorrow," and it specially marks all that is "under the sun," all that is "not of God." The true

"sabbath-keeping," now, is in reserve; for there is no rest apart from "peace with God"; the rest which God gives and which we find (Matt 11:28).

But now to turn to the Scripture examples and illustrations, we note first that

Cain's Descendants

Cain's descendants are given only as far as the sixth generation.

Imperfection

When twelve (the number of governmental perfection) is divided, it indicates imperfection in rule and administration. Solomon's throne had six steps (1 Kings 10:19), and his kingdom was soon divided. The 12 loaves of the Shew Bread were divided into two sixes (Lev 24:6), and the Twelve Tribes were divided tribes.

Abraham's six intercessions for Sodom (Gen 18) marked man's imperfection in prayer, which falls short of that of the Divine Intercessor.

The Burnt Offering in Genesis 22

The burnt offering in Genesis 22 is mentioned six times (vv 2,3,6,7,8,13) because the seventh was that of the Divine Substitute which God Himself would provide (v 8).

"The Man of the Earth."

In Psalms 9 and 10, through which there is a running alphabetical acrostic, uniting the two Psalms, six letters of the alphabet are wanting (מ to צ). It is the Scripture which describes "the Man of the Earth" (Psa 10:18), the coming Anti-Christ, and the Apostasy which marks his presence, called the "times of trouble" (Psa 9:9, 10:1).

Six Earthquakes

Six earthquakes are mentioned:—Exodus 19:18; 1 Kings 19:11; Amos 1:1 (Zech 14:5); Matt 27:54, 28:2; Acts 16:26.

The Six Years of Athaliah's Reign

The six years of Athaliah's reign were six years of usurpation of the throne of David (2 Kings 11; 2 Chron 23). Athaliah slew all the seed-royal, as she thought; but God in His providence over-ruled events so that one son, Joash, was "rescued from among the king's sons that were slain." He was hid in the house of God during the six years with Jehosheba, who was shut up with him, her affections being centred upon him, while Jehoiada her husband was occupied for the king, going about and securing loyal adherents by his simple repetition of Jehovah's promise, "Behold, the king's son shall reign, as the LORD hath said of the sons of David" (2 Chron 23:3). This promise was the support of the hearts of the faithful

during those six years of usurpation, until the seventh year came, and Joash was manifested upon his throne and all his enemies destroyed. Which things are a type of the King's son, even Jesus, who was rescued, by resurrection, from among the dead, and is now hid in the house of God on high. While He is seated and expecting, (Heb 10:12,13), all who are "in Christ" are hid with Him (Col 3:3); and while, in this aspect, their hearts (like Jehosheba's) are occupied with the person of the King, their activities (like Jehoiada's) are going out for Him, witnessing and testifying to the blessed truth that the King is coming again and will surely reign, and the seventh year of blessing will come at last. Until that moment arrives, the promise of Jehovah will be their support, that the Seed of the woman shall in due time crush the serpent's head (Gen 3:15).

Six Times Jesus Charged with Having a Devil

1. Mark 3:22, and Matthew 12:24, "He hath Beelzebub."
2. John 7:20, "Thou hast a devil."
3. John 8:48, "Say we not well that...Thou hast a devil?"
4. John 8:52, "Now we know that Thou hast a devil."
5. John 10:20, "He hath a devil, and is mad."
6. Luke 11:15, "He casteth out devils by Beelzebub."

This is most significant. Man's enmity to the Person of the Lord Jesus is thus branded with man's number. It will repay careful study to note the chronological order of these occasions and speakers. The very order and structure is important.

A. 1. Beelzebub, and casting out devils.
  B. 2. A simple charge, "Thou hast."
    C. 3. Introduced by "Say we not well," [in John 8].
    C. 4. Introduced by "Now we know," [in John 8].
  B. 5. A simple charge, "He hath."
A. 6. Beelzebub, and casting out devils.

The Six-fold Opposition to the Work of God

The six-fold opposition to the work of God on the part of man is seen in the opposition to Nehemiah. It forms a lesson for all time, being enacted every day where any, like Nehemiah, begin a work for God.

There was—

1. Grief, 2:10.
2. Laughter, 2:19.
3. Wrath, indignation, and mocking, 4:1-4.
4. Fighting and open opposition, 4:7,8.

5. Conference, 6:1,2.—"Come and let us meet together." "Let us take counsel together" (v 7). This attempt was to "weaken them from the work" (v 9). But Nehemiah refused to parley with the enemies, or meet them in conference.

6. False friends, 6:10-14.—Here was the greatest danger of all. Satan, "as an angel of light," seeking to mar, and hinder, and stop the work.

The careful study of these six steps in man's opposition to the work of God will yield great spiritual profit, and arm us against the wiles of the Devil.

Six Words Used for Man

Now let us pass to the number, as it concerns words, and first note that there are six words used for man in the Bible. Four in the Old Testament, and two in the New.

1. אדם (ad-dahm). Man as a human being (Lat. homo), having regard to his being created, and to his earthly origin. This is the word used of Messiah as the "Son of Man." See a few examples:—

- Gen 1:26, "Let us make man."
- Gen 2:7, "God formed man of the dust of the ground."
- Gen 3:24, "So He drove out the man."
- Isa 2:11, "The lofty looks of man shall be humbled."
- Isa 2:17, "The loftiness of man shall be bowed down."
- Isa 2:9, "The mean man boweth down."
- Isa 2:9, "The great man [Ish, see next word] humbleth himself."
- Isa 5:15, "The mean man shall be brought down."
- Isa 5:15, "The mighty man [Ish] shall be humbled."
- 2 Sam 7:19, "Is this the manner of man, O LORD God?"
- Psa 8:4, "What is man [Enosh, see the third word] that Thou art mindful of him? and the son of man, that Thou visitest him?"

2. איש (Ish). Man, as strong and vigorous of mind and body. Man with some degree of pre-eminence of strength and endowment.

- Zech 6:12, "Behold the man whose name is the Branch."
- Psa 22:6, "I am a worm, and no man; a reproach of men [Adam, see No. 1], and despised of the people."
- Psa 25:12, "What man is he that feareth the LORD?"
- Psa 39:11, "When Thou with rebukes dost correct man for iniquity: surely every man is vanity."
- Psa 90 Title, "The man of God."

3. אנוש (Enosh). Weak man, as mortal and subject to suffering and death; the heir of corruption.

- Psa 8:4, "What is man that Thou art mindful of him? or the son of man" [Adam, see No. 1].
- Psa 73:5, "They are not in trouble as other men."
- Psa 103:15, "As for man, his days are as grass."

4. גבר (Gehver), a strong man, a man of might and valour. Man as distinct from God (Job 22:2), and from a woman or wife (Prov 6:34).

- Zech 13:7, "Awake, O sword, against...the man that is My fellow, saith the LORD of Hosts."
- Exo 10:11, "Go now, ye that are men."
- Exo 12:37, "Six hundred thousand on foot that were men."
- Psa 52:7, "Lo, this is the man that made not God his strength."
- Jer 17:5, "Cursed be the man that trusteth in man" [Adam, see No. 1].
- Jer 17:7, "Blessed is the man that trusteth in the LORD."

Then in the New Testament we have the two words:

5. ανθρωπος, which answers to Adam (No. 1), and

6. ανηρ, which answers to Ish (No. 2).

It is worthy of note that these four Hebrew words are each used of the Messiah, ⌜and that God has revealed a blessing⌝[189] for each in and through the man Christ Jesus.

1. אדם (Adam), Psa 32:2, "Blessed is the man unto whom the LORD imputeth not iniquity."

2. איש (Ish), Psa 1:1, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

3. אנוש (Enosh), Job 5:17, "Happy[104] is the man whom God correcteth, therefore despise not thou the chastening of the Almighty."

104 The same word as in the other passages, viz., אשרי (Ashrai), blessed. Lit. Oh, the blessednesses of.

4. גבר (Gehver), Psa 94:12, "Blessed is the man whom Thou chastenest, O LORD, and teachest him out of Thy law."

The Serpent Has Six Names

The serpent has six names. The Talmud calls attention to this fact, and gives the following:—

1. נחש (nachash), a shining one (Gen 3:1; Job 26:13. See also No. 6 below).

2. עכשוב (ak-shoov), from עכש, "to bend back," "lie in wait." Translated adder, Psa 140:3.

3. אפעה (ephah), any poisonous serpent. Translated adder; also viper (Job 20:16; Isa 30:6, 59:5).

4. צפעני (tsiph-ohnee), a small hissing serpent (Isa 11:8, 59:5; Prov 23:32), from צפע, to hiss. Translated viper.

5. תנין (Tanneen), a great serpent, or dragon (from the root "to stretch out" or "extend"), on account of its length (Exo 7:9,10,12).

6. שרף (Saraph), from root "to burn"; a venomous, deadly serpent, from the heat and inflammation caused by its bite. Translated serpents, Num 21:8; Isa 14:29, 30:6.

The Lion Has Six Names in the Old Testament

The lion has six names in the Old Testament and all are found in the Book of Job (Job 4:10,11 and 28:8).

1. ארי (Aree), the roaring lion (Gen 49:9; Num 23:24, 24:9, etc.).

2. שחל (Shachal), the fierce lion, with special reference to his voice (Job 4:10, 10:16, 28:8; Psa 91:13; Hosea 13:7).

3. כפיר (K'pheer), the young lion—not a whelp as in Eze 19:2—(Judg 14:5; Job 4:10, 38:39; Psa 17:12, 34:10).

4. ליש (Lah-yish), the old lion—not from age, but brave and strong—(Job 4:11; Prov 30:30; Isa 30:6).

5. לביא (Lahvee), the old lioness (from root to roar) (Gen 49:9; Num 23:24; Deut 33:20, etc.).

6. שחץ (Shachatz), the lion's whelps (Job 28:8, 41:34; translated "of pride").

Some Words that Occur Six Times

- אבדון (avad-dohn), destruction.
- מוט (moht), bar, staff, or yoke.
- מכתם (mich-tahm), Michtam (Psa 16, 56, 57, 58, 59 and 60). This word is connected with death, and at the same time with resurrection also (3x2). It is from כתם, to cut in, engrave (LXX, στηλογραφια, a sculptured writing; στηλη was the word for grave-stone). Hence "Michtam," like our "Resurgam," indicates that these six Psalms, though connected with death, point to the hope of resurrection. This is notably true of Psalm 16, and may be traced in the others also.
- αισχυνη (aischunee), shame.
- αλλασσω (allasso), to change.
- ασεβεια (asebeia), ungodliness.
- ατιμαζω (atimazo), entreat shamefully.

- βδελυγμα (bdelugma), abomination. Three in Gospels: Matt 24:15; Mark 13:14; Luke 16:15. Three in Revelation: Rev 17:4, 5, 21:27.

For the combinations of 6, 66, and 666, see further under the number Six hundred and sixty six.

Additional Miscellaneous Illustrations

Six times our Lord was asked for a sign:—

1. The Pharisees, Matt 12:38; Mark 8:11.
2. The Sadducees, Matt 16:1.
3. The Disciples, Matt 24:3; Mark 13:4.
4. The people, Luke 11:16.
5. The Jews, John 2:18.
6. The people, John 6:30.

Six persons bore testimony to the Saviour's innocency:—

1. Pilate, Luke 23:14.
2. Herod, Luke 23:15.
3. Judas, Matt 27:3.
4. Pilate's wife, Matt 27:19.
5. The dying thief, Luke 23:41.
6. The centurion, Luke 23:47.

Seven

We come now to the great number of spiritual perfection. A number which, therefore, occupies so large a place in the works, and especially in the Word of God ⌜as being given by inspiration of God⌝[190].

In the first part of this book we have enlarged somewhat on the importance of this number in Nature and in Grace, so that we need not here repeat many of the interesting facts already given. As a number the actual word and number "SEVEN" is used as no other number is. Seven and its compounds occur in multiples of seven in the Old Testament.

Seven occurs 287 times, or 7 x 41.

"Seventh," the fractional part, occurs 98 times, or 7 x 14.

"Seven-fold," occurs 7 times.

The above three numbers together are of course a multiple of seven, but a very remarkable one, 287 + 98 + 7 = 392, and 392 is $7^2 + 7^3$, or 8 times the square of seven (7^2x8).

Then again seven, in combination with other numbers, is remarkable, such as fifty and seven, a hundred and seven, etc. There are 112 of these combinations, or 7 x 16.⌜ (These figures could not be confirmed in the form given. The Hebrew text, as tagged word by word, has the word seven 395 times in all, where 287 and 112 together make 399. "Seventh" 98 times, and "seventy" 91 times in all, which is 56 and 35 together, are confirmed.)⌝[191]

"Seventy" occurs 56 times, or 7 x 8.

"Seventy," in combination with other numbers, occurs 35 times, or 7 x 5.

It is, however, when we come to consider its significance that the true glories of its spiritual perfection are revealed.

We have just seen that six is the number which is stamped upon all things human, as being emphatically the number of man. Let us first observe the use of the two numbers.

Six and Seven Together

Six and seven together, as combining and contrasting what is human and what is spiritual. A remarkable illustration of this is seen in

The Two Genealogies of Jesus Christ

Note, first, in which two of the four Gospels they are found, for this is also significant.

- In Matthew God says to us, "Behold thy King" (Zech 9:9).
- In Mark He says, "Behold My Servant" (Isa 42:1).

- In Luke He says, "Behold the Man" (Zech 6:12).
- ⌜In John He says, "Behold the Lamb of God" (John 1:29, 36); and that Gospel is written "that ye might believe that Jesus is the Christ, the Son of God" (John 20:31).⌝[192]

Now a servant need not produce his genealogy; ⌜neither is one needed to declare Him the Son of God, for that He was declared to be by the resurrection from the dead (Rom 1:4).⌝[193] It is a King who must have one, and a Man who should have one. Therefore it is that we have two genealogies, and not more than two. And that is why we have one in Matthew giving the Royal genealogy of Jesus as King; and one in Luke giving the Human genealogy of Jesus as Man. Hence also it is that Matthew's is a descending genealogy, while Luke's is an ascending one. For kings must trace their descent, all power in the world being derived from God, who says, "By Me kings reign": and man must trace his ascent to some particular ancestor. Matthew's, therefore, begins with Abraham, and comes down to Joseph, the son of Heli; while Luke's starts from Joseph, and goes up to Adam and God.

As far as David both the lists agree. But here an important divergence takes place. In Matthew, after David, we have his son Solomon; while in Luke we have another son, Solomon's elder brother, Nathan. From this point, therefore, we have two lines. One (Matthew) gives the royal and legal line through Solomon; the other (Luke) gives the natural and lineal line through Nathan. The former is the line according to legal succession; the latter is the line according to natural descent. The former was the result of the will of God in choosing Solomon, a younger son; while the latter was the result of the will of man, and in the order of human birth. Both lines meet in Joseph, the son of Jacob by birth, and the son of Heli by marriage with Mary, Heli's only daughter.[105] Thus the two lines are united and exhausted in Jesus Christ; for by His death they both became extinct, and thus He was the King of Israel by right; became, and was declared to be, the Son of God by resurrection from the dead (Rom 1:4; Psa 2:7; Acts 13:33 and Heb 1:5, 5:5).

105 This is supported by the true reading of Luke 3:23, which, according to Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the RV, should read, "Jesus when He began to teach was about thirty years of age, being the son, as was supposed, of Joseph, the son of Heli." The verb νομιζω (nomizo) means to lay down a thing as law, to hold by custom, or usage, to own as a custom, to take for granted. Here it refers not to any supposition as to Jesus being Joseph's son, but to the legal sanction and customary practice which reckoned Joseph as Heli's son through marriage with his daughter Mary. See Ruth 1:11-13, where Ruth by marriage with Naomi's son was called her daughter; Nehemiah 7:63, where Hakkoz by marriage with Barzillai's daughter was "called after their name"; and Numbers 36, where the daughters of Zelophehad, by Divine counsel, "were married to their father's brothers' sons...and their inheritance remained in the tribe of the family of their father" (vv 11,12). This is exactly what took place with Mary, who, according to the Jerusalem Talmud (Chag. 77,4), is called the daughter of Heli, and by her marriage with Joseph, who was the real son of Jacob, caused Joseph to be called, according to custom (νομιζω), the son, or rather son-in-law, of Heli.

Now the wonderful fact is that we have in the genealogy of Luke 3 exactly 77 names, with GOD at the one end, and JESUS at the other.⌜ (So in the Received Text, which the Authorised Version follows; the critical text, reading "Admin, the son of Arni" for "Aram" in 3:33, has 78.)⌝[194] This is indeed stamping it with the number of spiritual perfection.

On the other hand, although the genealogy in Matthew is artificially constructed (according to a recognised custom amongst the Jews, instances of which we have in the Old Testament), it is so arranged that it contains 42 generations, or SIX sevens (6x7).

These 42 generations contain—

Forty-one names[106] that are named in Matt 1	41
Four which are omitted[107]	4
If we add the twenty-one names before Abraham (from Luke 3)	21
We have in the royal line through Solomon	66

106 There are only 41 names:—Jechonias being given at the end of the second list, and repeated at the beginning of the third. There are three divisions (the stamp of Divine perfection), with 14 names in the first, 14 names in the second, but with 13 names in the third. For the significance of this, see under the number thirteen, marking Jesus as the Saviour who was made sin for His people.

These three divisions are in themselves remarkable. The first ends with the happy condition of the people under David; the second with ruin; the third with the Saviour. The first begins with Abraham, the recipient of the unconditional covenant of the Land (Gen 15), and ends with David, the recipient of the unconditional covenant of the Throne (2 Sam 7). The second begins with Solomon, and ends with the Captivity; i.e., with the building of the Temple at the one end, and the destruction of it at the other. The third begins with the Captivity, the promise of the Messiah through Daniel (chap. 9), and ends with His birth in the person of Jesus.

107 The four names omitted are the three immediate successors of Jehoram, between Jehoram and Uzziah:

1. Ahaziah, or Jehoahaz, 2 Kings 8:29-10:27; 2 Chron 22:1-9.

2. Joash, 2 Kings 11:2-12:20; 2 Chron 24:1-25.

3. Amaziah, 2 Kings 14:8-20; 2 Chron 25:7-27.

And one between Josiah and Jeconiah, viz.—

4. Jehoiakim, 2 Kings 23:36-24:6; 2 Chron 36:5-8. It was he who cut to pieces and burnt the roll which contained the words of Jehovah (Jer 36:23). The Talmud says that the reason why his name is not mentioned generally in the genealogies is because it was said concerning him (2 Chron 36:8), "And the rest of the acts of Jehoiakim, and the abominations which he did, and that which was found ON HIM." Rabbi Jochanan says it means that "he caused an image to be engraved on his body." ⌜It was of his son Jeconiah (Coniah) that it was written, "Write ye this man childless ... for no man of his seed shall prosper, sitting upon the throne of David" (Jer 22:30); for though Jeconiah had seven sons (1 Chron 3:17,18), not one of them reigned, and it was his grandson Zerubbabel who became governor of Judah (Hag 1:1).⌟[195]

So that while Jesus is the 77th name in the line which comes through Nathan, it is the 66th name in the line which comes through Solomon.

When we remember that six is the human number, and seven the Divine, can we doubt that we are thus pointed to the fact that Jesus was both Son of God and Son of Man?

His two names have the same significant stamp and seal: for Ἰησους, JESUS, the birth name of His humiliation as Man, is composed of six letters; while Χριστος, Christ, His Divine title as the Anointed of God, is composed of seven letters.

On carefully comparing the two genealogies again, we find that certain names are common to both lines. Of these there are exactly 36, or 6 x 6, i.e., the square of 6 (6^2).

The names to David[108]	34 names
Salathiel and Zerubbabel	2 names
	36 names

108 The names actually named as common to both are 16 (4^2); viz., from Abraham to David are 14; Zerubbabel and Salathiel, 2.

Counted in the same way as the 66 above, where the twenty-one names before Abraham include the name of GOD, the names to David are 35, and the names in common 37. The number 36 is reached only by leaving out the name at the head of the list.[196]

Here we have a marvelous interlacing and combination of the numbers six and seven, which serve to stamp ⌜both genealogies with God's seal, and to set forth Jesus our Lord as the Son of Man and the Son of God.⌝[197]

We give the following complete list:—

Matthew	Matthew and Luke: names in common	Luke
	GOD	
	Adam	
	Seth	
	Enos	
	Cainan	
	Maleleel	
	Jared	
	Enoch	
	Mathusala	
	Lamech	
	Noe	
	Sem	
	Arphaxad	
	Cainan	
	Sala	
	Heber	
	Phalec	
	Ragau	
	Saruch	
	Nachor	

	Thara	
	Abraham	
	Isaac	
	Jacob	
	Judas	
	Phares	
	Esrom	
	Aram (or Ram)	
	Aminadab	
	Naasson	
	Salmon	
	Booz	
	Obed	
	Jesse	
	DAVID	
SOLOMON		NATHAN
Roboam		Mattatha
Abiah		Menan
Asa		Melea
Josaphat		Eliakim
Joram		Jonan (Menani)
[Ahaziah or Jehoahaz]		Joseph
[Joash]		Juda
[Amaziah]		Simeon
Ozias (or Uzziah)		Levi
Joatham		Matthat
Achaz (or Ahaz)		Jorim
Ezekias (or Hezekiah)		Eliezer
Manasses		Jose
Amon		Er
Josias		Elmodam
[Jehoiakim]		Cosam
Jechonias		Addi
		Melchi
		Neri

	Salathiel or Shealtiel (the real son of Jechonias, the legal son of Neri)	
	Zorobabel (the real son of Pedaiah, 1 Chron 3:19, the legal son of Salathiel, Deut 25:5)	
Abiud		Rhesa
Eliakim		Joanna
Azor		Juda
Sadoc		Joseph
Achim		Semei
Eliud		Mattathias
Eleazar		Maath
Matthan		Nagge
Jacob		Esli
JOSEPH (the real son of Jacob)		Naum
		Amos
		Mattathias
		Joseph
		Janna
		Melchi
		Levi
		Matthat
		Heli
	JOSEPH (the legal son of Heli)[109]	
	JESUS CHRIST	

109 See note, pp. 148f.

Joseph was the husband of Mary, "of whom was born Jesus which is called Christ" (Matt 1:16). That is to say, Joseph, who was the real son of Jacob (for it says "Jacob BEGAT Joseph," Matt 1:16), could become the legal son of Heli only by his marriage with Heli's daughter Mary. Hence it does not say, in Luke 3:23, that Heli begat Joseph, but that he was "the son of Heli." The words, "the son," it will be observed, are in italics, and being thus a wider expression, denotes that he was legally the son-in-law of Heli, by his marriage with Mary, Heli's real daughter.

While Jesus, therefore, was the real son of Mary, He could be reckoned as the legal son of Joseph, and was descended from Nathan through Heli, as well as from Solomon through Jacob. The number six is further associated with Christ as the Son of Man, in that His birth

was announced in the sixth month (Luke 1:26): and the sixth hour is specially marked at His crucifixion (Matt 27:45; Mark 15:33; Luke 23:44).

The Sons of God

Beni-ha-Elohim, "sons of God," occurs six times:—

1. Genesis 6:2
2. Job 2:1
3. Job 38:7
4. Psalm 29:1
5. Psalm 89:6
6. Daniel 3:25

Beni-El-hai, "sons of the living God," once:—

7. Hosea 1:10

This list does not hold as first printed. The Hebrew bene ha-Elohim ("sons of God"; in Job 38:7 bene Elohim) occurs five times: Genesis 6:2, 4; Job 1:6, 2:1, 38:7. The like phrase bene elim, "sons of the mighty," is found twice (Psa 29:1, 89:6); and in Daniel 3:25 the Chaldee is singular, "a son of God" (or, "of the gods"). With Hosea 1:10 they are nine. Nor are all used of angels. In Job they are the angels; but the sons of God of Genesis 6 were men of the line of Seth, in whose days men "began to call upon the name of the LORD" (Gen 4:26), and who "saw" and "took" as Eve saw and took (Gen 3:6); for every living thing was made "after his kind" (Gen 1:24, 25), and the angels "neither marry, nor are given in marriage" (Matt 22:30).[198]

This interesting illustration is not the only example of the contrasts presented between these two numbers, six and seven. Mr. Samuell[110] instances others:—

110 Seven the Sacred Number, by Richard Samuell, p. 438.

Shem, Ham, and Japheth

The two names Shem and Japheth, who received their father's blessing, occur together seven times; but six of these are in connection with Ham whose posterity was cursed!

The Food of Egypt

The food of Egypt is given in six items (Num 11:5), viz., fish, cucumbers, melons, leeks, onions, and garlick; whereas the enumeration of the Divine provision of Emmanuel's land is marked by the number seven (Deut 8:8),—wheat, barley, vines, fig-trees, pomegranates, olives, and honey.

Israel's Lovers

Israel's lovers are represented as giving to her six things (Hosea 2:5),—bread, water, wool, flax, oil, and drink; while Jehovah speaks of His own precious gifts of love to His people by contrast as being seven in number (vv 8,9),—corn, wine, oil, silver, gold, wool, and flax.

The Days of Creation and Rest

In the Creation we have the six days and the seven. The six of labour and the seventh of rest.

The Two Lands

2 Kings 18:32: Rabshakeh, in describing the land to which he would take the people captive, enumerated six things; but as he mentions them as being like their own land, there are seven as well:

"A land like your own land,	7
a land of corn	6
and wine,	
a land of bread	
and vineyards,	
a land of oil olive	
and of honey."	

The Dominion of Man

Psalm 8:6-8: Six sets forth the perfection of human authority, and seven marks the fact that the six defined particulars were of Divine gift:

"Thou hast put all things under his feet:	7
all sheep	6
and oxen,	
yea, and the beasts of the field;	
the fowl of the air,	
and the fish of the sea,	
and whatsoever passeth through the paths of the seas."	

The Seven Spirits

Isaiah 11:2: ⌜Six here marking the fulness of the spirit upon the Man, and seven that its source is the LORD Himself;⌝[199] the first statement being marked off from the rest by its form:—

"The Spirit of the LORD shall rest upon Him,	7

the Spirit of wisdom	6
and understanding,	
the Spirit of counsel	
and might,	
the Spirit of knowledge	
and of the fear of the LORD."	

The Spirit Poured Out

Joel 2:28, 29: The "all flesh" is the Divine inclusion; but six particulars mark the definition. ⌜Peter declared on the day of Pentecost, "this is that which was spoken by the prophet Joel" (Acts 2:16), and "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).⌝[200]

"I will pour out My spirit upon all flesh;	7
and your sons	6
and your daughters shall prophesy,	
your old men shall dream dreams,	
your young men shall see visions;	
and also upon the servants,	
and upon the handmaids, will I pour out My spirit."	

Israel's Endowments

Romans 9:4: The one defining who they were by Divine calling and standing, the six setting forth what pertained to them as men, thus called and blessed:—

"Who are Israelites;	7
to whom pertaineth the adoption,	6
and the glory,	
and the covenants,	
and the giving of the law,	
and the service [of God],	
and the promises."	

The Golden Candlestick

The golden candlestick had six branches out of one central stem, making seven in all, marking, and in harmony with, the fact, that the light was the light of God's people in the world, but that its source was Divine.

The Panoply of God

In Ephesians 6:14-18, the Christian's panoply consists of six pieces; but there is a seventh without which they are of no avail, and that is "the Spear," which is Prayer⌜ (the Scripture does not name a spear; the figure is Dr. Bullinger's own)⌝[201]:—

- The Girdle of Truth, John 14:6, 17:17.
- The Breastplate of Righteousness, Jer 23:6; Phil 3:9.
- The Sandals of the Gospel, Eph 6:15; 2:10.
- The Shield of Faith (i.e., Faith's shield, which is Christ), Gen 17:1; Rom 13:14; Psa 91:4.
- The Helmet of Salvation, Isa 59:17; 1 Thess 5:8.[202]
- The Sword of the Spirit (i.e., the Spirit's sword, which is the Word of God), Rev 19:13.
- Prayer—which keeps the armour bright and enables us to use it effectually.

Ezekiel's Temple

In Ezekiel 40 the measurements of God's Temple are given, which is yet to be erected in His land. The measuring rod used by "the man" was "six great cubits" in length (41:8). But the great cubit was one cubit and a hand-breadth long (40:5, RV); therefore as six hand-breadths went to one cubit, there were really seven ordinary cubits in "the full reed of six great cubits." Thus whenever six and seven are used together the difference between their respective significations is most marked.

Seven, by Itself

But now turning to the number Seven, we must first consider the meaning of the word. In the Hebrew, seven is שבע (shevah). It is from the root שבע (savah), to be full or satisfied, have enough of.⌜ (So it was commonly said; but the words for "seven" and "to be satisfied" are written with different letters, שבע and שׂבע, and are not now held to be of one root.)⌝[203] Hence the meaning of the word "seven" is dominated by this root, for on the seventh day God rested from the work of Creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word שבת (Shavath), to cease, desist, rest, and שבת Shabbath, Sabbath, or day of rest.⌜ (The Sabbath is from a root of its own, שבת, "to cease.")⌝[204] This root runs through various languages; e.g., Sanscrit, saptan; Zend., hapta; Greek, επτα (hepta); Latin, septem. All these preserve the "t," which in the Semitic and Teutonic languages is dropped out; e.g. Gothic, sibun; Germ., sieben; Eng., seven.

It is seven, therefore, that stamps with perfection and completeness that in connection with which it is used. Of time, it tells of the Sabbath, and marks off the week of seven days, which, artificial as it may seem to be, ⌜is very ancient and very widely kept, and has now

spread through all the world.⌉[205] It tells of that eternal Sabbath-keeping which remains for the people of God in all its everlasting perfection.

In the creative works of God, seven completes the colours of the spectrum and rainbow, and satisfies in music the notes of the scale.⌈ (The seven colours of the rainbow are Newton's division of what is in fact a continuous band; see p. 29.)⌉[206] In each of these the eighth is only a repetition of the first.

Another meaning of the root שבע (Shavagh) is to swear, or make an oath. It is clear from its first occurrence in Genesis 21:31, "They sware both of them," that this oath was based upon the "seven ewe lambs" (vv 28,29,30), which point to the idea of satisfaction or fulness in an oath. It was the security, satisfaction, and fulness of the obligation, or completeness of the bond, which caused the same word to be used for both the number seven and an oath; and hence it is written, "an oath for confirmation is an end of all strife." Beer-sheba, the well of the oath, is the standing witness of the spiritual perfection of the number seven. The number meets us on

The Fore-front of Revelation

The first statement as to the original Creation in Genesis 1:1 consists of 7 words, and 28 letters (4x7).[111]

111 We may note in passing that the next statement, Genesis 1:2, which tells of the earth as it was when it was not yet formed and not yet filled, consists of 14 words (2 x 7) and 52 letters (4 x 13).[207]

The Words of Jehovah

The words of Jehovah are pure words. They are not angelic words (2 Cor 12:4; 1 Cor 13:1), not words pertaining to heaven; but words used by men on this earth, human words, and therefore they have to be perfectly purified, as silver is purified in a furnace. In Psalm 12:6, there is an ellipsis which requires the word "words" to be repeated from the previous clause. Then we can take the preposition ל (Lamed), which means "to," in its natural sense. The AV translates it of ("a furnace of earth"); and the RV renders it on ("a furnace on the earth"). Both are wrong through not seeing and supplying the ellipsis which would have enabled them to translate the ל to, or pertaining to, literally. Thus:—

a. The words of Jehovah are pure words,
  b. As silver tried in a furnace:
a. [Words] pertaining to the earth,
  b. Purified seven times.

Here we have the four lines complete, in which "a" corresponds to "a," the subject being the words of Jehovah. While in "b" and "b" we have the purifying: in "b" of silver, and in "b" of the earthly words which Jehovah uses.

Jehovah takes up and uses words "pertaining to this world," but they require purifying. Some words He does not use at all; some He uses with a higher meaning; others He uses with a new meaning: thus they are purified. Now, silver is refined "seven times." So these words have to be perfectly purified before they can be used as "the words of Jehovah."

Abraham's Seven-fold Blessing

Abraham's seven-fold blessing in Genesis 12:2, 3:—

> "I will make of thee a great nation,
> And I will bless thee,
> And make thy name great;
> And thou shalt be a blessing;
> And I will bless them that bless thee,
> And curse him that curseth thee:
> And in thee shall all families of the earth be blessed."

With this we may compare

Jehovah's Seven-fold Covenant with Israel

Jehovah's seven-fold covenant with Israel in Exodus 6:6-8. Seven times does the expression, "I will" occur in these few verses, stamping the whole with spiritual perfection. These are preceded by "I have" three times repeated (vv 4,5), giving the Divine basis on which the blessing was based:—

> I have established My covenant with them, etc.
> I have also heard their groaning, etc.
> I have remembered My covenant.

Then follows the seven-fold blessing:—

> I will bring you out from Egypt.
> I will rid you of their bondage.
> I will redeem you.
> I will take you to Me for a people.
> I will be to you a God.
> I will bring you in unto the land.
> I will give it you.

"Now Hebron Was Built Seven Years Before Zoan in Egypt"

"Now Hebron was built seven years before Zoan in Egypt" (Num 13:22). Egypt was "the house of bondage." Zoan was that city in it where its wise men were shown to be fools (Isa

19:11-13). It was also the place where God's miracles were performed which brought out the folly of that human wisdom (Psa 78:12,43).

But Hebron, which means fellowship, was a place in Canaan, the city of Abraham, "the friend of God," still called today the city of El Khulil, "of the Friend." In its valley, Eschol, grew the finest fruit of Emmanuel's land.

"Now Hebron was built seven years before Zoan in Egypt." This phrase, thrown in parenthetically, at the moment when His people first discovered the existence of Hebron, contains the intimation of a deep spiritual truth, as shown by the significance of the number seven.

It shows that the sphere of Divine friendship and fellowship and of heavenly delights was established in eternity, seven years marking the spiritual perfection of time, before the wisdom of this world had any existence or place. (See Psa 90:2, 103:17; Prov 8:22-31; Micah 5:2; John 17:5-24; 1 Cor 2:7; Eph 1:4, 3:11; 2 Tim 1:9; Titus 1:2; 1 Peter 1:19,20).

The Seven-fold Sprinkling

The seven-fold sprinkling implies that it was perfectly and spiritually efficacious.

On the great Day of Atonement the blood was sprinkled "ON the mercy-seat eastward." This was Godward, and therefore it was once done and on the mercy-seat. But "BEFORE the mercy-seat" it was to be sprinkled seven times. Before[112] the mercy-seat seven times, because this was the perfect testimony for the people that the atonement for their sins was accomplished.

112 It was "directly before the Tabernacle" that the blood of the red heifer was sprinkled seven times, Numbers 19:4. The leper also was cleansed in the same place with a seven-fold sprinkling of the blood of the killed bird (Lev 14:7,11).

The directions for the Day of Atonement are given in Leviticus 16; but from other Scriptures we learn that there were seven sprinklings on that great day, to mark the perfection of accomplished atonement:—

1. On the mercy-seat (Lev 16:14).
2. Before the mercy-seat (Lev 16:14).
3. Before the veil (Lev 4:17).
4. On the horns of the golden altar (Exo 30:10).
5. On the horns of the brazen altar (Lev 16:18).
6. Round about upon the altar (Lev 16:19).
7. The blood that was left poured out at the foot of the brazen altar (Lev 4:18).

The Psalms

The Psalms are in many ways stamped with this number of spiritual perfection.

There are 126 Psalms which have titles. That is 7 x 18.[208] (In the Hebrew text 116 Psalms have titles; the number 126 is reached when the ten Psalms which open with "Hallelujah," Psa 106, 111-113, 135, 146-150, are counted with them.)

There are seven names mentioned in the titles as the authors of these Psalms, viz.:—

1. [209]David, 73.
2. The Sons of Korah, 11 (Psa 42, 44-49, 84, 85, 87, 88).
3. Asaph, 12 (Psa 50, 73-83).
4. Heman the Ezrahite, 1 (Psa 88).
5. Ethan the Ezrahite, 1 (Psa 89).
6. Moses, 1 (Psa 90).
7. [210]Solomon, 2 (Psa 72, 127).

There were 14 Psalms (2x7), all David's, which were written on historical occasions; viz., Psalm 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, and 142.

Seven Psalms are ascribed to David in the New Testament, specifically, by name:—:

1. Psalm 2 in Acts 4:25, "Who by the mouth of Thy servant DAVID hast said, Why did the heathen rage and the people imagine a vain thing."
2. Psalm 16 in Acts 2:25, "For DAVID speaketh concerning Him, I foresaw the LORD always before my face, for He is on my right hand that I should not be moved."
3. Psalm 32 in Romans 4:6, "Even as DAVID also describeth the blessedness of the man unto whom God imputeth righteousness without works."
4. Psalm 41 in Acts 1:16, "This Scripture must needs have been fulfilled which the Holy Ghost by the mouth of DAVID spake before concerning Judas."
5. Psalm 69 in Romans 11:9, "And DAVID saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them."
6. Psalm 95 in Hebrews 4:7, "He limiteth a certain day, saying in DAVID, Today, after so long a time, as it is said, Today if ye will hear His voice."
7. Psalm 110 in Matthew 22:43, "How then doth DAVID in spirit call him Lord, saying, The LORD said unto my Lord," etc.

It will be observed that these seven quotations are arranged like the golden candlestick, in 2 threes with one in the centre, viz.:— 3 in the Acts, 1 in the Gospels, and 3 in the Epistles; or, like the candlestick—

	GOSPEL Matt 22:43	
Acts 1:16	¦	Rom 4:6
Acts 2:25	¦	Rom 11:9
Acts 4:25	¦	Heb 4:7

show that this Psalm is one of great importance, and mark its spiritual perfection, in connection with the Lord Jesus.

