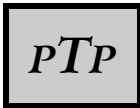


---

*The Numerals  
Of  
Scripture*

*By E. C. Pressland*

---



*Present Truth Publishers*

---

---

825 Harmony Road  
Jackson NJ 08527 USA

**Made and Printed in USA**

**1998, 2003, 2010**

**ISBN 1-888749-05-9**

Website:  
**[presenttruthpublishers.com](http://presenttruthpublishers.com)**

## *Table of Contents*

Preface .....	i
Number One .....	1
Number Two .....	7
Number Three .....	11
Number Four .....	15
Number Five .....	26
Number Six .....	33
Number Seven .....	35
Number Eight .....	45
Number Nine .....	46
Number Ten .....	47
Number Eleven .....	50
Number Twelve .....	50
Higher Numbers .....	53
Twenty .....	54
Twenty-four .....	55
Twenty-five .....	56
Twenty-seven .....	56
Twenty-eight .....	56
Twenty-nine .....	57
Thirty .....	57
Thirty-six .....	58
Forty .....	59
Forty-eight .....	60
Fifty .....	60
Sixty .....	61
Seventy .....	62
Seventy-seven .....	62
Eighty .....	62
One Hundred .....	63
One Hundred Forty-four .....	63
Still Higher Numbers .....	63

## *Preface to First Edition*

The following remarks upon the numerals in the Word of God are issued in this form, for the author's convenience, in response to many inquiries.

They are by no means exhaustive upon the subject, but are drawn up for the consideration of careful readers. Such will find further ideas connected with the uses of the numbers, but main thoughts are here indicated, with a view to lead on to deeper study.

E. C. Pressland  
Nov. 1, 1880

## *Preface to Second Edition*

*The Numerals of Scripture*, by E. C. P., has been typeset for this edition from a hand-written edition of 1880. It has been slightly revised with a few corrections, arrangement of numbers in numerical sequence, and more uniform and modern punctuation and grammar.

D. P. Ryan, April 15, 1998

## *Number One*

“For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5).

“We know that an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but 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. 8:4, 5, 6).

“*There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all” (Eph. 4:4, 5, 6).

“Hear, O Israel, Jehovah our God is one Jehovah” (Deut. 6:4).

These declarations express in the simple force of the numeral “one” the unity of the Godhead. “One” individualizes and concentrates, rejecting plurality. This is its primary force.

Next, it carries a closely related idea, that of supremacy, whether good or bad. Thus, the one Adam in Eden carries solitary headship; and when grace brings in a last Adam, it is not for fusion with the first, or partnership, but to remove the first entirely. In this way, “one” will often be found to carry the thought of exclusiveness also. Thus, the one head of the Gentiles, Nebuchadnezzar, can admit of no rival. God is one — is supreme — and all thought of any second God is excluded.

The Word of God, as a Revelation from Himself stands not only alone, but, being completed (*i.e.* Col. 1:25, “to fulfil” — rather fill full — “the word of God”), it is one whole and sole Book, which carries supreme authority with what it says and excludes all rivalry, comparison, or addition.

It is well to acquaint ourselves with this idea of exclusiveness. Saints are at times charged with it as if it were something wrong. But in this world where evil abounds, if man is to walk with God, it must be by excluding evil, or what is not of God. And yet more, where good and evil are found in a mixed way, it may even become incumbent (and often does) for one to abstain from the enjoyment of certain good (yet not denying it to be such), in order to be separate with God, from the evil it is mixed with.

Now the one Revelation from God, which the Bible is, is the exclusive rule and standard for our conscience to be trained and guided by, that its discernment between good and evil may be correct.

Christ is the eternal Word (John 1) and the Bible is the written Word (written Christ) in words not of human wisdom, but which the Holy Ghost taught (1 Cor. 2:13). So that, like Christ Himself, Who when in this world, lived not by bread only, but by every word that proceeded out of the mouth of God (Lk. 4:4), so now, we, having one entire Word of God, are privileged to live by it, and by it alone. It alone has title to direct the conscience; it alone is “a lamp unto my feet, and a light unto my path.” In its unity and supreme authority, it excludes all other guides for the people of God. There may be teachers among them, rightly enough, but “if they speak not according to this word, *it is* because *there is* no light in them” (Isa. 8:20).

The light of the truth is in the written Word alone; all other sources are excluded; the Word is one, and it is supreme in its unity.

Then, being accepted as such, what will be the character practically, of the man of God? On the positive side, he will be the expression of Christ, and on the negative side, he will be distinguished by exclusiveness of every thing that is not Christ, for he walks by the one Word. “*This* one thing *I do* . . . I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 4:13, 14) and that prize finally is perfect conformity to Christ Himself.

Reader, study to be exclusive of all that is evil, as your eye and heart are fixed, in the light of the Word, on the Lord Himself, at God's right hand.

Religious error will be found just as intolerable as natural evil. “All scripture *is* given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16, 17). Agreement to differ would find no place, if the Divine standard were allowed its own supremacy in the conscience.

In the quoted Eph. 4, “one body” excludes the allowance of another. My arm could not be a member of two bodies; yet how many believers, not minding clearly this perfect blessed body of Christ, speak of various bodies, and of belonging to them? What an incalculable loss it must be to christians, who may be found acting in some of the man-formed bodies, to the neglect of their privileged place in the “one body” of Eph. 4!