1. Verse 4. The Lord Himself quotes this when the Eleven are gathered round Him just after the institution of the Supper, after telling them to expect the hatred of the world, because He had chosen them out of it. John 15:18-25.
2. Verse 9. Again, concerning the Lord, His disciples remembered that it was written. John 2:13-17.
3. Verse 9. ⌜Paul, writing by inspiration of God, uses it to hold up Christ⌝[211] as a pattern, even as Christ pleased not Himself. Romans 15:3.
4. Verse 21. At the crucifixion this was fulfilled. Matthew 27:34, 48.
5. Verses 22 and 23. ⌜Paul, by inspiration of God, referring to the fact that Israel⌝[212] had not obtained that which it sought for, but only the elect remnant, the rest being blinded, says Romans 11:7-10.
6. Verses 24 and 27. Referring to the persecution of Christians by the Jews, ⌜Paul says 1 Thessalonians⌝[213] 2:15, 16.
7. Verses 25 and 27. The Lord, in His last denunciation, closing His testimony against Jerusalem, says Matthew 23:29-38.

To these should be added Acts 1:20, "For it is written in the book of Psalms, Let his habitation be desolate" (Psa 69:25), where the quotation is expressly made; so that the quotations are not fewer than eight, and the number seven does not hold as printed.[214]

This seven is divided into the usual four and three; four of the quotations being in the Gospels, and three being in the Epistles. Further, they occur in the first and last of the Gospels, and in the first and last of the Epistles written to Churches. Thus they are stamped by the number of spiritual perfection.

In Matthew	2	4 in the Gospels	
In John	2		7
In Romans	2	3 in the Epistles	
In Thessalonians	1		

"Man of God"

There are seven so-called in the Old Testament:—

- Moses, Deut 33:1, and 5 other times.
- David, 2 Chron 8:14, and twice.
- Samuel, 1 Sam 9:6, and 3 times.
- Shemaiah, 1 Kings 12:22, and once (2 Chron 11:2).

- Elijah, 7 times.
- Elisha, 2 Kings 4:7, and 29 times.
- Igdaliah, once, Jer 35:4.

One in the New Testament on Resurrection ground (Timothy), making eight altogether.

Seven Weak Things in Judges

Seven weak things in Judges used by God as instruments of deliverance, marking and stamping the spiritual perfection of His work:—

1. A left handed man (3:21),—Ehud delivering from Moab's oppression.
2. An ox-goad (3:31) in the hand of Shamgar, delivering from the Philistines.
3. A woman (4:4), and
4. A tent-peg in the hand of Jael (4:21) [delivering from Jabin, king of Canaan].
5. A piece of a millstone (9:53), thrown by another woman, and delivering the people from Abimelech's usurpation.
6. The pitchers and trumpets of Gideon's 300 (7:20), delivering from the hosts of Midian.
7. The jaw-bone of an ass (15:16), by which Samson delivered Israel from the Philistines.

And why all this in connection with the "saviour" (2:16-18), whom God raised up and used? To show that "no flesh shall glory in His presence" (1 Cor 1:29).

So in later times, whenever God has "done wondrously," He has chosen "the weak things of the world to confound the things which are mighty" (1 Cor 1:27). It was so in Apostolic days, and has been so in all ages. It was Luther, a miner's son, by whom God "shook the world." ⌜It was Calvin, the son of a notary of Noyon in Picardy,⌝[215] by whom God built up His church in the Faith. ⌜It was Zwingle, a farmer's son of Wildhaus in the Alps,⌝[216] by whom God established the Reformation in Switzerland. It was John Knox, the son of a plain burgess in a country town, who caused Scotland to be known as "the Land of Knox."

And so through all the ages God has made it clear that it is He who is the worker, and that the instruments He chooses to use are nothing. He usually rejected man's firstborn, and chose a younger son. He took David, the youngest, from the sheepfold, to be ruler over His people, as He had chosen Gideon, the least member of the poorest family in Manasseh, to deliver Israel from the Midianite hosts.

Seven-fold Qualification for Service

This is seen in Gideon, Judges 6.

1. Conviction as to his own humiliating condition, verse 11, as shown in verse 15.
2. An exercised heart, verse 13, as caused probably by the prophet's testimony, verse 8.

3. No confidence in the flesh, verse 15.
4. Peace with God through grace; the peace of God through gift, verses 17, 18, 22, 23.
5. Worship, verse 24.
6. Obedience in small things, verses 25-27.
7. Power for great things, verses 33-35 and chapter 7.

A careful study of Judges 6 will yield spiritual profit, instructing us as to the ways of God in calling and qualifying His servants.

Seven Oak Trees

Seven oak trees are mentioned in the Old Testament; the seven being divided into four and three—the first three being connected with burial.

- Genesis 35:4. Jacob buried teraphim.
- Genesis 35:8. Rachel's nurse.
- 1 Chronicles 10:12. At Jabesh Saul and his sons buried.
- Joshua 24:26. Joshua set up the stones of witness.
- 2 Samuel 18:9. Absalom's oak.
- Judges 6:11. At Ophrah, where the angel appeared.
- 1 Kings 13:14. Where the man of God sat.

Seven of Jesse's Sons

Seven of Jesse's sons passed before Samuel (1 Sam 16) to show that the perfection of nature can yield nothing for God.

Seven Miracles in John's Gospel

The seven miracles in John's Gospel are:—

- 2. The water turned into wine.
- 4:47. The nobleman's son.
- 5:4. At the pool of Bethesda.
- 6. The feeding of the 5,000.
- 9:1. The man born blind.
- 11. The raising of Lazarus.
- 21. The draught of fishes.

These formed the spiritual perfection of the "signs" that Jesus was the Christ.[r] (The walking on the sea, John 6:19-21, is also a sign, and the draught of fishes, 21:6, comes after the resurrection; so that the signs in this Gospel are eight, as Dr. Bullinger himself afterwards counted them in The Companion Bible.)[217]

The Seven Words to the Woman of Samaria

The seven words to the woman of Samaria in John 4 are full of interest, and the perfection of Christ's dealings with her is thus stamped.

1. 4:7. Attracting her attention by His question, "Give Me to drink?"
2. 4:10. Leading her to ask it of Him.
3. 4:13,14. Describing the water which He gives.
4. 4:16. The arrow of conviction, "Go," "call," and "come."
5. 4:17. Increasing the conviction.
6. 4:21-24. Answering her questions and her doubts.
7. 4:26. Revealing Himself.

The Seven Appearances of Angels

The seven appearances of angels[113] during the life of Jesus on earth:—

113 There were three appearances before the birth of Jesus:—(1) to Zacharias (Luke 1:11); (2) to Mary (Luke 1:26); (3) to Joseph (Matt 1:20). Altogether there were ten, which completes the perfection of Divine order. It would prove a fruitful source of profit to make a close study of all the words and sayings of angels.

1. To the shepherds (Luke 2:9).
2. To Joseph (Matt 2:13).
3. To Joseph (Matt 2:19).
4. After the Temptation (Matt 4:11).
5. In Gethsemane (Luke 22:43).
6. At the Resurrection (Matt 28:2).
7. At the Ascension (Acts 1:10).

The Seven Things which Spiritually Defile

The seven things which spiritually defile come "out of the heart," and complete the picture of spiritual defilement, emphasising the fact that spiritual defilement is caused, not by that which goeth "into the mouth," but by that which cometh "out of the heart" (Matt 15:19).

There is no end to the mere enumeration of the groups of seven things which are to be found in the Bible. Many students have noted them, and some have published lists of their discoveries. This part of our subject is so well-known and well-trodden, that we may here leave it, merely noting a few miscellaneous examples. Mr. Samuell points out some curious facts in connection with

The Ten Commandments

These were written with the finger of God, and would, therefore, be specially stamped with this symbol of spiritual perfection.

1. Seven of them commence with the word לא, not.ר (So it is when the First and Second are reckoned as one; as the Commandments are numbered elsewhere in this book, eight commence with it.)[218]

2. The word יום, day, occurs seven times.

3. The preposition ב, in, seven times.

4. The preposition ל, to, 14 times.

5. "Upon" and "above" together, seven times.

6. "Serve," "servant," "maidservant," together, seven times.

7. The relationship of "father," "mother," "son," "daughter," "wife," together, seven times.

8. The numbers "third," "fourth," "six," "seventh," and "thousands," together, seven times.

9. "Lord" and "God," together, 14 times.

10. There are seven different pronouns used, in all 49 times (7^2)[114]

114 Omitting "thy" before "stranger" (Commandment 4) with LXX and Vulgate.

11. The 3rd person singular pronoun occurs seven times.

12. The conjunction "and" seven times in Commandment 2.

13. The definite article seven times in Commandment 4.

14. Commandment 4 forbids the doing of any work on the seventh day to seven persons and things.

15. Commandment 10 forbids coveting to seven persons and things.

16. Commandment 3 contains 21 (7x3) simple words.

17. Commandment 9 contains 7; and

18. Commandment 10 contains 28 (7x4).

The Division of Seven into Four and Three

The division of seven into four and three is generally noticeable. It is specially so in the Apocalypse.

The Promises to the Churches are seven in number. Each contains the solemn exhortation, "He that hath an ear, let him hear what the Spirit saith unto the churches." In the first three epistles the promise (which refers to the past in its imagery) follows this exhortation; while in the latter four the promise (which has reference to future blessings) precedes it.

Our attention is thus called to this great exhortation. It tells us that when these epistles were sent, the Church and the churches had all failed in their corporate capacity. They are addressed not to the churches, but to individuals; and all through, individuals are exhorted. It is the same with John's Epistles, written, like his Gospel and the Apocalypse, at the close of the first century. So that we must not and cannot do as we are bidden on every hand,

—"Go back to the first three centuries," and "hear the voice of the Church"; for before the close of the first century we are bidden to hear not what the church or the churches say, but to "hear what the Spirit saith unto the churches."

The Seven Seals are thus divided; the first four being marked by the command "Come,"[115] given to the horseman, while the latter three are altogether different.

115 The verb means "to come," or "go."

The Seven Trumpets are also divided into three and four, the first four being severed from the latter three by the angel flying saying, "Woe, woe, woe."

The Seven Parables of Matthew 13 are also thus marked, as already shown on p. 121.

The division is still further marked by the three commencing with the word "Again" (vv 44, 45, and 47), while the four are separated by the word "Another"; thus indicating that in the four we have four different revelations in their relation to the world, while in the three we have a repetition of the one truth in different forms in its relation to God's people.

Miscellaneous Examples

The seven gifts of Romans 12:6-8.

The seven unities of Ephesians 4:4-6. (See p. 66.)

The seven characteristics of wisdom, James 3:17.

The seven gifts of Christ in John's Gospel:

- His flesh, 6:51.
- His life, 10:11.
- His example, 13:15.
- The comforter, 14:16.
- "My peace," 14:27.
- His words, 17:8,14.
- His glory, 17:22.

The seven "better" things in Hebrews:

- Testament, 7:22.
- Promises, 8:6.
- Substance, 10:34.
- Hope, 7:19.
- Sacrifices, 9:23.
- Country, 11:16.
- Thing 11:35.

The seven titles of Christ in Hebrews:

- Heir of all things, 1:2.
- Captain of our salvation, 2:10.
- Apostle, 3:1.
- Author of salvation, 5:9.
- Forerunner, 6:20.
- High Priest, 10:21.
- Author and finisher of faith, 12:2.

The seven-fold "once," απαξ (hapax). Once for all, in Hebrews (9:7,26,27,28, 10:2, 12:26,27).⌜ (To these should be added 6:4, "those who were once enlightened," so that the word is found eight times in the Epistle.)⌝[219]

The Seven exhortations in Hebrews, "Let us," 10:22, 23, 24, 12:1, 28, 13:13, 15.⌜ (There are others also, 4:1, 11, 14, 16, and 6:1; the seven are those of the later chapters.)⌝[220]

The seven graces of 2 Peter 1:5-7.

The seven-fold ascriptions of praise in Revelation 5:12, 7:12, etc.

The seven "eternal" things in Hebrews:

- A priest for ever, 5:6.
- Eternal salvation, 5:9.
- Eternal judgment, 6:2.
- Eternal redemption, 9:12.
- Eternal spirit, 9:14.
- Eternal inheritance, 9:15.
- Everlasting covenant, 13:20.

The seven firstfruits of—

- Resurrection, 1 Cor 15:20-23.
- The Spirit, Rom 8:23.
- New creation, James 1:18.
- Israel, Rom 11:16.
- The "redeemed from the earth," Rev 14:4.
- Missions, Rom 16:5.
- Ministry, 1 Cor 16:15.

The seven parables of Matthew 13.

The seven-fold "blessed" in Revelation: 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 14.

The seven "mysteries" or secrets:

- The kingdom, Matt 13:11; Mark 4:11; Luke 8:10.
- The partial blindness of Israel, Rom 11:25.
- The Church or Body of Christ, Rom 16:25; Eph 3:3,4,9, 5:32, 6:19; Col 1:26,27; Rev 1:20.
- The first Resurrection, 1 Cor 15:51.
- The secret purpose of God, Eph 1:9; Col 2:2; Rev 10:7.
- The secret purpose of the devil, 2 Thess 2:7.
- Babylon, Rev 17:5, 7.

The seven steps in the humiliation of Jesus and the seven in His exaltation in Philippians 2.

The seven words of Jesus from the Cross:

- "Father, forgive them, for they know not what they do," Luke 23:34.
- "Verily, I say unto thee today: Thou shalt be with Me in Paradise," Luke 23:43.
- "My God! my God! why hast thou forsaken Me," Matt 27:46.
- "Woman, behold thy son...Behold thy mother," John 19:26.
- "I thirst," John 19:28.
- "Father, into Thy hand I commend My spirit," Luke 23:46.
- "It is finished," John 19:30.

Seven-fold occurrence of the expression "in Christ," in 2 Timothy: 1:1, 9, 13, 2:1, 10, 3:12, 15.

The mystery of God is completed in the seventh vial of the seventh trumpet of the seventh seal.

The "seventh" man "from Adam" "was not, for God took him" (Gen 5:24).

The day of atonement was in the seventh month (Lev 16:29).

The clean beasts were taken into the Ark by sevens (Gen 7:2). (The others were taken by twos, 6:19).

Seven steps lead up to the temple in Ezekiel 40.

The Lord's Prayer contains seven petitions. These are divided into four and three. The first three relate to God, the four to man.

Seven washings are typical of our complete spiritual cleansing (2 Kings 5:14).

Numbers of Words and Occurrences

Turning now to another department we come to a large subject, which has already been touched upon (see Part I, chapter II, p. 31).

Some writers see seven everywhere and in everything in the Bible. But this is to deny, practically, the significance of all other numbers, and to lose all their instruction. Still we must admit that in the structure and outward form of Holy Writ, ⌜as being the special work of God⌝[221], we do see this stamp of spiritual perfection in a very remarkable manner. Mr. Samuell calls attention to the number as we see it:

1. In the occurrences of single words.
2. In the occurrences of important phrases.
3. In groups of words from the same root.
4. In groups of words from different roots, but with similar meaning.

And this not merely in the Bible as a whole, but sometimes very markedly:

1. In the Old Testament.
2. In the Hebrew or Chaldee portions of the Old Testament.
3. In the New Testament.
4. In a particular book.
5. In all the books of a particular writer.
6. In a particular section of a book referring to a special subject.

Let us look at a few examples, and first of the number of words used for a particular thing. We have already seen an example of this under the number six.

Seven Words for Gold

As brass is symbolical of judgment (seen in the brazen altar), so gold is symbolical of glory, and glory is grace consummated. "The LORD will give grace and glory" (Psa 84:11). "Whom He justified them He also glorified" (Rom 8:30).

Hence the number of spiritual perfection in the words used for gold:

1. זהב (zah-hahv), from root to shine, glitter, like gold. Hence the common name for gold. This is earthly gold, than which the Word of God is more to be desired (Psa 19:7-10).
2. פז (pahz), fine or refined gold. "More to be desired are they than gold (זהב), yea, than much fine gold (פז)," Psa 19:10.

"Therefore I love Thy commandments above gold (זהב); yea, above fine gold (פז)," Psa 119:127.

"Thou settest a crown of pure gold (פז) upon his head" (Psa 21:3).

This word is therefore rightly used of the perfections of the living and the written Word. For He "knew no sin" (2 Cor 5:21). He "did no sin" (1 Peter 2:22). "In Him was no sin" (1 John 3:5).

3. בצר (betzer), Job 22:24, 25, and בצר (b'tzar), gold ore or dust, from root to dig out or cut off. Hence used of gold broken up.

The sense of Job 22:24, 25 is completely lost in the AV. In the RV it reads, verse 22:—

> "Receive, I pray thee, the law from His mouth,
> And lay up His words in thine heart.
> If thou return to the Almighty, thou shalt be built up;
> If thou put away unrighteousness far from thy tents.
> And lay thou thy treasure (בצר) in the dust,
> And the gold of Ophir among the stones of the brooks;
> And the Almighty shall be thy treasure (בצר),
> And precious silver unto thee."

Hence, if we have His Word abiding in us, He Himself is our treasure and our defence. "His truth shall be thy shield" (Psa 91:4).

4. חרוץ (chah-rootz), from חרץ (charatz), to chop or cut off short; then of the instrument which the stone-cutter uses; then of the pieces cut off. Hence gold in pieces or parts, as preserved in the word carats, specially applied to gold.[116] As applied to God's "workmanship" we are cut off and tried as gold and precious stones. "When He hath tried me I shall come forth as gold" (Job 23:10). "The furnace is for gold, but God trieth the hearts" (Prov 17:3).

116 Job 41:30; Psa 68:13; Prov 3:14, 8:10,19, 16:16; Isa 28:27, 41:15; Dan 9:25; Joel 3:14; Amos 1:3; Zech 9:3.

5. כתם (keh-them), from כתם (kah-tham), to cut in, engrave (only in Jer 2:22, "Mine iniquity is marked before me"). As used of gold it implies that it is true and sterling, having the stamp or mark graved upon it.[117] As a title of the Psalms it is used with the prefix מ, mem. מכתם (michtam), writing, especially writing cut in or engraved with a stylus (like the LXX στηλογραφια, "a sculptured writing"[118]). מכתב, michtahv, means simply a writing.[119] A writing of David concerning David's Son and David's Lord.

117 It occurs Job 28:16,19, 31:24; Psa 45:9; Prov 25:12; Song 5:11; Isa 13:12; Lam 4:1; Dan 10:5.

118 στηλη (steelee) was the word for grave-stone. Hence these Psalms point to Resurrection, Psa 16, 56, 57, 58, 59, 60.

119 See Exo 32:16, 39:30; Deut 10:4; 2 Chron 21:12, 35:4, 36:22; Ezra 1:1; Isa 38:9.

6. סגור (s'gohr), from סגר (sah-gar), to shut up, enclose, used of gold as being solid, 1 Kings 6:20, "he overlaid it with pure [marg., shut up] gold," i.e. gold plates, not merely gold leaf or wash. Occurs in Job 28:15, "It cannot be gotten for gold," i.e. the wisdom of God's Word. "Every word of God is pure." "Add thou not unto His words."

7. דהב (d'hav, Chal.), meaning same as זהב (see No. 1); occurs only in Ezra and Daniel.

Thus the fact of there being seven words for gold speaks to us of the spiritual perfection of the Word of God, which is so often compared to it.

Seven Different Names for Palestine

In Old Testament only:

1. "The Holy Land," Zech 2:12 (אדמת הקדש, Admath Ha-kadosh; LXX, η γη η αγια; early Christian writers, Terra sancta). Very common in Middle Ages, now used only geographically.
2. "The Land of Jehovah," only in Hosea 9:3. Compare Lev 25:23; Psa 85:1; Isa 8:8; Joel 1:6, 3:2; Jer 16:18.

In New Testament only:

3. "The Land of Promise," Heb 11:9. This title is based of course on the Old Testament and other Scriptures. Compare Gen 13:15; Deut 34:1-4; Gen 50:24; Eze 20:42; Acts 7:5.
4. Judea, or the Land of Judah, ארץ יהודה. This name was at first used only of the territory of the Tribe of Judah (2 Chron 9:11), but after the Captivity it was used of the whole land, even including the East of the Jordan, Luke 1:5, 23:5; Matt 19:1; Acts 28:21.

In Old and New Testament:

5. "The Land," הארץ, Ha-ahretz, Ruth 1:1; Jer 12:11; Luke 5:25; Matt 27:45. This was a strictly Jewish name.
6. "The Land of Israel," ארץ ישראל. First used in 1 Sam 13:19, and occasionally in later books (2 Kings 5:2, 6:23). In Ezekiel oftener than in all the rest of the Bible. Matt 2:21. This name is also essentially Jewish.
7. "Canaan," כנען (K'naan). So called after the son of Ham, by whose descendants it was at first inhabited (Gen 9:18, 10:15-19). It is therefore the oldest name, and was confined to the country west of the Jordan. See Exo 6:4, 15:15; Lev 14:34; Deut 32:49; Josh 14:1; Psa 105:11; Gen 17:8.

The name Palestine and Palestina, when the AV was made, was equivalent to Philistia. ⌜The Authorised Version has "Palestina" in Exodus 15:14 and Isaiah 14:29, 31, and "Palestine" in Joel 3:4; in Psalm 60:8, 87:4, and 108:9 the same Hebrew word is rendered "Philistia."⌝[222] It is never used of the whole land, but only of "Philistia." See Kitto, vol. iii. p. 386.

Some Words which Occur Seven Times

(1) Old Testament

- אזור (Eh-zor), a girdle, 14.
- אזכרה (az-kah-rah), memorial, 7.
- אכר (ik-kar), husbandman, 7.

- אנף (ah-naph), to be angry, 14.
- אסר (Chald., esahr), a decree, 7 (all in Dan 6).
- אפק (ah-phak), to restrain, 7.
- בקר (bah-kar), to search, 7.
- בר (bar), clean, 7.
- בר (bar) and בר (bahr), corn, 14.
- ברי (b'ree) and בריא (bah-ree), fat, 14.
- ברית (b'reeth), covenant; 7 in Gen 9 of God's covenant with Noah, and 14 in Gen 15 and 17 of God's covenant with Abraham.
- גולה (goh-lah), ⌜captivity, 43 (7 being⌝[223] in the simple form, and 7 with the preposition b, into, prefixed).
- גזה (gizzah), a fleece, 7 (all in Judg 6:37-40).
- גן (gan), a garden, 42 (14 being in Genesis, and 28 elsewhere).
- דשא (deh-sheh), grass, 14.
- זקק (zah-kak), to refine, 7.
- חי (chah'y), living:

In Hebrew, 168, viz:—

Leviticus	35	
Numbers	7	
Deuteronomy	21	168 (7x8x3)
Samuel	49	
Solomon's	56	

In Chaldee it occurs 7 times (Ezra 6:10; Dan 2:30, 4:17,34; 6:20,26, 7:12).

- טירה (tee-rah), an enclosure, or castle, etc., 7.
- טף (taph), little children, 42:

Deuteronomy	7	
Rest of Pentateuch	21	42 (6x7)
Elsewhere	14	

- יהודי (y'hudee), a Jew (singular) 10; Jehudi (proper name) 4 = 14.
- ילד (yah-lad), to beget, 28 in Gen 5.
- יצחק (yitz-chahk) and ישחק (yis-chahk), Isaac, 112:

Deuteronomy	7	
Rest of Pentateuch	91	112 (7x8x2)
Elsewhere	14	

- כהן (Koh-heyn), priest 7 in Gen.
- כהנה (K'hoonnah), the priest's office, 14.
- לבונה (l'voh-nah), frankincense, 21 (7 being in Leviticus).
- מן (mahn), manna, 14.
- נא (nah), ⌜I pray, or vow, 404.⌝[224]
- נגינה (n'gee-nah), a song, 14: In Psalm titles, 7; Elsewhere, 7.
- נגן (nah-gan), to play on a stringed instrument, 7 in 1 Sam 16-19, all spoken of David.
- צאצאים (tzeh-etzaheem), offspring, 7 in Isaiah.
- צום (tzoom), to fast, 21.
- קהלת (ko-he-leth), a preacher, 7, all in Ecclesiastes: 3 in beginning, 1:1, 2, 12; 1 in middle, 7:27; 3 at the end, 12:8, 9, 10.
- נעם (noh-gam), beauty, Psa 27:4, 90:17; Zech 11:7, 10: pleasantness, Prov 3:17: pleasant, Prov 15:26, 16:24.
- נתן (n'than), to give or bestow, Ezra 4:13, 7:20 twice; Dan 4:16, 4:17, 25, 32.
- עלמה (al-mah), a maiden, Gen 24:43; Exo 2:8; Psa 68:25; Prov 30:19; Song 1:3, 6:8; Isa 7:14.
- שרף (sah-raph), fiery serpents, Num 21:6, 8; Deut 8:15; Isa 6:2, 6, 14:29, 30:6.
- רמה (rim-mah), a worm, 7.
- שטן (sah-tahn), Satan, 14 in Job.
- תור (tohr), a turtle dove, 14.
- El-Shaddai[120] (God Almighty), Gen 17:1, 28:3, 35:11, 43:14, 48:3; Exo 6:3; Eze 10:5.

120 Shaddai (Almighty) without El ⌜occurs 41 times, and with El 48 times in all (4x12), a number which speaks of perfection of dominion over the earth.⌝[225] (See p. 61.)

(2) New Testament

- αγνιζω (agnizo), to purify.
- αηρ (aeer), air, 7.
- αναστασις (anastasis), resurrection; 42 times, 21 of which have the article, and seven are in the dative case.
- απατη (apatee), deceit.
- απειμι (apeimi), to be absent, 7.
- αργυριον (argurion), pieces of silver money (7, in connection with Judas).

- αστηρ (asteer), a star, 14 in Revelation.
- αφθαρτος (aphthartos), incorruptible, 7.
- βασιλευω (basileuo), to reign, 21 (seven being in Revelation; 14 elsewhere).
- δουλος (doulos), servant, 14 in Revelation.
- επισταμαι (epistamai), to know, 14.
- επιστατης (epistatees), master, 7 (all in Luke).
- επιταγη (epitagee), commandment, 7.
- ηγεομαι (hegeomai), to be chief, 28.
- αμωμος (amomos), 7:

  without blemish, Eph 5:27; 1 Peter 1:19
  without spot, Heb 9:14
  without fault, Rev 14:5
  without blame, Eph 1:4
  faultless, Jude 24
  unblameable, Col 1:22
- παρουσια (parousia), presence or coming, 7 times in 1 and 2 Thess (4 times in the first Epistle and 3 times in the second).
- Σιων (Sion), Zion, 7 times.
- φιλημα (phileema), a kiss, 7.
- ωδη (odee), a song, 7.
- ψαλμος (psalmos), psalm, 7.

Phrases

(1) Old Testament

- אל קנא (El quannah) 5 [a jealous God]. אל קנוא (El quannoh) 2 [a jealous God].
- הנה ימים באים (Hinneh yahmim baheem), Behold, the days come, 21.[121]

  121 "Lo" in Jer 30:3; Amos 4:2, instead of "Behold."
- טהור הוא (tahor hu), ⌜he or it (is) clean, 7 (all in Lev 11 and 13).⌝[226]
- טמא הוא (tamey hu), he or it (is) unclean, 7 in Lev 13.
- טמא הוא לכם (Tamey hu lahkem), he or it is unclean unto you, 7 (all in Lev 11 and Deut 14).
- יברכך יהוה אלהיך (Y'bahrek'kah Y'hovah Eloheka), the LORD thy God shall bless thee, 7; Deut 14:24, 29, 15:10, 16:10, 15, 23:20, 24:19.[122]

  122 Not always translated in the same way.
- יהוה צבאות (Y'hovah Ts'baioth), the LORD of hosts, 7 in the Psalms and 14 in Haggai.

- כי יהוה דבר (Kee Y'hovah dibber), for the LORD hath spoken, 7; 1 Kings 14:11; Isa 1:2, 22:25, 25:8; Jer 13:15; Joel 3:8; Oba 18.
- "As I live saith the Lord GOD," 14 (all in Ezekiel).
- ⌜"As I live" (spoken by God), 8; Num 14:21, 28;⌝[227] Isa 49:18; Jer 22:24, 46:18; Eze 17:19, 33:27; Zeph 2:9.
- "Daughter of Jerusalem," 14 (7 in singular and 7 in plural).
- "Rising up early and sending" (spoken of God), 7 (viz., 2 Chron 36:15, and 6 times in Jeremiah).
- "Shadrach, Meshach, and Abednego" (Chald.), 14 in Dan 2:49-3:30.
- "The land which [the LORD] sware unto...Abraham, to Isaac, and to Jacob," 7; Gen 50:24; Exo 33:1; Num 32:11; Deut 1:8, 6:10, 30:20, 34:4.
- "The tree of life," 7 (3 in Gen lit.; and 4 in Prov, fig.).
- "The voice of the LORD," 7 times in Psa 29.
- "And it came to pass in the days of" ויהי בימי (Va-y'hee Beemaye), 7 times; always indicating a time of sorrow and distress, (ויהי (Vayhee) sounding like the Greek ουαι, woe; Lat., voe), followed by a manifestation of delivering grace.⌜ (The exact Hebrew phrase is found five times, Gen 14:1; Ruth 1:1; Isa 7:1; Jer 1:3; Esth 1:1. In 2 Sam 21:1 a word stands between; and the seventh is the Greek of Luke 2:1, whose very words are found also in Luke 1:5. The seven is therefore not strictly made out.)⌝[228]

  1. Genesis 14:1. The war which brought sorrow to Lot and distress to Abraham ends in the blessing of Melchisedek.
  2. Ruth 1:1. The famine and bereavement ending in blessing, marriage, and redemption.
  3. 2 Samuel 21:1. A famine again ending in divine deliverance (v 14).
  4. Isaiah 7:1. The confederacy against Jerusalem ending in the promise of Messiah's birth (v 14).
  5. Jeremiah 1:3. The captivity of Judah followed by the promise of restoration.
  6. Esther 1:1. The danger and distress of the Jewish nation ending in a complete and happy deliverance.
  7. Luke 2:1. The enrollment of Caesar Augustus, showing that the land and the people were tributary to Rome, followed by the birth of the Lord Jesus.
- Jehovah is said to "Dwell between the cherubim" 7 times: 1 Sam 4:4; 2 Sam 6:2; 2 Kings 19:15; 1 Chron 13:6; Psa 80:1, 99:1; Isa 37:16.

(2) New Testament

- "As it is written,"[123] 28 (4x7).

123 το ρηθεν (to reethen), "that which was spoken," occurs 12 times (omitting Matt 27:35 and Mark 13:14 with RV). For the writing was given by inspiration of the Spirit (7); while the speaking was in Divine

sovereignty and government. (See p. 69.)

καθως γεγραπται	24	Gospels	7
ως γεγραπται	4	Romans	14
	28	Elsewhere	7

- "From the foundation of the world," απο καταβολης κοσμου (apo katabolees kosmou), 7 times, because relating to God's work of grace; while the phrase "before the foundation of the world" occurs 3 times,[124] because relating to the act of Divine sovereignty. The seven occurrences are 3 in the Gospels and 4 elsewhere: Matt 13:35, 25:34; Luke 11:50; Heb 4:3, 9:26; Rev 13:8, 17:8.

  124 John 17:24; Eph 1:4; 1 Peter 1:20. See p. 115.

- "The Sabbath day," 7.
- "After the order," κατα την ταξιν (kata teen taxin), 7 (all in Hebrews).
- "The first day of the week," μια (τον) Σαββατων (mia (ton) sabbaton), 7.
- πιστος (pistos), faithful, followed by ο λογος (ho logos), the word or saying, ⌜5 (all in the Pastoral Epistles, 1 Tim 1:15, 3:1, 4:9; 2 Tim 2:11; Titus 3:8[125]); with "the faithful word" of Titus 1:9, 6.⌝[229]

  125 This "faithful saying" does not refer to what follows it, but to what precedes it in verses 3-7. The affirmation of this is to be made "in order that (ινα) they which have believed in God might be careful to maintain good works."

- "Children of Israel," 14.
- "There shall be weeping and gnashing of teeth," 7.

Words from the Same Root

(1) Old Testament

- אשד (eshed), a stream 1, and אשדות (ashedoth), springs, 6. Total, 7.
- גנזים (g'nah-zeem), treasuries, 3; גנזין (ginzeen, Chal.), treasure, 3; and גנזך (ganzak), a treasury, 1. Total, 7.
- כשב (kesev), a lamb, 13; כשבה (kisbah), a ewe-lamb, 1. Total, 14.
- סוף (sooph), to have an end, Heb., 8; Chald., 2: סוף (soph), the end, Heb., 5; Chald., 5; סופה (suphah), a whirlwind, Heb., 15. Total, Hebrew 28; Chaldee 7; 35 in all.
- רקם (rahqam), to embroider, 9; רקמה (riqmah), broidered work, 12. Total, 21.
- שמט (shamat) to release, etc., 9; שמטה (sh'mittah), a release, 5. Total, 14.

(2) New Testament

- αστηρ (asteer), a star, 24; αστρον (astron), a star, 4. Total, 28.

- βασανος (basanos), torment, 3; ⌜βασανιζω (basanizo), to torment, 11; βασανισμος (basanismos), torment, 6;⌝[230] βασανιστης (basanistees), a tormentor, 1. Total, 21.
- Γαλατια, Galatia, 4 times: 1 Cor 16:1; Gal 1:2; 2 Tim 4:10; 1 Peter 1:1. Galatians, once: Gal 3:1. Of Galatia, twice: Acts 16:6, 18:23. Total, 7.
- ελευθερος (eleutheros), free, 23; ελευθερια (eleutheria), freedom, 11; ελευθεροω (eleutheroo), to set free, 7; απελευθερος (apeleutheros), a freed-man, 1. Total, 42.

In Romans	7	
In St. John's Gospel and Revelation	7	42
Elsewhere	28	

- ηχος (eechos), a sound, 3; ηχεω (eecheo), to sound, 2; εξηχεομαι (exeecheomai), to sound forth, 1; κατηχεω (kateecheo), to teach by sound (or word of mouth), 8. Total, 14.

Words from a Different Root, But with Similar Meanings

(1) Old Testament

ברוש (b'rosh), fir	20	21	
ברותים (b'rotheem), fir	1		
גת (gath), winepress	5	21	
יקב (ye-kev), wine vat	16		
יצק (yah-tzak), to cast (of metal)	53	58	
יצקה (y-tzoo-kah), a casting	1		
מוצק (moo-tzak), a casting	2		
מוצקת (moo-tze-keth), a hollow pipe	2		
צוק (tzook), to pour out, cast	3	5	(7x9) 63
מצוק (mah-tzook), a pillar	2		
כוה (kah-vah), to be burned	2	10	
כי (kee), burning	1		
כויה (k'veey-yah), burning	2		
מכוה (mik-vah), burning	5		
צרב (tzarav), to be burned	1	4	(2x7) 14
צרבת (tzah-re-veth), burning	3		

(2) New Testament

αρρην (arreen), man	3[126]	11	21

αρσην (arseen), male	6		
αρσενοκοιτης (arsenokoitees), sodomite	2		
θηλεια (theeleia), female	2	10	
θηλαζω (theelazo), to give suck	5[127]		
θηλυ (theelu), female	3		

126 The RV with the textual editors read αρσην (neut.) for αρρην in these three passages: Rom 1:27; Rev 12:5,13.

127 Reading τρεφω, "to nourish," in Luke 23:29 with RV and editors.

αμνος (amnos), lamb	4	35 (5x7)	
αρην (areen), lamb (Luke 10:3)	1		
αρνιον (arnion), lamb	30		
γελαω (gelao), to laugh	2	6	
γελως (gelos), laughter	1		
καταγελαω (katagelao), to laugh to scorn	3		
μυκτηριζω (mukteerizo), to mock	1	3	
εκμυκτηριζω (ek-mukteerizo), to deride	2		
εμπαιζω (empaizo), to mock	13	17	
εμπαιγμος (empaigmos), mocking	1		
εμπαιγμονη (empaigmonee), mockery	1[128]		
εμπαικτης (empaiktees), a mocker	2		
χλευαζω (chleuazo), to mock	2[129]	2	
Total of the four roots			(4x7) 28

128 This word is added by the Textual Editors and RV in 2 Peter 3:3, which would thus read "scoffers with scoffing."

129 All the authorities read διαχλευαζω in Acts 2:13.

ορμη (hormee), onset	2	20	
ορμαω (hormao), to rush	5		
ορμημα (hormeema), a mighty fall	1		
αφορμη (aphormee), occasion	7		
κονιορτος (koniortos), dust	5		
παροτρυνω (par-otruno), stir up	1	1	(3x7) 21

Sometimes a single chapter or separate portion may be taken and dealt with by itself, and thus form a fruitful subject of Bible study. We give an example of

Ezekiel 36

I. Seven things concerning Israel today:—

1. Unclean in the sight of God (v 29).
2. Possessed of stony hearts (v 26).
3. Profaning God's holy Name (vv 20, 22).
4. Scattered among the heathen (v 19).
5. Covered with infamy and shame (vv 3-6).
6. Subject to heathen rule (v 6).
7. Desolate, forsaken, and a reproach (vv 3,4,30).

II. Seven things God will do to Israel's oppressors:—

1. Speak in jealousy against them (v 5).
2. Turn their glory into shame (v 7).
3. Dispossess them of their occupation in the land (vv 10,11).
4. Give them to Israel for a possession (v 12).
5. Break their power to crush Israel (vv 13,14).
6. Vindicate and glorify His own name among them (v 22).
7. Teach them that He is God (vv 36,38).

III. Seven things God will do for Israel:—

1. Gather them out of all countries (v 24).
2. Bring them into their own land (v 24).
3. Cleanse them from filth and idols (v 26).
4. Give them new hearts and minds, and His spirit (vv 26,27).
5. Make them again His people (v 28).
6. Cause them to flourish and multiply (v 30).
7. Make their end better than their beginning (v 11).

IV. Seven things Israel themselves will do:—

1. Remember their past evil (v 31).
2. Loathe themselves for their iniquity (v 31).
3. Be ashamed and confounded (v 32).
4. Walk in Jehovah's statutes (v 27).
5. Keep His judgments (v 27).
6. Dwell for ever in the land (v 33).
7. Pray for the accomplishment of all these blessings (v 37).

Gematria

One or two examples may be given of the numbers in names, etc., though many more are given elsewhere.

- Enoch (חנוך), "the seventh from Adam" = 84 (7x12).
- ⌜"Heirs of God," in the Greek (κληρονομοι θεου, Rom 8:17) = 952 (7x136).⌝[231]
- "The Lamb," in Greek = 651 (=7x93 or 7x3x31).

The Multiples of Seven

The multiples of seven as a rule partake of the same spiritual significance, and therefore we have not treated all of them specially, but only where they have a peculiar significance arising from the power of the other factor, as is the case with 42, 49, 70, etc.

As an example of one of the other multiples we may take

The Ass

⌜The "ass" is an animal to which man is compared:⌝[232] see Job 11:12, "For vain man would be wise, though man be born a wild ass's colt."

In Exodus 13:13 the first-born of man is classed with the firstling of an ass. ⌜The ass must be redeemed with a lamb, and the first-born of man must also be redeemed (Num 18:15, 16).⌝[233] This is repeated in Exodus 34:20. Nothing less than a sacrificial redemptive act could bring such a being to God.

There are 28 (4x7) asses separately spoken of, and with these may be compared the 28 (4x7) "times" connected with "vain man" in Ecclesiastes 3:1-8.

1. Balaam's ass (Num 22:21), "a time to speak."
2. Achsah's ass (Josh 15:18), "a time to get," when she lighted off her ass to make her request and get what she asked.
3. Samson's (Judg 15:15), "a time to war."
4. The Levite's (Judg 19:28), "a time to be silent," when "none answered," and he sent his desperate, silent message throughout Israel.
5. Abigail's (1 Sam 25:20), "a time of peace," when she met David and made peace for Nabal.
6. Her second ass (v 42), "a time to love," when she went to meet David and became his wife.
7. Ahithophel's (2 Sam 17:23), "a time to die," when he saddled his ass and went and hanged himself.
8. The "old prophet's" ass (1 Kings 13:13,27), "a time to kill," when he found "the man of God" killed by the lion.

9. The "man of God's" ass (v 28), "a time to mourn," when the old prophet laid him thereon "to mourn and to bury him."

10. The Shunamite's ass (2 Kings 4:24), "a time to heal," when she rode to Elisha, who restored her son.

11. Mephibosheth's (2 Sam 19:26), "a time to embrace," when he would go and salute David.

12. Shimei's (1 Kings 2:40), "a time to die."

13. Jesse's (1 Sam 16:20), "a time to live."

14. Moses' (Exo 4:20-26), "a time to kill," when he incurred the judgment of Genesis 17:14.

15. Abraham's (Gen 22:3), "a time to get and a time to lose," when God demanded back the son He had given.

16. The Saviour's ass (Matt 21:2), "a time to laugh," when the daughter of Jerusalem rejoiced.

17. The young, its foal (Matt 21:5).

18-28. The asses of Jacob's sons (Gen 44:13), filling up the other "times."

(The comparison is offered as an illustration. "A time to die" and "a time to kill" are each given twice, and some of the times are not matched.)[234]

Additional Miscellaneous Illustrations

Seven miracles wrought by Christ on the Sabbath day:—

1. The withered hand, Matt 12:9.
2. The unclean spirit, Mark 1:21.
3. Peter's wife's mother, Mark 1:29.
4. The woman, Luke 13:11.
5. The man with dropsy, Luke 14:2.
6. The impotent man, John 5:8,9.
7. The man born blind, John 9:14.

"The last day" mentioned seven times in John's Gospel:—John 6:39, 40, 44, 54, 7:37, 11:24, 12:48.

Eight

In Hebrew the number eight is שמנה (Sh'moneh), from the root שמן (Shah'meyn), "to make fat," "cover with fat," "to super-abound." As a participle it means "one who abounds in strength," etc. As a noun it is "superabundant fertility," "oil," etc. So that as a numeral it is the superabundant number.ר (So it was commonly said; the derivation is not certain.)ר[235] As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series, as well as being the eighth. Thus it already represents two numbers in one, the first and eighth. Let us first consider the connection between

Eight and Seven Together

Just as we saw the connection between the numbers six and seven together (pp. 147ff.), so we must note the remarkable connection between seven and eight when used together.

Seven means, as we have seen, according to its etymology, that which is spiritually complete or satisfying; while eight denotes that which is superabundant or satiating. Hence we often find these two numbers associated with these distinctions.

Jehovah's Covenants with Abraham

Jehovah's covenants with Abraham were eight in number; seven before Isaac was offered up, and the eighth when he had been received "in a figure" from the dead.

1. Gen 12:1-3, sovereignty.
2. Gen 12:7, the seed.
3. Gen 13:14-17, Divine assurance, rising and walking on resurrection ground.
4. Gen 15:13-21, the limits of the land; the 400 years; the 4th generation.
5. Gen 17:1-22, invincible grace.
6. Gen 18:9-15, human failure and imperfection.
7. Gen 21:12, Spiritual blessing headed up in the seed.
8. Gen 22:15-18, resurrection blessing.

The first three are marked off from the others by the words "after these things," 15:1. The next four are marked off from the eighth by similar separating words, repeated in 22:1.

It will be noted that each covenant blessing is stamped with the character of its numerical significance.

Joseph's Typical Communications with His Brethren

Joseph's typical communications with his brethren were eight in number. Seven times before Jacob's death, and an eighth time after.

1. In Genesis 37:6, he tells his dream about the sheaves of wheat (earthly glory).
2. His second dream about the sun, moon, and stars (heavenly glory, completing the double witness of John 3:12).
3. His message of love to them from his father, when he is rejected and cast into the pit, but raised (unknown to them) to the right hand of power.
4. They are compelled to go to Joseph, Genesis 42.
5. Again they go, Genesis 43:15.
6. A third time (Gen 44:13), when Joseph proclaims himself. Three times they had denied him. Three times they have to go to him; and the third time, after deep exercise of heart, reach the place of blessing. But it is (like the No. 6) incomplete. It needs the
7. "And Israel [no longer Jacob] took his journey with all that he had" (Gen 46). Nothing more is to be desired, so he says, "Now let me die, since I have seen thy face," etc. (v 30). The history is spiritually complete; but there remains another communication.
8. Jacob has passed away, and they are face to face with Joseph, a type of Christ in resurrection glory (Gen 50:15, etc.).

Exodus 21:23-25

There are eight particulars in connection with punishment; but seven stand in a different category, not being possible if the eighth were inflicted, viz., "Life for life."

1. Life for life,	8
2. Eye for eye,	7
3. Tooth for tooth,	
4. Hand for hand,	
5. Foot for foot,	
6. Burning for burning,	
7. Wound for wound,	
8. Stripe for stripe.	

Exodus 40

Seven times we have the phrase "As the LORD commanded Moses,"[130] and once (v 16), "according to all that the LORD commanded him."

130 Verse 23, "had commanded," is the same as the other six in the Hebrew.

The Feast of Tabernacles

The Feast of Tabernacles was the only feast which was kept eight days. The eighth is distinguished from the seventh. See Leviticus 23:39, and compare verses 34-36; Numbers

29:35, and Nehemiah 8:18.

2 Chronicles 6

Eight appeals of Solomon for his prayer to be heard. Seven times, "Hear Thou from heaven," and once (v 21), "Hear Thou from thy dwelling-place, from heaven." Similarly in 1 Kings 8, the parallel passage.

Isaiah 5:1, 2

There are eight sentences describing the vineyard, but seven give the characteristics, and one the result.

The Steps in Ezekiel's Temple

Seven led into the outer court (40:22,26), and eight led from the outer to the inner (40:31,34,37).[131] The seven led from labour to rest, the eight from rest to worship.

131 How many led into the Temple the Hebrew Text does not say. The Septuagint says there were ten. See verse 49, RV text and margin.

The Lord Jesus Was on a Mountain

The Lord Jesus was on a mountain eight times.[132] Seven times were before the cross, but the eighth time after He rose from the dead.

132 Omitting of course the scene in the Temptation.

Ephesians 4:4-6

Seven unities, but the seventh is two-fold—"God and Father"—making eight in all.

Colossians 3:12, 13

There are seven graces, but (v 14) over all these there is "love," which is the bond of perfectness, the upper garment which completes and unites the others.

James 3:17

"The wisdom that is from above" is enumerated in seven particulars, but the fifth is double, making eight in all ("full of mercy and good fruits").

Abraham's Sons

Abraham's sons were eight in number; but seven were "born after the flesh," while one, the eighth, was "by promise."

The Consecration of Aaron and His Sons

The consecration of Aaron and his sons was on the eighth day, after abiding "at the door of the Tabernacle of the Congregation day and night seven days" (Lev 8:35, 9:1).

In Solomon's Temple

In Solomon's Temple there were eight classes of furniture, while in the Tabernacle there were seven:—

Temple	Tabernacle
1 Ark	1 Ark
1 Mercy-seat	1 Mercy-seat
1 Altar of Incense	1 Altar of Incense
10 Candlesticks	1 Candlestick
10 Tables of shewbread	1 Table of shewbread
1 Altar of burnt-offering	1 Altar of burnt-offering
10 Lavers	1 Laver
1 Brasen Sea	
35 (5x7)	7

The Sabbath to Be Kept Holy

There were eight commands in all. Seven by Jehovah (Exo 20:8; Deut 5:12, repetition; Exo 23:12, 31:13, 34:21; Lev 19:3,30, 23:3): one by Moses, Exo 35:2.

David Was the Eighth Son of Jesse

David was the eighth son of Jesse according to 1 Samuel 16:6, etc., and 1 Samuel 17:12; but owing doubtless to the death of one son without issue, and hence excluded from the genealogies, David would be called in 1 Chronicles 2:15 "the seventh."

These will suffice to show the connection between the numbers seven and eight. Let us now consider the number

Eight by Itself

It is 7 plus 1. Hence it is the number specially associated with Resurrection and Regeneration, and the beginning of a new era or order.

When the whole earth was covered with the flood, it was Noah "the eighth person" (2 Peter 2:5) who stepped out on to a new earth to commence a new order of things. "Eight souls" (1 Peter 3:20) passed through it with him to the new or regenerated world.

Hence, too, circumcision was to be performed on the eighth day (Gen 17:12), because it was the foreshadowing of the true circumcision of the heart, that which was to be "made without hands," even "the putting off of the body of the sins of the flesh by the circumcision of Christ" (Col 2:11). This is connected with the new creation.

The first-born was to be given to Jehovah on the eighth day (Exo 22:29,30). But

Resurrection

Resurrection is the great truth which is signified. ⌜The tomb was found empty "very early in the morning, the first day of the week" (Mark 16:2), which, counted from the creation week, is the eighth day. Christ Himself rose, as He had said, after "three days and three nights" in the heart of the earth (Matt 12:40), in the end of the sabbath (Matt 28:1); so that it is with the empty tomb and the new week that the eighth day is joined⌝[236]. And it is remarkable that the Bible contains the record of

Eight Individual Resurrections

(other than the Lord and the saints):

3 in the Old Testament

3 in the Gospels

2 in Acts 9 and 20

The three in the Old Testament correspond to the three raised by our Lord.

1. The son of a widow—
Zarepta (1 Kings 17:17-25) and
Nain (Luke 7:11-18).
2. The child of a rich person—
Son of the woman of Shunem (2 Kings 4:32-37),
The daughter of Jairus (Mark 5:35; Luke 8:49).
3. A full grown man...after burial—
In Elisha's tomb (2 Kings 13:20,21),
Lazarus (John 11).

The Feast of Tabernacles

The Feast of Tabernacles lasted eight days, with a special reference to the Incarnation (John 1:14).

The Transfiguration

The Transfiguration also took place on the eighth day (inclusive reckoning) after the first announcement of Christ's "sufferings," and it was the showing forth of the "glory" which

should follow at His coming again.

The First Cube

Eight is the first cubic number, the cube of two, 2 x 2 x 2. We have seen that three is the symbol of the first plane figure, and that four is the first square. So here, in the first cube, we see something of transcendent perfection indicated, something, the length and breadth and height of which are equal. This significance of the cube is seen in the fact that the "Holy of Holies," both in the Tabernacle and in the Temple, were cubes. In the Tabernacle it was a cube of 10 cubits. In the Temple it was a cube of 20 cubits. In Revelation 21 the New Jerusalem is to be a cube of 12,000 furlongs. Dr. Milo Mahan is inclined to believe that the Ark of Noah, too, had a kind of sacred Shechinah in "the window finished in a cubit above"—a cube of one. If so, we have the series of cubes:—

1	= 1	The Ark
10^3	= 1,000	The Tabernacle
20^3	= 8,000	The Temple
$12{,}000^3$	= 1,728,000,000,000[133]	The New Jerusalem

133 This 1728, too, is a remarkable number, viz., $8^2 \times 3^3$.

Eight Songs in the Old Testament

Eight songs in the Old Testament outside the Psalms:

1. Redemption, Exodus 15.
2. Supply and maintenance, Numbers 21:17.
3. Moses witnessing to the grace of God and the unfaithfulness of man, Deuteronomy 32.
4. Victory over oppression, Judges 5.
5. David, God's elect, delivered from all his foes, 2 Samuel 22.
6. The Song of Songs.
7. The song of the well-beloved touching Israel, God's vineyard, Isaiah 5.
8. This (the eighth) waits to be sung on resurrection ground (Isa 26), for it does not come till after "death is swallowed up in victory," 25:8.

The Miracles of Elijah

The miracles of Elijah were eight in number, marking the Divine character of his mission:

1. The shutting up of heaven, 1 Kings 17:1; James 5:17; Luke 4:25.
2. Multiplying the widow's meal, 1 Kings 17:14-16.
3. Raising the widow's son, verses 17-23.

4. Causing fire to come down from heaven, 1 Kings 18:37, 38.
5. Causing rain to come down from heaven, verses 41-45.
6. Causing fire to come down from heaven, 2 Kings 1:10.
7. The same, verse 12.
8. Dividing the Jordan, 2 Kings 2:8.

The Miracles of Elisha

The miracles of Elisha were double in number, viz. sixteen, for his request was, "Let a double portion of thy spirit be upon me," 2 Kings 2:9:

1. Dividing the Jordan, 2 Kings 2:14.
2. Healing the waters, verse 21.
3. Cursing the young men,[134] verse 24.
4. Procuring water for the three kings, 2 Kings 3:16-20.
5. Multiplying the widow's oil, 2 Kings 4:1-7.
6. Raising the widow's son, 4:37.
7. Healing the deadly pottage, verse 38.
8. Feeding the hundred men, verses 42-44.
9. The healing of Naaman, 2 Kings 5:1-19.
10. The smiting of Gehazi, verses 20-27.
11. Causing the iron to swim, 2 Kings 6:1-7.
12. Opening the eyes of his servant, verse 17.
13. Smiting the Syrian army with blindness, verse 18.
14. Restoring their sight, verse 20.
15. Arresting the king's messenger, verses 30-33.
16. A dead man raised by touching his bones, 2 Kings 13:20, 21.

134 The word is used of Isaac, aged 28; Joseph when 39; Rehoboam when 40; Shadrach and his companions in Babylon.

The use and significance of the number eight in Scripture is seen to recur in marvelous exactitude. It may indeed be said that

Eight Is the Dominical Number

Eight is the dominical number, for everywhere it has to do with the LORD. It is the number of His name, ΙΗΣΟΥΣ, Jesus:—

Ι	= 10
Η	= 8
Σ	= 200
Ο	= 70

Υ	= 400
Σ	= 200
	888

It is the number stamped upon the Old Testament, the numbers of its books in all the MSS being 24 (3x8). See p. 35.

In the book which relates to His great Apocalypse or Revelation, there are in the introduction which sets forth the glory of the Lord, to be revealed in the day of the Lord, eight references to the Old Testament on which the claims of His Lordship are based.

The Eight References to the Old Testament in Revelation 1

It will be noted, moreover, that these are not given at haphazard. Our attention is called to their importance by the order in which they are given. They are arranged in the form of an epanodos, the first being from the same book as the eighth, the second corresponding in the same way to the seventh, the third to the sixth, and the fourth to the fifth. Thus the Divine seal of superabundant perfection is there set on the Scriptures which declare the Lordship of Jesus:

A. 5. Isaiah 55:4.
  B. 7-. Daniel 7:13.
    C. -7. Zechariah 12:10.
      D. 8. Isaiah 41:4, 44:6, 48:12.
      D. 11. Isaiah 41:4, 44:6, 48:12.
    C. 12. Zechariah 4:2.
  B. 13-15. Daniel 7:9, 13, 22, 10:5, 6.
A. -16-. Isaiah 49:2.

Other Dominical Names of Jesus

Other dominical names of Jesus are also marked by gematria and stamped with the number eight as a factor:

- Χριστος, Christ, 1480 (8x185).
- Κυριος, Lord, 800 (8x100).
- ⌜Ο Κυριος ημων, Our Lord (with the article)⌝[237], 1768 (8x221).
- Σωτηρ, Saviour, 1408 (8^2x22).
- 'Εμμανουηλ, Emmanuel, ⌜644 (4x7x23), which is not a multiple of eight⌝[238].
- Μεσσιας, Messiah, 656 (8x82).
- Υιος, Son, ⌜680 (8x85)⌝[239].

We ought also to note that the other factors, beside the prevailing eight, are full of significance. All this speaks to us, if we have "ears to hear," that "God hath glorified His Son

Jesus" (Acts 3:13), and "hath made that same Jesus...both Lord and Christ" (Acts 2:36).

But here we must consider the two numbers

Eight and Thirteen Together

Eight and thirteen together, that we may afterwards compare and contrast the two. For this purpose we must consider the number thirteen here, and out of its otherwise proper order.

As to the significance of thirteen, all are aware that it has come down to us as a number of ill-omen. Many superstitions cluster around it, and various explanations are current concerning them.

Unfortunately, those who go backwards to find a reason seldom go back far enough. The popular explanations do not, so far as we are aware, go further back than the Apostles. But we must go back to the first occurrence of the number thirteen in order to discover the key to its significance. It occurs first in Gen 14:4, where we read "Twelve years they served Chedorlaomer, and the thirteenth year they REBELLED."

Hence every occurrence of the number thirteen, and likewise of every multiple of it, stamps that with which it stands in connection with rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.

The second mention of thirteen is in connection with Ishmael, Gen 17:25. He was thirteen years old when Abraham circumcised him and admitted him into the covenant to which he was a stranger in heart, and which ended in his rebellion and rejection.

We see it on the very fore-front of Revelation. For while the opening statement of Gen 1:1 is composed of seven words and twenty-eight letters (4x7), the second verse consists of fourteen words, but fifty-two letters, which is 4x13.[240]

But it is when we come to

Gematria

Gematria that the most wonderful results are seen. These results may be stated thus, briefly: That the names of the LORD's people are multiples of eight, while the names of those who apostatized, or rebelled, or who were in any sense His enemies, are multiples of thirteen. This statement, if it be proved, is one of the greatest evidences of verbal inspiration which the world has yet seen. The discovery of the great principle is due, we believe, to the late Dr. Milo Mahan, of New York, who has given many examples of it in his work already referred to, now long out of print. The effect of this law can hardly be estimated in establishing the presence of an ever-present working of ⌜God⌝[241] in inditing the very words and even the letters of Scripture. No human foresight or arrangement could have secured such a result beforehand; no human powers could have carried it out in such perfection. ⌜No matter where we look, we find the working of the law in a remarkable manner, though not, as will

be seen, without exceptions[1][242]. Only one conclusion is possible, and that is that the Bible has but one Author, an eternal, omniscient Author, designing, superintending, working, and carrying out His own infinite plans.

Of more than two hundred names in the lists which follow, nearly all are reckoned correctly; the few that are not are corrected in their places. Of some seventy totals of whole verses and passages in the Hebrew which were tested, about half agree exactly with the printed Hebrew text, and many of the rest differ by only a few units, from small differences of spelling between printed texts; but a difference of a single letter is enough to change the factors on which the argument rests, and some totals could not be matched at all. Of the Greek phrases, many agree, and a number do not; the clearest of these are noted. The reader should therefore hold this part of the argument less firmly than it was first held. It is offered here as Dr. Bullinger found it, as a striking feature of many names and passages, and not as a proof on which the inspiration of Scripture rests. That rests upon the testimony of Scripture itself: "All scripture is given by inspiration of God" (2 Tim 3:16).[243]

Let us take a survey of this wondrous field.

The Seth and Cain Lines

The numerical value of the Seth line of names collectively is a multiple of 8; whilst those of the Cain line collectively is a multiple of 13.

The Seth Line of Names

Adam	45
Seth	700
Enos	357
Cainan	210
Mahalaleel	136
Jared	214
Enoch	84
Methuselah	784
Lamech	90
Noah	58
Japheth[135]	490
	(8x396) 3168

135 Japheth was the eldest son of Noah, though Shem was chosen for the genealogy of Jesus Christ.

Taking the Noah group separately, we have:

Noah	58

Shem	340
Ham	48
Japheth	490
	(8x9x13) 936

Without Ham, the three names, Noah, Shem, and Japheth, equal 888. With Ham they equal 936, as above; but this, though it is a multiple of 8, is at the same time a multiple of 13, and of 9 also, the number of judgment.

The gematria of the whole Scripture, Gen 5:6-24, which contains the record of these names, amounts to 62960 (or 8x7870).

The Cain Line of Names

Adam	45
Cain	160
Enoch	84
Irad	284
Mehujael	95
Methusael	777
Lamech	90
Jabal	42
Jubal	48
Tubal Cain	598
	(13x9x19) 2223

The family of Lamech is also significant if looked at separately:

- Lamech and Adah 169 (13^2)
- The two wives, Adah and Zillah 611 (13x47)[r] (This figure could not be confirmed: עדה and צלה together are 204, or with "and," 210.)[s] [244]
- Jabal, his firstborn, the father of the Bedouin 42 (the No. of Antichrist)
- Tubal Cain 598 (13x46)
- The whole family, including the daughter, Naamah 1924 (or 13x148)

The history of the Cain family is given in Gen 4:1-25, and spreads over 130 years (13x10). See Gen 5:3.

Further, the whole Scripture which records the history, Gen 4:1-25, yields by gematria 76882 (13x5914). There is, however, a remarkable exception which "proves the rule." Verse 25 records the birth of Seth, and its value is 6560 (8x820); verse 26, also, which records the birth of his son Enos, and tells how men began then to "call upon the name of the LORD,"

yields 3064 (8x383). Contrast this with verse 1, where the numerical value of the words "and she conceived and bare Cain" is 1612 (13x124).

The years of Adam during the days of Cain, before the birth of Seth, were 130 (13x10): see Gen 5:3. While after the birth of Seth he lived 800 years (8x100), Gen 5:4.

The Gematria of Lamech's Song

The gematria of Lamech's song in Gen 4:23,24, is 4667 (13x359); while the sentence pronounced on Cain in vv 10-13 is 10283 (13x791).

Genesis VI

The record in Gen 6, which gives the apostasy of man, leading up to the judgment of the Flood, is stamped and branded throughout with significant numbers:

- Verses 1-3 amount to 7272 (6x1212).
- Verse 2 amounts to 3198 (13x6x41).
- Verse 4, "the same were mighty men which were of old, men of renown" 1703 (13x131).
- Verses 5-7, which speak concerning the corruption 10335 (13x795).
- Verses 1-7 21672 (6^2x602).

But now contrast vv 8-10 concerning Noah—"But Noah found grace in the eyes of the LORD," etc., 7008 (8x876):

- Verses 11-17, the end of all flesh, the command to build the ark, and the threat of the Flood 33540 (13x2580).
- Verses 14-16, concerning the ark 17668 (4x4417).
- Verses 12, 13 and 17 together, concerning the violence and corruption 13320 (666x20).
- Verses 18-22, which speak of the covenant to save Noah and his house, while they are stamped with the number 13 (which is the number of atonement as well as of sin, see below), are stamped also with the triple five, the 15 of perfect grace by which Noah was called, and by the number 2, which tells of incarnation and deliverance. The gematria of these verses is 15002 (13x1154).

Genesis 10:15-18

The Canaanite names:

Canaan	190
And	6
Sidon	154
Heth	408

The Jebusite	93
The Amorite	256
The Girgashite	521
The Hivite	29
The Arkite	385
The Sinite	135
The Arvadite	226
The Zemarite	345
The Hamathite	463
	(13^2x19) 3211

The Descendants of Joktan (Gen 10:25-29)

Joktan (the 13th from Shem)	(13^2) 169
Peleg (his brother)	113
Salah (his grandfather)	(13^2x2) 338

His 13 sons:

Almodad	85
Sheleph	410
Hazarmaveth	744
Jerah	218
Hadoram	255
Uzal	44
Diklah	139
Obal	108
Abimael	84
Sheba	303
Ophir	287
Havilah	59
Jobab	20
	(13x212) 2756

The whole passage (Gen 10:25-29) yields the number 10647 (13^2x63). Such are the pains taken to emphasise the rise of the progenitors of the Saracens, for Joktan settled in S. Arabia, while Ishmael settled in Arabia Petrea.

The Line of Arphaxad (Gen 11:10-27)

Shem	340
Arphaxad	605
Salah	338
Eber	272
Peleg	113
Reu	276
Serug	509
Nahor	264
Terah	608
Abram	243
	(8x446) 3568

Nahor's Family

Nahor	264
Haran	255
Lot	45
Sarai	510
Milcah	95
Iscah	95
	(8x158) 1264

Thus the entire generation is 4832 (8x604).

The Generations of Abraham

Abraham had eight sons. Seven of them were born "after the flesh," while the eighth was "by promise."

Abraham	(8x31) 248
Isaac[136]	(8x2x13) 208
	(8x57) 456

136 Isaac's household was a divided one, as well as Jacob's; hence we have the 13 as a factor as well as 8.

Jacob's Family

Jacob	(7x2x13) 182
Leah	36
Rachel	238

	(8x57) 456

Leah's Six Sons

Reuben	259
Simeon	466
Levi	46
Judah	30
Issachar	830
Zebulon	95
	(13x2+1700) 1726

Add parents' names (Jacob 182, and Leah 36), and we have 1944 (8x243).

Rachel's Two Sons (Spelling taken as in Gen 35:22-26)

Joseph	156
Benjamin	152
	(77x4) 308

Rachel's Maid

Bilhah	42
Dan	54
Naphtali	570
	666

Leah's Maid

Zilpah	122
Gad	7
Asher	501
Add Leah	36
	666

The whole family of Jacob, including Ephraim (331) and Manasseh (395) = 4512 ⌜(8x564)⌝ [245]

The Twelve Tribes

The twelve tribes are enumerated in some 18 (3x6) different ways, in which one is always omitted. For there were 12 tribes; but there were also 13, telling of God's design for perfect government, and of man's apostasy from that government.

- In Deut 33 Simeon is left out.
- In Rev 7 Dan and Ephraim are omitted (Joseph and Levi being inserted).
- Generally it is Levi that is omitted.
- Arranged in their 4 camps, as in Num 2, their value is 3736 (8x467).
- Arranged as in Rev 7, the value (according to the Greek spelling, of course) is 8480 (8x1060).
- Arranged as in Num 13:3-16, in connection with the rebellion on the return of the 12 spies, we see defection at once; for all the representatives of the tribes failed except Caleb and Joshua (788).

  The whole passage = 17654 (13x1358).

  From verse 4-16 = 12038 (13x926).

To go back, however, to Genesis, we now take

Ishmael's Twelve Sons (Gen 25:12-17)

Now these	40
The generations of	836
Ishmael	451
Nebaioth	462
Kedar	304
Abdeel	38
Mibsam	382
Mishmah	450
Dumah	55
Massa	341
Hadar	212
Tema	451
Jetur	225
Naphish	440
Kedemah	149
	(13x12x31) 4836

The Eleven Dukes of Edom

Gen 36:40-43 is by gematria 9880: thus—

Verse 40	5453
Verse 41	670
Verse 42	1340

Verse 43 (as far as "he is Esau")	2417
Total	9880 (13x760)

The word אלוף (al-luph), "duke," amounts to 117 (13x9). And eleven times repeated, it is still a multiple of 13, viz., 1287 (13x99).

The Abraham-Keturah Group (Gen 25:1,2)

Abraham	(8x31) 248
Keturah	(8x40) 320
Zimran	297
Jokshan	460
Medan	94
Midian	104
Ishbak	412
Shuah	314
	(13x173) 2249

Their Descendants in Gen 25:3

Sheba	303
Dedan	58
Sons of Dedan	120
	(13x37) 481
Asshurim	547
Letushim	385
Leummim	121
	(13x81) 1053

The Sons of Midian (Gen 25:4)

Sons of Midian	166
Ephah	165
Epher	350
Hanoch	⌜84⌝[246]
Abidah	87
Eldaah	110
	⌜(13x74) 962⌝[247]

The phrase which concludes the lists, "All these are the sons of Keturah," has for its value 468 (13x36), making with the numbers above ⌜5239⌝[248] for the whole group, or 13x⌜403⌝[249].

The whole passage is also a multiple of 13.

The Incestuous Children of Lot (Gen 19)

Ammon	166
Ammi	120
	(13x22) 286

Ben-Ammi (children of Ammi) 182 (13x14).

The whole passage (Gen 19:31-38) is a multiple of 13.

Genesis 19

- "And there came two angels to Sodom at even," 640 (8x80)
- "And Lot sat in the gate of Sodom"[137] = 1313
- Verse 1. The whole verse, 4299, significant of Antichrist (42) and judgment (9).
- Verses 1-25 = 90441 (13x9x773).
- Verses 26-29, describing the results of the overthrow = 14274 (13x9x122).
- Verses 1-29, the entire account = 104715 (13x9x895).
- Lot's words in verse 7 = 777.
- Verse 25. The work of the LORD in the overthrow = 2888.
- The account in the Second Epistle of Peter = 6999

137 Even the expression in 2 Peter 2:7, "and righteous Lot," is 1326 (13x102).

It will be observed how we have here not only the number thirteen, but also the number nine, which...is the number of judgment.

The Destruction of Jericho

The destruction of Jericho is also stamped with the number thirteen, though not by gematria, for the city was compassed once each day for six days, and seven times on the seventh day, making 13 times in all (6+7). Jericho, יריחו, is 234 which is 13x2x9 (nine being the number of judgment).

The Twelve Judges

The twelve Judges who were raised up as saviours in a time of apostasy and rebellion exhibit both these factors, 8 and 13.

Othniel	561

Ehud	16
Shamgar	543
Barak	302
Gideon	133
Tola	506
Jair	221
Jephthah	498
Ibzan	143
Elon	97
Abdon	132
Samson	696
	(8x13x37) 3848

Abimelech the usurper (Judges 9) by his name—

Ben	(13x4) 52
Jerubbaal	(13x24) 312
	(13x28) 364

The Judges period ends under Samuel, 377 (13x29), and the last three names which come before us are—Eli, Hophni, and Phinehas, which together amount to 462 (42x11).ר (This figure could not be confirmed: עלי, חפני, and פינחס together are 466, or with the shorter spelling of Phinehas, 456.)[250]

The Saul Group of Names (1 Sam 14:49-51)

Saul	337
Kish [the father of Saul]	760
Sons of Saul	399
Jonathan	516
Ishui	326
Melchishua	476
Ahinoam	179
Merab	242
Michal	100
Abner son of Ner	565
	(13x300) 3900

The Judah and Israel Lines of Kings

The Judah and Israel lines of kings are stamped in a remarkable manner with these numbers.

There are two periods specially marked with regard to Israel.

The number 65 is associated with the separate existence of the Ten Tribes in Isa 7:8, "Within threescore and five years shall Ephraim be broken, that it be not a people." From that time, that is to say, from the last year of Jeroboam II to the carrying away of Israel was exactly 65 years, or 5 times 13, which characterised the disintegration which was going on in the nation.

But, more than this, the number 390 was also stamped upon Israel as being the whole duration of the separate existence of the Ten Tribes from the day they rebelled against Rehoboam to the day they were led away captive.[r] (So Dr. Bullinger reckoned it. By the chronology now generally followed, the kingdom of Israel stood about two hundred and ten years, from the division about 931 BC to the fall of Samaria in 722 BC; and the 390 of Ezekiel 4:5 is variously explained.)[r][251] This we see from Eze 4:4, 5, where the command was given to Ezekiel, "Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt be upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel."

Now 390 is thirteen times thirty,[138] and the duration of Israel's rebellion is sufficiently and appropriately branded upon it.

138 Commentators entirely miss the point when they say that 390 = 10x39, instead of 13x30!

On the other hand, when we turn to Judah we see the number 8 pervading it. For the same prophet, in the next verse, is commanded to lie on his right side forty days to bear the iniquity of the house of Judah—each day for a year. We ought to note in passing that the name of Ezekiel, who foretells the duration and end of this apostasy, is 156 (13x12); while the words of the prophecy, Eze 4:1-6, amount to 36673 (13^2x7x31), and the whole passage, 4:1-8, to 43069 (13x3313).

The fulfillment ought also to be noted. The 390 years were to signify not only the years of apostasy, but were also to signify the 390 days of the siege of Jerusalem; viz., 13 months (30x13). The siege commenced on the 10th day of the 10th month of the 9th year of Zedekiah (2 Kings 25:1-4), and it was taken on the 9th day of the 4th month of the 11th year of the same king. This gives a period of 18 months. But the siege was raised for about 5 months (see Jer 37), while Nebuchadnezzar's army was withdrawn for fear of Pharaoh, king of Egypt, who had come up to meet him.

Thus we have the two numbers stamped by the history; upon Judah 8, and upon Israel 13. Now look at

The List of Judah's Kings[139]

Rehoboam	320
Abijam	53
Asa[140]	62
Jehoshaphat	410
Jehoram	261
Ahaziah	37
Athaliah	515
Jehoash	322
Amaziah[141]	152
Azariah (Uzziah)[142]	292
Jotham	456
Ahaz	16
Hezekiah	136
Manasseh	395
Amon	97
Josiah	332
Jehoahaz	37
Jehoiakim	181
Jehoiachin	111
Zedekiah	215
	(8x550) 4400

139 The spelling, which sometimes varies, is taken according to the first occurrence of the name.

140 In the 39th (3x13) year of his reign he forsook the LORD (2 Chron 16:12).

141 Amaziah = 146 or 152 according to the spelling. If 146, then the total will be 4394 (13^3x2). But if we add Saul 337, David 14, and Solomon 375, it is 5120 (8^3x10).

142 He had reigned 52 (4x13) years when he apostatized (2 Chron 26:3,21).

The Israelite Kings

Jeroboam I	322
Nadab	56
Baasha	373
Elah	36
Zimri	257
Omri	320

Ahab	12
Ahaziah	37
Jehoram	261
Jehu	22
Jehoahaz	37
Joash	317
Jeroboam II	322
Zachariah	242
Shallum	376
Menahem	138
Pekahiah	203
Pekah	188
Hoshea	381
	(13x300) 3900

The Leaders Who Returned from Babylon (Ezra 2:2)

Zerubbabel	241
Jeshua	386
Nehemiah	113
Seraiah	515
Reelaiah	315
Mordecai	274
Bilshan	382
Mizpar[143]	380
Bigvai	21
Rehum	254
Baanah	127
	(8^2x47) 3008

143 In the Hebrew Text מספר, Mizpar is repeated again after Baanah. If we count this in, then the total, instead of 3008, will be 3388, which though not a multiple of 8 is very significant.

Other chiefs mentioned in other connections are—

Sheshbazzar, the prince of Judah	892
Ezra the scribe	619
Nehemiah	113
	(8x203) 1624

It is difficult to observe a strict order in the presentation of these phenomena, because the results are best shown by direct contrast. For example, if we take out the names of the adversaries who came in direct opposition to the Lord, the law will be more clearly seen.

The Adversaries of Ezra (4:7-9)

Bishlam	372
Mithredath	1044
Tabeel	42
"And the rest of their companions"	989
Rehum the chancellor	475
Shimshai the scribe	991
	(13x301) 3913

These Companions (Ezra 4:9) are the—

Dinaites	75
Apharsathchites	772
Tarpelites	330
Apharsites	352
Archevites	237
Babylonians	45
Susanchites	687
Dehavites	16
Elamites	151
	(13x205) 2665

Together they all make 6578 (13x506).

The men who took strange wives (Ezra 10:17-44) were in number 113. The gematria of their names is 38194 (13^2x226).

The Adversaries of Nehemiah

The adversaries of Nehemiah as mentioned and named in 2:19, 4:7, and 13:4:

Sanballat the Horonite	424
And Tobiah the servant, the Ammonite	294
And Geshem the Arabian	636
And the Arabians	333
And the Ammonites	221

And the Ashdodites	376
Eliashib the priest	433
	(13x209) 2717

With this we may note the 6-fold nature of their opposition as shown on p. 142.

Daniel and His Companions

Daniel	95
Hananiah	⌜123⌝[252]
Mishael	381
Azariah	292
	⌜891 (9x99)⌝[253]

But their Chaldean names, given by Nebuchadnezzar, make a number of no significance whatever.

The Enemies of God and His People

The enemies of God and His people as named in Scripture are generally multiples of thirteen.