“One Spirit” — the Holy Ghost, supreme and exclusive Leader and power, and bond.

“One hope” — a definite expectation, that gives a distinctive character to him who enjoys it. It is the Lord's return; “I will come again, and receive you unto myself.” In view of that, reader, could you *expect* to die? And of it John writes, “And every man that hath this hope in him purifieth himself even as he

is pure” (1 Jn. 3:3). It may be fulfilled at any moment; then how can the conversion of the world by the preaching of the gospel be your hope? Yet some hope this.

“One Lord” — then you cannot bow and own another. “One is your Master, *even* Christ.”

“One faith” — and human creeds must disappear.

“One baptism” — judges all varieties.

“One God and Father of all” — as in our opening quotations.

“For ye are all one in Christ Jesus” (Gal. 3:28) — this excludes the thought of division and of sects.

“But he that is joined unto the Lord is one spirit” (1 Cor. 6:17). There you have the truth of the identity in grace of the believer with Christ in life before God. It is not merely a moral harmony between them.

“For other foundation can no man lay, than that is laid, which is Jesus Christ” (1 Cor. 3:11). The ground and basis of our salvation is Christ alone; He is the exclusive Savior. “For there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

In Heb. 10:14 we read, “For by one offering he hath perfected for ever them that are sanctified.” This is in special contrast with all other sacrifices, which had been continually repeated because of their inefficacy. They all were only shadows (and valuable in their place) but this one — the true sacrifice — the “Lamb of God” having a body that was offered “once for all,” it can never be offered again; no addition can be made to it. “Foreordained before the foundation of the world” and now manifested “in these last times,” this sacrificial Lamb eclipsed all its foreshadows by His incomparable excellency and stands alone for ever.

In the breaking of bread and drinking of wine, we are privileged to remember Christ and commemorate His death “until He come.” It was too wonderful, too solemnly magnificent in its character and too rich a glory to the holy government of God, to be allowed to pass and no memorial maintained of it here; so “till He come,” “we do show the Lord’s death” as we surround His table. And, presently, when He shall have come and this breaking of bread has ceased, it shall be further commemorated at the new Temple, when the earthly house and its material worship are again set up, in the sacrifices of fatlings of the flock and of the herd, burnt offering and sin offering and peace offering and meat offering again established to record and recall the many qualities of that once-finished and unrepeatable work which the holy and the harmless and the undefiled One achieved for God on Calvary all alone.

No modern eucharist so-called, no sacrifice of the mass, nor any ascription

of efficacy to those future victims can ever detract from the solitary grandeur or the peerless value of that terrible but blessed hour, when, outside the gate of the chosen but polluted city, the Lord of glory bowed His head to the final judgment of God, drank that cup which His Father gave Him, and turned it into a cup of infinite and eternal blessing for every simple soul that trusts Him. "It is finished," words of God these were by the lips of Christ (see Jn. 12:49): a Divine testimony to "one offering." "It is finished;" that cry rang back over the past ages of shadows, and superseded them all; it rings now and excludes all "works of righteousness" by man for his salvation; and it will ring all through the Millennium, recalled by the offerings on the altar, memorials of the only true atonement, and reminders of the sole basis of all the blessing, wealth, and prosperity, which during that period will abound on the earth.

"One offering" stood alone before God, and for its sake He had, in anticipation, showed "forbearance" to sinners in the Old Testament; and now that it is accomplished, He justifies freely by its blood and perfects for ever those whom His will has sanctified.

It was in view of "one offering" God had tolerated guilty man on the earth, while He tested him, that He might show out the abounding of his offense, yet bearing with his "manners." And when the one perfect Priest and Victim "had offered up himself," "one offering," God raised Him from the dead and gave Him glory, made Him "Lord of all" and "beginning of the creation of God" (*i.e.* the new creation), thereby testifying the utter collapse and judgment of the first Adam, the close of probation for him as such, "the end of the world" and the "judgment" of its "prince"; the world "crucified unto me and I unto the world"; and then God, on the other hand, testifies to the quality of the sweet savor, by constituting Him when raised from the dead "both Lord and Christ" in glory, and also making Him to be Divine righteousness, as the suited answer to what that savor was to Himself.

"One offering," the sole accomplishment of the will of God in this world as to sin, was wrought by One so able that, being "made sin," He there ended it judicially, and rendered to God immeasurable glory in its place.

"One offering," utterly excluding all assistance, all comparison, all repetition and all the capacity of man to measure it.

"One offering," admitting no rival, no supplement, no exhaustion, no decay.

"We being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17).

Saved souls are not mere units now, though they still have their individuality; nor are they related to each other only in a way of outward and voluntary association (as some say), in the household of faith; but they are all



---

one, a unity declared by God and formed by the Holy Ghost for “by one Spirit are we all baptized into one body” (1 Cor. 12:13).

It is invaluable to be clear as to such a unity. It is not formed by residing in the neighborhood of other christians; it is not by the signature of a common creed, or by adopting similar and simultaneous professions. It allows no human arranging. The single whole loaf on the table of the Lord is the illustration of the unity the Spirit of God forms believers into now on earth. What a supreme privilege! to know yourself to be an integral portion of this unity. One body, the body of Christ! Could you descend to take up a place in any humanly constituted body (so-called) of christians after that? Surely the one formation of God, testified as it is as God's one ground for the collective action of His people (1 Cor. 12, 14; Eph. 4, &c.) disallows and excludes every voluntary organization for such a purpose.