Let us begin with the great enemy himself, always remembering that though we may give the English for the sake of clearness, the gematria always refers to the original Hebrew or Greek:

- Satan, in Hebrew (with the article) = 364 (13x28)
- Satan, in Greek = ⌜753, which is not a multiple of 13⌝[254]
- "That old serpent, even Satan" (ο οφις ο αρχαιος...και ο Σατανας) = 2756 (13x212)
- "Ha-Seraph" (Num 21:8) = 585 (13x45)
- Beelzebub (with art.) = 598 (13x46)
- Belial (Greek) = 78 (13x6)
- Δρακων (Drakon), Dragon (Rev 12:9) = 975 (13x75)
- 'Οφις (Ophis), Serpent = 780 (13x60)
- Murderer = 1820 (13x140)
- Tempter = 1053 (13x81)
- The Scape-goat = 585 (13x45)
- The Lion (Psa 91:13) = 338 (13x26)
- "As a Lion" (1 Peter 5:8) = 1885 (13x145)
- "The Power of the Enemy" (Luke 10:19) = 2509 (13x193)

- "Your adversary, the Devil, as a roaring lion" = 6032 (13x464)
- Fowler (Psa 91:3) = 416 (13x32)
- "Who is called the Devil and Satan" (ο καλουμενος διαβολος και ο Σατανας) = 2197 (13^3)
- "Seven Devils" = 572 (13x44)
- "Because the Prince of this world is judged" (John 16:11) = ⌜5197, which is not a multiple of $13^{1\,255}$
- "When he speaketh a lie he speaketh of his own, for he is a liar" (John 8:44) = 7072 (13x544)

Genesis 3

where the Devil is first mentioned and revealed. The opening words:

- "The Serpent was more subtle than all the beasts of the field" = 1521 (13^2x9)
- The history of the Temptation, vv 1-7 = 24011 (13x1847)
- The second section (vv 8-11) = 49478 (13x2x1903)
- The third section (vv 22-24), which records the expulsion from Eden = 10894 (13x838)
- The whole chapter = 84383 (13x6491)
- Eve's confession (v 13) = 3692 (13x284)
- Verse 8, which describes the act of the LORD God, is, on the contrary, 4064 (8x508)
- Verse 21, which records the Divinely prepared clothing in grace = 2856 (7x8x51)
- Verse 15, which we might expect to find significant, being the great primeval prophetic promise, is 4266 (3^3x158); where we have the 42, the 66, of Antichrist, and the 9 of judgment.
- Verse 16, containing the hope of the promised seed, added to v 15 = 8512 (8000+8^3)

Isaiah 27:1

- "The piercing Serpent, even Leviathan" = 1170 (13x90)
- "That crooked Serpent" = 1014 (13^2x6)
- "The Dragon that is in the sea" = 1469 (13x113)

Isaiah 14:29

- "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice (marg. adder), and his fruit shall be a fiery flying serpent" = 5369 (13x413)

Psalm 74:14

- "Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness" = 3510 (13x270; or 13x6x45; or 13x3^3x10)

Revelation 9:11

- The whole verse = 12090 (13x930)
- The locusts = 351 (13x3^3)
- "They have a king, the angel of the abyss" = 3978 (13x306)

Ephesians 2:2

- "According to the course of this world, according to the prince of the power of the air" = 9178[144] (13x706)
- "The power of the air" = 2600 (13x200)

144 Ninety-one hundred being 13x700; and 78 being 13x6.

Luke 10:18

- "Lightning from heaven" = 2626 (13x202)
- "And He said, I beheld Satan as lightning fall from heaven" = 6903 (13x531)

Ephesians 6:12

- "But against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" = 16211 (13x1247)

Matthew 16:23

- "An offence unto me" (σκανδαλον μου) = 936 (13x72)

The Human Adversaries

The human adversaries present the same peculiar phenomena:

- Asshur = ⌜507 (3x13^2)⌝[256][145]
- "The man of sin" = 13062 (13^3x6)⌜ (This figure could not be confirmed: ο ανθρωπος της αμαρτιας is 2541.)⌝[257]
- "The man who took not God for his strength" = 2197 (13^3)[146]

145 Nimrod exhibits a number connected with Antichrist, being 294, or 7x42.

146 The whole of Psalm 52 = 19572 (42x466).

The Book of Esther

The Book of Esther reveals the same law in operation. Having diligently cast the horoscope (as Pur, פור means: see Isa 47:13), Haman found the most favourable time for carrying out

his designs as "the Jews' enemy."[147]

147 A term applied to none but Haman. See Esth 3:10, 7:6, 8:1, 9:10, 24.

Esther 3:7 tells us that for 12 months the horoscope was consulted "in the first of the month...from day to day, and from month to month, to the twelfth month." Then (v 12) on the thirteenth day of the first month (i.e., the thirteenth month from the time they commenced) the favourable day was found. Then (3:13) the letters were prepared, and upon "one day, even upon the thirteenth day of the twelfth month" (at the end of the second year), the Jews were all to be put to death. On that day came the deliverance (8:12, etc.). Thus we have three thirteens connected with this gigantic effort of the great enemy to destroy the Lord's people, and with them, of course, the promised seed. This is the ultimate object of the great enemy in all his designs against God's people.

On the other hand, we see the multiples of the dominical eight in the Lord's people:

Mordecai	274
Son of Jair	273
Son of Shimei	472
Son of Kish	462
Benjamite	431
	(8x239) 1912

Eth-Hadassah	475
That is Esther	677
	(8x12^2) 1152
Purim	(8x42) 336

On the other hand we have:

- Bigthan 455 (13x35)
- Haman the Agagite 117 (13x9)
- Zeresh (his wife) 507 (13x13x3)

Haman's sons present a curious phenomenon. In every Hebrew manuscript these names are presented thus (9:7-9):

and (v'eth)	Parshandatha
and (v'eth)	Dalphon
and (v'eth)	Aspatha
and (v'eth)	Poratha
and (v'eth)	Adalia
and (v'eth)	Aridatha

and (v'eth)	Parmashta
and (v'eth)	Arisai
and (v'eth)	Aridai
and (v'eth)	Vajezatha

This peculiarity has been preserved not only in all the manuscripts, but in every printed edition of the Hebrew Text. No scribe or editor has ventured to change this form of their presentation. Various conjectures have been made both by the ancient Jewish and modern commentators as to the reason why these names are always presented thus; but no one seems to have looked upon the names as an addition sum (regarding of course each letter as a figure). Treated thus the sum of the names amounts to 10244 or 13x788.[r] (This figure could not be confirmed: the ten names are 5047, and with the ten "and" (ואת) 9117.)[1258]

The whole family is 10868 or 13x836.

The Adversaries of Christ

- "The Scribes" = 780 (13x60)
- "The Scribes and Pharisees, hypocrites" = 2704 (13^2x16)
- "Woe!" = 481 (13x37)
- "Leaven of Pharisees and Sadducees" = 3718 (13^2x22)
- "A wicked and adulterous generation" = 1365 (13x105)

The Scriptures concerning Barabbas

- Matt 27:20: "But the chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus" = 10127 (13x779)

  The elders = 1352 (13x104)

  The multitude = 2340 (13x180)
- Matt 27:16: "And they had then a notable prisoner, called Barabbas" = 2743 (13x211)
- Mark 15:6: "Now at that feast he released unto them one prisoner, whomsoever they desired" = 910 (13x70)
- Luke 23:18: "And they cried out all at once, saying, Away with this man, and release unto us Barabbas" = 9347 (13x719)
- John 18:40: "Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber." In this verse we have—

  "Then cried they all again" = 2600 (13x200)

  "Not this man, but" = 1300 (13x100)

  "Barabbas. Now Barabbas was a robber" = 1833 (13x141)

  Total = 5733 (13x441)

The Scriptures concerning Judas Iscariot

- Luke 22:3: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve" = 8359 (13x643)
- Verse 47, "And he that was called Judas, one of the twelve" = 3458 (13x266)
- John 12:4: "Judas Iscariot, he that should betray Him" = 4511 (13x347)
- John 13:26: "Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon" = 19435 (13x1495)

  The last clause ("when," etc.) = 7371 (13x567)
- Matt 26:48: "Now he that betrayed Him gave them a sign, saying Whomsoever I shall kiss, that same is He; hold Him fast" = 9867 (13x759)

So with Acts 1:16; Mark 14:44,45, and all the corresponding passages.

Acts 4:25-27

- Verse 25, "Why did the heathen rage?" = 1560 (13x120)
- Verse 26, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ" = 12467 (13x959)
- Verse 27, "Both Herod and Pontius Pilate with the Gentiles" = 3926 (13x302)

Other Adversaries

- Simon Magus (with art.) = 1170 (13x90)
- Elymas = 676 (13^2x4)
- "Certain sons of one Sceva, a Jew, and chief of the priests, seven" (Acts 19:14) = 4953 (13x381)

The Adversaries named by St. Paul

- Hermogenes (2 Tim 1:15) = 481 (13x37)
- Philetus (2 Tim 2:17) = 1118 (13x86)

The Whole Group

- Hymenaeus and Alexander (1 Tim 1:20)
- Phygellus and Hermogenes (2 Tim 1:15)
- Hymenaeus and Philetus (2 Tim 2:17)
- Demas (2 Tim 4:10)
- Total = 5226 (13x402)

John in his Epistles and the Apocalypse

- Rev 2:20: "That woman Jezebel" = 1573 (13x121)
- Rev 3:1: Sardis = 520 (13x40)
- 1 John 2:18-22: Antichrists = 1651 (13x127)

  The Antichrist = 1911 (13x147)

  "The last time" = 2015 (13x155)

  "This is that spirit of Antichrist" = 4836 (13x372)
- 1 John 4:3: "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist" = 17329 (13x1333)
- 1 John 2:22: "That denieth the Father" = 1963 (13x151)

  "But he that denieth that Jesus is the Christ" = 4992 (13x384)
- 2 John 7: "The many deceivers" = 611 (13x47)

  "This is the deceiver" = 2106 (13x162)

  "The Antichrist" = 1911 (13x147)

  Deceiver = ⌜431, which is not a multiple of 13⌝[259]

The Apocalypse

- 13:1: "The sand of the sea" = 1716 (13x132)

  "The sea" = 1157 (13x89)

  "A beast rise up out of the sea" = 1664 (13x128)

  θηρ "theer," a wild beast = 117 (13x9)
- Verse 11, The whole verse = 6318 (13x486)

  θηριον "theerion," beast = 247 (13x19)

  αλλο θηριον "allo theerion," another beast = 378 (9x42)

  "He had two horns" = 1521 (13^2x9)

  "And he had two horns like a lamb" = 2704 (13^2x16)
- Verse 15, "The image of the beast" = 1482 (13x114)
- Verse 18, "The mark of the beast" = 2483 (13x191)

  "The number of the beast" (acc. with article) = 2067 (13x159)
- 17:1: "The great whore" = 403 (13x31)
- Verse 5, "The mother of harlots" = 2756 (13x212)

  "Mystery, Babylon the great, the mother of harlots and abominations" = 8138 (13x626)
- 19:20: "The beast...and with him the false prophet who doeth wonders before him" = 8489 (13x653)

  "The harlot, the beast, and the false prophet" = 3510 (13x270). The false Trinity is marked by 3x3x3x10x13.

The whole verse = 25441 (13x1957)

- 22:15: "Dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie" = 8710 (13x670)
- 8:10: "A great star" = 858 (13x66)
- 8:11: "Wormwood" = 1040 (13x80)
- 20:8: "Gog" = 806 (13x62) (Greek)

  "Magog" = 52 (13x4) (Hebrew)

Ezekiel's Prophecy of Gog

- 38:2: "The chief prince of Meshech" (the title of Gog) = 1222 (13x94)
- 39:11: "Hamon-Gog" (the burying place of Gog) = 113

  "All his multitude" = 156 (13x12)
- The whole prophecy of Ezekiel concerning him (Eze 38:2 to 39:29) = 204256 (13x15712)
- The last portion, 39:16-29 = 55887 (13x4299)

Jude

- Verses 3-9 = 230464 (13x17728)
- Verses 14 and 15 = 30940 (13x2380)
- Verse 15, "Judgment" = 390 (13x30)
- Verse 11 "The error of Balaam" = 1014 (13^2x6)

  "Kore" = 195 (13x15)

2 Thessalonians 2:3

- "The apostasy" = 871 (13x67)
- "The man of sin" = ⌜2541 (ο ανθρωπος της αμαρτιας), which is not a multiple of 13⌝[260]
- "The son of perdition" = ⌜2385 (ο υιος της απωλειας), which is not a multiple of 13⌝[261]
- "Son of perdition" with v 4 = 13182 (13^3x6)

Thus, no matter in what way we look at the recurrence of these two numbers, we see the same law pervading the history. A few miscellaneous examples must suffice:—

- In Gen 10 we have the scattering of the nations, and their division through the earth. It happened in the days of Peleg, the gematria of whose name is one hundred and thirteen. The Scripture recording it (Gen 10:25-29) = 10647 (13^2x63)
- Salah (Peleg's grandfather) was 338 (13^2x2)
- When Uzziah apostatised (2 Chron 26) it was after he had reigned 52 years (4x13)
- Jeroboam II had 40 years of prosperity, and then 12 of apostasy = 52 (4x13)
- Joash reigned 39 years (3x13), and then apostatised (2 Chron 23, 24)

- In the 13th year of Josiah, Jeremiah began to prophesy against the apostasy of Judah.
- Cain has no chronology, and Saul has none, except the last year, which was the first of David's, and of which 13 is a factor.
- Solomon was 13 years building his own house, which was so full of apostasy. (But he was 7 years building the LORD's house.)

The Number of those who died in Korah's Rebellion

was 250 + 14700 = 14950 (13x1150). See Num 16:35,49.

The Valley of Hinnom

(or of the son or children of Hinnom) occurs 13 times. It was the scene of the idolatrous and inhuman rites of Moloch introduced by Solomon (1 Kings 11:7). The casting of children into the fire in that valley made it the fit symbol of the future punishment of sinners, who are to be cast into the lake of fire, and gave rise to the word Gehenna, from the Hebrew גי הנם Gee-Hinnom, Valley of Hinnom. The 13 occurrences, which contain the whole history of the valley, are worthy of connected study (Josh 15:8, twice, 18:16, twice; 2 Kings 23:10; 2 Chron 28:3, 33:6; Neh 11:30; Jer 7:31,32, 19:2,6, 32:35).

Thus the two numbers 8 and 13 are like two threads—gold and crimson—which run through the whole of Divine Revelation, continually crossing and recrossing each other.

There is, however, one very important branch of this part of our subject still remaining, and that is:—

The Connection of the Number Thirteen with Substitution and Atonement

The Saviour, though without sin, was "made sin," or a sin-offering, for His people. He was "wounded for our transgressions," and bruised for their iniquities. He was, in fact, "NUMBERED WITH THE TRANSGRESSORS" (Isa 53:12).

Therefore this number is not only the all-pervading factor of SIN, but also of sin's atonement. It is not only the number which brands the sinner as a rebel against God, but it is the number borne by the sinner's Substitute.

His very names in the Old Testament, before the work of Atonement was entered on or accomplished, are all multiples of 13, just as His names, afterwards in the New Testament and when the work of Atonement was carried out, are all multiples of 8.

- Christ 1480 (8x185)
- Lord 800 (8x100)
- Our Lord 1768 (8x221)
- Saviour 1408 (8x8x22)
- Emmanuel ⌜644 (see above)⌝[262]

- Messiah 656 (8x82)
- Son ⌜680 (8x85)⌝[263]

The Old Testament names are:—

- Jehovah = 26 (13x2)
- Adonai = 65 (13x5)
- Ha-Elohim = 91 (13x7)
- Messiah, as given in Psalm 2, a form in which it occurs 10 times, "His Anointed" = 364 (13x28)—the very number of Satan himself.

But note here the marvellous combination of the other factors, 2, 5, and 7, the significance of which we need not dwell upon after all that we have said about them as indicating incarnation, grace, and spiritual perfection.

Truly, it is written, "Cursed is every one that hangeth on a tree." Hence the numerical value of the very word "anathema," curse, is ⌜107⌝[264], and it occurs 6 times.

Genesis 4:4

which records the first type of this Lamb of God, the sinner's substitute, exhibits the number 13.

- "And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel and his offering." The verse amounts to 2093 (13x161).
- Verse 7, where we have a further reference to this offering = 5421 (13x3x139)

Abel suffered; Cain sinned; Seth was the substitute for Abel. Hence the three names are:

Abel	37
Cain	160
Seth	700
	(13x69) 897

Their whole history (Gen 4:1-25) amounts to 76882 (13x5914).

Leviticus 16

The great chapter on Atonement is most remarkable. We cannot give the whole chapter; but note—

- Verses 2-4, which describe Aaron's preparations = 15015 (13x5x7x33)
- Verses 5-11, the choosing of the victims, down to the sacrificing of the bullock = 24739 (13x1903)
- Verses 12-14, the burning of the sweet incense, and the seven-fold sprinkling of the blood before the mercy-seat = 13377 ($13x3x7^3$). With this we may compare the words in Eph

5:25,26, "And gave Himself for it, that He might sanctify it" = 4459 ($13x7^3$)

- Verses 15,16, the atonement of the holy place = 13637 (13x1049)
- Verses 17-34, the high priest entering alone, ending with the everlasting statute = 80613 (13^2x3^2x53)
- Verses 20-23, the scape-goat's dismissal = 20670 (13x5x6x53)
- Verses 24-27, the purification of the priest and his assistants = 18993 (13x3x487)
- The latter two together (verses 20-27) = 39663 ($13x3^3x113$)
- The scape-goat = 585 (13x45)
- Verse 20, the choosing of the goat = 3575 (13x5x55)
- Verses 21-23, the driving of the goat = 17095 (13x1315)
- Verses 24-27, the rest of the atonement = 18993 (3x13x487)

Numbers 21:8,9

It may be observed that the serpent (Ha-Seraph) is also 585, exactly the same number as the scape-goat.

- Verses 6,7, which speak of the sin, the judgment, and the prayer = 7241 (13x557)
- Verse 8 "And the LORD said unto Moses, make thee a fiery serpent" = 1664 (8x8x2x13)

  "And set it upon a pole; and it shall come to pass that every one that is bitten" = 1430 (13x110)
- Verses 8,9 = 8886

John 3:14

- The Lord's own reference to Num 21 = 2366 (13^2x14)

Isaac

who was the type of Christ in substitution, has, as the factor of his name, 13 as well as 8. It is 208 (13x8x2).

Isaac's history, too, in Gen 22:1-19 (the eighth of the Divine interviews and covenants), amounts to 54808, or (13x8x17x31).

The Sacrifice of Job for his Friends

- Job 42:8 = 6721 (13x517)

The Atonement after Korah's Rebellion

Numbers 16, "When Aaron stood between the living and the dead."

- Verses 45-47 = 8138 (13x2x313)

- Verses 45-50 = 20501 (13x19x83)

Isaiah 53

- Verses 2-4 = 7995 (13x15x41)
- Verses 1-5 = 13286 (13x1022)
- Verses 6-8 = 8749 (13x673)
- 52:14-53:10 = 36582 (13x42x67)
- 52:1-12 also equals 36582. Thus the lifting up of the voice of joy in Zion, and the lifting up of the Son of Man, present the very same number.
- 52 and 53 = 84123 (13x9x719)

Isaiah 7:7-16

- Verse 7 = 1391 (13x107)
- Verse 8 "Damascus" = 444
- Verse 9 = 4017 (13x309)

The Day of Atonement

- Lev 23:26,27 = 6526 (13x502)
- Lev 23:27,28 = 5187 (3x13x133)

Daniel 9:25-27

- The three verses = 21164 (13x4x407), or (13x1628)
- "Abomination of desolation" = 966 (42x23)
- "Abomination" = 546 (42x13)
- "Desolation" = 420 (42x10)
- Verse 26 Messiah shall be cut off = 988 (13x76)
- Verse 25 "Unto Messiah" = 432 ($2x8x3^3$).
- Verse 25 "Messiah the Prince" = 425 (5^2x17)
- Verse 24 "To anoint the most holy" = 1242
- Verse 24 "The most holy" = 858 (13x66)
- The entire prophecy = 43554 (42x17x61)

Compare Matt 24:15 in the Greek:

- "Abomination" = 855 (9x19x5)
- "Desolation" = 2158 (13x166)
- While the phrase "abomination of desolation" = 2666, the whole quotation, "the abomination of desolation spoken of by Daniel the prophet, standing in the holy place" =

9373 (13x721)

1 Corinthians 15:3

- "Christ died for our sins" = 5616 ($13x8x2x3^3$)

2 Corinthians 5:17-21

- The whole passage is 53365, or (13x4105)

John 13:31,32

- "Now is the Son of Man glorified" = 3887 (13^2x23)
- "God is glorified in Him" = 2197 (13^3)
- "God shall glorify Him in Himself" = 3016 (13x8x29)

Romans 5:6-9

- Verse 6 "He died for the ungodly" = 1794 (13x6x23)
- Verse 8 "We being sinners" = 4290 (13x330)
- Verse 9 "Being justified now by His blood" = 4602 (13x3x118)
- Verse 9 "From wrath" = 1040 (13x80)
- Verse 11 "through whom we have now received the atonement" = 1989 (13x153)

1 Corinthians 2:2

- "Him crucified" = 3211 (13^2x19)

Galatians 6:14

- "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" = 16367 (13x1259)

Philippians 2

- Verse 8 "Obedient unto death, even the death of the cross" = 4745 (13x5x73)
  Whole of verse 8 = 11804 (13x908)
- Verse 7 "He made Himself of no reputation" = 1911 ($13x3x7^2$)
- Verse 7 "The form of a servant" = 1742 (13x134)
- Verses 5-9 = 42328 (13x8x407)

Colossians 2:14,15

- The whole verses = 22282 (13x1714)
- "Blotting out the handwriting of ordinances that was against us" = 4407 (13x3x113)

- "Which was contrary to us, even it He took out of the way, nailing it to His cross; and having spoiled principalities and powers" = 13065 (13000+5x13)
- "He made a show of them openly, triumphing over them in it" = 5018 (13x386)

Turning once more to the number eight, it is remarkable that:—

The Risen Christ

The risen Christ was seen by 512 persons. And 512 is the cube of 8 (8^3).

The Number of the Disciples

The number of the disciples gathered in the upper room (Acts 1:15) was 120 (8x15).

1 Peter 3

- Verse 20 "A few...were saved" = 1480 the number of "Christos" Χριστος; "that is eight souls" = 4536. Total 6016 (8^2x94)

On the other hand we have:—

- "The days of Noah" = 1209 (13x31x3)
- Verse 22 "Who is on the right hand of God" = 2224 (8x278)

Luke 1:35

- The angel's words = 5688 (8x711)
- "Nazareth," the scene of the Annunciation = 464 (8x58)
- But "Jesus of Nazareth" = 2197 (13^3)

Eight in the Apocalypse

We see not only the number seven stamping the book throughout with spiritual perfection, but as it contains also the history which leads up to resurrection and the new heavens and earth, the number eight is also seen.

- There are 24 elders (3x8)
- Four beasts, each with six wings = 24 (3x8)
- Twelve thousand from each tribe, 12000 = (8x15x100)
- 144000 for all the tribes = 8^2x15^2x10; the same number of virgins who follow the Lamb
- 1600 furlongs, the measure of the winepress (8x8x25), or (8^2x5^2)
- The 1000 years (8x125)
- The 12000 cubits' length of the "four-square" city (8x15x100)

The Number of Occurrences

The number of occurrences of the word ζυμη (zumee), "leaven," in the New Testament is thirteen, and it is significant of its connection with corruption, as denoting apostasy from the truth.

It is surely impossible to explain all this evidence on the doctrine of chances. There must be design. And design so perfect, so uniform, so significant can only be Divine. And being Divine is an unanswerable argument in favour of the verbal and even literal inspiration of the Scriptures of Truth.[r] (On the measure of confidence which the figures of this chapter will bear, see the note at the head of the section on Gematria.)[1265]

Nine

The number nine is a most remarkable number in many respects. It is held in great reverence by all who study the occult sciences; and in mathematical science it possesses properties and powers which are found in no other number.[148]

148 Among others may be mentioned (1) that the sum of the digits which form its multiples are themselves always a multiple of nine; e.g., 2 x 9 = 18 (and 1+8=9); 3 x 9 = 27 (and 2+7=9); 4 x 9 = 36 (and 3+6=9); 5 x 9 = 45 (and 4+5=9), etc., etc.; and so with the larger numbers: 52843 x 9 = 475587 (and 4+7+5+5+8+7=36, and 3+6=9). (2) The sum of its multiples through the nine digits = 405, or 9 times 45.

It is the last of the digits, and thus marks the end; and is significant of the conclusion of a matter.

It is akin to the number six, six being the sum of its factors (3x3=9, and 3+3=6), and is thus significant of the end of man, and the summation of all man's works. Nine is, therefore,

The Number of Finality or Judgment

for judgment is committed unto Jesus as "the Son of man" (John 5:27; Acts 17:31). It marks the completeness, the end and issue of all things as to man—the judgment of man and all his works. It is a factor of 666, which is 9 times 74.

The gematria of the word "Dan," which means a judge, is 54 (9x6).

"τη οργη μου" (tee orgee mou), my wrath, = 999 (Heb 3:11).

The solemn αμην (ameen), amen, or "verily," of our Lord, amounts also to 99, summing up and ending His words.

The sum of the ⌜22 letters of the Hebrew alphabet, with the five final forms reckoned as 500 to 900,⌝[266] is 4995 (5x999). It is stamped, therefore, with the numbers of grace and finality.

The sum of the Greek alphabet is 3999.

The First Contest (Gen 14)

is a battle between the 4 kings and 5 (=9).[149]

149 The Gematria of verses 3 and 4, Gen 14, which describe the rebellion and the battle, is 5655 (13x435). And verses 4 and 5, which describe the coming of the four kings, = 5590 (13x430). Thus the rebellion verse binds the war and its cause together. Verse 9, also, which describes the battle, is 4732 (13^2x28). The swift vengeance of Abram, verses 13-16, = 10738 (13x7x118). The standing of Abram before Melchisedech = 19019 (13x7x11x19). Thus with Abram we find not only the 13, but 7 marking the spiritual character of himself and his mission.

Sodom

Genesis 19, recording the judgment of Sodom, is marked by multiples of nine. Verses 4-29 amount to 89550 (9x9950, or 9x50x199). The same is seen if we divide it into sections:—

- Verses 4-18. From the riot in Sodom to Lot's plea for Zoar is 50733 (9x3x1879).
- Verses 19-25. From Lot's plea to the overthrow is 24543 (9x9x303).
- Verses 26-29. From "Lot's wife" to the end of the history is 14274 (9x2x13x61).[150]

150 It is interesting to note that in the midst of all this, the words which refer to the deliverance of Lot, "Haste thee" (v 22) to "out of the midst" (v 29), give a multiple of 8, the Dominical Number; it is 25304 (8x3163); while four of the verses of this section (25-28) are each separately multiples of 8; their total sum being 11312 (8x1414). The sum of the whole chapter is a multiple of 13.

We see the same phenomena in the account as given in the Second Epistle of St. Peter. As we do also in the judgment pronounced upon Jerusalem.

The Sieges of Jerusalem

ⁿhad been, when this was written,ⁿ[267] 27 in number, or three times nine, and they are stamped with the number of Divine completeness (3) and the number of judgment (9). As the significance of other numbers is involved and illustrated in these 27, we give a complete list of all Jerusalem's sieges.ⁿ (The dates before Christ in this list are those of the older chronology which Dr. Bullinger followed, and many of them are now placed somewhat later: Shishak's invasion, for example, about 925 BC, Sennacherib's about 701 BC, and the fall of the city to Nebuchadnezzar in 586 BC.)ⁿ[268]

1. By the children of Judah against the Jebusites (Judg 1:8) about 1425 BC, and as this is the first, we may note the solemn words which so vividly stamp, from the first, what was to be the after history of the city,—"Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire." This was about 1400 BC, or 700 years before Rome was founded. This siege was only partial, for in David's reign we still find the Jebusites occupying the citadel.
2. By David against the Jebusites (2 Sam 5:6-10; 1 Chron 12:23-39), about 1046 BC.
3. By Shishak, king of Egypt, against Rehoboam (2 Chron 12:9; 1 Kings 14:25,26), about 971 BC. To this there was only a feeble resistance, and the Temple was plundered.
4. By the Philistines, Arabians, and Ethiopians against Jehoram (2 Chron 21:16), about 887 BC. In this siege the royal palace was sacked, and the Temple again plundered.
5. By Jehoash, king of Israel, against Amaziah, king of Judah (2 Kings 14:13,14), about 826 BC. The wall was broken down and the city and Temple pillaged.
6. Rezin, king of Syria, and Pekah, king of Israel, against Ahaz (2 Chron 28), about 841 BC.ⁿ (So printed; but Ahaz reigned after Amaziah of No. 5, and this siege is now dated about 734 BC.)ⁿ[269] The city held out, but Ahaz sought the aid of Tiglath-Pileser, king of Assyria, who stripped the Temple.
7. By Sennacherib, king of Assyria, against Hezekiah (2 Chron 32), about 713 BC. In this case the siege was raised by a Divine interposition, as foretold by Isaiah the prophet. (See the significance of this No. below.)

8. Nebuchadnezzar, king of Babylon, against Jehoiakim (2 Chron 36:7), about 606 BC, when the Temple was partly pillaged.

9. By Nebuchadnezzar again, against Jehoiachin (2 Chron 36:10), about 599 BC, when the pillage of the Temple was completed and 10,000 people carried away.

10. By Nebuchadnezzar, BC 590-585, against Zedekiah (2 Chron 36:17-20), when the overthrow was complete, the Temple burnt with fire,[151] and the city lay desolate for 50 years. After some 58 years, it was again besieged.

151 It was in the ⌜nineteenth⌝[270] year of Nebuchadnezzar that the House of God was burnt; and on the ninth day of the fourth month that the famine prevailed (2 Kings 25). It may be noted also here, that it was in the ninth year of Hoshea that the king of Assyria took Samaria, and carried Israel away (2 Kings 17:6).

11. By Ptolemy Soter, king of Egypt, against the Jews (320 BC). More than 100,000 captives were taken to Egypt.[152]

152 Where the Septuagint Version was afterwards made for Philadelphus, the successor of Ptolemy Soter.

12. By Antiochus the Great, about 203 BC.

13. By ⌜Scopas, a general of Ptolemy V of Egypt⌝[271], about 199 BC, who left a garrison.

14. By Antiochus again, 168 BC, the worst siege since No. 10. The whole city was pillaged, 10,000 captives taken, the walls were destroyed, the altar was defiled, ancient manuscripts perished, the finest buildings were burned, and the Jews were forbidden to worship there. This was the Preteritist fulfillment of Daniel's prophecy (9 and 11), and a foreshadowing example of what the Futurist fulfillment will yet be.⌜ (This siege was by Antiochus IV Epiphanes, not Antiochus the Great of No. 12.)⌝[272]

15. By Antiochus again, about 162 BC, against Judas Maccabaeus. This time honourable terms were made, and certain privileges were secured.

16. By Antiochus Sidetes, king of Syria, against John Hyrcanus, about 135 BC.

17. By Hyrcanus (son of Alex. Jannaeus) and the Priest Aristobulus. The siege was raised by Scaurus, one of Pompey's lieutenants, about 65 BC.

18. By Pompey, against Aristobulus, about 63 BC. The machines were moved on the Sabbath, when the Jews made no resistance. Only thus was it then reduced; 12,000 Jews were slain.

19.[153] Herod with a Roman army besieged the city in ⌜37⌝[273] BC for five months.

153 Antigonus, son of Aristobulus, with a Parthian army took the city in 40 BC; but there was no siege, the city was taken by a sudden surprise.

20. By Titus AD 70. At this memorable siege the conquest was complete. The Second Temple (Herod's) was burnt (in spite of Titus' orders). The tenth legion was left to carry out the work of destruction, and for another 50 years the city again disappears from history, as it did after the tenth siege.

21. The Romans had again to besiege the city in 135 AD against the false Messiah, Bar-Cochebas, who had acquired possession of the ruins. Not much is known of this, perhaps the most awful of all the sieges. So great and severe was the struggle, that Hadrian, in announcing to the Roman Senate the conclusion of the war, refrained from

using the usual congratulatory phrase. The city was now obliterated. Its very name was changed, and it was renamed Aelia ⌜Capitolina⌝[274]. A Temple was erected to Jupiter, and a statue of Hadrian placed on the site of the Holy of Holies. For 200 years the city passed out of history, no Jews being permitted to approach it.[154]

154 So great was the relief which Rome experienced by this suppression of Jerusalem and the Jews, that the toast became common at Roman feasts, "Hierosolyma Est Perdita," "Jerusalem is destroyed," the guests immediately greeting it with the shout Hurrah. This is the origin of our "Hep! Hep! Hurrah," H, E, P, being the abbreviation of the three words, formed by their initial letters (on the principle known as Notarica, or Notricon). To this day Hep or Hip is said by only one person, the rest joining in the shout which greets it!⌜ (This account of "Hep" was widely repeated in Dr. Bullinger's day, but no ancient source for it is known, and it is now generally regarded as a later invention.)⌝[275]

This siege was foretold by our Lord in Luke 19:43, 44 and 21:20-24.

22. After 400 years of so-called Christian colonization, ⌜Chosroes (Khosrow II) the Persian, in AD 614,⌝[276] swept through the country; thousands were massacred, and the church of the Holy Sepulchre was destroyed. The Emperor Heraclius afterwards defeated him, and restored the city and the church.

23. The Caliph Omar, in 636-7 AD, besieged the city against Heraclius, and after a feeble resistance, followed by capitulation on favourable terms, the city passed into the hands of the ⌜Arabs⌝[277], thus marking one of the most important events connected with it and with chronology.[155]

155 See The Witness of the Stars, by the same author.

24. Afdal, the Vizier of the Caliph of Egypt, besieged the two rival factions of Moslems, and pillaged the city in 1098.

25. In 1099 it was besieged by the army of the first Crusade.

26. In 1187 it was besieged by Saladin for ⌜about two weeks⌝[278].

27. The wild Kharezmian hordes, in 1244, captured and plundered the city, slaughtering the monks and priests.

Since Dr. Bullinger wrote, Jerusalem has been taken again (by the British in 1917, without a siege of the city itself), and besieged again in 1948; and a fuller reckoning of earlier history might add others. The count of 27 is therefore Dr. Bullinger's count as it stood in his day, and it is not complete as a count of all the sieges of Jerusalem. What follows is left as he wrote it.[279]

It seemed necessary to give this brief outline, because of several points which arise out of it. The list was made, in the first instance, without any reference whatever to "Number in Scripture." It was not till some time after, in considering the number nine as the number of judgment, that we noted the fact, that the number of these sieges was 27, or three times nine, and thus we saw the significance of the number.

Then, without looking at the list, we anticipated that there would be something peculiar about the numbers 10 and 20, ten being the number of ordinal perfection, and marking some cycle of completeness. So it proved on examination, for both the tenth and twentieth

sieges were marked by the destruction of the Temple by fire! The tenth witnessed the destruction of Solomon's Temple by Nebuchadnezzar; the twentieth saw the destruction of Herod's Temple under Titus!

It was next felt that seven being the number of spiritual perfection, there would be something to mark off the seventh, fourteenth, and twenty-first sieges from all the others, and to connect them in some way with the perfection of Divine Revelation. So it proved on examination. These three were each the subject of Divine Prophecy! The seventh in 2 Chronicles 32; the fourteenth in Daniel 11; the Twenty-first in Luke 19:43, 44. And there is a siege yet future—a twenty-eighth siege— which is also foretold in Scripture (see Zech 14, etc.). These four form an epanodos, the first corresponding to the fourth (the first and fourth sieges in each case being raised by Divine interposition); while the second corresponds to the third in the terrible character of each, thus:

A. The 7th—Sennacherib. The siege raised by a miraculous interposition by an angel from heaven. (2 Chron 32)
B. The 14th—Antiochus (Dan 11)—one of the most awful.
B. The 21st—Hadrian (Luke 19:43,44)—one of the most complete.
A. The 28th—Antichrist. Yet future. But the siege will be raised by a glorious deliverance, not by an angel, but by the Lord Himself coming from heaven. (Zech 14)

Thus, four are the subjects of prophecy—the 7th, 14th, 21st, and 28th.

Two mark complete cycles—the 10th and 20th, when the Temple was destroyed, each being followed by fifty years of silence.

Fourteen (7x2) are recorded in the Scripture.

Thirteen are non-Biblical, and are recorded only in profane history.

Surely there is something more than chance in the occurrence of these significant numbers.

The Judgments

of God in Haggai 1:11[156] are enumerated in nine particulars:

> "And I called for a drought upon the land,
> and upon the mountains,
> and upon the corn,
> and upon the new wine,
> and upon the oil,
> and upon that which the ground bringeth forth,
> and upon men,
> and upon cattle,
> and upon all the labour of the hands."

156 Note in this verse an illustration of two figures of language—Zeugma and Polysyndeton.

There are nine words used from the root δικη, right or judgment:—

1. δικη (dikee), right, right proceeding, judgment (Acts 25:15, 28:4; 2 Thess 1:9; Jude 7).
2. δικαιος (dikaios), right, just as it should be.
3. δικαιοω (dikaioo), to make δικαιος (No. 2), to account righteous.
4. δικαιοσυνη (dikaiosunee), the state, or quality, or condition of him who is δικαιος (dikaios).
5. δικαιως (dikaios), justly, rightly.
6. δικαιωμα (dikaioma), a righteous act or requirement.[157]
7. δικαιωσις (dikaiosis), is the action of the judge in promulgating a decree, in declaring or recognizing a person as δικαιος (Rom 4:25, 5:18).
8. δικαστης (dikastees) is the judge (Luke 12:14; Acts 7:27,35).
9. δικαιοκρισια (dikaiokrisia) is the righteous judgment of the judge (Rom 2:5).

157 It is important to distinguish the 10 occurrences of this word, which is variously translated, but which should be thus rendered:—Luke 1:6, righteous ordinance. Rom 1:32, the righteous sentence of God. Rom 2:26, the righteous requirement of the Law. Rom 5:16, righteous acquittal. Rom 5:18, righteous act. Rom 8:4, righteous requirement. Heb 9:1,10, righteous ordinances. Rev 15:4, righteous sentence. Rev 19:8, righteous awards given. The difference between δικαιωμα (dikaioma) and δικαιοσυνη (dikaiosunee) points us to the fact that the latter word relates either to the quality, attribute, or condition of those acceptable before God, or to God's own relative attribute of righteousness; while the former word shows that the righteous requirement of the Law is fulfilled by those who are not under the Law, either for condemnation or a rule of life, but who are, as the apostle was, εννομος Χριστου (ennomos Christou), i.e., under obedience to Christ's commands (see p. 89, and 1 Cor 9:20, RV, where the Apostle distinctly says he was not υπο νομον (hupo nomon), i.e., under law-principle, the word law not having the article). The Law condemned every one under it. But Christians who realize (subjectively) that they died with Christ and live as those alive from the dead, walking in the spirit and in the power of Christ, carry out practically (though with many failures, doubtless) the righteous requirement of the Law.