Notice how Rome professes a unity and externally maintains it, which asserts supremacy and exclusiveness, while it is only the counterfeit of what God has revealed and appointed for His saints.

In Gen. 1 will be found an instructive use of number 1. It was in the time of chaos that “the Spirit of God moved upon the face of the waters”; an illustration (not a proof) of the Holy Ghost now on the earth in the midst of man's moral darkness. “And God said, Let there be light”; as now “the light of the world” has come, and is testified by the Spirit.

God next said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” So the effect of the light in the power of the Spirit is to produce separation of those who bow to it in heart from those who do not.

So in verse 9, God said, “Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear.” So those who now believe in the light and are children of the light, are gathered to one place morally - to the Name of the Lord alone - by the Spirit of God, and this (the unity of the Spirit) they are enjoined to keep.

The Israelites, separated from all other nations, were also gathered around God's one tabernacle in the wilderness; when settled in Canaan, God gathered them to the one place where He put His Name, “whither the tribes go up, the tribes of Jah, unto the testimony of Israel” (the ark was there) “to give thanks unto the name of Jehovah” (Psa. 122:4). And when shortly the favored nation is again brought back, and the nations are sifted for them, like wheat in a sieve and not the least grain will be lost (see Amos), then the temple described by Ezekiel shall be built, and to it, and to it alone, the tribes shall again be gathered by God, while yearly the representatives of all nations shall go up to it (under special penalty for any neglect) and keep the feast of Tabernacles (Zech. 14). Such is God's principle of gathering, whether illustrated in the material

arrangement of this globe, or seen in His ways both past and future towards the chosen of His creatures upon it.

Then what of the time now present? “One Lord” and “one Spirit” and “one body” we have seen. No material house, however splendid, can claim the name of “House of God.” No dome, no spire, nor portico, nor tower, has God chosen, to put His Name upon it and gather His redeemed around or under it; God’s gathering point is not known to mortal eyes now. “The flesh profiteth nothing,” “it is the Spirit that quickeneth.” Faith looks at “the things which are not seen,” and the Name of the Lord Jesus Christ is God’s only center and to that He gathers the twos and the threes, whom He has made content and glad to worship in spirit and in truth, where the prettiest and richest and grandest of art’s successes would be only the more intrusive and repulsive and incongruous as it was more specially beautiful in the estimate of modern skill. To hearts that God has touched, the superior beauty of the Name of the Lord, single and supreme and most exclusive, sways them with its incomparable attractions, and the Divinely begotten affection for it acts as an expulsive power upon all and every charm that flesh and sense could put together. “One Lord,” the chiefest among ten thousand, and the altogether lovely.

Presently, “Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one” (Zech. 14:9).

“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all” (1 Cor. 15:28).

## Number Two

“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established” (Deut. 19:15). See also 2 Cor. 13:1, Mat. 18:16, 1 Tim. 5:19.

“And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass” (Gen. 41:32).

The chief thought attaching to this numeral appears to be that of competent witness, sufficient evidence.

So, 2 false witnesses are brought against our Lord in Mat. 26:60. And, as their witness did not agree together, He could not be condemned on their testimony.

In John 5:31, the Lord says, “If I bear witness of myself, my witness is not true,” not that it would be false, but that taken by itself it would not be conclusive according to Jewish law.

In the terrible defection of the twelve spies (Num. 13 and 14), God still gives the faithful report by 2 men of them, Caleb and Joshua, to the people.

Joshua afterwards sent 2 spies “to view the land, even Jericho” (Josh. 2).

Ebal and Gerizim were the 2 mountains of witness for and against Israel (Josh. 8:33).

Jonathan and Ahimaaz are the 2 spies to help David in 2 Sam. 17:17.

Two sons of Belial are appointed to swear falsely against Naboth to secure his death (1 Kings 21:13).

So 2 angels came to Lot in Gen. 19:1, to warn him of the approaching doom of the city.

Moses attests his message to Israel in bondage by 2 miracles: his leprous hand and his rod turned into a serpent (Ex. 4).

“Urim and Thummim” were the twofold means of witness, when God would make His will known.

In Mat. 9:16-17, our Lord gives 2 illustrations for evidence of a principle, the new cloth and the new wine. Again, in Mat. 12:4,5, He quotes David eating the shewbread and the priests' labors on the sabbaths, in witness against the Pharisees. In Mat. 22:20, the image and the superscription witness together for Caesar.

In Mark 6:7, the twelve disciples are sent out by 2 and 2, and in Luke 10:1 the seventy are similarly sent out with their message.

“The days of Noe” and “the days of Lot” testify together in Luke 17:26, 28.

Sarepta's widow and Syria's leper also in Luke 4:26-27, "the queen of the south" and "the men of Nineve" in Luke 11:31,32 give convicting illustrations of the points in question.

Peter and John are sent by the apostles to Samaria. Paul goes out in testimony with Barnabas, and afterwards with Silas. And Barnabas took Mark.

Two genealogies are given of our Lord's earthly ancestors, one in Mat. 1, one in Luke 3.

In Rom. 3:21, the law and the prophets witness.

In Rom. 4, Abraham and David are witnesses to faith while in James 2, Abraham and Rahab witness to justification by works (faith's result).

God has given to us 2 immutable things (His counsel and His oath) in which it was impossible for Him to lie, that "we might have strong consolation" (Heb. 6:18). And God's future testimony will be given by "two witnesses" as stated in Rev. 11.