Occurrences of Words

The following words, among others, occur 9 times, and are all connected in some way with judgment:—

- αβυσσος (abussos), bottomless pit, or deep.
- ασεβης (asebees), ungodly.
- ασελγεια (aselgeia), lasciviousness.
- αστραπη (astrapee), lightning.

All calling for, or connected with judgment.

Enough has been said to show that the signification of the number nine is judgment, especially divine judgment, and the conclusion of the whole matter so far as man is concerned.

But nine is the square of three, and three is the number of Divine perfection[280]. It is not surprising, therefore, to find that this number denotes finality in divine things.

"Fruit (not fruits) of the Spirit" comprises nine (3^2) graces: (1) love, (2) joy, (3) peace, (4) longsuffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance,[158] while

158 It will be noticed that in this fruit of the Spirit "temperance" is put last; while in the "works of the flesh" (vv 19-21), which are [seventeen in the Received Text and fifteen in the critical text][281], "drunkenness and revellings" are put last! Truly man's ways are not God's ways, nor God's thoughts man's thoughts (Isa 55:8).

The Gifts of the Spirit

in 1 Corinthians 12:8-10 are also nine in number, viz:—

The word of wisdom,
The word of knowledge,
Faith,
Healing,
The working of miracles,
Prophecy,
Discerning of spirits,
Divers kinds of tongues,
The interpretation of tongues.

Additional Miscellaneous Illustrations

Nine persons "stoned"

1. The blasphemer, Lev 24:14.
2. The Sabbath-breaker, Num 15:36.
3. Achan, Josh 7:25.
4. Abimelech, Judg 9:53.[(Abimelech was struck by a millstone thrown by a woman, not stoned by the people.)][282]
5. Adoram, 1 Kings 12:18.
6. Naboth, 1 Kings 21:10.
7. Zechariah, 2 Chron 24:21.
8. Stephen, Acts 7.
9. Paul, Acts 14:19.

Nine widows are specially mentioned

1. Tamar, Gen 38:19.
2. Woman of Tekoah, 2 Sam 14:5.
3. Hiram's mother, 1 Kings 7:14.

4. Zeruah, 1 Kings 11:26.
5. Woman of Zarephath, 1 Kings 17:9.
6. The poor widow, Mark 12:42.
7. Anna, Luke 2:37.
8. Widow of Nain, Luke 7:12.
9. The importunate widow, Luke 18:3.

Nine persons afflicted with blindness

1. The men at Lot's door, Gen 19:11.
2. Isaac, Gen 27:1.
3. Jacob, Gen 48:10.
4. Samson, Judg 16:21.
5. Eli, 1 Sam 4:15.
6. The prophet Ahijah, 1 Kings 14:4.
7. The Syrian army, 2 Kings 6:18.
8. King Zedekiah, 2 Kings 25:7.
9. Elymas, Acts 13:11.

Nine were afflicted with leprosy

1. Moses, Exo 4:6.
2. Miriam, Num 12:10.
3. Naaman, 2 Kings 5:1.
4. Gehazi, 2 Kings 5:27.
5-8. The four lepers at Samaria, 2 Kings 7:3.
9. Azariah, 2 Kings 15:5.

Ten

It has been already pointed out that ten is one of the perfect numbers, and signifies the perfection of Divine order, commencing, as it does, an altogether new series of numbers. The first decade is the representative of the whole numeral system, and originates the system of calculation called "decimals," because the whole system of numeration consists of so many tens, of which the first is a type of the whole.

Completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete.

Noah

completed the antediluvian age in the tenth generation from God.

The Ten Commandments

contain all that is necessary, and no more than is necessary, both as to their number and their order, while

The Lord's Prayer

is completed in ten clauses.[159]

159 These clauses have the significance of their respective numbers:—The first, God's sovereignty. The second, Jehovah's manifested Name. The third, the realization of God's kingdom. The fourth first mentions the earth. The fifth, the gift of grace supplying our need. The sixth treats of man's sin. The seventh pleads for spiritual guidance. The eighth pleads for final deliverance from all evil. The ninth sums up the divine glory (3^2), while The tenth completes the eternal cycles.

The Tithes

represent the whole of what was due from man to God, as marking and recognising God's claim on the whole.

The Redemption Money

was ten gerahs, and thus was acknowledged both what God claimed, and what man was responsible to give. Now ten gerahs was half a shekel (Exo 30:12-16; Num 3:47). Every male that was numbered, over 20 years of age, must pay this sum and meet God's claim.[160]

160 When David numbered the people (2 Sam 24 and 1 Chron 21), this payment was not made and God's claim was not met. Hence the judgment which followed.

But the first-born were to pay ten times as much; for when God took the Levites instead of the first-born of Israel, there were found 22,273 first-born males, but only 22,000 Levites. So that 273 had to pay the ransom money, which amounted to ten times ten gerahs. Thus,

though the five shekels looked like a variation, the significance of ten is sustained, for the five shekels were ten times the "half shekel." (See Numbers 3:12,13,40-51).

The Ten Plagues

were representative of the complete circle of God's judgments on Egypt. Exodus 9:14, "I will...send all my plagues."

Antichrist's World-Power

is comprised in the ten kingdoms, symbolized by the ten toes on the feet of the image of Nebuchadnezzar's dream (Dan 2:41), and by the ten horns of the fourth beast of Daniel's vision (Dan 7:7,20,24, etc.; Rev 12:3, 13:1, 17:3,7,12).

Ten Nations

imply the whole of the nations which are to be the scene of Abraham's covenant possessions (Gen 15:19).

Abraham's Faith

was proved by a completed cycle of ten trials:—

1. His departure from Haran.
2. His flight to Egypt from the famine.
3. In the seizure of Sarah.
4. In his war to rescue Lot.
5. In his taking Hagar.
6. In his circumcision.
7. In the second seizure of Sarah at Gerar.
8. In the expulsion of Ishmael.
9. In the expulsion of Hagar.
10. In the offering of Isaac.

The Ten Rebellions

of Israel in the wilderness (Num 14:22) mark the completed series of Israel's perversities.

The Silver Sockets

which formed the foundation of the Tabernacle were 10 x 10 (Exo 38:27). These were made of silver, and silver is significant of redemption (1 Peter 1:18,19).[161]

161 Ten also completed the number of the curtains (Exo 26:1).

ten times, six of which were in judgment:—

1. Genesis 19:24, on Sodom.
2. Leviticus 9:24, on the first offerings.
3. Leviticus 10:2, on Nadab and Abihu.
4. Numbers 11:1, on the murmurers at Taberah.
5. Numbers 16:35, on Korah and his company.
6. 1 Kings 18:38, on Elijah's offering at Carmel.
7. 2 Kings 1:10, on Elijah's enemies.
8. 2 Kings 1:12, on Elijah's enemies.
9. 1 Chronicles 21:26, on David's sacrifice.
10. 2 Chronicles 7:1, on Solomon's sacrifice.

Ten Times the People Shouted for Joy

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

The Ten Virgins

represent the whole of the nation of Israel (as distinct from the elect remnant, which is the Bride);[162] while the five denotes those who by grace will be able to say, "This is our God, we have waited for Him."

162 The popular interpretation of this parable cannot be the correct one, for we cannot, in one parable, take two totally different classes of persons as representing one and the same person. It is impossible to take the Church as represented by both the Ten Virgins and the Bride! If the Church is the Bride, then it cannot be the Virgins. If the Church is represented by the Ten Virgins, then it cannot be the Bride. The only escape from the dilemma is not to read into the Gospel of Matthew that which was the subject of a subsequent revelation (Rom 16:25,26; Eph 3:1-11; Col 1:26,27); but to interpret Matthew by what was already the subject of previous revelation in the Old Testament about the Bride.

God's Righteous Curses

are completed in a series of ten:—

1. Genesis 3:14, 15, on the serpent.
2. Genesis 3:17, the ground.
3. Genesis 4:11, Cain.
4. Genesis 9:25, Canaan.
5. Joshua 6:17, Jericho.
6. Joshua 6:18, Achan, Joshua 7:12, Achan.
7. Joshua 9:23, Gibeonites.
8. Judges 9:57, Shechemites.
9. 1 Kings 16:34, Hiel the Bethelite.
10. Mark 11:21, The Fig-tree.

"I Have Sinned."

Ten[163] persons complete the series of those who uttered this confession, and acknowledged their desert of divine judgment:—

163 Of these ten, six were individual (the number of man), while four were on behalf of the nation—"We."

1. Pharaoh, Exodus 9:27, 10:16.
2. Balaam, Numbers 22:34.
3. Achan, Joshua 7:20.
4. Saul, 1 Samuel 15:24,30, 26:21.
5. David, 2 Samuel 12:13, 24:10,17; 1 Chronicles 21:8,17; Psa 41:4, 51:4.
6. Shimei, 2 Samuel 19:20.
7. Hezekiah, 2 Kings 18:14 (rendered "offended").
8. Job 7:20.
9. Micah 7:9.
10. Nehemiah 1:6.

The Tabernacle

is spoken of ten times as the "Tabernacle of Witness," or "Tabernacle of Testimony." Of these, five are מִשְׁכָּן mish-kahn, Exodus 38:21; Numbers 1:50,53 (twice), 10:11. This has special reference to the Tabernacle as the dwelling-place of God, from שָׁכַן shahcan, "to dwell." Mish-kahn means the dwelling-place of God (Exo 25:8), and is therefore never used ⌜in Scripture⌝[283] of "whole congregation."

The other five are אֹהֶל oh-el, Numbers 17:7,8,10, 18:2; 2 Chronicles 24:6. Oh-el means simply a tent, and has special reference to the meeting-place of the people by appointment or at appointed seasons. This is the word which is used ⌜in Scripture⌝[284] of the "tent of the congregation."

complete the cycle of the Divine description of His Word. One or other of these ten words occurs in every verse (except 122), viz., Way, Testimony, Precepts, Commandments, Saying, Law, Judgment, Righteousness, Statutes, Word. These, the Massorah says, "correspond to the Ten Commandments."

The Tenth Generation

completed and represented the whole existence of the family or nation. In Deuteronomy 23:3 we read that "an Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever." The reason is given in verses 4 and 5. See also Nehemiah 13:1.

The Parables of the Kingdom

are ten in number in the Gospel of Matthew. Seven in chapter 13, and three in chapters 22 and 25.

The Unrighteous Who Shall Not Enter

the kingdom of God are enumerated in ten particulars (1 Cor 6:9,10).

The Security of the Saints

is set forth in a ten-fold enumeration, which completes the whole cycle of assurance to all who are "in Christ," Romans 8:38,39. They are given in two fives:— "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature."

The Ten I Am's of Jesus in John

1. "I am the Bread of Life" (6:35).
2. "I am the Bread of Life which came down from heaven" (6:41).
3. "I am the Living Bread" (6:51).
4. "I am the Light of the world" (8:12).
5. "I am One that bear witness of Myself" (8:18).
6. "I am the Door of the sheep" (10:7,9).
7. "I am the Good Shepherd" (10:14).
8. "I am the Resurrection and the Life" (11:25).
9. "I am the Way, the Truth, and the Life" (14:6).
10. "I am the True Vine" (15:1,5).

The Repeated Names

Ten completes the perfect cycle of the repeated Names. Moreover we shall note that these are divided significantly. Of these ten, seven are spoken directly to individual human beings, while three are spoken by the Lord in different connections. Of these seven, four are in the Old Testament, and three are in the New Testament.

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

Words and Phrases Which Occur Ten Times

among these may be mentioned:—

- זֵר (zair), the crown of the Ark of the Covenant.
- כִּיּוֹר (keeyor), Laver, ten times in Exodus and Leviticus with regard to the Tabernacle; and ten times in Kings and Chronicles with regard to the Temple.
- כֶּן (kain), the foot or base of the laver.
- αγιασμος (hagiasmos), holiness.
- αγιον (hagion), holy (7 of these are in the plural for the Holy of Holies).
- δικαιωμα (dikaioma), righteous requirement.
- παντοκρατωρ (pantokrator), Almighty, used only of God (9 times in Revelation).
- καταβολη κοσμου (katabolee kosmou), the foundation of the world. (See pp. 115 and 176.)
- λεγει κυριος (legei kurios), saith the Lord (omitting Heb 10:30 with T., Tr., W. & H., and RV).

The Talmud

calls attention to the fact that there are:—

- Ten different words used for Idols.
- Ten for Prophet, viz., Ambassador, Faithful, Servant, Messenger, Seer, Watchman, Seer of Vision, Dreamer, Prophet, Man of God (Avoth, ch. 34).

- Ten designations are applied to the Word of God, viz., Scripture, Proverb, Interpretation, Dark Saying, Oracle, Utterance, Decree, Burden, Prophecy, Vision.
- Ten different words for Joy.
- Ten generations from Adam to Noah; and
- Ten from Noah to Abraham.
- Abraham was tried with ten trials. See page 229.

Additional Miscellaneous Illustrations

The observance of ten passovers are recorded

1. In Egypt, Exo 12.
2. In the wilderness, Num 9:5.
3. Plains of Jericho, Josh 5:10.
4. Hezekiah's, 2 Chron 30:1.
5. Josiah's, 2 Chron 35:1.
6. Ezra's, Ezra 6:19.
7. When our Lord was twelve years of age, Luke 2:41.
8. John 2:13.
9. John 6:4.
10. Matt 26:2.

Ten deaths occasioned by women

1. Sisera, Judg 4:21.
2. Abimelech, Judg 9:52, 53; 2 Sam 11:21.
3. Sheba, 2 Sam 20:1, 21, 22.
4. The harlot's child, 1 Kings 3:19.
5. The prophets of the land, 1 Kings 18:4.
6. Naboth, 1 Kings 21:9, 10.
7. The son boiled by his mother, 2 Kings 6:29.
8. The seed royal, 2 Kings 11:1.
9. Haman's ten sons, Esth 9:13, 14.
10. John the Baptist, Matt 14:8.

Ten instances in the Old Testament of younger sons being preferred before the elder:—Abel, Shem, Abraham, Isaac, Jacob, Judah, Joseph, Ephraim, Moses, David.

Eleven

If ten is the number which marks the perfection of Divine order, then eleven is an addition to it, subversive of and undoing that order. If twelve is the number which marks the perfection of Divine government, then eleven falls short of it. So that whether we regard it as being 10 + 1, or 12 - 1, it is the number which marks, disorder, disorganization, imperfection, and disintegration.

There is not much concerning it in the Word of God, but what there is is significant, especially as a factor.

The Dukes of Edom

were eleven in number (Gen 36:40-43), and Edom, though closely related to Israel, was different from it in order and government, while the bitterest hatred existed between them. The word for "Duke" is a multiple of 13.

The Eleven Sons of Jacob

told of the disintegration and disorganization in Jacob's family, which made it possible for it to be said "one is not."

From Horeb to Kadesh Barnea

was a journey of eleven days (Deut 1:2). One more day would have carried them to the complete administration of all those wonderful laws which God had given them.

Eli, Hophni, and Phinehas

have for their gematria the number 462, the factors of which are 11 and 42; both significant of the disorder in Eli's house, and of disintegration in Israel.⌜ (As noted under Eight, this figure could not be confirmed; the three names come to 466, or 456 with the shorter spelling of Phinehas.)⌝[285]

Jehoiakim Reigned Eleven Years

when Nebuchadnezzar came up and began his disintegrating work on Jerusalem (2 Kings 23:36, 24:1; 2 Chron 36:5,6).

Zedekiah Reigned Eleven Years

when Nebuchadnezzar completed the work by putting an end to Israel's rule in Jerusalem (2 Chron 36:11; Jer 52:1), for "in the eleventh year the city was broken up" (Jer 39:2).

The Eleventh Year

in which Ezekiel prophesied against Tyre (Eze 26:1) and against Egypt (30:20 and 31:1) was the eleventh year of Zedekiah, in which Jerusalem was broken up. And the threefold repetition of it is to impress us with the fact that Tyre and Egypt should be broken up, as Jerusalem had been.

The Eleven Apostles

witness of disintegration even amongst the Twelve (Acts 2:14, etc.); while

The Eleventh Hour

(Matt 20:6,9) is proverbial as being contrary alike both to what is right in order and arrangement.

The Life of Our Lord on Earth

was about 33 years (3 x 11), and then He was "cut off," and "we see not yet all things put under Him" (Dan 9:26; Heb 2:8).[r] But He was raised from the dead and is ascended, and is set at the right hand of God, "far above all principality, and power" (Eph 1:20,21; Acts 1:9).[1] [286]

Eleven Hundred

occurs only twice, both referring to days of defective administration, marked by the fact that there was "no king":—

- Judges 16:5, the Philistine bribe which deprived Israel of their mighty judge and deliverer, Samson.
- Judges 17:2, etc., connected with the introduction of idolatry into Israel, which brought with it trouble and disintegration; added to God's order and ordinances for them; and in the end caused the ruin and loss of all government.

Dan and Ephraim were the two offending tribes, for Micah, who made the image with the eleven hundred shekels, was an Ephraimite, and the tribe that stole it and his priest was the Tribe of Dan. Both are omitted from the tribes in Revelation 7, according to the declaration of Jehovah in Deuteronomy 29:18-20, that the "man, woman, family, or tribe" which should introduce idolatry into Israel, "the LORD shall BLOT OUT HIS NAME."

Additional Miscellaneous Illustrations

Eleven kings and rulers offended with God's servants for telling them the truth

1. Pharaoh, Exo 10:28.
2. Balak, Num 24:10.

3. Jeroboam, 1 Kings 13:4.
4. Ahab, 1 Kings 22:27.
5. Naaman, 2 Kings 5:12.
6. Asa, 2 Chron 16:10.
7. Joash, 2 Chron 24:21.
8. Uzziah, 2 Chron 26:19.
9. Jehoiakim, Jer 26:21.
10. Zedekiah, Jer 32:3.
11. Herod, Matt 14:3.

Joseph was eleven years in Potiphar's house

He was 30 years of age when he stood before Pharaoh (Gen 41:46)		30
He was 17 years old when sold (Gen 37:2,36)	17	
He was 2 years in prison (Gen 41:1)	2	19
30 minus 19		11

Twelve

is a perfect number, signifying perfection of government, or of governmental perfection. It is found as a multiple in all that has to do with rule. The sun which "rules" the day, and the moon and stars which "govern" the night, do so by their passage through the twelve signs of the Zodiac which completes the great circle of the heavens of 360 (12 x 30) degrees or divisions, and thus govern the year.

Twelve is the product of 3 (the perfectly Divine and heavenly number) and 4 (the earthly, the number of what is material and organic).

While seven is composed of 3 added to 4, twelve is 3 multiplied by 4, and hence denotes that which can scarcely be explained in words, but which the spiritual perception can at once appreciate, viz., organization, the products denoting production and multiplication and increase of all that is contained in the two numbers separately. The 4 is generally prominently seen in the twelve.

There Were Twelve Patriarchs

from Seth to Noah and his family, and twelve from Shem to Jacob.

The Twelve Sons of Israel

though actually thirteen in number, there are never more than twelve names in any one list. There are about 18 enumerations altogether, but in each list one or other is omitted. Generally it is Levi, but not always. In Revelation 7 both Dan and Ephraim are omitted (see p. 196), but the enumeration is still twelve, Levi and Joseph being introduced for this special sealing of the remnant which shall go unscathed through the great tribulation.

Then there were twelve Judges or Saviours (see p. 199).

The Temple of Solomon

has the number twelve as the predominating factor, in contrast with the Tabernacle, which had the number five. This agrees with the grace which shines in the Tabernacle, and with the glory of the kingdom which is displayed in the Temple.

When we come to the New Testament we find the same great principle pervading the Apostolic government as we see in the Patriarchal and National, for we have:

- The twelve Apostles.
- The twelve foundations in the heavenly Jerusalem.
- The twelve gates.
- The twelve pearls.

- The twelve angels.

The Measurement of the New Jerusalem

will be 12,000 furlongs square, while the wall will be 144 (12 x 12) cubits, Revelation 21:16,17. The number of the sealed in Revelation 7:4 will be 144,000, and all that has to do with the Twelve Tribes is necessarily pervaded by this number, such as the stones in the High Priest's breastplate, the stones taken out of the Jordan, the number of the spies, etc. etc., and therefore we have not referred to all such reference in these pages.

Twelve Persons Were Anointed

for government of various kinds. Of course, all kings, priests, prophets, and healed lepers were anointed; but the circumstances of the anointing of twelve individuals is specially recorded. Of these, five were priests (Aaron and his four sons, Exodus 6:23) and seven were kings:

1. Aaron, Exodus 29:7,9, etc.
2. Nadab, Exodus 29:7,9, etc.
3. Abihu, Exodus 29:7,9, etc.
4. Eleazar, Exodus 29:7,9, etc.
5. Ithamar, Exodus 29:7,9, etc.
6. Saul, 1 Samuel 10:1.
7. David,[164] 1 Samuel 16:13.
8. Absalom, 2 Samuel 19:10.
9. Solomon, 1 Kings 1:39.
10. Jehu, 2 Kings 9:6.
11. Joash, 2 Kings 11:12.
12. Jehoahaz, 2 Kings 23:30.

164 David was anointed three times, viz: by Samuel, 1 Samuel 16:13; by the men of Judah, 2 Samuel 2:4; by the elders of Israel, 2 Samuel 5:3.

It will be observed from the above list that Saul, the man of man's choice, is thus stamped with the number 6. David, the man of God's choice is stamped with the number seven. For Saul and David are the sixth and seventh respectively in order. The words, "a man after God's own heart," mean simply a man of God's choice, and not, as infidels are never tired of asserting, that God approved of all the sins which David fell into.

Twelve Years

of age was Jesus when He first appears in public (Luke 2:42) and utters His first-recorded words (see p. 60).

Twelve Legions

of angels mark the perfection of angelic powers (Matt 26:53).

The Half of Twelve

sometimes denotes interruption or defect in human government, while

The Number of Occurrences

of words agrees with its signification, e.g., αυλη, aulee, "palace," occurs twelve times.

Thirteen

This number has been considered in connection with the number eight, to which the reader is referred (see pages 190 ff.).

Additional Miscellaneous Illustrations

Thirteen famines are recorded in the Scriptures

1. Genesis 12:10
2. Genesis 26:1
3. Genesis 41:54
4. Ruth 1:1
5. 2 Samuel 21:1
6. 1 Kings 18:1
7. 2 Kings 4:38
8. 2 Kings 7:4
9. 2 Kings 25:3
10. Nehemiah 5:3
11. Jeremiah 14:1
12. Luke 15:14
13. Acts 11:28

Fourteen

being a multiple of seven, partakes of its significance; and, being double that number, implies a double measure of spiritual perfection.

The number two with which it is combined (2x7) may, however, bring its own significance into its meaning, as in Matthew 1, where the genealogy of Jesus Christ is divided up and given in sets of 14 (2x7) generations, two being the number associated with incarnation.

The same principle may be applied to other multiples of seven, and Bible students can find their own illustrations.

Additional Miscellaneous Illustrations

Fourteen times in the Book of Proverbs the expression occurs "the fear of the Lord":—Proverbs 1:7, 29, 2:5, 8:13, 9:10, 10:27, 14:26, 27, 15:16, 33, 16:6, 19:23, 22:4, 23:17.

Fifteen

being a multiple of five, partakes of the significance of that number, also of the number three with which it is combined, 3 x 5.

Five is, as we have seen, the number of grace, and three is the number of divine perfection. Fifteen, therefore, specially refers to acts wrought by the energy of Divine grace.

Deity is seen in it, for the two Hebrew letters which express it are י, Yod (10), and ה, Hey (5). These spell the ineffable Name of יה, Jah, who is the fountain of all grace. The number fifteen is thus made up, by addition, 10 + 5; but as the Jews would not, by the constant use of these two letters, profane the sacred name, two other letters were arbitrarily used for this number, and a different and artificial combination was thus formed—ט (Teth) = 9, and ו (Vau) = 6. The number 9 + 6 would thus represent the number fifteen, but without any significance.

Fifteen being 8 + 7 as well as 3 x 5, it may also include a reference to resurrection, as being a special mark of the energy of Divine grace issuing in glory.

A few examples may suffice:

- The Ark was borne by the Flood fifteen cubits upwards, Genesis 7:20.
- Hezekiah's reprieve from death was fifteen years, 2 Kings 20:6.
- The Jews were delivered from death under Esther on the fifteenth day of the month (9:18,21). This is specially significant, as we have seen (p. 207), that their sentence to death was connected with the number thirteen.
- Bethany, where Lazarus was raised, and from whence the Lord ascended, was fifteen furlongs from Jerusalem, John 11:18.
- Paul's ship anchored safely in fifteen fathoms on the 14th day, after thirteen days of toil and trial, Acts 27:27-28.
- On the fifteenth day of the first month was the feast of unleavened bread, Leviticus 23:6; and
- On the fifteenth day of the seventh month was the feast of Tabernacles (v 34).

Seventeen

stands out very prominently as a significant number. It is not a multiple of any other number, and therefore it has no factors. Hence it is called one of the prime (or indivisible) numbers. What is more, it is the seventh in the list of the prime numbers.

The series runs ⌜2, 3, 5, 7, 11, 13, 17⌝[287], etc. Thirteen, it will be noted, is also a prime number, and is therefore important; but it is the sixth of the series: hence it partakes of the significance of the number 6, and is indeed an intensified expression of it.

In like manner seventeen being the seventh of the series, it partakes of and intensifies the significance of the number seven. Indeed, it is the combination or sum of two perfect numbers—seven and ten—seven being the number of spiritual perfection, and ten of ordinal perfection.

Contrasted together the significance of these two numbers is clear; and when united in the number seventeen we have a union of their respective meanings, viz., spiritual perfection, plus ordinal perfection, or the perfection of spiritual order.

We see a beautiful illustration in

Romans 8:35-39

which concludes the first great division of that all-important Epistle, and sums up the blessings of those who are dead and risen in Christ. First we have a series of seven, then a series of ten. The seven are marked off by being put in the form of a question, while the ten are given as the answer to it.

"Who shall separate us from the love of Christ? Shall

1. Tribulation,
2. Or distress,
3. Or persecution,
4. Or famine,
5. Or nakedness,
6. Or peril,
7. Or sword?

   as it is written, For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that,

8. Neither death (1),
9. Nor life (2),
10. Nor angels (3),
11. Nor principalities (4),
12. Nor things present (5),
13. Nor things to come (6),
14. Nor powers (7),
15. Nor height (8),
16. Nor depth (9),
17. Nor any other creature (10),

    shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Thus is set forth the spiritual and eternal perfection of the believer's standing in Christ.

By forming the conclusive answer to the question, and giving us the positive assurance (though in a negative form), it seems as though the number ten is of more weight than seven when thus used together. It is so in 2 Chronicles 2, where, in verse 7, Solomon sends

to Hiram for a cunning workman, and seven particulars are specified; and in verse 14 a man is sent and his qualifications are enumerated in ten particulars. A more important illustration will be found in

Hebrews 12:18-24,

where the Old Dispensation and the New are thus contrasted:

"Ye are not come

1. Unto the mount that might be touched,
2. And that burned with fire,
3. Nor unto blackness,
4. And darkness,
5. And tempest,
6. And the sound of a trumpet,
7. And the voice of words...

but ye are come

8. Unto Mount Zion (1),
9. And unto the city of the living God (2).
10. The heavenly Jerusalem (3),
11. And to an innumerable company of angels (4),
12. To the general assembly (5),
13. And church of the firstborn which are written in heaven (6),
14. And to God the judge of all (7),
15. And to the spirits of just men made perfect (8),
16. And to Jesus the Mediator of the New Covenant (9),
17. And to the blood of sprinkling that speaketh better things than that of Abel (10)."

Here again the blessings of the New Covenant are seen to be higher than those of the Old, both in number and in importance. The Old were spiritual (7), but the latter are more so, for they are doubly the manifestation of Divine grace, ten, or 2 x 5.

Psalm 83:6-11

gives us the ten and the seven in a different order. Verses 6-9 give us a confederation of ten enemies for the purpose of making Israel extinct, and "to cut them off from being a nation"; while verses 10 and 12 give us an enumeration of seven enemies which the Lord had destroyed in the past, with the prayer that He would do to the confederacy of the ten what He had done to the seven in the past.

The commentators agree that no such confederacy can be found in the past history of Israel, so that we are shut up to the conclusion that the Psalm is Proleptic, and speaks of a yet future confederacy of which the later Prophets speak more particularly.

Verses 6-9: The ten-fold confederation:—

1. Edom
2. The Ishmaelites
3. Moab
4. The Hagarenes
5. Gebal
6. Ammon
7. Amalek
8. The Philistines
9. Tyre
10. Assur (Assyria)

Then follow, in verses 10-12, the seven enemies which had been destroyed in days of old:

11. Midianites (1), Judges 7:8
12. Sisera (2), Judges 4:15, 21
13. Jabin (3), Judges 4:23, 24
14. Oreb (4), Judges 7:25
15. Zeeb (5), Judges 7:25
16. Zebah (6), Judges 8:21
17. Zalmunna (7), Judges 8:21

The number seventeen (not the word merely) has a significance of its own, and therefore an importance which must be taken into account wherever it appears in the Word of God by itself or as a factor.

It forms a great factor in the number 153 (see p. 253).

Additional Miscellaneous Illustrations

Seventeen Angelic appearances are recorded in the Gospels and Acts

1-3. Three to Joseph, Matt 1:20, 2:13,19
4. To the Lord in the wilderness, Matt 4:11
5. In Gethsemane, Luke 22:43
6. On the stone at the sepulchre, Matt 28:2
7. Within the sepulchre, Mark 16:5
8. To Zecharias, Luke 1:11
9. To Mary, Luke 1:26

10, 11. Two to the Shepherds, Luke 2:9,13
12. At the pool of Bethesda, John 5:4
13. To the disciples, Acts 1:11
14. To the disciples in prison, Acts 5:19
15. To Cornelius, Acts 10:3
16. To Peter in prison, Acts 12:7
17. To Paul, Acts 27:23

Nineteen

is a number not without significance. It is a combination of 10 and 9, and would denote the perfection of Divine order connected with judgment. It is the gematria of Eve and of Job.

Twenty

is the double of ten, and may in some cases signify its concentrated meaning. But its significance seems rather to be connected with the fact that it is one short of twenty-one, 21 - 1 = 20; that is to say, if 21 is the three-fold 7, and signifies Divine (3) completion as regards spiritual perfection (7), then twenty, being one short of 21, it would signify what Dr. Milo Mahan calls expectancy, and certainly we are not without illustrations in support of it:

- Twenty years Jacob waited to get possession of his wives and property, Gen 31:38,41.
- Twenty years Israel waited for a deliverer from Jabin's oppression, Judg 4:3.
- Twenty years Israel waited for deliverance through Samson, Judg 15:20, 16:31. But his work was never much more than "begun," Judg 13:25.
- Twenty years the Ark of the Covenant waited at Kirjath-jearim, 1 Sam 7:2.
- Twenty years Solomon was waiting for the completion of the two houses, 1 Kings 9:10; 2 Chron 8:1.
- Twenty years Jerusalem waited between its capture and destruction; and
- Twenty years Jeremiah prophesied concerning it.

Additional Miscellaneous Illustrations

Twenty dreams are recorded

1. Abimelech, Gen 20:3
2, 3. Jacob, Gen 28:12, 31:10
4. Laban, Gen 31:24
5, 6. Joseph, Gen 37:5,9
7, 8. The butler and the baker, Gen 40:5
9, 10. Pharaoh, Gen 41:1, 5
11. The man in Gideon's army, Judg 7:13

12. Solomon, 1 Kings 3:5
13, 14. Nebuchadnezzar, Dan 2:3, 4:5
15. Daniel, Dan 7:1
16, 17, 18. Joseph, Matt 1:20, 2:13, 19
19. The wise men, Matt 2:12
20. Pilate's wife, Matt 27:19

Twenty-One

times in the Book of Kings it is said that Jeroboam the son of Nebat "made Israel to sin":—1 Kings 14:16, 15:26, 30, 34, 16:19, 26, 21:22, 22:52; 2 Kings 3:3, 10:29, 31, 13:2, 6, 11, 14:24, 15:9, 18, 24, 28, 17:21, 23:15.

Twenty-Two

being the double of eleven, has the significance of that number in an intensified form,—disorganization and disintegration, especially in connection with the Word of God. ⌜For the number two is associated with the Word made flesh, the Son of God (John 1:14; see under Two).⌝[1][288]

It is associated with the worst of Israel's kings,—Jeroboam (1 Kings 14:20), and Ahab (1 Kings 16:29), each reigning 22 years.

Eleven, we have seen, derives its significance by being an addition to Divine order (10), and a subtraction from Divine rule (12). These are two of the three ways in which the written Word of God can be corrupted—the third being alteration. "The words of the LORD are pure words"—words pertaining to this world and therefore requiring to be purified (see p. 157). But these words have been altered, taken from, and added to by man. Is there anything in this which connects it with the fact that the letters of the alphabet (Hebrew) are twenty-two in number? Does it point to the fact that the revelation of God in being committed to human language and to man's keeping would thereby be subject to disintegration and corruption?

Twenty-Four

being a multiple of twelve, expresses in a higher form the same signification (as 22 does of 11). It is the number associated with the heavenly government and worship, of which the earthly form in Israel was only a copy. We are told that both Moses and David ordered all things connected with the Tabernacle and Temple worship by direct revelation from God, and as a copy of things in the heavens, Hebrews 8:5; 1 Chronicles 28:12, 19. And the sevenfold phrase (in Exo 40) "as the LORD commanded Moses" witnesses to the Divine ordering of all. It was so with the twenty-four courses of priests in the earthly Temple; these were formed on the "pattern of things in the heavens." Why is it necessary for us, when God

tells us anything, to conclude that it means something else? Why, when, in Revelation 4, we read of the twenty-four heavenly elders, are we to assume they are anything but what we read, viz., the leaders of the heavenly worship? Why seek to make them redeemed men, or the symbolical representation of redeemed men? Why not leave them alone? It is by such additions as these to what is written that the people of God are divided up into so many schools and parties.

Those who regard them as representing the redeemed have done so on the supposed authority of Revelation 5:9; but they have been misled by some scribe who, in copying Revelation 5:9, altered certain words either to make the passage conform to Revelation 1:5, 6 (which is somewhat similar), or to support this very view. Thus it has been handed down that these twenty-four elders were redeemed, and are therefore glorified human beings.

But it is now known that the ancient and true reading was very different. That reading is given in the Revised Version thus:—"And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain and didst purchase unto God men[165] of every tribe, and tongue, and people, and nation, and madest them[166] to be unto our God a kingdom[167] and priests: and they reign[168] upon the earth."

165 The word ημας (heemas), "us," goes out, with the authority of Lachmann, Tischendorf, Alford, Westcott and Hort, the Revisers, and the Codex A. It is true that the authorities are divided as to this word, but as they are unanimous as to the other changes in the verse, this word necessarily must go out as the result.

166 The word ημας (heemas), "us," must be changed for αυτους (autous), "them," with all the critical authorities.

167 The word βασιλεις (basileis), "kings," must be changed for βασιλειαν (basileian), "a kingdom," with all the critical authorities.

168 The word βασιλευσομεν (basileusomen), "we shall reign," must be changed for βασιλευουσιν (basileuousin), "they reign," with Lachmann, Tregelles, Alford, Westcott and Hort, the Revisers, and Codexes A and B. Or, for βασιλευσουσιν (basileusousin), "they shall reign," with Griesbach, Scholz, Tischendorf, Tregelles in margin, and Sinaitic Codex.

Thus the ancient and true reading takes away all ground for making these elders redeemed men, and leaves them the angelic leaders of the heavenly worship.

Twenty-Five

being the square of five (5^2 or 5x5), expresses the essence of the signification of five, i.e. grace, whether used alone or occurring as a factor in larger numbers. The same may be said of

Twenty-Seven

being the cube of three.

Twenty-Eight

is a multiple, and therefore has the significance of seven. Being also the product of 4 x 7 it partakes of the significance of 4. See p. 117.

Twenty-Nine

is the combination of 20, the number of expectation, and 9, the number of judgment.

Thirty

being 3 x 10, denotes in a higher degree the perfection of Divine order, as marking the right moment. CHRIST was thirty years of age at the commencement of His ministry, Luke 3:23. JOSEPH, His type, was the same age, Genesis 41:46. DAVID also, when he began to reign, 2 Samuel 5:4.

Thirty-One

The Hebrew expression of this is אל, El, the name of God, and its signification as a number or factor would be Deity.

Forty

has long been universally recognized as an important number, both on account of the frequency of its occurrence, and the uniformity of its association with a period of probation, trial, and chastisement—(not judgment, like the number 9, which stands in connection with the punishment of enemies, but the chastisement of sons, and of a covenant people). It is the product of 5 and 8, and points to the action of grace (5), leading to and ending in revival and renewal (8). This is certainly the case where forty relates to a period of evident probation. But where it relates to enlarged dominion, or to renewed or extended rule, then it does so in virtue of its factors 4 and 10, and in harmony with their signification.

There are 15 such periods which appear on the surface of the Scriptures, and which may be thus classified:—

- Forty Years of Probation by Trial:

  Israel in the wilderness, Deut 8:2-5; Psa 95:10; Acts 13:18 (the third 40 of Moses' life, 120 years).