Two outward memorials (and more than that) of the Lord's work are left for our observance: baptism and the Lord's supper.

Enoch and Elijah are God's 2 recorded witnesses to translation from earth in place of death.

The Old and New Testaments give a double character to God's single Revelation as His witness to man.

In some of the foregoing, a measure of fellowship will be seen expressed by the 2 together, for it is the support of one by a second that gives the weight to their testimony. This fellowship gives character to a number of twos, where witness is not found, or is not prominently the idea. Also both thoughts will be seen in evil connections as well as in good ones.

Rechab and Baanah joined to slay Ishbosheth (2 Sam. 4:6), Bigthan and Teresh to kill Ahasuerus (Esth. 2:21), Adrammelech and Sharezer to kill Sennacherib (2 Kings 19:37), Zabad and Jehozabad to kill Joash (2 Chron. 24:26).

Jannes and Jambres withstood the truth (2 Tim. 3:8). Hymenæus and Philetus strengthen each others' hands in error (2 Tim. 2:17). Also, Hymenæus and Alexander make shipwreck as to faith (1 Tim. 1:20). Phygellus and Hermogenes turned away from Paul in Asia (2 Tim. 1:15).

Sharezer and Regemmelech are the 2 false messengers of the people in Zech. 7:2.

Two were walking to Emmaus when the Lord spoke to them, and presently they carried to the eleven their witness that He was risen (Luke 24:13).

Two were sent for the colt (Mat. 21:1), 2 to prepare the passover (Mark 14:13). Two angels were seen by Mary in the sepulchre (John 20:11-12).

In the Old Testament, Moses and Aaron stand together before Pharaoh. Bezaleel and Aholiab are joined in the work of the Tabernacle. Eldad and Medad prophesy together.

In another view, it takes both Moses and Aaron to complete the type of Christ, both Red Sea and Jordan to fill up the figure of His death, and both David and Solomon to prefigure His reign; also, both Tabernacle and Temple to foreshadow God's Habitation completely, and Boaz must be supported by Jachin to tell not alone what the Lord is but how surely His strength shall be exerted for us (1 Kings 7:21).

Another group of couples having opposite ideas will readily be distinguished. Perhaps the 2 trees which are named in the garden of Eden may be regarded as intimating the principle of the difference: the tree of life and the tree of knowledge of good and evil. Light and darkness, life and death, good and bad, love and hatred are such contrasts. Hence, suffering and glory, the wide gate and the narrow gate, "oil of myrrh" (cleansing) and "sweet odours" (actively fragrant) in Esth. 2:12 (figuring grace's action first in getting rid of evil and then in giving positive blessing), Ishmael and Isaac (Gal. 4:22-24), Orpah and Ruth, Ahithophel and Hushai, death and resurrection, the first Adam and the last Adam, Yea and nay.

Two commandments were given by the Father to Christ: John 10:18 and 14:31 contain the one, and John 12:49 the other; the first controlling His death, the second His life.

"Faith" is twice mentioned in the Old Testament: Deut. 32:20, "Children in whom *is* no faith," and Hab. 2:4, "The just shall live by his faith." (Though the Hebrew terms are otherwise used and rendered chiefly "faithfulness" and "truth.")

It is significant that "understanding" is said to be, on the one hand in Job 28:28, "to depart from evil," and on the other hand in Prov. 9:10, "the knowledge of the holy." Add to this, "By thy precepts I get understanding" (Psa. 119:104).

"God is light," and while grace is richly present in the Old Testament, He is there revealed chiefly in government. "God is love," and while the purity of the Light is unclouded, yet in the New Testament, He is there fully revealed in grace, which came by Jesus Christ.

"All things" are "of God" as to the old creation. This is written in 1 Cor. 11:12, and it is said again, as to the new creation, in 2 Cor. 5:18.

The 2 characters of the church of God on earth, and that despite all failure, are the house of God (1 Tim. 3:15) and the body of Christ (Eph. 1:23).

In Matthew, the Jewish gospel, there will be found a repetition of statements, though in different connections, which gives a character to its structure. This will be seen in the following list, on comparing the references which are bracketed together.

{3:10, 7:19}      {3:12, 13:30}  
 {3:17, 17:5}      {3:7, 12:34, 23:33}  
 {4:23, 9:35}      {5:21, 19:18}  
 {5:29, 18:9}      {5:30, 18:8}  
 {5:32, 19:9}      {6:15, 18:35}  
 {7:11, 12:34}      {7:20, 12:33}  
 {7:23, 25:41}  
 {8:12, 13:42, 13:50, 22:13, 24:51, 25:30}  
 {8:12, 22:13, 25:30}      {9:3, 26:65}  
 {9:13, 12:7}      {9:27, 20:30}  
 {9:34, 12:24}      {10:6, 15:24}  
 {10:15, 11:24}      {10:17, 23:34}  
 {10:22, 24:9}      {10:22, 24:13}  
 {10:38, 16:24}      {10:39, 16:25}  
 {11:14, 17:12}      {11:15, 13:9, 13:43}  
 {12:15, 19:2}      {12:39:16:4}  
 {13:12, 25:29}      {14:2, 16:14}  
 {14:5, 21:26}      {14:20, 15:37}  
 {14:33, 16:16, 27:54}      {15:4, 19:19}  
 {16:19, 18:18}      {16:21, 17:23, 20:19}  
 {17:20, 21:21}      {19:19, 22:39}  
 {19:28, 25:31}      {19:30, 20:16}  
 {20:16, 22:14}      {20:26, 23:11}  
 {20:28, 26:28}      {21:9, 23:39}  
 {24:30, 26:64}      {24:42, 25:13}  
 {26:59, 27:1}      {26,67, 27:30}  
 {27:34, 27:48}

Matthew also tells of 2 earthquakes in 27:51 and 28:2, gives us two miracles, each on 2 blind men (9:27 and 20:30) and *two* sick of the palsy are healed in 8:6 and 9:2.