  Israel from the crucifixion to the destruction of Jerusalem.
- Forty Years of Probation by Prosperity in Deliverance and Rest:

  under Othniel, Judg 3:11,

  under Barak, Judg 5:31,

  under Gideon, Judg 8:28.
- Forty Years of Probation by Prosperity in Enlarged Dominion:

under David, 2 Sam 5:4,
under Solomon, 1 Kings 11:42,
under Jeroboam II. See 2 Kings 12:17,18, 13:3,5,7,22,25, 14:12-14,23,28,
under Jehoash, 2 Kings 12:1,
under Joash, 2 Chron 24:1.⌜ (Jehoash and Joash are two forms of the name of the same king of Judah, and 2 Kings 12:1 and 2 Chron 24:1 record the same forty years; so the list, as printed, counts one reign twice.)⌝[289]

- Forty Years of Probation by Humiliation and Servitude:

  Israel under the Philistines, Judg 13:1.
  Israel in the time of Eli, 1 Sam 4:18.
  Israel under Saul, Acts 13:21.

- Forty Years of Probation by Waiting:

  Moses in Egypt, Acts 7:23.
  Moses in Midian, Acts 7:30

Forty Days

There are eight of such great periods on the surface of the Bible:

- Forty days Moses was in the mount, Exo 24:18; and to receive the Law, Exo 24:18.
- Forty days Moses was in the mount after the sin of the Golden Calf, Deut 9:18,25.
- Forty days of the spies, issuing in the penal sentence of the 40 years, Num 13:26, 14:34.
- Forty days of Elijah in Horeb, 1 Kings 19:8.
- Forty days of Jonah and Nineveh, Jonah 3:4.
- Forty days Ezekiel lay on his right side to symbolize the 40 years of Judah's transgression.[169]
- Forty days Jesus was tempted of the Devil, Matt 4:2.
- Forty days Jesus was seen of His disciples, speaking of the things pertaining to the kingdom of God, Acts 1:3.⌜ After this He was taken up into heaven (Acts 1:9).⌝[290]

169 Thus 40 becomes a number closely connected with Judah, as 390 (Eze 4:5) is the number of separated Israel. The significance of this will be seen (on p. 200), for 40 is a multiple of 8, and 390 is a multiple of 13. It may also be noted that 65 (5x13) is the number of Ephraim, while 70 is specially connected with Jerusalem.

Forty-Two

is a number connected with Antichrist. An important part of his career is to last for 42 months (Rev 11:2, 13:5), and thus this number is fixed upon him. Another number of Antichrist is 1260, and this is 30 x 42.

Its factors are six and seven (6x7=42), and this shows a connection between man and the Spirit of God, and between Christ and Antichrist:

- Forty-two stages of Israel's wanderings mark their conflict with the will of God.
- Forty-two young men[170] mocked the ascension of Elijah to Elisha, 2 Kings 2:23, 24.

170 See note on p. 188.

Being a multiple of seven, it might be supposed that it would be connected with spiritual perfection. But it is the product of six times seven. Six, therefore, being the number of Man, and man's opposition to God, forty-two becomes significant of the working out of man's opposition to God.

There may be something more in the common phrase about things being all "sixes and sevens." They are so, indeed, when man is mixed up with the things of God, and when religious "flesh" engages in spiritual things. See under "Six and Seven," p. 147.

In Gematria

it is a factor in the number of Nimrod's name, which is 294, or 42 x 7. It will be often found as a factor in the Antichristian names. See under the number Thirteen.

It does not often appear as a separate number, but when it is thus seen as a factor of another number, it always imparts its significance to it.

Fifty

is the number of jubilee or deliverance. It is the issue of 7 x 7 (7^2), and points to deliverance and rest following on as the result of the perfect consummation of time.

Fifty-One

This is the number of Divine revelation, for there are 24 books in the Old Testament, and 27 books in the New Testament, making 51 in all.

This is, of course, reckoning the Divine separation of the books, as exhibited in the MSS, which form our only authority, and not reckoning according to man's manipulation of them; for both Jewish and Gentile fancies and reasonings make quite a different and conflicting number. See p. 35.

Sixty-Five

being a multiple of thirteen (13x5=65), is specially associated with Ephraim (see Isa 7:8), and marks the apostasy of that Tribe. This apostasy, which began in Judg 17, afterwards extended to the Ten-Tribe kingdom, which is frequently spoken of therefore under the name of "Ephraim." "Within three-score and five years shall Ephraim be broken that it be not a people."

Seventy

is another combination of two of the perfect numbers, seven and ten. We have seen something of the significance of their sum under the number seventeen; their product is no less significant. As compared with the sum of two numbers, the product exhibits the significance of each in an intensified form.

Hence 7 x 10 signifies perfect spiritual order carried out with all spiritual power and significance. Both spirit and order are greatly emphasised.

The Seventy Nations

which peopled the earth are set forth with a particularity which shows the importance of the fact (see Gen 10).

The Seventy Souls of Genesis 46

are marked not only by the perfection of spiritual truth, as seen by the multiple of 7, but by the perfection of Divine order, as seen in the multiple of 10, seventy being 7 x 10.

We stop not to notice the number given in Acts 7:14, which is different because it refers to a different classification, viz., "all his kindred," which amounted to 75. In Genesis 46:26, God is speaking of another class, viz., only those "which came out of his loins"; these were seventy in number.

This number is made up in a remarkable manner, distinguishing the descendants of Leah and her maid from Rachel and her maid,[171] the latter being a more marked multiple of 7:—

171 The gematria of their names is just as remarkable. See p. 195.

The Children of Leah[172]	33	(3x11)
The children of her maid Zilpah	16	(4x4)
Together (though not separately) making a multiple of 7	49	(7x7)
The children of Rachel	14	(2x7)
The children of her maid Bilhah	7	
Making separately and together a multiple of seven	21	(3x7)
	70	(7x10)

172 Only 32 are named, because one, viz., Jochebed, the mother of Moses, though conceived, was not born till Egypt was reached (Num 26:59), and therefore could not be named here. The gematria of her name is 42 (6x7), for though of Divine calling she was very human.

These seventy built up the nation of Israel. See Genesis 46:27; Exodus 1:5 and Ruth 4:11.

Seventy elders furnished Israel's great Tribunal, Exodus 24:1; Numbers 11:16, afterwards called the Sanhedrim. See below, under the next number (120).

Seventy disciples sent out by the Lord prefigure the mighty host which followed them (Luke 10:1,17) in spirit and in power.

It is the number specially connected with

Jerusalem

for the city kept its sabbaths seventy years, while Judah was in Babylon, 2 Chronicles 36:21.

And seventy sevens were determined upon it to complete its transgression, and bring in everlasting righteousness for it, Daniel 9:24 (see p. 16).

One Hundred and Twenty

is made up of three forties (3x40=120). Applied to time therefore it signifies a divinely appointed period of probation, Genesis 6:3.

Applied to persons it points to a divinely appointed number during a period of waiting, Acts 1:15.

It is a factor also in the number of those who returned from Babylon, 42,360, being 120 x 353.

It is also a factor of the number of the men who went up out of Egypt, 600,000, being 120 x 5000.

It is a factor also of the 144,000 who will be sealed from the Twelve Tribes of Israel to go unscathed through the great tribulation, 144,000, being 120 x 1200.

The unanimous voice of Jewish tradition agrees with the Talmud[173] that "the Great Synagogue" (Neh 10:1-10) consisted of 120 members. "It was called 'Great' because of the great work it effected in restoring the Divine law to its former greatness, and because of the great authority and reputation which it enjoyed." Its greatest work was in completing the Canon of the Old Testament. The Great Synagogue lasted about 110 years, from BC 410-300, or from the latter days of Nehemiah to the death of Simon the Just. It then passed into the Sanhedrim, when its whole constitution was changed.

173 Jerusalem Berachoth, ii. 4; Jerusalem Megilla, i; Bab. Meg. 17b.

One Hundred and Fifty and Three

This is a number which has taxed the ingenuity of some of the greatest of Bible students, and that from the earliest times. All have felt there must be something deeply significant and mysterious in this number, from the solemn way in which it is introduced in John 21:11, —"Simon Peter went up and drew the net to land full of great fishes, one hundred and fifty and three."

Other miracles are parables in their lessons, and Augustine[174] has pointed out the comparison and contrast between the two miraculous draughts of fishes, one at the

beginning and the other at the end of Christ's ministry (after His resurrection). He and other Commentators see in this number some connection with the saved, as being definite and particular down even to the last one, making up not a large round number, but a smaller and odd number, 153. They saw in this a proof of the fact that the number of the elect is fixed and pre-ordained.[175]

174 Tractates on the Gospel according to St. John, 122.

175 So Trench, Notes on the Miracles, p. 194.

Jerome also sees there is some deeper meaning in the number, and says that there are 153 sorts of fish, i.e., all kinds of men enclosed in the Gospel net.

Other more surprising suggestions have been made, but they are all the outcome of fancy.

The utmost that can be said is that had it been the round number 150, there would have been an absence of all definiteness, but as it goes beyond and gives the three by which the 150 is exceeded, it does seem to convey the impression that we have here, if these fishes are a symbol of the saved, an illustration and confirmation of our Lord's words, recorded in the same Gospel, "of all that He [the Father] hath given Me I should lose nothing" (John 6:39), and "those that Thou gavest Me I have kept, and none of them is lost" (John 17:12).

When we come to the way in which the significance of this number has been estimated, we find a variety of modes. Augustine and Gregory the Great both start with the fact that 17 is the sum of 10 and 7. For the significance of the number 17 (see p. 242). But they deal with the 17 in different ways.

Gregory simply multiplies 17 by 3 and again by 3 (i.e., $17x3^2$), and thus arrives at 153.

Augustine, on the other hand, employs addition, and takes the sum of all the digits to and including 17 as amounting to exactly 153. He says,[176] "For if you add 2 to 1, you have 3, of course; if to these you add 3 and 4, the whole number makes 10; and then if you add all the numbers that follow up to 17, the whole amounts to the aforesaid number [153]; that is, if to 10, which you had reached by adding all together from 1 to 4, you add 5, you have 15; to these add 6, and the result is 21; then add 7, and you have 28; to this add 8, and 9, and 10, and you get 55; to this add 11, and 12, and 13, and you have 91; and to this again add 14, and 15, and 16, and it comes to 136; and then add to this the remaining number of which we have been speaking, namely 17, and it will make up the number of fishes."[177]

176 Tractate on John, 122.

177 We should express this, now, more scientifically, and say, 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 = 153. And Gregory's we should express thus: (10 + 7) x (3 x 3) = 153.

Bishop Wordsworth arrives at his result in a different manner. He uses two numbers, and employs both multiplication and addition. First he takes the square of 12 (which he holds to be the Church number), and then he adds the square of 3 (the number of the Godhead), and points out that $12^2 + 3^2 = 153$, or (12 x 12) + (3 x 3).

We might give yet another contribution to these various modes as the result of our investigations in numbers, and say that 153 = 9 x 17, and see in this number all judgment (9) exhausted for the people of God (17) in the person of their Surety.

All, however, agree in the great and blessed fact that "Salvation is of the Lord," Divine alike in its source, its agency, and its results.

The same Divine character is stamped upon this miracle and its lessons by the number of disciples who were present when it was wrought. There were seven. And the seven is divided into 3 and 4 as usual—3 being named, and 4 unnamed.

The one lesson that remains is true, namely, that the whole number of the redeemed are saved by the power of ⌜God⌝[291].

We may condense all this by calling 153 simply,

The Number of the Sons of God!

The expression בְּנֵי הָאֱלֹהִים (Beni Ha-Elohim), "Sons of God," occurs seven times![178]

178 One of them is slightly different, בְּנֵי אֵל־חָי (Beni El-hai), "sons of the living God." Thus the human and divine element is seen in the six and seven (see p. 153).

Now the gematria of this expression is exactly 153. Thus:

ב =	2
נ =	50
י =	10
ה =	5
א =	1
ל =	30
ה =	5
י =	10
ם =	40
	153

In Greek, the expression exhibits in another form the same phenomena, the gematria being 3213, or 3 x 7 x 153.⌜ (This figure could not be confirmed: υιοι θεου is 974, and οι υιοι του θεου 1824.)⌝[292]

It is very remarkable, in connection with this, that in Job 2:1 we have "Beni-ha Elohim with Satan among them." The gematria of this phrase is 1989, and the two factors of this number are 153 and 13 (13x153=1989).

The word συγκληρονομοι (sunkleeronomoi), "joint-heirs" (Rom 8:17), amounts to 1071, the factors of which are 153 and 7 (153x7=1071).

The expression συγκληρονομοι δε Χριστου (sunkleeronomoi de Christou), "joint heirs with Christ" (Rom 8:17), amounts to 2751[r] (without δε; with it, 2760)[1][293]. Now the factors of 153, as we have seen, are 9 and 17, and the number 2751 is three times the nine hundred, plus seventeen, viz., 3 x (900 + 17) = 2751.

The expression κτισις θεου (ktisis Theou), "the creation of God," is 1224, or 8 x 153.

In the record of the miracle itself there are some remarkable phenomena:—

- The word for "fishes" ιχθυες (ichthues), is by gematria 1224, or 8 x 153.
- The words for "the net" are το δικτυον, and by gematria this also amounts to 1224, or 8 x 153, for it is unbroken, and carries the precious freight from "the right side" of the ship safely to the shore, and "not one is lost."

Quite a new thought has recently been given by Lieut.-Col. F. Roberts, who finds that amongst the multitudes who received direct blessing from Christ there are recorded exactly 153 special individual cases! We append his list, with one or two alterations: and if any names appear to be missing, it will be found on examination that there is good reason for omitting them; e.g., Nathanael is the same as Bartholomew; while Matthias, and Barsabas (Acts 1:23), Joses, Barnabas (Acts 4:36), Stephen, though they with many others may have received blessing from Jesus Himself, and probably did, yet it is not so stated. Of course Zacharias, Elisabeth, John the Baptist, Joseph, Simeon, and Anna, are not included, as they were all in blessing before the birth of Jesus.

The following is the list:—

1. The leper, Matt 8:2	(1)
2. Centurion and servant, Matt 8:5	(2)
3. Peter's wife's mother, Matt 8:14	(1)
4. Two possessed with devils, Matt 8:28	(2)
5. Palsied man and bearers [Mark 2:3], Matt 9:2	(5)
6. Jairus and his daughter, Matt 9:18	(2)
7. Woman with issue of blood, Matt 9:21	(1)
8. Blind men, Matt 9:27	(2)
9. Dumb man, Matt 9:32	(1)
10. Eleven Apostles, Matt 10:2	(11)
11. Man with withered hand, Matt 12:10	(1)
12. Blind and dumb devil, Matt 12:22	(1)
13. Brethren of the Lord [Acts 1:14] Matt 13:55	(4)

14. Syrophoenician woman and daughter, Matt 15:22	(2)
15. Lunatic child and father, Matt 17:14	(2)
16. Blind men (leaving Jericho),[179] Matt 20:30	(2)
17. Simon the leper, Matt 26:6	(1)
18. Mary (sister of Lazarus. See Nos 32 and 47), Matt 26:7	(1)
19. Centurion; Matt 27:54	(1)
20. Salome (mother of Zebedee's children), Matt 27:56	(1)
21. Mary (mother of James, and wife of Cleopas), Matt 27:56	(1)
22. Mary Magdalene, Matt 27:56	(1)
23. Joseph of Arimathaea, Matt 27:57	(1)
24. Man with unclean spirit; Mark 1:23	(1)
25. Man, deaf and dumb, Mark 7:32	(1)
26. Blind man, Mark 8:22	(1)
27. Son of the widow of Nain, Luke 7:12	(1)
28. A woman, a sinner, Luke 7:37	(1)
29. Joanna and Susanna, Luke 8:3	(2)
30. A disciple—"follow Me", Luke 9:59	(1)
31. The seventy disciples, Luke 10:1	(70)
32. Martha, Luke 10:38	(1)
33. Woman with infirmity, Luke 13:11	(1)
34. Man with dropsy, Luke 14:2	(1)
35. The ten lepers, Luke 17:12	(10)
36. The blind man (approaching Jericho),[180] Luke 18:35	(1)
37. Zaccheus, Luke 19:2	(1)
38. Malchus [John 18:10], Luke 22:51	(1)
39. Penitent thief, Luke 23:43	(1)
40. The two disciples at Emmaus, Luke 24:13	(2)
41. Nicodemus, John 3:1	(1)
42. Woman of Samaria, John 4:4	(1)
43. Nobleman and sick son, John 4:46	(2)
44. Impotent man (Bethesda), John 5:1	(1)
45. Woman taken in adultery, John 8:11	(1)
46. Man born blind, John 9	(1)
47. Lazarus, John 11	(1)
48. Mary, mother of Jesus, John 19:25	(1) = (153)

179 Bartimeus being one of them (Mark 10:46), these two being healed as Jesus left Jericho.

180 The blind man (No. 36) was healed (Luke 18:35) "as He was come nigh unto Jericho," and therefore is additional to the two who were healed as He was leaving Jericho (No. 16). See Matt 20:30; Mark 10:46.

We give the above not as an alternative solution, but as an additional illustration, believing that all may be true; and at any rate, that all contribute to, and increase the cumulative evidence in support of the same great and blessed fact, that it is true of the Lord's people as it is of the stars, "He calleth them all by their names" (Psa 147:4). The book of Exodus is the book in which we first hear of redemption (Exo 15:13), and the Hebrew and divinely canonical name for this book is "THE NAMES," because His people are redeemed by name!

This is the lesson of the 153 great fishes.

Two Hundred

Twenty is the number of expectancy as we have seen (p. 246). Here we have it tenfold (20x10). The significance of this number is suggested by John 6:7, where we read, "Two hundred pennyworth of bread is NOT SUFFICIENT for them."

And so we find this number stamping various things with insufficiency.

- Achan's 200 shekels were "not sufficient" to save him from the consequences of his sin (Josh 7:21). This shows us the insufficiency of money (Psa 49:7-9).
- Absalom's 200 shekels weight of hair were "not sufficient" to save him, but rather caused his destruction (2 Sam 14:26, 18:9). This shows us the insufficiency of beauty.
- Micah's graven image was purchased for 200 shekels (Judg 17:4 and 18), and led to the introduction of idolatry into Israel and the blotting out of the Tribes of Dan and Ephraim from the blessing of Revelation 7, showing us the insufficiency of mere religion.
- Ezra's 200 "singing men and women" (Ezra 2:65), were "not sufficient" to produce "peace with God," true spiritual worship, or joy in the Lord. Only God's word rightly ministered can lead to this (Neh 8:5-9). This shows the insufficiency of external things in the worship of God, and the impossibility of worshipping God with the senses. True worship, which alone God will accept, "MUST" (John 4:24) be spiritual.

Three Hundred and Ninety

This is the number of Israel (Eze 4:5), being 13 x 30; as 65 (5x13) is the number of Ephraim (Isa 7:8); as 40 (5x8) is the number of Judah (Eze 4:6); and 70 (7x10) is the number of Jerusalem. See further under these numbers respectively, and under 8 and 13 also.

As a matter of chronology it was 390 years from the division of the Tribes to the Captivity, and thus the duration of the separate kingdom of Israel was 390 years, as referred to in Ezekiel 4. See p. 200.[r] (On this reckoning, see the note there: by the chronology now generally followed, the kingdom of Israel stood about two hundred and ten years.)[1][294]

Four Hundred

is the product of 8 and 50, and is a divinely perfect period.

From the fulfillment of the promise to Abraham in the birth of Isaac to the Exodus was a period of 400 years. Stephen mentions it as dating from "his seed" (Acts 7:6), and God dates it from the same point when He says to Abraham, "thy seed" (Gen 15:13).[181]

181 The structure of this verse rescues it from the way in which it is sadly misunderstood:—

A. "Know of a surety that thy seed shall be a stranger in a strange land that is not theirs,

B. and shall serve them;

B. and they shall afflict them

A. four hundred years."

The structure places B and B in a parenthesis. A and A cover the whole time of the sojourn, while B and B refer to the service and sojourn during a parenthesis of unnamed length within that time. The structure of Acts 7:6 is exactly the same.

It is popularly confounded with quite a different period of

Four Hundred and Thirty

years, which, though it has the same point as to its termination, does not commence at the same point.

From the call of Abraham, or the "promise" made to him at that call (Gen 12:3), unto the Exodus was 430 years. This covers the whole period of the "sojourning"; not of Abraham's "seed," as in Genesis 15:13 and Acts 7:6, but of Abraham himself. This is what is mentioned in Galatians 3:17 as the period from the "promise" to the "Law." It is referred to also in Exodus 12:40, where the "sojourning" is the nominative case (or subject) of the verb, while the sentence, "who dwelt in Egypt," is merely a relative clause, defining parenthetically an important point concerning them.

Four Hundred and Ninety

This is the period of the 70 sevens referred to under the head of Chronology (p. 16). We need not therefore further enlarge on it here beyond pointing out the spiritual significance of the number itself as being seven times seventy.

Daniel was praying, and he was concerned about the 70 years prophesied of by Jeremiah (Dan 9:2 and Jer 25:11,12, 29:10). And the answer meant that though those 70 appointed years were about to end in restoration and blessing, another period of seven times 70 years had been determined (9:24-27), and they would commence from the very "decree" (Neh 2) which should end the former 70 years. And these should run their course, marked by certain incidents, before the full and final restoration of Daniel's "city" and "people" should be accomplished.

The number 490 marks the product of spiritual perfection (7) with regard to the working out of Jerusalem's number (70). For 7 times 70 is 490.

Six Hundred and Sixty Six

is "the number of a name" (Rev 13:17,18). When the name of Antichrist is known its gematria will doubtless be found to be the number 666. But this number has, we believe, a far deeper reference to and connection with the secret mysteries of the ancient religions, which will be again manifested in connection with the last great apostasy.

Many names may be found, the numerical value of whose letters amounts to 666. We have a list of about forty such gematria. Most of them are ridiculous, inasmuch as instead of the gematria being confined to Hebrew and Greek (which have no Arabic or other special signs for figures), the principle is extended to names in English, French, and other modern languages, on the assumption that they would have been spelt in exactly the same way; whereas we know that names both of persons and places are not simply transliterated in various languages. It is absurd therefore to attempt to take words from the modern European languages which use Arabic figures.

Gematria is not a means by which the name is to be discovered; but it will be a test and a proof by which the name may be identified after the person is revealed.

If six is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it; 666 is therefore the trinity of human perfection; the perfection of imperfection; the culmination of human pride in independence of God and opposition to His Christ.

The number, however, has to be computed (ψηφιζω (pseephizo), to reckon, to calculate, not merely to count or enumerate). See Revelation 13:18. Therefore it is not to be known by gematria merely, though, as we have said, that will be one of the factors in the calculation, just as the letters in the word Jesus amount to 888.

But 666 was⌜, as Dr. Bullinger believed,⌝[295] the secret symbol of the ancient pagan mysteries connected with the worship of the Devil. It is to day the secret connecting link between those ancient mysteries and their modern revival in Spiritualism, Theosophy, etc. The efforts of the great enemy are now directed towards uniting all into one great whole. The newspapers, worldly and religious, are full of schemes as to such a union. "Reunion" is in the air. The societies for the re-union of Christendom, and the Conferences for the re-union of the Churches, are alike parts of the same great movement, and are all making for and are signs of the coming Apostasy. During this age, "Separation" is God's word for His people, and is the mark of Christ; while "union" and "re-union" is the mark of Antichrist.

The number 6 was stamped on the old mysteries. The great secret symbol consisted of the three letters SSS, because the letter S in the Greek alphabet was the symbol of the figure 6

(see p. 57). α = 1, β = 2, γ = 3, δ = 4, ε = 5, but when it came to 6, another letter was introduced! Not the next—the sixth letter (ζ, zeta)—but a different letter, a peculiar form of S, called "stigma" (⸢ς⸣[296]). Now the word στιγμα (stigma), means a mark, but especially a mark made by a brand as burnt upon slaves, cattle, or soldiers, by their owners or masters; or on devotees who thus branded themselves as belonging to their gods. It is from στιζω, stizo, to prick, or brand with a hot iron. Hence it came to be used of scars or wound-prints, and it is thus used by Paul of his scars, which he regarded as the tokens of his sufferings, the marks which he bore on his body for the sake of his Lord and Master, and marking him as belonging to the one who had bought him (Gal 6:17).⸢ (The sign for six was in origin the old letter digamma, or wau, and only later took the shape and name of stigma; and no ancient source is known for the "SSS" symbol of the mysteries.)⸣[297]

This letter is becoming familiar to us now; and it is not pleasant when we see many thus marked (ignorantly, no doubt) with the symbolical "S," "S," especially when it is connected, not with "salvation," but with judgment, and is associated with "blood and fire," which, in Joel 2:30, 31, is given as one of the awful signs "before the great and terrible day of the Lord come."

Apostasy is before us. The religion of Christ has, in the past, been opposed and corrupted, but when it once comes, as it has come in our day, to be burlesqued, there is nothing left but judgment. There is nothing more the enemy can do before he proceeds to build up the great apostasy on the ruins of true religion, and thus prepare the way for the coming of the Judge.

It is remarkable that the Romans did not use all the letters of their alphabet, as did the Hebrews and Greeks. They used only six letters,[182] D, C, L, X, V, and I. And it is still more remarkable, and perhaps significant, that the sum of these amounts to 666:—

182 The M appears to have been merely two D's.⸢ (So it was thought; the Roman sign for a thousand is now generally traced to an older sign, and M is used for it, as the first letter of mille, from later times. But the six letters D, C, L, X, V, I do sum to 666.)⸣[298]

1. D	= 500		
2. C	= 100	600	
3. L	= 50		
4. X	= 10	60	
5. V	= 5		
6. I	= 1	6	666

In each of the three pairs there is an addition of one, for 6 = 5 + 1. It is the grace of God superseded by the corruption of man.

It will be seen from this that the number 666 is very far-reaching, and is filled with a meaning deeper, perhaps, than anything we have yet discovered. One thing, however, is

certain, and that is, that the triple 6 marks the culmination of man's opposition to God in the person of the coming Antichrist.

Further illustration of the significance of this number is seen in the fact that

The Duration of the Old Assyrian Empire

was 666 years before it was conquered by Babylon.⌜ (This figure could not be confirmed; modern historians reckon the periods of Assyrian history differently.)⌝[299]

Jerusalem Was Trodden Down

by the Roman Empire exactly 666 years from the battle of Actium, BC 31, to the Saracen conquest in AD 636.[183]

183 See The Witness of the Stars, by the same author.

There Are Three Men

which stand out in Scripture as the avowed enemies of God and of His people. Each is branded with this number six that we may not miss their significance:

1. GOLIATH, whose height was 6 cubits, and he had 6 pieces of armour;[184] his spear's head weighed 600 shekels of iron (1 Sam 17:4-7).
2. NEBUCHADNEZZAR, whose "image" which he set up,[185] was 60 cubits high and 6 cubits broad (Dan 3:1), and which was worshipped when the music was heard from 6 specified instruments,[186] and
3. ANTICHRIST, whose number is 666.

184 In Ephesians 6:14-18, the Christian's armour has a seventh piece—"Prayer." See under "Seven."

185 We must distinguish the "image" which he set up, from the "man" of whom he afterwards dreamt. The proportions are not the same. The height of a man is to his breadth not as 10:1. Some have therefore thought that this "image" may have been an obelisk. But as the word for "image" denotes a form or likeness, it may have been like the form of a man standing on a pedestal of which the height was included. The pedestal being probably 24 (6x4) cubits, and the image 36 (6x6).

186 The numerical value (by gematria) of the words in Daniel 3:1, which describe the setting up of this image is 4662. The very figures are significant, but still more so are the factors of this number. 4662 = 7 x 666.

In the first we have one six connected with the pride of fleshly might.

In the second we have two sixes connected with the pride of absolute dominion.

In the third we have three sixes connected with the pride of Satanic guidance.

The Talents of Gold

brought to Solomon in a year were 666 (1 Kings 10:14). But this perfection of money-power was only "vanity and vexation of spirit" (Eccl 2:8,11; compare 1 Tim 6:10).

As to the triple number 666, we have already seen (p. 115) that while one figure (6) is significant, two figures (66) are still more so; and three figures (666) seem to denote the concentration or essence of the particular number.

We see further examples of this in

Jesus, 888, the dominical number;
Sodom, 999, the number of judgment;⌜ (not the name itself, which is 104, but the judgment upon it: see p. 115)⌝[300]
Damascus, 444, the world number;
The beast, 666, the number of man.
"Verily, verily, I say unto you," ⌜1536⌝[301];
The Lord God made, 888; etc., etc.

"The children of Adonikam" who returned from the Captivity (Ezra 2:13) numbered 666. Adonikam means the lord of the enemy. This is suggestive, even though it may be vague.

The number 666 has another remarkable property. It is further marked as the concentration and essence of 6 by being the sum of all the numbers which makes up the square of six! The square of six is 36 (6^2, or 6x6), and the sum of the numbers 1 to 36 = 666, i.e., 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 + 31 + 32 + 33 + 34 + 35 + 36 = 666.

They may be arranged in the form of a square with six figures each way, so that the sum of each six figures in any direction shall be another significant trinity = 111.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

(Every row, every column, and both diagonals of the square above sum to 111, and the numbers 1 to 36 each appear once.)[302]

Gematria

It is remarkable that the numerical value of the "SONG OF MOSES" (Exo 15:1-18) is 41626, which is the product of the ⌜factors 2 x 13 x 1601; it is thus a multiple of 13, though not of 42 or 70⌝[303].

On the other hand, if we compare "the Song of Moses and of the Lamb," in Revelation 15:1-5, the remarkable value is 9261, which has the remarkable factors 3^3 x 7^3.⌜ (This total could not

be confirmed against the Greek text.)[304]

Conclusion

We have now come to the end of our survey of number as used by God in His works and in His Word, and we have seen that all is perfect.

Our apprehension and interpretation of the phenomena may be marked with many imperfections, and we are conscious that after all we have but touched the fringe of this great and important subject.

One thing, however, is certain, and that is, that we have, in the Scripture of Truth, a revelation from God absolutely without error, and whatever difficulties we may encounter in seeking to understand it, they are all the outcome of our own infirmities.

Of another thing we are also certain, that the Written Word cannot be separated from the Living Word, nor the spiritual meaning of the one understood without a living union with the other.

It may be said of the Word of God, as it is written of the New Jerusalem (Rev 21:23), "THE LAMB IS THE LIGHT THEREOF."

Register of Revisions and Additions

Every change made in this edition is listed here in the order in which it appears. The page given is the page of this edition. “As first printed” gives Dr. Bullinger’s wording; “As it now reads” gives the wording now in the text, which is printed there in green. Click a number to return to the place in the text.

No.	Page	Type	Section	As first printed	As it now reads	Reason
1	16	Addition	Part I. Its Supernatural Design, The Heavens	—	(It is known now that the astronomers of ancient Babylon, who reckoned by sixties, divided the circle into 360 parts; but why that number was first chosen, no record tells us.)	Dr. Bullinger said that no one can tell why the circle was divided into 360 degrees. The division can now be traced to the astronomers of Babylon; the addition says so, and leaves his point standing.
2	19	Addition	Part I. Its Supernatural Design, Chronology	—	It should be added that the Greek manuscripts differ in the order of the words of Acts 13:20. The text from which the Authorised Version was made reads, "after that he gave unto them judges about the space of four hundred and fifty years." The oldest manuscripts, followed by the Revised Version ...	The difference of reading in Acts 13:20 is set out, so that the reader may see on what the table rests.
3	19	Revision	Part I. Its Supernatural Design, Chronology	*now more than 1890 years*	now nearly two thousand years	The length of the interval is brought up to date. Dr. Bullinger wrote in the 1890s.
4	19	Revision	Part I. Its Supernatural Design, Chronology	*A system of interpretation which requires such violent and unwarranted treatment of God's Word stands self-condemned.*	A system of interpretation which requires such treatment of God's Word ought to be examined with great care.	The judgment is softened, for the matter is one on which careful students of the Word differ, as the note which follows explains.
5	20	Addition	Part I. Its Supernatural Design, Chronology	—	It should be said, in fairness, that many careful students read Daniel 9:27 otherwise. They hold that the "he" who "shall confirm the covenant with many for one week" is Messiah Himself, of whom the verse before has spoken, and not "the prince that shall come"; that it was He who, "in the midst of ...	The other reading of Daniel 9:27 is set beside Dr. Bullinger's, so that the reader may weigh both.

No.	Page	Type	Section	As first printed	As it now reads	Reason
6	20	Revision	Part I. Its Supernatural Design, Nature	*only possible*	chief and accepted	Naturalists have added further ranks between these seven (sub-classes, tribes, and the like), but the seven chief ranks are still those in use. The words "only possible" claimed too much.
7	20	Revision	Part I. Its Supernatural Design, Nature	*I. KINGDOM, Animal, Vegetable; II. SUB-KINGDOM, Vertebrata, Phanerogamia; III. CLASS, Mammalia, Dicotyledon; IV. ORDER, Carnivora, Rosiflorae; V. FAMILY, Canidae, Rosaceae; VI. GENUS, Dog, Rosa; VII. SPECIES, Spaniel, Tea-rose*	, The Dog, The Rose; I. KINGDOM, Animal (Animalia), Vegetable (Plantae); II. PHYLUM (or Division), Chordata (the Vertebrates), Flowering plants (Angiosperms); III. CLASS, Mammalia, Eudicots (Dicotyledons); IV. ORDER, Carnivora, Rosales; V. FAMILY, Canidae, Rosaceae; VI. GENUS, Canis, Rosa; VII. …	The table is brought into line with the classification used today. The dog belongs to the genus Canis, and the Spaniel is not a species but a breed of the one species of dog, Canis familiaris; the tea-rose is a cultivated hybrid of the genus Rosa. The highest rank below the kingdom is now called the phylum (in plants, the division), and the class of Dicotyledons is now usually called the Eudicots. The seven chief ranks remain.
8	21	Revision	Part I. Its Supernatural Design, The Vegetable Kingdom	*the fourth*	commonly the fifth, as in the apple	The leaves of the oak are commonly arranged as those of the apple, two turns of the spiral bringing the sixth leaf over the first.
9	21	Revision	Part I. Its Supernatural Design, The Vegetable Kingdom	*two*	three	In the holly three turns of the spiral, not two, are needed.
10	21	Addition	Part I. Its Supernatural Design, The Vegetable Kingdom	—	botanist expresses this law by fractions: 1/2, 1/3, 2/5, 3/8, 5/13, 8/21, and so on, where the upper figure is the number of turns of the spiral, and the lower the number of leaves passed before one stands again over the first. Each figure is the sum of the two before it (1, 2, 3, 5, 8, 13, 21), …	Added to show the law of the leaves as botanists now state it.
11	21	Revision	Part I. Its Supernatural Design, Physiology	*In seven years the whole structure of his body changes:*	The body is continually renewed, though not, as was once believed, wholly in seven years;	The belief that the whole body is renewed every seven years is not borne out: some cells are renewed in days, others in years, and some (as many of the cells of the brain and of the lens of the eye) last for life.
12	22	Revision	Part I. Its Supernatural Design, Physiology	*The hare and rat, 28 (4x7) days. The cat, 56 (8x7) days.*	The rat, about 22 days. The hare, about 42 (6x7) days. The cat, about 63 to 65 days.	The periods of gestation are corrected from later observation.

No.	Page	Type	Section	As first printed	As it now reads	Reason
13	22	Revision	Part I. Its Supernatural Design, Physiology	*The lion, 98 (14x7) days.*	The lion, about 110 days.	The period of gestation of the lion is about 110 days.
14	22	Revision	Part I. Its Supernatural Design, Physiology	*The duck, 42 (6x7) days.*	The duck, 28 (4x7) days.	The common duck sits for 28 days, not 42.
15	22	Addition	Part I. Its Supernatural Design, Physiology	—	figures are averages, and vary somewhat among kinds and breeds; the 280 days of man are reckoned, as physicians reckon them, from the beginning of the last monthly course. Many periods are multiples of seven, as the mouse, the dog, the sheep, the hen, the duck, and man; but some are not, and the ...	Added so that the reader may judge the illustration fairly.
16	22	Addition	Part I. Its Supernatural Design, Physiology	—	(the whole passage, printed in green)	The "critical days" of the old physicians, and Dr. Stratton's observation of the pulse, have not been confirmed by later medical study, and they are not relied upon here. The rest of one day in seven rests upon the commandment of God (Exo 20:8-11; Mark 2:27), and upon the experience of all who labour, that man was made to need it.
17	23	Revision	Part I. Its Supernatural Design, Physiology	*for nine days (3x3)*	as a larva for about five or six days	The queen is fed as a larva for about five and a half days before her cell is sealed.
18	23	Revision	Part I. Its Supernatural Design, Physiology	*15 days (5x3)*	16 days	The queen bee comes out of her cell on the sixteenth day.
19	23	Revision	Part I. Its Supernatural Design, Physiology	*and two stomachs*	thorax, and abdomen	The three divisions of the body of the bee are the head, the thorax, and the abdomen.
20	23	Revision	Part I. Its Supernatural Design, Physiology	*about 3,000 small eyes*	some thousands of small eyes (about 6,900 in each eye of the worker)	The number of the facets of the eye of the bee is corrected.
21	23	Revision	Part I. Its Supernatural Design, Physiology	*six (2x3)*	eight (four pairs of)	The worker has eight wax glands, in four pairs.
22	23	Revision	Part I. Its Supernatural Design, Physiology	*three sections*	six joints	The leg of an insect has six joints, the last but one being itself divided into five small joints.