## Number Three

“Lord Jesus Christ,” “God,” “Holy Ghost,” in 2 Cor. 13:14.

“God the Father,” “the Spirit,” “Jesus Christ,” in 1 Pet. 1:2.

“One Spirit,” “one Lord,” “one God and Father,” in Eph. 4:4,5,6.

The revelation of Father, Son, and Holy Ghost, One God, Three in One, gives the highest value to this number — Divine perfection.

So soon as the Lord Jesus Christ took His place publicly as the obedient Man in practice at His baptism, then the Father's voice is heard from heaven declaring Christ His beloved Son and the Spirit of God descends upon Him. The Trinity then stands fully revealed. This is not the place to do more than point out the fact of the Trinity; but the triple character of the Godhead is a truth in the Word, before which it is a creature's privilege to bend in simple and delighted adoration.

Creative action is ascribed in the Text, to each of the three Persons. “To us *there is but* one God, the Father, of [out from] whom are all things” (1 Cor. 8:6). “By him [the Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16). “By his spirit he hath garnished the heavens” (Job 26:13).

In some passages, perfection in the presence of God appears to be connected with number 3, while in still more places abundance of testimony appears to be signified by it. Probably both are found in the appointment “three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose” (Deut. 16:16). This would be action complete before God, and at the same time it would be a full witness to the claims of God brought home to Israel's generations. The former thought seems to be in our Lord's words, “the third *day* I shall be perfected” (Luke 13:32). The *third* hour, they crucified Him.

The following will illustrate how full witness is connected with 3:

1 John 5:8. The Spirit, the water and the blood are the full witness to grace on earth.

Acts 10:16. Three times the sheet was let down to Peter.

Luke 13:7. The owner sought fruit 3 years on his tree, and then was satisfied to cut it down.

The inscription on the cross was in 3 languages.

Three days search was made for Elijah, before they were satisfied that he could not be found (2 Kings 2:17).

Three times Israel declared “all that the Lord hath said will we do” (Ex.

19:8, 24:3, 7).

Joab took 3 darts and thrust through Absalom's heart, to make sure his death (2 Sam. 18:14).

The threefold temptation of our Lord gives full witness to the perfection of His obedience.

Three times a voice came from heaven as God's special witness to Christ (Mat. 3:17, 17:5, John 12:28).

“Grapes,” “pomegranates,” and “figs” were brought by the spies to attest the quality of “the land” (Num. 13:23).

Resurrection has been attached to 3, because our Lord was raised on the third day; and this was foreshadowed in Jonah; but unless further instances of this can be found, probably the continuance underneath until the third day will find its true meaning in full witness to our Lord's subjection to the power of death.

So the duration of darkness for 3 hours shows fully the isolation of the Spotless Victim from all that was of Nature, when God dealt with Him as “made sin.” Does the reader accept for himself the testimony of those 3 hours? They testify how nothing human and nothing of the light of the intelligence of this world could be permitted to intrude for any semblance of share in the mighty work which the Lord only could perform. Do *you* receive that? Do you own your personal incapacity to aid in retrieving yourself from your own lost condition? For, when the 3 hours were passed, then followed the Divine declaration, “It is finished,” and now as the effect uninterrupted sunshine flows on, even the glory of God in the face of Jesus Christ, grace in full, eternal light upon your soul, as surely as you own that darkness — its need and testimony — the love, all yours and all forever; for the barrier of righteous claim is now surmounted and removed by Him who was able single-handed to take up all the question of sin and lay it down again, settled for ever, for God and for faith.

Reader, Believest thou this?

Israel's 3 days journey into the wilderness would be full witness to their separation from everything of Egypt to worship Jehovah.

Are not “Ahiman, Sheshai and Talmai” the full expression of, and witness to, the giant power of the enemy? See Num. 13:22 &c.

In 1 Sam. 10:2 on the minor matter of the asses, 2 men were to meet Saul and were enough to satisfy him that the asses were found; but in v. 3, 3 men carrying 3 kids and 3 loaves of bread and 1 bottle of wine should meet him, and in verse 5 “a company of prophets” also proving to Saul, “when these signs,” three, “are come unto thee” that “God *is* with thee.”

One or two groups of threes are added for study: Gideon's 300 men were divided into 3 companies (Judg. 7:16), Abimelech's people also (Judg. 9:43),



David's army, the same (in 2 Sam. 18:2), the Philistine spoilers (in 1 Sam. 13:17). Saul put the people into 3 companies (1 Sam. 11:11). "The Chaldeans made out three bands" (Job 1:17). A triple guard of "soldiers," "horsemen" and "spearmen" at the third hour of the night, escorted Paul down to Caesarea (Acts 23:23).