No.	Page	Type	Section	As first printed	As it now reads	Reason
23	23	Revision	Part I. Its Supernatural Design, Physiology	*nine* (*3x3*) *sections*	twelve sections (thirteen in the drone)	The antennae of the worker and the queen have twelve sections; those of the drone thirteen.
24	23	Revision	Part I. Its Supernatural Design, Physiology	*nine* (*3x3*)	about ten	The barbs on each lancet of the sting number about ten.
25	23	Addition	Part I. Its Supernatural Design, Physiology	—	study of the bee has corrected several of these figures, as is shown above. When they are put right, some still fall into threes, and some do not; and the number three cannot fairly be said to pervade the bee as was here supposed. The perfection of design in this little creature is none the less ...	Added because the illustration of the bee, as first printed, does not stand.
26	24	Addition	Part I. Its Supernatural Design, Chemistry	—	(The number now known is 118, of which some 92 are found in nature.)	The number of the elements is brought up to date.
27	24	Revision	Part I. Its Supernatural Design, Chemistry	*the accompanying illustration* [*Reynold's Curve of the Elements according to the Newlands-Mendelejeff Periodic Law*],	Reynolds's Curve of the Elements, drawn according to the Periodic Law of Newlands and Mendeléeff (the illustration is not reproduced in this edition),	The illustration of the old printing could not be reproduced clearly; the remarks which follow describe it.
28	24	Revision	Part I. Its Supernatural Design, Chemistry	*2, will combine with oxygen, whose atomic weight is 16, forming water. With carbon, whose atomic weight is 12, it combines also the same proportion of 2 to 12* (*or 1 to 6*).	1, will combine with oxygen, whose atomic weight is 16, two atoms to one, forming water. With carbon, whose atomic weight is 12, it combines four atoms to one, in the proportion of 4 to 12 (or 1 to 3).	The atomic weight of hydrogen is 1, not 2, and the proportions are corrected accordingly.
29	26	Addition	Part I. Its Supernatural Design, Chemistry	—	(This comparison is offered as an illustration only; the Word of God does not make it, and nothing rests upon it.)	The comparison with the image of Daniel 2 is marked as an illustration only.

No.	Page	Type	Section	As first printed	As it now reads	Reason
30	26	Addition	Part I. Its Supernatural Design, Chemistry	—	these words were written the science has gone far. In 1913 H. G. J. Moseley showed that the true order of the elements is not that of their atomic weights but of their atomic numbers, the number of the charges in the heart of each atom; and the Periodic Table is now built on that order. The ...	Added to give the present state of the science, which has much advanced since Dr. Bullinger wrote.
31	26	Revision	Part I. Its Supernatural Design, Sound and Music	*These were finally settled at Stuttgart in 1834. They were adopted by the Paris Conservatoire in 1859, but it was not till 1869 that they were adopted in England by the Society of Arts.*	These were proposed at Stuttgart in 1834, where a pitch of 440 vibrations for the note A was recommended. The Paris Conservatoire in 1859 adopted a slightly lower pitch (435 for A), and other pitches have been used in England and elsewhere; the pitch of A = 440 was generally agreed in 1939.	The history of the standard pitch is corrected.
32	27	Addition	Part I. Its Supernatural Design, Sound and Music	—	figures of this table belong to the pitch of A = 440, with the notes of the scale tuned in their true (or "just") proportions: Re is 9/8 of Do, Mi 5/4, Fa 4/3, Sol 3/2, La 5/3, Si 15/8, and the octave twice. At another pitch the figures would not be multiples of eleven. The design lies in these ...	Added to explain on what the figures of the table depend.
33	29	Revision	Part I. Its Supernatural Design, Sound and Music	*This means that these organs are defective, not fully developed, or malformed, in the case of such persons; and that the sounds are not accurately conveyed to the brain.*	It is now known that this lies, for the most part, not in the ear itself but in the powers of the brain by which sounds are received and compared.	Want of "an ear for music" is now known to lie chiefly in the brain, not in a defect of the ear.

No.	Page	Type	Section	As first printed	As it now reads	Reason
34	29	Addition	Part I. Its Supernatural Design, Colour	—	(This correspondence was first proposed by Sir Isaac Newton, who divided the colours of the rainbow into seven to answer to the seven notes of the scale. It is an analogy rather than a law of nature, for the colours shade into one another, and the number of them which the eye can distinguish is very great.)	The correspondence of colour and music is shown to be Newton's analogy.
35	31	Addition	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	—	(So the margin of the Authorised Version. It should be said that the Hebrew word palmoni is understood by most scholars to mean no more than "a certain one," as the text itself renders it; the meaning "numberer of secrets" is an old interpretation of the word, and it should not be pressed beyond ...	The meaning of "Palmoni" is set out more carefully.
36	31	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*"A wonderful numberer" ("PALMONI") presides over them, and has his place in making known the things of God.*	If the margin is right, "a wonderful numberer" ("PALMONI") presides over them, and has his place in making known the things of God.	The statement is made to depend on the meaning of the word, which is uncertain.
37	32	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*: and the monuments now prove that it was a new Assyrian dynasty.*	. The Assyrian who "oppressed them without cause" would then be the new king "which knew not Joseph" (Exo 1:8).	The monuments do not prove that the new dynasty in Egypt was Assyrian; the claim is withdrawn, and the meaning of the verse is left as Dr. Bullinger understood it. See the note.
38	32	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*The last king of the 18th dynasty, Amenhotep IV, was succeeded by a new race of kings which is called the 19th dynasty ... who was drowned in the Red Sea. The change to this new dynasty is clearly seen in the monuments ... the Assyrian of the 19th dynasty.*	Dr. Bullinger believed, with some writers of his day, that the 19th dynasty of Egypt (Rameses I, Seti I, and Rameses II) was of Assyrian race, and that Rameses II was the Pharaoh of the Exodus and was drowned in the Red Sea. Later study has not borne this out. The kings of the 19th dynasty were ...	The note as first printed rested on the opinions of the 1890s, which later discovery has overturned.

No.	Page	Type	Section	As first printed	As it now reads	Reason
39	33	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*the Holy Spirit*	God	The Scriptures are given by inspiration of God (2 Tim 3:16): God is the Speaker, and holy spirit is His gift and power. Where Dr. Bullinger speaks of the Holy Spirit as a Person who speaks or intends, the text now names God. See To the Reader.
40	34	Addition	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	—	very nearly,	The ratios of 7 to 11 here are close, not exact (the true ratio of the diameter of a circle to its semi-circumference is 0.6366; 7 to 11 is 0.6364).
41	34	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*This is the number, however, which gives us the great Zodiacal, Prophetic, and Biblical year of 360 days, which was given originally to Noah, and employed by the Babylonians and Egyptians.*	This is the number, however, which is seen in the "time, times, and an half" of prophecy, reckoned as 1260 days (Rev 11:3, 12:6, 14); and the months of the Flood were reckoned as months of 30 days (Gen 7:11,24, 8:3,4). No calendar of a year of 360 days, without days added, is known to have been ...	The evidence for a year of 360 days is stated more exactly. See also our study How Long Did Christ Minister?, Appendix on the calendar.
42	34	Revision	Part I. Its Supernatural Design, Chapter II. Design Shown in the Word of God	*semitones*	notes which lie between the key-note and its octave in the scale of twelve semitones	The octave has twelve semitones; eleven notes lie between the key-note and its octave.
43	36	Revision	Part I. Its Supernatural Design, The Writers	*is confirmed*	is supported	Softened; see the note added below.
44	36	Addition	Part I. Its Supernatural Design, The Writers	—	Epistle to the Hebrews does not name its writer, and the question has been debated from the earliest times. Many in the East held it to be Paul's; Origen said that "who wrote the Epistle, God only knows." Dr. Bullinger's arguments are worth weighing, but they do not settle the matter. If Paul did ...	Added so that the reader may know how the question stands.
45	36	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*27 times* (3^3)	42 times (6x7)	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The word menorah occurs 42 times.

No.	Page	Type	Section	As first printed	As it now reads	Reason
46	36	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*28 times* (*4x7*)	33 times (3x11)	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible).
47	37	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*25* (5^2)	26	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The word occurs 26 times in the Psalms and 45 times in all.
48	37	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*44* (*4x11*)	45 (3^2x5)	The total is 45, not 44.
49	37	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*17 times "happy" and 27 times "blessed."*	sometimes "happy," and more often "blessed."	The figures are changed to agree with the corrected total of 45.
50	37	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*11*	12	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The Chaldee word occurs 12 times in Daniel.
51	38	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*55* (*5x11*)	56 (7x8)	With the corrected count the total is 56, which is 7x8.
52	38	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*28 times* (*1st occ. Gen 3:15*)	29 times (1st occ. Gen 3:21)	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The first occurrence is Gen 3:21.
53	38	Revision	Part I. Its Supernatural Design, Words in the Old Testament	*224* (*7x32*)	229	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The noun occurs 229 times.
54	38	Revision	Part I. Its Supernatural Design, Words in the New Testament	*72 times* (2^3x3^2) *if we add with RV Ephesians 5:9 and Revelation 22:5*	73 times in the Greek text now in use, which reads it at Ephesians 5:9 (69 in the Received Text)	Counted again in the Greek text (Nestle-Aland / SBL, with the Received Text where it differs, as tagged by STEPBible).
55	39	Revision	Part I. Its Supernatural Design, Words in the New Testament	*44* (*4x11*)	43	Counted again in the Greek text (Nestle-Aland / SBL, with the Received Text where it differs, as tagged by STEPBible). The word occurs 43 times.

No.	Page	Type	Section	As first printed	As it now reads	Reason
56	40	Revision	Part I. Its Supernatural Design, Words in the New Testament	*245 times* (7^2x5)	156 times in the Greek text now in use (158 in the Received Text)	Counted again in the Greek text (Nestle-Aland / SBL, with the Received Text where it differs, as tagged by STEPBible). The figure 245 cannot be reached by any count of the name.
57	40	Addition	Part I. Its Supernatural Design, Words in the New Testament	—	(five times as Matthew, and three as Levi)	Added to show how the eight is made up: the name Matthew occurs five times, and Levi, used of him, three times.
58	40	Revision	Part I. Its Supernatural Design, Words in the New Testament	*160 times* (4^2x10)	158 times in the Greek text now in use (162 in the Received Text)	Counted again in the Greek text (Nestle-Aland / SBL, with the Received Text where it differs, as tagged by STEPBible).
59	42	Addition	Part I. Its Supernatural Design, Words in the New Testament	—	The Greek texts now in use, made from more manuscripts than were known in 1890, read κυριος 23 times in the Revelation (the Received Text 24). The figure 21 depends on the readings of the Revised Version, and is not confirmed by the text now in use.	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
60	46	Addition	Part I. Its Supernatural Design, Phrases of the Bible	—	(The words πιστος ο λογος stand together in five of these, 1 Tim 1:15, 3:1, 4:9; 2 Tim 2:11; Titus 3:8. In Titus 1:9 the words are "the faithful word," and in 1 Tim 4:12 "word" and "faith" are not joined, so that the seven are not of one phrase.)	The seven passages are examined: the phrase itself occurs five times.
61	47	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	(the total confirmed)	The form αγγελους occurs twice in Paul's Epistles (1 Cor 6:3, 11:10) and five times in Hebrews (1:7 twice, 2:7, 2:9, 13:2): the division is 2 and 5, not 5 and 2, but the total of 7 is confirmed.
62	47	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	$4 + 8 = 12$ (2^2x3)	11	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
63	47	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	$21 + 4 = 25$ (5^2)	26	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).

No.	Page	Type	Section	As first printed	As it now reads	Reason
64	47	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*62 + 1 = 63 (7x9)*	64	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
65	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*72 + 5 = 77 (7x11)*	79	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
66	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*20 + 1 = 21 (3x7)*	20	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
67	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*8 + 6 = 14*	14	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
68	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	διαλογιζεσθαι (*dialogizesthai*), *to deliberate*	λογιζεσθαι (logizesthai), to reckon	The figures 34 + 1 belong to λογιζεσθαι, to reckon, not to διαλογιζεσθαι, which occurs only once in these Epistles. The word is corrected; the figures stand.
69	48	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	(in the Received Text)	The figures 27 + 1 are confirmed in the Received Text, counting λοιπον and του λοιπου with λοιπος. The Greek text now in use omits the word once, and gives 26 + 1.
70	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*63 + 25 = 88 (8x11)*	89	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
71	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*119 + 14 = 133 (19x7)*	135	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
72	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*5 + 2 = 7*	9	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
73	48	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*81 + 7 = 88 (8x11)*	90	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).

No.	Page	Type	Section	As first printed	As it now reads	Reason
74	49	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	(not confirmed)	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible). The figures for πρωτος could not be confirmed: they depend on which forms are counted (as πρωτον, used as an adverb), and no count of the word in the Greek text gives 12 and 9.
75	49	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*18 + 3 = 21* (*3x7*)	20	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
76	49	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*2 + 9 = 11*	10	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
77	49	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*8 + 1 = 9* (3^2)	10	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
78	49	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*40 + 24 = 64* (8^2)	65	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
79	49	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*6 + 1 = 7*	8	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
80	50	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	word in this table has been counted again for this edition in the Greek text now in use. Most of Dr. Bullinger's figures are confirmed exactly. Where the count differs, the new figures are printed in green. In a few of these the corrected total is still a square, a cube, or a multiple of 7 or 11; ...	Added to report the result of counting these words again.
81	50	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*the evidence is overwhelming as to*	the evidence points toward	Softened, because the counts do not all hold (see above) and the authorship of Hebrews is not stated in Scripture.
82	50	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*8 + 6 = 14* (*2x7*)	13	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
83	50	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*6 + 1 = 7**	8	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).

No.	Page	Type	Section	As first printed	As it now reads	Reason
84	50	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*13 + 1 = 14 (2x7)*	15	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
85	50	Revision	Part I. Its Supernatural Design, Evidence as to Authorship	*11 + 5 = 16 (4^2)*	15	Counted again in the Greek text (Nestle-Aland / SBL, as tagged by STEPBible).
86	50	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	The Greek texts now in use read αμαρτια in 2 Peter 1:9, which makes the count 6 + 2 = 8.	The reading of 2 Peter 1:9 in the Greek text now in use is given.
87	50	Addition	Part I. Its Supernatural Design, Evidence as to Authorship	—	words also have been counted again in the Greek text now in use. Where the figures differ they are printed in green; the rest are confirmed.	Added to report the result of counting these words again.
88	52	Revision	Part I. Its Supernatural Design, The Old and New Testaments Combined	*443*	347	Counted again in the Hebrew text (the Westminster Leningrad Codex, as tagged by STEPBible). The name Aaron occurs 347 times in the Old Testament.
89	52	Revision	Part I. Its Supernatural Design, The Old and New Testaments Combined	*448 (7x64)*	352	With the corrected count the total is 352, which is not a multiple of seven. The illustration is withdrawn.
90	57	Addition	Part II. Its Spiritual Significance, Introduction	—	should be said that the use of the five final letters for 500 to 900 is a later and less common practice; the Hebrew writers more often expressed these numbers by joining letters together, as 400 and 100 for 500.	Added for accuracy.
91	57	Revision	Part II. Its Spiritual Significance, Introduction	*the final "ς" or ς (called Stigma)*	the sign ς (called Stigma, and written like the final ς)	The Stigma (ς) is a sign of its own, which took the place of the old letter Digamma; it resembles the final ς, but is not the same letter.
92	58	Addition	Part II. Its Spiritual Significance, Introduction	—	(This was the opinion of some writers of Dr. Bullinger's day; it cannot now be confirmed from the monuments, and nothing should be built upon it.)	The statement about Isis is marked as unconfirmed.

No.	Page	Type	Section	As first printed	As it now reads	Reason
93	59	Revision	Part II. Its Spiritual Significance, One	*it does not deny the Doctrine of the Trinity, but it excludes absolutely another Lord:*	it declares that there is one LORD, and it excludes absolutely another Lord:	Deuteronomy 6:4 says nothing of a Trinity; it declares that the LORD is one. The words are made to say what they say.
94	60	Revision	Part II. Its Spiritual Significance, The First Recorded Words of the Lord Jesus	*the Holy Spirit*	God	See the reason given at No. 39.
95	60	Revision	Part II. Its Spiritual Significance, The First Recorded Words of the Lord Jesus	*the Holy Spirit*	God	See the reason given at No. 39.
96	62	Revision	Part II. Its Spiritual Significance, The First Commandment	*written by the Holy Spirit*	written by inspiration of God	See the reason given at No. 39.
97	62	Revision	Part II. Its Spiritual Significance, The First Commandment	*As "Elohim" is plural we might with much more reason repeat "Elohenu" for several minutes!*	The plural form "Elohim" does not mean that God is more than one; it is used with verbs in the singular of the one God, as a plural of majesty and fulness.	The note rested on the plural form of Elohim, which is a plural of majesty, used with singular verbs of the one God.
98	63	Revision	Part II. Its Spiritual Significance, The First Commandment	*If the Lord had not supplied the verb which fixes the meaning, we might well have read it as the Jews do, for this fixes (unconsciously to them) the doctrine of the Trinity. For the three Persons are named, and then it is declared that they are one: "The Lord, our God, The Lord, is one," i.e., the ...*	The Lord, in quoting the words, supplied the verb which fixes the meaning: "The Lord our God is one Lord" (Mark 12:29). And the scribe who heard Him understood Him so, for he answered, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he"; and Jesus, seeing ...	Dr. Bullinger found the doctrine of the Trinity in the words of Deuteronomy 6:4. The words do not teach it, and the Lord's own use of them, with the scribe's answer which He approved, shows what they mean.
99	63	Revision	Part II. Its Spiritual Significance, The First Commandment	(*our Triune God*)	(our God)	The word Elohim does not mean a Triune God; see the note above.
100	64	Revision	Part II. Its Spiritual Significance, The First Commandment	*of the Lord Jesus as the only begotten Son; but never of Jehovah—the Triune God.*	in prophecy of the Lord Jesus as the only begotten Son (Psa 22:20); but never of Jehovah.	The words "the Triune God" are removed. See the notes on Deuteronomy 6:4 above.

No.	Page	Type	Section	As first printed	As it now reads	Reason
101	64	Revision	Part II. Its Spiritual Significance, The First Commandment	*But Echad is so used because it does not mean absolute unity, but a compound unity. Always one of others which make up the one. Its first occurrence is:—*	But אחד (Echad) is the ordinary word for the number one, used of whatever is counted. When the thing counted is made of parts, as "one flesh" or "one cluster," the parts are in the thing, not in the word; and when it is used of a single person, it means one person. So "Abraham was one [echad], and ...	Dr. Bullinger held that Echad means a compound unity. It is the ordinary Hebrew word for the number one, and the examples he gives show that the "compound" sense comes from the things counted, not from the word.
102	65	Revision	Part II. Its Spiritual Significance, The First Commandment	*In all these and other places Echad is composite. It is one of others, and hence it is the word used in Deuteronomy 6:4. Jehovah (the Father), Elohim (the Son), and Jehovah (the Spirit) is Echad:—One Triune God.*	In all these places Echad is the plain number one: one of others when others are counted with it, or one alone. It is the word which every Israelite would use to say that the LORD is one, and that there is no other; and so the Lord Jesus and the scribe understood it (Mark 12:29-32). "To us there is ...	The Scripture does not divide the names of Deuteronomy 6:4 among three Persons. The one God of Israel is the Father, as the Lord Jesus taught (John 17:3) and Paul wrote (1 Cor 8:6).
103	66	Revision	Part II. Its Spiritual Significance, The Unity of the Spirit	*Spirit*	spirit, the gift of God	See the reason given at No. 39.
104	66	Revision	Part II. Its Spiritual Significance, The Unity of the Spirit	*by the Holy Spirit, who is "the bond of peace."*	as we keep "the unity of the spirit in the bond of peace" (Eph 4:3)	In Ephesians 4:3 the "bond of peace" is the peace that binds the members together, not the Holy Spirit as a Person.
105	67	Revision	Part II. Its Spiritual Significance, The Unity of the Spirit	*Spirit and His Baptism*	spirit and the baptism in it	See the reason given at No. 39.
106	68	Revision	Part II. Its Spiritual Significance, First Occurrences of Words	*, part of "Christ mystical"; in other words, part of the Bridegroom.*	.	The words "part of Christ mystical ... part of the Bridegroom" go beyond what Scripture says. The Church is the Body of which Christ is the Head (Eph 1:22,23); it is not the Bridegroom.
107	68	Revision	Part II. Its Spiritual Significance, First Occurrences of Words	*the Holy Spirit*	God	See the reason given at No. 39.
108	69	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the Holy Spirit interprets His own prophecy*	God interprets His own prophecy	See the reason given at No. 39.

No.	Page	Type	Section	As first printed	As it now reads	Reason
109	70	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the Holy Spirit's own interpretation*	God's own interpretation	See the reason given at No. 39.
110	70	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the Holy Spirit interprets it*	God interprets it	See the reason given at No. 39.
111	70	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*Jehovah Jesus*	the Lord Jesus	Scripture does not call the Lord Jesus "Jehovah"; He is the Son, to whom the Father has given all authority and through whom He will fulfil His promises (John 5:22-27; Acts 17:31).
112	71	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*The Holy Spirit thus connects*	God thus connects	See the reason given at No. 39.
113	71	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the Holy Spirit*	God	See the reason given at No. 39.
114	72	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the LORD the Spirit*	the LORD Himself	See the reason given at No. 39.
115	72	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	*the Holy Spirit*	God	See the reason given at No. 39.
116	74	Revision	Part II. Its Spiritual Significance, The First Fulfillment of Prophecy in the New Testament	(*and by us under the guidance of*) *the Holy Spirit*	God (and by us under His guidance)	See the reason given at No. 39.
117	76	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*The Holy Spirit*	God	See the reason given at No. 39.
118	78	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*the Holy Spirit*	God	See the reason given at No. 39.

No.	Page	Type	Section	As first printed	As it now reads	Reason
119	78	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*Indeed the word fascinate is derived from it, the initial f in the Latin taking the place of the β in the Greek.*	It has been thought that the word fascinate is derived from it, the initial f in the Latin taking the place of the β in the Greek; but the two words are more probably of separate origin, though alike in sound and sense.	The derivation of the Latin fascinum from the Greek βασκαινω is uncertain, and is now generally doubted.
120	78	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*the Holy Spirit*	God	See the reason given at No. 39.
121	78	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*the Holy Spirit*	God, who gave it	See the reason given at No. 39.
122	79	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*by the Spirit*	in the Word itself	See the reason given at No. 39.
123	83	Revision	Part II. Its Spiritual Significance, Words that Occur Only Once	*the Holy Spirit, by Paul*	God, by Paul	See the reason given at No. 39.
124	87	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Person of the Holy Spirit*	the Holy Spirit as a Person	See the reason given at No. 39.
125	88	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Holy Spirit*	God	See the reason given at No. 39.
126	88	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*There must be this πνευμα Χριστου in us of the Holy Spirit's creation, before He can bear witness with our spirits! Hence this Christ-life in us is the subject of this wonderful chapter before the Person of the Holy Spirit is spoken of in the 16th verse.*	There must be this πνευμα Χριστου in us, of God's creation, before "the spirit itself" can "bear witness with our spirit" (verse 16). Hence this Christ-life in us is the subject of this wonderful chapter.	See the reason given at No. 39. In Romans 8:16 the text reads "the Spirit itself."
127	88	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Holy Ghost*	God	See the reason given at No. 39.
128	88	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Holy Ghost*	the gift of holy spirit	See the reason given at No. 39.

No.	Page	Type	Section	As first printed	As it now reads	Reason
129	88	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*With the article it is of course the Holy Spirit.*	With the article it is commonly God Himself, the Giver, or His gift spoken of definitely.	See the reason given at No. 39.
130	89	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Person of the Holy Spirit, for He was not yet given*	the gift of Pentecost, for it was not yet given	See the reason given at No. 39.
131	89	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*work of the Holy Spirit*	work of God by His holy spirit	See the reason given at No. 39.
132	89	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the indwelling of and with the Person of the Holy Ghost*	the Giver Himself	See the reason given at No. 39.
133	89	Revision	Part II. Its Spiritual Significance, Phrases which Occur Only Once	*the Holy Spirit's work*	the work of God's spirit	See the reason given at No. 39.
134	92	Revision	Part II. Its Spiritual Significance, Two	*When the earth lay in the chaos which had overwhelmed it (Gen 1:2), its condition was universal ruin and darkness.*	When the earth was "without form, and void" (Gen 1:2), not yet formed and not yet filled, and darkness was upon the face of the deep,	Genesis 1:2 describes the earth as not yet formed and filled, not as ruined. The Hebrew says "the earth was," not "became," and the words tohu and bohu describe an empty, unformed state; the work of the six days forms and fills it. See our study of Genesis 1:2.
135	92	Revision	Part II. Its Spiritual Significance, Two	[*or rather became*]		The Hebrew verb is the ordinary "was" (hayetah), as the Authorised Version has it. See our study of Genesis 1:2.
136	93	Revision	Part II. Its Spiritual Significance, Two	*Here the first speaks of perfection and of order. The second of ruin and desolation, which came to pass at some time, and in some manner, not revealed.*	Here the first speaks of the work of God as a whole: He created the heaven and the earth. The second shows the earth as it was before the days of forming and filling began, "without form, and void," and dark: not yet what God would make it. Then the six days bring order where there was none, and ...	The paragraph as first printed taught that a ruin came between Gen 1:1 and 1:2 (the "Gap Theory"). Scripture does not teach it.
137	93	Revision	Part II. Its Spiritual Significance, The Divisions of the Bible	*Incarnation, with the second Person of the ever-blessed Trinity,*	the promised Seed of the woman, the Son of God made flesh,	The Scripture does not speak of a second Person of a Trinity; it speaks of "the second man," the Son of God born of a woman (Gal 4:4).

No.	Page	Type	Section	As first printed	As it now reads	Reason
138	102	Revision	Part II. Its Spiritual Significance, The Potter's Two Vessels of Jeremiah 18:1-4	*The second person of the Trinity partook of two natures— perfect God and perfect man.*	The Son of God was made "of the seed of David according to the flesh," and "declared to be the Son of God with power ... by the resurrection from the dead" (Rom 1:3,4).	The language of the creeds is replaced with the words of Scripture.
139	103	Revision	Part II. Its Spiritual Significance, The Potter's Two Vessels of Jeremiah 18:1-4	*the second Person of the Trinity*	Jesus Christ	The words of Rev 1:5 are "Jesus Christ, who is the faithful witness."
140	104	Revision	Part II. Its Spiritual Significance, Three	*Three is the number associated with the Godhead, for there are "three persons in one God."*	Three is the number of Divine completeness, and so it is stamped upon what is said of God.	Scripture does not number God in three Persons: "the LORD our God is one LORD" (Deut 6:4; Mark 12:29), and "to us there is but one God, the Father ... and one Lord Jesus Christ" (1 Cor 8:6). See the notes on Deuteronomy 6:4 under the number One.
141	104	Revision	Part II. Its Spiritual Significance, Three	*--one for each of the three persons in the Trinity*	, declaring His holiness perfect and complete; and the words that follow name one LORD, "the LORD of hosts,"	See the note just above.
142	105	Revision	Part II. Its Spiritual Significance, Three	(*the Father*);	;	The labels which assign the three clauses of the blessing to three Persons are removed. The Scripture names one LORD three times, and says, "they shall put my name upon the children of Israel" (Num 6:27). See the notes on Deuteronomy 6:4 under the number One.
143	105	Revision	Part II. Its Spiritual Significance, Three	(*the Son*);	;	See the note just above.
144	105	Revision	Part II. Its Spiritual Significance, Three	*give thee peace"* (*the Holy Spirit*).	give thee peace."	See the note just above.
145	105	Revision	Part II. Its Spiritual Significance, Three	*the same three persons appear to Abraham*	three men appear to Abraham	Genesis 18 does not show three Persons of a Godhead. When the men turned toward Sodom, Abraham "stood yet before the LORD" (18:22); and the two who came to Sodom at evening are called "two angels" (19:1). The LORD appeared to Abraham, and spoke, by His messengers.

No.	Page	Type	Section	As first printed	As it now reads	Reason
146	105	Revision	Part II. Its Spiritual Significance, Three	*As we have in the number one the sovereignty of the one God; and in two the second person, the Son, the great Deliverer; so in "three" we have the third person, the Holy Spirit, marking and completing "the fulness of the Godhead." This word "fulness" is remarkable, occurring only three times, and …*	As we have in the number one the sovereignty of the one God; and in two the Son, "the second man," the great Deliverer; so in "three" we have that which marks and completes "the fulness." The phrase is remarkable: "the fulness of God," "the fulness of Christ," and "the fulness of the Godhead" are …	The word πλήρωμα ("fulness") occurs 17 times in the New Testament (STEPBible TAGNT), not three; it is these three phrases that are each found once. They do not name three Persons: "the fulness of the Godhead" dwells "in him," that is, in Christ (Col 2:9), and it pleased the Father that in Him should all fulness dwell (Col 1:19). See the notes on Deuteronomy 6:4 under the number One.
147	105	Revision	Part II. Its Spiritual Significance, Three	*by the Holy Spirit, for it is a fulness of which we receive by His mighty power (John 1:16)*	by God, for "of his fulness have all we received" (John 1:16), that is, of the fulness of Christ, and it is given by God's mighty power (Eph 3:16-20)	John 1:16 says that it is of Christ's fulness that we have received; the power by which it is given is God's (Eph 3:16, 19, 20). See the reason given at No. 39.
148	105	Revision	Part II. Its Spiritual Significance, Three	*the perfection of Christ's perfect and Divine nature*	the perfection of Christ, the Son of God, in whom was no sin	The language of the creeds is replaced with the words of Scripture. "In him is no sin" (1 John 3:5); "that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).
149	106	Addition	Part II. Its Spiritual Significance, Three	—	(for Christ, "being by the right hand of God exalted," had "shed forth this," Acts 2:33)	The Ascension is added: the gift came at Pentecost because Christ had been raised and exalted to the right hand of God (Acts 2:32, 33; Eph 4:8).
150	107	Revision	Part II. Its Spiritual Significance, Three	*the Holy Spirit as taking of the things of Christ and making them real and solid in our experience. It is only by the Spirit that we realise spiritual things. Without Him and His gracious operation, all is surface work: all is what a plane figure is to a solid (John 3:6). He it is who has wrought …*	the work of God by His gift of holy spirit, which takes of the things of Christ and makes them real and solid in our experience (John 16:14). It is only by the spirit that we realise spiritual things. Without that gift and God's gracious operation, all is surface work: all is what a plane figure is …	See the reason given at No. 39.
151	107	Revision	Part II. Its Spiritual Significance, Three	*the one object of all worship; and the Spirit qualifying*	through whom alone we draw near (Heb 7:25, 10:19-22); and the spirit, God's gift, qualifying	The Father is the One whom the true worshippers worship (John 4:23); the Son is the way to Him (John 14:6); and the spirit is God's gift (Acts 2:38). See the notes on Deuteronomy 6:4 under the number One.
152	107	Revision	Part II. Its Spiritual Significance, Three	*while in Leviticus we have the Spirit prescribing*	while in Leviticus we have God by His spirit prescribing	See the reason given at No. 39.

No.	Page	Type	Section	As first printed	As it now reads	Reason
153	110	Revision	Part II. Its Spiritual Significance, The Temple	*The Brazen Sea or Laver held three thousand baths;*	The Brazen Sea or Laver held two thousand baths by the account of 1 Kings 7:26, and three thousand by that of 2 Chronicles 4:5;	The two accounts differ: 1 Kings 7:26 gives two thousand baths, 2 Chronicles 4:5 three thousand.
154	113	Revision	Part II. Its Spiritual Significance, Three Things Predicated of God (in John's Gospel and Epistles)	*^201 Light, like God, is three-fold. It has three great rays:— The Heat ray (red), which is felt, not seen, witnesses of the Father, "whom no man hath seen at any time" (John 1:18; 1 John 4:12). The Light ray (yellow), which is seen, not felt, witnesses of Jesus, who hath "declared the ...*	It was taught in Dr. Bullinger's day that light has three great rays: the heat ray (red), which is felt, not seen; the light ray (yellow), which is seen; and the actinic or chemical ray (blue), whose presence is known by its effects, as in photography. It is now known that the light of the sun is ...	Science updated, and the comparison with three Persons withdrawn. The light of the sun is one continuous range of radiation; the "three rays" of the science of Dr. Bullinger's day are now known as the infra-red, the visible, and the ultra-violet. Scripture does not number God in three Persons: "the LORD our God is one LORD" (Deut 6:4; Mark 12:29), and "to us there is but one God, the Father ... and one Lord Jesus Christ" (1 Cor 8:6). See the notes on Deuteronomy 6:4 under the number One.
155	115	Revision	Part II. Its Spiritual Significance, The Three-fold Combinations of a Number	*which is the oldest city in the world; four*	which is one of the oldest cities in the world; four	History updated: Damascus is among the oldest cities continually inhabited, but it cannot be shown to be the oldest of all.
156	117	Revision	Part II. Its Spiritual Significance, Four	*, with special reference to the Trinity: The Father, one in sovereignty; the Son, the second person, in incarnation and salvation, delivering from every enemy; the Holy Spirit, the third person, realising in us and to us Divine things*	: the one God in His sovereignty; the Son, in His coming and His salvation, delivering from every enemy; and the spirit, God's gift, realising in us and to us Divine things	Scripture does not number God in three Persons: "the LORD our God is one LORD" (Deut 6:4; Mark 12:29), and "to us there is but one God, the Father ... and one Lord Jesus Christ" (1 Cor 8:6). See the notes on Deuteronomy 6:4 under the number One.
157	117	Revision	Part II. Its Spiritual Significance, Four	*that which follows the revelation of God in the Trinity,*	that which follows the revelation of God in His Divine perfection,	See the note just above.
158	117	Addition	Part II. Its Spiritual Significance, Four	—	(So the ancients reckoned them. It is now known that these four are not elements, and that the elements number more than a hundred; see p. 23.)	Science updated: earth, air, fire, and water were the "elements" of the Greek philosophers. See the notes on Chemistry in Part I.

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159	120	Revision	Part II. Its Spiritual Significance, The Fourth Book of the Psalms	*The Fourth Commandment is the first that refers to the earth.*	The Fourth Commandment is the first that has to do with the earth as the scene of man's labour (Exo 20:9-11), though the Second already names "the earth beneath" (Exo 20:4).	Corrected: the earth is first named in the Second Commandment (Exo 20:4).
160	122	Revision	Part II. Its Spiritual Significance, The Seven Parables of Matthew 13	*No badgers were ever found so far south as Palestine. The word*	The badger is in fact found in the land of Israel to this day, so that the rendering is possible; but the word	Natural history corrected: the Eurasian badger (Meles meles) ranges into the Levant and is found in Israel today. The word remains of uncertain meaning; many now take it of a sea creature such as the dugong, whose skins were used for leather in the lands of the Red Sea.
161	123	Revision	Part II. Its Spiritual Significance, The Seven Parables of Matthew 13	*and one personal (the gifts of the Holy Ghost)*	and one that is God's own distributing (the gifts of the Holy Ghost)	The margin of Hebrews 2:4 reads "distributions of the Holy Ghost": the gifts are God's giving, not a fourth Person. See the reason given at No. 39.
162	123	Addition	Part II. Its Spiritual Significance, Fours of Persons	—	(besides the unnamed "prophetess" of Isaiah 8:3)	Isaiah 8:3 names a fifth prophetess, whose name is not given.
163	124	Addition	Part II. Its Spiritual Significance, Fours of Persons	—	(besides Jehoiakim king of Judah, 1:1, and Ahasuerus, the father of Darius, 9:1)	Daniel also names Jehoiakim (1:1) and Ahasuerus (9:1); the four are the kings of the world-powers.
164	124	Addition	Part II. Its Spiritual Significance, Fours of Persons	—	, besides Mary, "of whom was born Jesus" (v 16)	Matthew 1 names five women; the four are those of the line before Mary.
165	125	Revision	Part II. Its Spiritual Significance, Gematria	*which is the oldest city in the world. The number*	which is one of the oldest cities in the world. The number	See the note on Damascus under the number Three.
166	126	Addition	Part II. Its Spiritual Significance, Gematria	—	(counting the form דמשק; the longer form דרמשק of Chronicles brings the whole to 45)	Checked against the Hebrew text (STEPBible TAHOT).
167	128	Revision	Part II. Its Spiritual Significance, Five	*the three persons of the Godhead, and their manifestation in creation*	the revelation of God, and His manifestation in creation	Scripture does not number God in three Persons: "the LORD our God is one LORD" (Deut 6:4; Mark 12:29), and "to us there is but one God, the Father ... and one Lord Jesus Christ" (1 Cor 8:6). See the notes on Deuteronomy 6:4 under the number One.

No.	Page	Type	Section	As first printed	As it now reads	Reason
168	128	Revision	Part II. Its Spiritual Significance, Five	*The gematria of η χαρις (grace) is 725, a multiple of the square of five* (5^2x29).	The gematria of η χαρις (grace) is 919 (η, 8; χαρις, 911). It is not a multiple of five, and this illustration is not pressed; but the words of 2 Corinthians 12:9 do bear the number:	Recounted: η = 8, and χαρις = 600 + 1 + 100 + 10 + 200 = 911, together 919, not 725. The same values give 1845 for the words which follow, as Dr. Bullinger says.
169	130	Addition	Part II. Its Spiritual Significance, Israel Came Out of Egypt	—	(This could not be confirmed, and nothing rests upon it.)	Marked as unconfirmed.
170	132	Revision	Part II. Its Spiritual Significance, The Tabernacle	*36 times* (3^2x2^2)	35 times (and "And Jehovah said" twice more, 16:2, 21:1)	Recounted against the Hebrew text (STEPBible TAHOT): "And Jehovah spake" occurs 35 times in Leviticus, counting 1:1, which the list below leaves out. The list makes 36 only by adding 16:2 and 21:1, where the verb is "said." The figure 36 (3^^2x2^^2) does not stand.
171	132	Addition	Part II. Its Spiritual Significance, The Tabernacle	—	Lev 1:1;	Added: 1:1 also has "and Jehovah spake."
172	132	Revision	Part II. Its Spiritual Significance, The Tabernacle	*"I AM JEHOVAH" occurs 21 times* (*3x7*).	"I AM JEHOVAH" occurs 23 times.	Recounted against the Hebrew text: "I am Jehovah" standing alone, or followed by words other than "your God," occurs 23 times in Leviticus; the list below leaves out 22:3 and 22:30.
173	132	Revision	Part II. Its Spiritual Significance, The Tabernacle	*"I AM JEHOVAH YOUR GOD" occurs 21 times* (*3x7*).	"I AM JEHOVAH YOUR GOD" occurs 22 times.	Recounted against the Hebrew text: the list below leaves out 18:2.
174	132	Revision	Part II. Its Spiritual Significance, The Tabernacle	*and "I JEHOVAH DO" twice* (*21:15, 22:9*), *or five times together.*	and "I JEHOVAH DO [sanctify]" four times (21:15, 21:23, 22:9, 22:16), or seven times together.	Recounted against the Hebrew text: "I Jehovah do sanctify" occurs also at 21:23 and 22:16.
175	132	Addition	Part II. Its Spiritual Significance, The Tabernacle	—	Add 22:3, 30.	See the note in the text.
176	132	Addition	Part II. Its Spiritual Significance, The Tabernacle	—	Add 18:2.	See the note in the text.
177	133	Addition	Part II. Its Spiritual Significance, The Tabernacle	—	The figures, as now counted, do not all fall into the multiples of three which were first printed; but the Divine communication is plain on every page of the book.	Added because the corrected counts do not keep the pattern.

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178	134	Revision	Part II. Its Spiritual Significance, The Tabernacle	*20 cubits wide and 5 high, hung on 5 pillars.*	20 cubits wide and 5 high, hung on 4 pillars (Exo 27:16).	Corrected from Exodus 27:16: the gate of the court hung on four pillars; the door of the Tabernacle on five (26:37).
179	134	Revision	Part II. Its Spiritual Significance, The Tabernacle	*hung like the gate of the court on 5 pillars.*	hung on 5 pillars (26:37).	See the note just above.
180	134	Revision	Part II. Its Spiritual Significance, The Prepositions Connected with Substitution	*occurs 585 times, the factors of this being 5 x 13 x 9, i.e., grace, atonement, and judgment.*	occurs 155 times in the Received Text (156 in the critical text); 155 is 5 x 31.	Recounted against the Greek text (STEPBible TAGNT). The figure 585 cannot be right for the New Testament, where the word occurs 155 times. That number is still a multiple of five, but the factors 13 and 9 fall away.
181	134	Revision	Part II. Its Spiritual Significance, The Prepositions Connected with Substitution	*occurs 195 times, of which the factors are 5 x 13 x 3, or grace, atonement, and divinity.*	occurs 326 times in the Received Text (333 in the critical text), which is not a multiple of five.	Recounted against the Greek text. The argument from its number is withdrawn.
182	136	Revision	Part II. Its Spiritual Significance, The Holy Anointing Oil (Exo 30:23-25)	*signifying that the Holy Spirit would cause him*	signifying that God would cause him	See the reason given at No. 39.
183	136	Revision	Part II. Its Spiritual Significance, The Holy Anointing Oil (Exo 30:23-25)	*Thus it is now that the Holy Spirit consecrates*	Thus it is now that God, by the gift of holy spirit, consecrates	See the reason given at No. 39.
184	136	Revision	Part II. Its Spiritual Significance, The Holy Anointing Oil (Exo 30:23-25)	*done for the sinner by God the Holy Ghost*	done for the sinner by God	See the reason given at No. 39.
185	138	Revision	Part II. Its Spiritual Significance, Words that Occur Five Times	(*the Holy Spirit*) *that we may not sin*	(the gift of holy spirit, the Comforter, whom the Father sends in Christ's name, John 14:26) that we may not sin	The Comforter is the gift which the Father gives (John 14:16, 26). See the reason given at No. 39.
186	140	Revision	Part II. Its Spiritual Significance, Six	*stamped upon the measurements of the Great Pyramid, the unit of which was the inch and its sexagesimal multiples. The first multiple is the foot,*	stamped upon the measures which man uses. Of the inch the first multiple is the foot,	History corrected. The builders of the Great Pyramid measured by the royal cubit (about 20.6 inches, or 52.4 cm), divided into 7 palms and 28 fingers. The "pyramid inch" and "sacred cubit" of the theory which Dr. Bullinger followed are not borne out by the measurements taken since his day. The inch, the foot, and the yard are English measures; the six in them is plain, and it is not pressed further.

No.	Page	Type	Section	As first printed	As it now reads	Reason
187	140	Revision	Part II. Its Spiritual Significance, Six	^216 *On the other hand, the sacred cubit, though not a round number, was a multiple, indeed the square of 5, being 25.3 inches.*	It was held in Dr. Bullinger's day that the sacred cubit, though not a round number, was a multiple, indeed the square of 5, being 25 inches. The theory has not been borne out.	See the note just above.
188	140	Revision	Part II. Its Spiritual Significance, Six	*The base of the Great Pyramid shows that the unit-inch was obtained by a division of the original circuit, 36,000 inches or 1,000 yards.*	The claim that the base of the Great Pyramid gives this inch, by a division of a circuit of 36,000 inches, is likewise not borne out by the measurements, and is not pressed.	See the note on the Great Pyramid above. The note to this sentence as first printed, "Differing from the Pyramid inch by only 1 in 40,000," belongs to the same theory and is withdrawn with it.
189	144	Revision	Part II. Its Spiritual Significance, Six Words Used for Man	*and that the Holy Spirit has revealed a blessing*	and that God has revealed a blessing	See the reason given at No. 39.
190	147	Revision	Part II. Its Spiritual Significance, Seven	*as being inspired by the Holy Spirit*	as being given by inspiration of God	See the reason given at No. 39.
191	147	Addition	Part II. Its Spiritual Significance, Seven	—	(These figures could not be confirmed in the form given. The Hebrew text, as tagged word by word, has the word seven 395 times in all, where 287 and 112 together make 399. "Seventh" 98 times, and "seventy" 91 times in all, which is 56 and 35 together, are confirmed.)	Checked against the Hebrew text (STEPBible TAHOT). "Seven-fold" is found 7 times when the written text of 2 Sam 21:9 is counted.
192	148	Revision	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	*In John He says, "Behold your God"* (*Isa 40:9*).	In John He says, "Behold the Lamb of God" (John 1:29, 36); and that Gospel is written "that ye might believe that Jesus is the Christ, the Son of God" (John 20:31).	Isaiah 40:9 speaks of the coming of the Lord GOD (40:10). The Gospel of John states its own purpose: that we might believe that Jesus is "the Son of God" (20:31). See the notes on Deuteronomy 6:4 under the number One.
193	148	Revision	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	*neither can God have one.*	neither is one needed to declare Him the Son of God, for that He was declared to be by the resurrection from the dead (Rom 1:4).	Changed to agree with the revision just above.
194	148	Addition	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	—	(So in the Received Text, which the Authorised Version follows; the critical text, reading "Admin, the son of Arni" for "Aram" in 3:33, has 78.)	Checked against the Greek text (STEPBible TAGNT).

No.	Page	Type	Section	As first printed	As it now reads	Reason
195	149	Revision	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	*He was "Childless" as to the throne; for though he had seven sons (1 Chron 3:17,18), it was his grandson Zerubbabel who became ruler over Israel (2 Kings 25:29,30).*	It was of his son Jeconiah (Coniah) that it was written, "Write ye this man childless ... for no man of his seed shall prosper, sitting upon the throne of David" (Jer 22:30); for though Jeconiah had seven sons (1 Chron 3:17,18), not one of them reigned, and it was his grandson Zerubbabel who became ...	Corrected: the word "childless" (Jer 22:30) was spoken of Coniah, that is, Jeconiah, the son of Jehoiakim; the seven sons of 1 Chron 3:17, 18 are Jeconiah's; and 2 Kings 25:27-30 speaks of Jeconiah himself. Zerubbabel was Jeconiah's grandson (1 Chron 3:17-19; Matt 1:12).
196	150	Addition	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	—	Counted in the same way as the 66 above, where the twenty-one names before Abraham include the name of GOD, the names to David are 35, and the names in common 37. The number 36 is reached only by leaving out the name at the head of the list.	Recounted from the list below and from Luke 3:23-38. The figure 36 does not hold as printed.
197	150	Revision	Part II. Its Spiritual Significance, The Two Genealogies of Jesus Christ	*both genealogies with the Spirit's seal, and to set forth the human and Divine natures of Jesus our Lord, as perfect Man and perfect God.*	both genealogies with God's seal, and to set forth Jesus our Lord as the Son of Man and the Son of God.	The language of the creeds is replaced with the words of Scripture. "Whom do men say that I the Son of man am? ... Thou art the Christ, the Son of the living God" (Matt 16:13, 16). See the reason given at No. 39.
198	153	Revision	Part II. Its Spiritual Significance, The Sons of God	*Seven times in all, but not seven exactly alike. There are six in one form (used of angels), and one in another (used of men), to mark the fact that the sons of God, whether angels or men, fell from the spiritual perfection of their original position.*	This list does not hold as first printed. The Hebrew bene ha-Elohim ("sons of God"; in Job 38:7 bene Elohim) occurs five times: Genesis 6:2, 4; Job 1:6, 2:1, 38:7. The like phrase bene elim, "sons of the mighty," is found twice (Psa 29:1, 89:6); and in Daniel 3:25 the Chaldee is singular, "a son of ...	Recounted against the Hebrew text (STEPBible TAHOT): the list as first printed leaves out Genesis 6:4 and Job 1:6, and puts under one form three different expressions. The reading of Genesis 6 as speaking of angels is not kept; see our study of Genesis 6:1-4.
199	154	Revision	Part II. Its Spiritual Significance, The Seven Spirits	*Six here marking that Christ would be perfect man, and seven that He was perfect God;*	Six here marking the fulness of the spirit upon the Man, and seven that its source is the LORD Himself;	The language of the creeds is replaced with the words of Scripture. The verse speaks of "the spirit of the LORD" resting upon the Branch of Jesse (Isa 11:1, 2).

No.	Page	Type	Section	As first printed	As it now reads	Reason
200	155	Revision	Part II. Its Spiritual Significance, The Spirit Poured Out	*It need hardly be added that this blessing refers (by interpretation) only to the house of Israel.*	Peter declared on the day of Pentecost, "this is that which was spoken by the prophet Joel" (Acts 2:16), and "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).	Acts 2:16-21 and 2:39 apply the prophecy of Joel to the outpouring at Pentecost, and to all whom God calls.
201	156	Addition	Part II. Its Spiritual Significance, The Panoply of God	—	(the Scripture does not name a spear; the figure is Dr. Bullinger's own)	Ephesians 6:18 speaks of prayer, not of a spear.
202	156	Addition	Part II. Its Spiritual Significance, The Panoply of God	—	The Helmet of Salvation, Isa 59:17; 1 Thess 5:8.	The helmet of salvation (Eph 6:17) is missing from the list as first printed.
203	156	Addition	Part II. Its Spiritual Significance, Seven, by Itself	—	(So it was commonly said; but the words for "seven" and "to be satisfied" are written with different letters, שבע and שׂבע, and are not now held to be of one root.)	Etymology hedged.
204	156	Addition	Part II. Its Spiritual Significance, Seven, by Itself	—	(The Sabbath is from a root of its own, שבת, "to cease.")	Etymology hedged.
205	156	Revision	Part II. Its Spiritual Significance, Seven, by Itself	*is universal and immemorial in its observance amongst all nations and in all times.*	is very ancient and very widely kept, and has now spread through all the world.	History corrected: the week was not universal. The Egyptians reckoned by ten-day periods, the Romans by an eight-day market cycle, and the Chinese by ten-day periods, before the seven-day week spread through the world.
206	157	Addition	Part II. Its Spiritual Significance, Seven, by Itself	—	(The seven colours of the rainbow are Newton's division of what is in fact a continuous band; see p. 29.)	See the notes on Colour in Part I.
207	157	Revision	Part II. Its Spiritual Significance, The Fore-front of Revelation	^225 *But we ought to note in passing that the next statement, Genesis 1:2, which tells of the ruin into which this Creation fell, though it consists of 14 words, yet it has 52 letters. Now 52 is 4 times 13, and 13, as we shall see further on, is the number of apostasy. Thus the cause of that ruin …*	We may note in passing that the next statement, Genesis 1:2, which tells of the earth as it was when it was not yet formed and not yet filled, consists of 14 words (2 x 7) and 52 letters (4 x 13).	The note as first printed taught that Genesis 1:2 tells of a ruin into which the first creation fell (the "Gap Theory"). The verb is the ordinary "was" (hayetah), and the verse describes the earth before it was formed and filled. See our study of Genesis 1:2. The counts, 14 words and 52 letters, are confirmed against the Hebrew text.

No.	Page	Type	Section	As first printed	As it now reads	Reason
208	160	Addition	Part II. Its Spiritual Significance, The Psalms	—	(In the Hebrew text 116 Psalms have titles; the number 126 is reached when the ten Psalms which open with "Hallelujah," Psa 106, 111-113, 135, 146-150, are counted with them.)	Checked against the Hebrew text (STEPBible TAHOT).
209	160	Revision	Part II. Its Spiritual Significance, The Psalms	*David, 56 (7x8).*	David, 73.	Recounted against the Hebrew text: the titles name David in 73 Psalms (the Greek version adds more). The figure 56 cannot be found.
210	160	Revision	Part II. Its Spiritual Significance, The Psalms	*Solomon, 1 (Psa 72).*	Solomon, 2 (Psa 72, 127).	Psalm 127 is also "for Solomon."
211	161	Revision	Part II. Its Spiritual Significance, The Psalms	*The Holy Spirit uses it to hold up Christ*	Paul, writing by inspiration of God, uses it to hold up Christ	See the reason given at No. 39.
212	161	Revision	Part II. Its Spiritual Significance, The Psalms	*The Holy Spirit, referring to the fact that Israel*	Paul, by inspiration of God, referring to the fact that Israel	See the reason given at No. 39.
213	161	Revision	Part II. Its Spiritual Significance, The Psalms	*the Holy Spirit says 1 Thessalonians*	Paul says 1 Thessalonians	See the reason given at No. 39.
214	161	Addition	Part II. Its Spiritual Significance, The Psalms	—	To these should be added Acts 1:20, "For it is written in the book of Psalms, Let his habitation be desolate" (Psa 69:25), where the quotation is expressly made; so that the quotations are not fewer than eight, and the number seven does not hold as printed.	Acts 1:20 quotes Psalm 69:25, naming "the book of Psalms"; it was left out of the list as first printed.
215	162	Revision	Part II. Its Spiritual Significance, Seven Weak Things in Judges	*It was Calvin, a cooper's son in Picardy,*	It was Calvin, the son of a notary of Noyon in Picardy,	History corrected: John Calvin's father, Gérard Cauvin, was a notary and registrar at Noyon.
216	162	Revision	Part II. Its Spiritual Significance, Seven Weak Things in Judges	*It was Zwingle, a shepherd's son in the Alps,*	It was Zwingle, a farmer's son of Wildhaus in the Alps,	History corrected: Zwingli's father was a farmer and the chief magistrate of Wildhaus, in the Toggenburg.
217	163	Addition	Part II. Its Spiritual Significance, Seven Miracles in John's Gospel	—	(The walking on the sea, John 6:19-21, is also a sign, and the draught of fishes, 21:6, comes after the resurrection; so that the signs in this Gospel are eight, as Dr. Bullinger himself afterwards counted them in The Companion Bible.)	The list as first printed leaves out the walking on the sea.

No.	Page	Type	Section	As first printed	As it now reads	Reason
218	165	Addition	Part II. Its Spiritual Significance, The Ten Commandments	—	(So it is when the First and Second are reckoned as one; as the Commandments are numbered elsewhere in this book, eight commence with it.)	Recounted: in Exodus 20 the commandments that begin with "not" are the first three and the last five, as they are numbered elsewhere in this book.
219	167	Addition	Part II. Its Spiritual Significance, Miscellaneous Examples	—	(To these should be added 6:4, "those who were once enlightened," so that the word is found eight times in the Epistle.)	Recounted against the Greek text: ἅπαξ occurs 8 times in Hebrews.
220	167	Addition	Part II. Its Spiritual Significance, Miscellaneous Examples	—	(There are others also, 4:1, 11, 14, 16, and 6:1; the seven are those of the later chapters.)	Hebrews has more than seven exhortations "Let us."
221	169	Revision	Part II. Its Spiritual Significance, Numbers of Words and Occurrences	*as being the special work of the Holy Spirit*	as being the special work of God	See the reason given at No. 39.
222	171	Revision	Part II. Its Spiritual Significance, Seven Different Names for Palestine	*See Psalm 60:8, 87:4; 108:9.*	The Authorised Version has "Palestina" in Exodus 15:14 and Isaiah 14:29, 31, and "Palestine" in Joel 3:4; in Psalm 60:8, 87:4, and 108:9 the same Hebrew word is rendered "Philistia."	The references are corrected: the Psalms cited have "Philistia."
223	172	Revision	Part II. Its Spiritual Significance, Some Words which Occur Seven Times	*captivity, 42 (7 being*	captivity, 43 (7 being	Recounted against the Hebrew text: the word occurs 43 times, Ezekiel 12:4 having it twice.
224	173	Revision	Part II. Its Spiritual Significance, Some Words which Occur Seven Times	*I pray, or vow, 406 (7x58).*	I pray, or vow, 404.	Recounted against the Hebrew text as now tagged (STEPBible TAHOT); the figure 406 could not be confirmed.
225	173	Revision	Part II. Its Spiritual Significance, Some Words which Occur Seven Times	*occurs 48 times (4x12), a number which speaks of perfection of dominion over the earth.*	occurs 41 times, and with El 48 times in all (4x12), a number which speaks of perfection of dominion over the earth.	Recounted: Shaddai occurs 48 times in all, seven of them with El; without El it occurs 41 times.
226	174	Revision	Part II. Its Spiritual Significance, Phrases	*he or it (is) unclean, 7 (all in Lev 11 and 13).*	he or it (is) clean, 7 (all in Lev 11 and 13).	Tahor means "clean." The count is confirmed against the Hebrew text.
227	175	Revision	Part II. Its Spiritual Significance, Phrases	*"As I live" (spoken by God), 7; Num 14:28;*	"As I live" (spoken by God), 8; Num 14:21, 28;	Recounted: Numbers 14:21, "as truly as I live," was left out.

No.	Page	Type	Section	As first printed	As it now reads	Reason
228	175	Addition	Part II. Its Spiritual Significance, Phrases	—	(The exact Hebrew phrase is found five times, Gen 14:1; Ruth 1:1; Isa 7:1; Jer 1:3; Esth 1:1. In 2 Sam 21:1 a word stands between; and the seventh is the Greek of Luke 2:1, whose very words are found also in Luke 1:5. The seven is therefore not strictly made out.)	Checked against the Hebrew and Greek texts.
229	176	Revision	Part II. Its Spiritual Significance, Phrases	*7 (all in the Pastoral Epistles, 1 Tim 1:15, 3:1, 4:9, 12; 2 Tim 2:11; Titus 1:9, 3:8).*	5 (all in the Pastoral Epistles, 1 Tim 1:15, 3:1, 4:9; 2 Tim 2:11; Titus 3:8); with "the faithful word" of Titus 1:9, 6.	Recounted against the Greek text: πιστὸς ὁ λόγος occurs five times; 1 Tim 4:12 has no such words.
230	177	Revision	Part II. Its Spiritual Significance, Words from the Same Root	*βασανιζω (basanizo), to torment, 12; βασανισμος (basanismos), torment, 5;*	βασανιζω (basanizo), to torment, 11; βασανισμος (basanismos), torment, 6;	Recounted against the Greek text: in the Received Text βασανίζω occurs 11 times (12 in the critical text) and βασανισμός 6 times. The total of 21 stands.
231	180	Revision	Part II. Its Spiritual Significance, Gematria	*"Heirs of God," in the Greek = 1071 (7x153).*	"Heirs of God," in the Greek (κληρονομοι θεου, Rom 8:17) = 952 (7x136).	Recounted: κληρονομοι = 468 and θεου = 484, together 952, which is still a multiple of seven.
232	180	Revision	Part II. Its Spiritual Significance, The Ass	*The "ass" is the only animal that man is compared to:*	The "ass" is an animal to which man is compared:	Scripture compares man to other creatures also: to sheep (Isa 53:6), to the beasts that perish (Psa 49:12, 20), and to a worm (Job 25:6).
233	180	Revision	Part II. Its Spiritual Significance, The Ass	*Both must be redeemed with a lamb.*	The ass must be redeemed with a lamb, and the first-born of man must also be redeemed (Num 18:15, 16).	Exodus 13:13 says the firstling of an ass is redeemed with a lamb; the first-born of man was redeemed at a price of five shekels (Num 18:15, 16).
234	181	Addition	Part II. Its Spiritual Significance, The Ass	—	(The comparison is offered as an illustration. "A time to die" and "a time to kill" are each given twice, and some of the times are not matched.)	Marked as an illustration only.
235	182	Addition	Part II. Its Spiritual Significance, Eight	—	(So it was commonly said; the derivation is not certain.)	Etymology hedged, as with the number seven.

No.	Page	Type	Section	As first printed	As it now reads	Reason
236	186	Revision	Part II. Its Spiritual Significance, Resurrection	*Christ rose from the dead on "the first day of the week," that was of necessity the eighth day*	The tomb was found empty "very early in the morning, the first day of the week" (Mark 16:2), which, counted from the creation week, is the eighth day. Christ Himself rose, as He had said, after "three days and three nights" in the heart of the earth (Matt 12:40), in the end of the sabbath (Matt ...	No Gospel says that Christ rose on the first day of the week; the tomb was already empty at dawn on that day (Matt 28:1-6; Mark 16:2-6; Luke 24:1-3; John 20:1). He was three days and three nights in the grave (Matt 12:40), and rose late on the seventh day.
237	189	Revision	Part II. Its Spiritual Significance, Other Dominical Names of Jesus	*Κυριος ημων, Our Lord*	Ο Κυριος ημων, Our Lord (with the article)	Recounted: κυριος ημων is 1698; with the article, ο κυριος ημων, it is 1768.
238	189	Revision	Part II. Its Spiritual Significance, Other Dominical Names of Jesus	*25600, (8^3x50)*	644 (4x7x23), which is not a multiple of eight	Recounted: Ε 5, μ 40, μ 40, α 1, ν 50, ο 70, υ 400, η 8, λ 30, together 644. The figure 25600 cannot be had from the name in Greek or in Hebrew (עמנואל, 197).
239	189	Revision	Part II. Its Spiritual Significance, Other Dominical Names of Jesus	*880 (8x110)*	680 (8x85)	Recounted: υ 400, ι 10, ο 70, ς 200, together 680, which is still a multiple of eight.
240	190	Revision	Part II. Its Spiritual Significance, Eight and Thirteen Together	*We see it stamped upon the very fore-front of Revelation. For while the opening statement of Gen 1:1 is composed of seven words and twenty-eight letters (4x7), the second verse consists of fourteen words, but fifty-two letters; fifty-two being 4x13 tells of some apostasy or rebellion which caused ...*	We see it on the very fore-front of Revelation. For while the opening statement of Gen 1:1 is composed of seven words and twenty-eight letters (4x7), the second verse consists of fourteen words, but fifty-two letters, which is 4x13.	The sentence as first printed read Genesis 1:2 as telling of a ruin caused by an apostasy (the "Gap Theory"). The verb is the ordinary "was" (hayetah), and the verse describes the earth before it was formed and filled. See the note on Genesis 1:2 under the number Seven, and our study of Genesis 1:2. The counts are confirmed.
241	190	Revision	Part II. Its Spiritual Significance, Gematria	*the Holy Spirit*	God	See the reason given at No. 39.
242	190	Revision	Part II. Its Spiritual Significance, Gematria	*No matter where we look, we find the working of the law without cessation, without a break, without a flaw from beginning to end*	No matter where we look, we find the working of the law in a remarkable manner, though not, as will be seen, without exceptions	The figures of this section, tested against the Hebrew and Greek texts, do not bear out "without a break, without a flaw": see the note which follows.

No.	Page	Type	Section	As first printed	As it now reads	Reason
243	191	Addition	Part II. Its Spiritual Significance, Gematria	—	Of more than two hundred names in the lists which follow, nearly all are reckoned correctly; the few that are not are corrected in their places. Of some seventy totals of whole verses and passages in the Hebrew which were tested, about half agree exactly with the printed Hebrew text, and many of ...	The figures of this section were tested for this edition, as far as could be done, against the Hebrew text (Westminster Leningrad Codex) and the Greek (the Received Text and the Nestle-Aland text) as tagged in STEPBible.
244	192	Addition	Part II. Its Spiritual Significance, The Seth and Cain Lines	—	(This figure could not be confirmed: עדה and צלה together are 204, or with "and," 210.)	Recounted against the Hebrew text.
245	196	Revision	Part II. Its Spiritual Significance, Jacob's Family	(*8^3x4000*)	(8x564)	The factors as printed do not give 4512; 4512 is 8 x 564, still a multiple of eight.
246	198	Revision	Part II. Its Spiritual Significance, The Sons of Midian (Gen 25:4)	*58*	84	Recounted: Hanoch (חנוך) is 84, the same as Enoch.
247	198	Revision	Part II. Its Spiritual Significance, The Sons of Midian (Gen 25:4)	(*13x72*) *936*	(13x74) 962	The total is corrected with Hanoch; it is still a multiple of 13.
248	199	Revision	Part II. Its Spiritual Significance, The Sons of Midian (Gen 25:4)	*5213*	5239	Corrected with the total above.
249	199	Revision	Part II. Its Spiritual Significance, The Sons of Midian (Gen 25:4)	*401*	403	Corrected with the total above.
250	200	Addition	Part II. Its Spiritual Significance, The Twelve Judges	—	(This figure could not be confirmed: חפני ,עלי, and פינחס together are 466, or with the shorter spelling of Phinehas, 456.)	Recounted against the Hebrew text.
251	201	Addition	Part II. Its Spiritual Significance, The Judah and Israel Lines of Kings	—	(So Dr. Bullinger reckoned it. By the chronology now generally followed, the kingdom of Israel stood about two hundred and ten years, from the division about 931 BC to the fall of Samaria in 722 BC; and the 390 of Ezekiel 4:5 is variously explained.)	History updated.

No.	Page	Type	Section	As first printed	As it now reads	Reason
252	205	Revision	Part II. Its Spiritual Significance, Daniel and His Companions	*120*	123	Recounted: Hananiah (חנניה) is 8 + 50 + 50 + 10 + 5 = 123.
253	205	Revision	Part II. Its Spiritual Significance, Daniel and His Companions	*888*	891 (9x99)	Corrected with Hananiah; the total is 891, not 888, and the illustration is not pressed.
254	205	Revision	Part II. Its Spiritual Significance, The Enemies of God and His People	*2197* (*13^3*)	753, which is not a multiple of 13	Recounted: Σατανας is 200 + 1 + 300 + 1 + 50 + 1 + 200 = 753. The figure 2197 belongs to the longer phrase given below, "who is called the Devil and Satan."
255	206	Revision	Part II. Its Spiritual Significance, The Enemies of God and His People	*5577* (*13^2x33*)	5197, which is not a multiple of 13	Recounted: ο αρχων του κοσμου τουτου κεκριται gives 70 + 1551 + 770 + 800 + 1540 + 466 = 5197.
256	207	Revision	Part II. Its Spiritual Significance, The Human Adversaries	*169* (*13^2*)	507 (3x13^2)	Recounted: Asshur (אשור) is 1 + 300 + 6 + 200 = 507, which is still a multiple of 13.
257	207	Addition	Part II. Its Spiritual Significance, The Human Adversaries	—	(This figure could not be confirmed: ο ανθρωπος της αμαρτιας is 2541.)	Recounted against the Greek text.
258	209	Addition	Part II. Its Spiritual Significance, The Book of Esther	—	(This figure could not be confirmed: the ten names are 5047, and with the ten "and" (ואת) 9117.)	Recounted against the Hebrew text.
259	211	Revision	Part II. Its Spiritual Significance, Other Adversaries	*169* (*13^2*)	431, which is not a multiple of 13	Recounted: πλανος is 80 + 30 + 1 + 50 + 70 + 200 = 431.
260	212	Revision	Part II. Its Spiritual Significance, Other Adversaries	*1963* (*13x151*)	2541 (ο ανθρωπος της αμαρτιας), which is not a multiple of 13	Recounted against the Greek text.
261	212	Revision	Part II. Its Spiritual Significance, Other Adversaries	*1807* (*13x139*)	2385 (ο υιος της απωλειας), which is not a multiple of 13	Recounted against the Greek text.
262	213	Revision	Part II. Its Spiritual Significance, The Connection of the Number Thirteen with Substitution and Atonement	*25600* (*8x8x8x50*)	644 (see above)	See the note on Emmanuel above.
263	214	Revision	Part II. Its Spiritual Significance, The Connection of the Number Thirteen with Substitution and Atonement	*880* (*8x110*)	680 (8x85)	See the note on "Son" above.

No.	Page	Type	Section	As first printed	As it now reads	Reason
264	214	Revision	Part II. Its Spiritual Significance, The Connection of the Number Thirteen with Substitution and Atonement	*546* (*13x42*)	107	Recounted: αναθεμα is 1 + 50 + 1 + 9 + 5 + 40 + 1 = 107, which is not a multiple of 13. The six occurrences are confirmed (Acts 23:14; Rom 9:3; 1 Cor 12:3, 16:22; Gal 1:8, 9).
265	219	Addition	Part II. Its Spiritual Significance, The Number of Occurrences	—	(On the measure of confidence which the figures of this chapter will bear, see the note at the head of the section on Gematria.)	See that note.
266	220	Revision	Part II. Its Spiritual Significance, The Number of Finality or Judgment	*22 letters of the Hebrew alphabet*	22 letters of the Hebrew alphabet, with the five final forms reckoned as 500 to 900,	The 22 letters alone sum to 1495; the total 4995 is reached only when the five final forms are counted as 500, 600, 700, 800 and 900.
267	221	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*have been*	had been, when this was written,	See the note at the end of this list.
268	221	Addition	Part II. Its Spiritual Significance, The Sieges of Jerusalem	—	(The dates before Christ in this list are those of the older chronology which Dr. Bullinger followed, and many of them are now placed somewhat later: Shishak's invasion, for example, about 925 BC, Sennacherib's about 701 BC, and the fall of the city to Nebuchadnezzar in 586 BC.)	History updated.
269	221	Addition	Part II. Its Spiritual Significance, The Sieges of Jerusalem	—	(So printed; but Ahaz reigned after Amaziah of No. 5, and this siege is now dated about 734 BC.)	The printed date is out of order with No. 5.
270	222	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*ninth*	nineteenth	Corrected from 2 Kings 25:8: the house of the LORD was burnt in the nineteenth year of Nebuchadnezzar. It was the siege that began in the ninth year of Zedekiah (2 Kings 25:1).
271	222	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*Scopus, a general of Alexander*	Scopas, a general of Ptolemy V of Egypt	Scopas served Ptolemy V; Alexander had been dead more than a century.
272	222	Addition	Part II. Its Spiritual Significance, The Sieges of Jerusalem	—	(This siege was by Antiochus IV Epiphanes, not Antiochus the Great of No. 12.)	Clarified.

No.	Page	Type	Section	As first printed	As it now reads	Reason
273	222	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*39*	37	Herod took Jerusalem in 37 BC.
274	223	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*Capitolinus*	Capitolina	Corrected spelling.
275	223	Addition	Part II. Its Spiritual Significance, The Sieges of Jerusalem	—	(This account of "Hep" was widely repeated in Dr. Bullinger's day, but no ancient source for it is known, and it is now generally regarded as a later invention.)	History updated.
276	223	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*Chosroes the Persian* (*about 559 AD*)	Chosroes (Khosrow II) the Persian, in AD 614,	The Persian capture of Jerusalem was in AD 614 under Khosrow II.
277	223	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*Turks*	Arabs	The conquerors under Omar were Arabs; the Turks came later.
278	223	Revision	Part II. Its Spiritual Significance, The Sieges of Jerusalem	*seven weeks*	about two weeks	Saladin's siege lasted from about 20 September to 2 October 1187.
279	223	Addition	Part II. Its Spiritual Significance, The Sieges of Jerusalem	—	Since Dr. Bullinger wrote, Jerusalem has been taken again (by the British in 1917, without a siege of the city itself), and besieged again in 1948; and a fuller reckoning of earlier history might add others. The count of 27 is therefore Dr. Bullinger's count as it stood in his day, and it is not ...	A note on this list.
280	225	Revision	Part II. Its Spiritual Significance, Occurrences of Words	*, as well as the number peculiar to the Holy Spirit*		Removed: Scripture does not make three a number of "the Holy Spirit" as a person distinct from God. Holy spirit is God's gift (Acts 2:38; Luke 11:13), and God is one (Deut 6:4; 1 Cor 8:6).
281	226	Revision	Part II. Its Spiritual Significance, Occurrences of Words	*sixteen in number* (4^2, *the earth number*)	seventeen in the Received Text and fifteen in the critical text	Recounted: the Received Text lists seventeen (with "adultery" and "murders"); the Nestle-Aland text lists fifteen. Neither gives sixteen.
282	226	Addition	Part II. Its Spiritual Significance, Additional Miscellaneous Illustrations	—	(Abimelech was struck by a millstone thrown by a woman, not stoned by the people.)	Clarified from Judges 9:53.

No.	Page	Type	Section	As first printed	As it now reads	Reason
283	231	Revision	Part II. Its Spiritual Significance, The Tabernacle	*by the Holy Spirit*	in Scripture	See the reason given at No. 39.
284	231	Revision	Part II. Its Spiritual Significance, The Tabernacle	*by the Holy Spirit*	in Scripture	See the reason given at No. 39.
285	235	Addition	Part II. Its Spiritual Significance, Eli, Hophni, and Phinehas	—	(As noted under Eight, this figure could not be confirmed; the three names come to 466, or 456 with the shorter spelling of Phinehas.)	Recounted against the Hebrew text.
286	236	Addition	Part II. Its Spiritual Significance, The Life of Our Lord on Earth	—	But He was raised from the dead and is ascended, and is set at the right hand of God, "far above all principality, and power" (Eph 1:20,21; Acts 1:9).	The Ascension added where the Lord's death is summarized.
287	242	Revision	Part II. Its Spiritual Significance, Seventeen	*1, 3, 5, 7, 11, 13, 17*	2, 3, 5, 7, 11, 13, 17	Corrected: 1 is not a prime number, and 2 is. With 2 counted and 1 left out, 17 is still the seventh prime and 13 the sixth.
288	247	Revision	Part II. Its Spiritual Significance, Twenty-Two	*For the number two is associated with the second person of the Godhead, the living Word.*	For the number two is associated with the Word made flesh, the Son of God (John 1:14; see under Two).	Scripture does not speak of "the second person of the Godhead." God is one (Deut 6:4; 1 Cor 8:6); Jesus Christ is the Son of God, the Word made flesh (John 1:14).
289	250	Addition	Part II. Its Spiritual Significance, Forty	—	(Jehoash and Joash are two forms of the name of the same king of Judah, and 2 Kings 12:1 and 2 Chron 24:1 record the same forty years; so the list, as printed, counts one reign twice.)	Noted: the same reign is counted twice.
290	250	Addition	Part II. Its Spiritual Significance, Forty Days	—	After this He was taken up into heaven (Acts 1:9).	The Ascension added.
291	255	Revision	Part II. Its Spiritual Significance, One Hundred and Fifty and Three	*the Triune God*	God	See the reason given at No. 39.
292	255	Addition	Part II. Its Spiritual Significance, The Number of the Sons of God!	—	(This figure could not be confirmed: υιοι θεου is 974, and οι υιοι του θεου 1824.)	Recounted against the Greek text.
293	256	Addition	Part II. Its Spiritual Significance, The Number of the Sons of God!	—	(without δε; with it, 2760)	Recounted against the Greek text: the figure 2751 is reached only when the particle δε, "and," is left out.

No.	Page	Type	Section	As first printed	As it now reads	Reason
294	258	Addition	Part II. Its Spiritual Significance, Three Hundred and Ninety	—	(On this reckoning, see the note there: by the chronology now generally followed, the kingdom of Israel stood about two hundred and ten years.)	History updated.
295	260	Addition	Part II. Its Spiritual Significance, Six Hundred and Sixty Six	—	, as Dr. Bullinger believed,	The claim which follows is not supported by any known ancient source.
296	261	Revision	Part II. Its Spiritual Significance, Six Hundred and Sixty Six	ϛ	ϛ	The sign for six is ϛ (stigma); ϛ is the final form of sigma, which it resembles.
297	261	Addition	Part II. Its Spiritual Significance, Six Hundred and Sixty Six	—	(The sign for six was in origin the old letter digamma, or wau, and only later took the shape and name of stigma; and no ancient source is known for the "SSS" symbol of the mysteries.)	History updated.
298	261	Addition	Part II. Its Spiritual Significance, Six Hundred and Sixty Six	—	(So it was thought; the Roman sign for a thousand is now generally traced to an older sign, and M is used for it, as the first letter of mille, from later times. But the six letters D, C, L, X, V, I do sum to 666.)	History updated.
299	262	Addition	Part II. Its Spiritual Significance, The Duration of the Old Assyrian Empire	—	(This figure could not be confirmed; modern historians reckon the periods of Assyrian history differently.)	History updated.
300	263	Addition	Part II. Its Spiritual Significance, The Talents of Gold	—	(not the name itself, which is 104, but the judgment upon it: see p. 115)	The name Sodom (סדם) is 104.
301	263	Revision	Part II. Its Spiritual Significance, The Talents of Gold	*888*	1536	Recounted: αμην αμην λεγω υμιν is 99 + 99 + 838 + 500 = 1536.
302	263	Addition	Part II. Its Spiritual Significance, The Talents of Gold	—	(Every row, every column, and both diagonals of the square above sum to 111, and the numbers 1 to 36 each appear once.)	The square as given in the electronic copy was broken in transmission; it is restored here and checked.

No.	Page	Type	Section	As first printed	As it now reads	Reason
303	263	Revision	Part II. Its Spiritual Significance, Gematria	*significant factors 13 x 42 x 70*	factors 2 x 13 x 1601; it is thus a multiple of 13, though not of 42 or 70	Recounted: the total 41626 is confirmed against the Hebrew text, but 13 x 42 x 70 is 38220. The factors of 41626 are 2 x 13 x 1601.
304	263	Addition	Part II. Its Spiritual Significance, Gematria	—	(This total could not be confirmed against the Greek text.)	Recounted against the Greek text.