Another distinct group is: Our Lord's triple prayer in Gethsemane. Paul's triple prayer (2 Cor. 12:8). Daniel prayed 3 times daily (Dan. 6:10). And David says, "Evening, and morning, and at noon will I pray, and cry aloud: and he shall hear my voice" (Psa. 55:17). Was this the full expression of dependence?

"I am the way, the truth, and the life" (Jn. 14:6).

Jordan was divided 3 times (Josh. 3-4, 2 Ki. 2:8, 14). (Note: Egyptians did not cross Jordan at Jacob's funeral.)

The precious stones are 3 times enumerated: at creation in Ezek. 28:13, at the giving of law in Ex. 28, and in connection with the glory (Rev. 21).

A 3-fold claim is made upon us to "walk worthy" "of the vocation" (Eph. 4:1), "of the Lord" (Col. 1:10) and "of God" (1 Thess. 2:12).

Three characters of "crown" are mentioned in the New Testament. The crown of "life," of "righteousness" and of "glory."

"Ἐξουσία" title, or authority, is 3 times ascribed to God: in Luke 12:5, Acts 1:7 and Jude 25.

Our Lord, as Shepherd, is styled "good" in John 10:14, "great" in Heb. 13:20, and "chief" in 1 Pet. 5:4.

He has a triple character as "Son": "Son of God," "Son of David," and "Son of Man." He is also Prophet, Priest and King.

"Gold, and frankincense, and myrrh" were brought to Him by the wise men (Matt. 2:11).

His genealogy in Matt. is divided into three fourteen's.

Three times in Scripture is the glory of God said to be shown. By the heavens in Psa. 19:1, in Moses' face (Ex. 34:29 & 2 Cor. 3:7), and again, "in the face of Jesus Christ" (2 Cor. 4:6).

In Eph. 1 the praise of God's glory is connected with counsel in eternity in v. 4-6, with time now, v. 12, and with full future blessing in v. 14.

The Old Testament was divided into the Law, the Prophets and the Psalms (Luke 24:44).

The dragon, the beast and the false prophet will be Satan's trinity of evil (Rev. 13).

In 3 passages there is a triple repetition: "The temple of the Jehovah" (Jer. 7:4), "O earth, earth, earth" (Jer. 22:29), "Overturn, overturn, overturn" (Ezek. 21:27), beside the ascription "Holy, holy, holy" (Isa. 6 and Rev. 4).

Faith, hope and love, are connected in 5 places.

Esther fasted 3 days. Daniel mourned 3 weeks.

Saul fasted and was blind 3 days (Acts 9:9).

Sapphira died 3 hours after Ananias.

Ezra dwelt in tents 3 days at Ahava, and rested 3 days at Jerusalem (ch. 8:15, 32). Nehemiah also (ch. 2:11).

Paul reasoned 3 months at Ephesus, for 3 sabbaths at Thessalonica, abode 3 months in Greece, took 3 ships for his journey to Rome, cast out “tackling” on third day of storm, was courteously lodged 3 days by Publius, was 3 months at Melita, 3 days at Syracuse, was met at the Three Taverns and rested at Rome 3 days before he called the Jews together. “Thrice was I beaten with rods” . . . “thrice I suffered shipwreck” (2 Cor. 11:25).

Noted threes of people include:

Shem, Ham, Japheth

Abraham, Isaac, Jacob

Gershon, Kohath, Merari

Eliphaz, Bildad, Zophar

Joab, Abishai, Asahel

Saul, David, Solomon

Shadrach, Meshach, Abednego

Noah, Daniel, Job (Ezek. 14:14)

Peter, James, John

Cain, Balaam, Core

David had 3 mighty men, out of 30 chief (2 Sam. 23:13).

2 Cor. 12:2 tells of “the third heaven.”

“Mene, Tekel, Peres” was God's solemn witness to Belshazzar and “In that night was Belshazzar the king of the Chaldeans slain” (Dan. 5:30). Reader! What shall be to *you* the result of God's solemn witness now: “the Spirit, the water and the blood”? Shall it be “life unto life” or “death unto death”?

Many 3's class, more or less distinctly, as above, but the number 3 invites much further study.

## *Number Four*

Matthew. Mark. Luke. John.

These 4 gospels are together the complete history of our Lord's life on earth; and the nature and aim of the 4-fold record is the display of that blessed life to us.

But if we attempt as has been done, some consecutive re-arrangement of the parts of each of these four so as to form a blended and chronological (it may be) whole, we shall then lose the true character of the picture each writer was inspired to give. Matthew's special fittedness for convicting Jewish mind (see his two-fold witness as noted above as an instance of this speciality) is lost; the chain of Mark's untiring Servant-labors is broken into detached, and therefore ineffective, links; Luke is robbed of its universality; and the Heavenly One of John is no longer distinguishable through the mixture with a mass of additional facts. The paragraphs of a "Harmony" are true enough, yet the wisdom of the Spirit's order is set aside and the intended power, as well as beauty, of the four-fold display is altogether missed.

This suggests a character of completeness as belonging to number 4.

"The four winds from the four quarters of heaven" in Jer. 49:36. "The four quarters of the earth" (Rev. 20:8), and the river divided into 4 heads (Gen. 2:10) to water the garden; the 4 watches of the night in Mark 13:35. The 4 corners of the sheet (Acts 10:11). "Breadth, and length, and depth, and height" (Eph. 3:18). These all embracing the entirety of the thing in each case confirm the suggestion above made.

It may seem that this trenches somewhat on the widely accepted thought of perfection seen in number seven. Seven, however, is more mystical and heavenly in its connections, while 4 is rather for earth and is finite and often manifest.

A comparison of the uses of these numbers in Rev. 5 may show their difference. In v. 11-12, the angels and the living ones and the elders, the unlimited multitudes of heaven say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"; i.e. a sevenfold ascription is made by heavenly hosts; while in the next verse, where the creatures "on the earth and under the earth, and such as are in the sea and all that are in them" join in the praise, then the ascription is 4-fold only. "Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

The special symbol of the display, presently, of the glorified saints to the earth — "descending out of heaven from God" — the new Jerusalem, the bride,

the Lamb's wife is in shape a cube, or square every way.

So, too, with the holiest of all, the material expression of the third heaven set up on earth, it was twenty cubits long by twenty cubits wide and twenty cubits high, a square and cubic (1 Ki. 6:20). The brazen altar, at which is the display of Divine judgment (fire) is 4 sided, with 4 horns specially to display the memorial of atonement made. The golden altar also was 4-sided, and with 4 horns for the same purpose.

This number as significant of completeness displayed on earth, will be found in many features of the Tabernacle in the Wilderness, for there it was that God arranged a system of material witnesses to the beauty and fullness of Christ. Referring to it, Heb. 10:5, 6 (as also Psa. 40), classes the sacrifices as of 4 characters "Sacrifice" (*i.e.*, peace offering) "and offering" (meat offering) "thou wouldest not, but a body hast thou prepared me: in burnt offerings and *sacrifices* for sin thou hast had no pleasure."

And this leads us to a frequent feature of number 4, *viz.*, the difference often to be seen between one of its items and the other 3. Thus, the burnt offering, peace offering and sin offering were animals killed, but the meat offering of flour, &c., had neither life nor blood.

The meat offering was either (1) baked in the oven, (2) baked on the flat plate, (3) baked on the frying pan, or (4) not baked at all (Lev. 2).

The sin offering has 4 characters in Lev. 4: one is collective, *i.e.*, for the whole congregation (v. 13) and the other 3 are personal, *i.e.*, for "the priest that is anointed" (v. 3), for the ruler (v. 22) and for the common person (v. 27). (These are different somewhat from the grades (often called so) of the burnt offering in ch. 1, any of which might be offered by the same person.) The materials of which the Tabernacle was constructed are 4: three metals (gold, silver and brass) and the 4th was shittim *wood*.

The flexible materials also were 4: three are from animals (goats' hair, rams' skins and badgers' skins) and one is vegetable (the fine twined linen).

The decorations of the linen curtains and of the vail are 4: three colors (blue, purple and scarlet) and the 4th a form — cherubim.

The garments of glory and beauty worn by the high priest are 4: the coat, the robe of the ephod, and the ephod upon his body, and the miter on his head (Ex. 28), while the decorations of the ephod are blue, purple and scarlet, but the fourth is of gold.

Four vessels were each made of two materials: three of wood and gold (ark, golden altar and table) and one of brass and wood (the brazen altar).

The incense was of 4 spices: stacte, onycha, galbanum (not used elsewhere) and frankincense (which was used otherwise constantly).

The anointing oil was 4 spices compounded with oil.

The camp itself was divided under 4 standards, pitched to east, west, north and south. The Levites were divided into 4: the priests at the court gate and Gershon, Kohath and Merari on its three other sides, the 4-fold thus embracing the whole.

In the building itself 48 boards are employed: the number of Israel's tribes (twelve) 4 times over, an exhibition of the people before God in complete blessing, as covered each and all with gold.

The distinct character of one out of the 4 is seen in the greater number of instances through the Scriptures; yet as the one is not of the same character throughout, it is not clear what the meaning of the division is.

Thus Noah sent out from the ark first a raven (an unclean bird) and then three times a dove.

But in Ezek. 37:6 in the valley of dry bones, sinews were put *on* them, then flesh, then skin, but breath *in* them, which last was precious vital energy.

The manna was to sight small, white and round, and to taste it was sweet (Ex. 16:14, 31).

In Jotham's parable (Judg. 9), the olive, fig, and vine are valuable trees, but the bramble is wild only.

The Egyptians (Gen. 47:18) gave their money, cattle and lands to Pharaoh and then themselves.

The Lord was not in the wind, earthquake or fire, but in the still, small voice (1 Ki. 19:11-12).

The camp of Israel was common ground and the 3 holies (the court or holy place, the holy and the most holy) were separate from it — figure of earth and three heavens.

Twelve Princes of Israel are mentioned on 4 different occasions and not again, but the first time in Num. 1 it is in a different order from the other three, which are alike in order, viz., in Num. 2, 7, 10.

(Note, by the way, that often as the twelve tribes are enumerated, it is always in a varied order, save in the above three chapters, Num. 2, 7 and 10. These three are in the same order and no two others are alike.)

In Amos 1 and 2 it is written “for three transgressions . . . and for four I will not turn away *the punishment* thereof.” And in Prov. 30 “Three *things* . . . yea four” is several times repeated.

The prophet's chamber was furnished with a bed, a table, a stool and a candlestick to illuminate the rest (2 Ki. 4:10).

The kiss first, then the best robe, the ring and the shoes were the prodigal's

welcome (Lk. 15).

The seven green withes, new ropes, and woven locks were of no value to restrain Samson, but shave his head and he is powerless (Judg. 16).

The image of jealousy, incense to abominable things, weeping for Tammuz and worshipping the sun filled up the picture of Judah's wickedness (Ezek. 8).

In detail, he who had built a house, or planted a vineyard, or betrothed a wife, was excused from going to war; but general exception was also made of the fearful and fainthearted (Deut. 20:5-8).

In Jonah 1:8 the seamen make a 4-fold inquiry of the prophet, which we may profitably apply to ourselves: they ask of him an explanation of the evil that has come upon them and then put him 4 questions to discover his qualities and antecedents. "What *is* thine occupation?" Every servant of the Lord may challenge himself: is my business an honest trade for a necessary use (see Titus 3:14, *marg.*)? 2nd. "Whence comest thou?" Do I start from Gilgal? *I.e.*, Do I go forth in the judgment of self by circumcision (as Israel from their camping place) according to the power of resurrection life, the Canaan side of Jordan? 3rd. "What *is* thy country?" Am I a heavenly man or an earthly one? (Jn. 17:16, Phil. 3:20.) 4th. "And of what people *art* thou?" Where do I break bread?

John's gospel is of a character very distinct from the other three and its scene is chiefly found in Galilee, the three are more at Jerusalem.

Into Nebuchadnezzar's furnace, the king cast three men and said, "Lo, I see four men loose . . . and the form of the fourth is like the Son of God" (Dan. 3:25).

In the 4 kingdoms of Dan. 7, the first was seen as a lion, the 2nd a bear, the 3rd a leopard, but the 4th was dreadful and terrible and "diverse from all the beasts that *were* before it," and without a name.

In Jer. 8:7, "the stork in the heaven knoweth her appointed times and the turtle and the crane and the swallow observe the time of their coming." Why is the stork separately mentioned?

In Acts 2:42, "the apostles' doctrine and fellowship" and "breaking of bread," are things between man and man while the 4th "prayers" is from man to God.

Four sons were born to the giant in Gath, Ishbibenob, Sippai (or Saph) and Lahmi, but the fourth has no name recorded while he is distinguished by having six fingers and six toes (compare 2 Sam. 21:16-22 and 1 Chron. 20:4-8.)

Solomon is said to be wiser than 4 men, all being sons of Mahol and descended from Zerah or Ezra in the tribe of Judah (1 Chron. 2:6); yet Ethan is styled "the Ezrahite" and the others are simply mentioned by name (1 Ki. 4:31). Why?

In Joel 1:4, complete destruction is by three insects that creep — palmerworm, cankerworm, and caterpillar and one that also flies, the locust.

There were 4 animals that were prohibited because they were unclean (Lev. 11:4-7): camel, hare and coney for the same reasons, each chewing the cud, but not dividing the hoof; and the 4th the swine, for a different reason: he divided the hoof, but did not chew the cud (Deut. 14:7, 8).

In the parable of the sower, hearers by “the way side,” “the stony ground,” and among “thorns” are very clearly distinct from those who are as “good ground” (Matt. 13).

The “glory of Lebanon” is by such a title, distinguished from “the fir tree, the pine tree and the box” (Isa. 60:13).

The Lord God “showed” to Amos 4 things. Three were distinct objects: grasshoppers, a plumbline, and a basket of summer fruit, but the 4th was that the Lord God called to contend by fire (Amos 7:1, 4, 7 and 8:1).

The complete devastation of Moab was to be by felling every good tree, stopping all wells, marring every good piece of land with stones, and smiting every fenced city and every choice city (2 Ki. 3:19).

Mordecai was displayed on the king's horse in the royal apparel and wearing the royal crown, but also he was to be led through the city by the hand of one of the king's most noble princes (Esth. 6:8-10).

Four “houses” for God on earth are described in the Word: the Tabernacle, Solomon's temple, and Ezekiel's temple, material erections, and now the “spiritual house” (1 Peter 2:5).

The Shepherd's care “maketh me to lie down in green pastures,” “leadeth me beside the still waters,” “restoreth my soul,” and “leadeth me in the paths of righteousness for His name's sake” (Psa. 23).

In Luke 10:4, the seventy are to “carry neither purse, nor scrip, nor shoes, and salute no man by the way.”

God's 4 sore judgments in Ezek. 14:21 are the sword, the famine, the pestilence, and 1 living one, “the noisome beast,” while in Jer. 15:3 three of the 4 kinds appointed to devour and destroy are living: dogs, fowls and beasts, and the 4th is the sword.

Four kinds of flesh are given in 1 Cor. 15:39: of beasts, of fishes, of birds, and of man. In v. 40, 41 are 4 glories: one, the terrestrial, not detailed, and three celestial, the sun, the moon, and the stars.

Again, the body is sown in corruption, dishonor, weakness, and is raised in incorruption, glory, power; also, “it is sown a natural body; it is raised a spiritual body” (1 Cor. 15:42-44).

In Rev. 4, the cherubic faces are 4: of a lion, calf, eagle and of a man.

Of places: Jordan the river is distinct from Bethel, Gilgal and Jericho in 2 Kings 2. So Ramah, where Samuel dwelt, is distinct from Bethel, Gilgal, Mizpah, which he visited (1 Sam. 7:16-17). Euphrates also, still so named, is distinct from Pison, Gihon and Hiddekel (Gen. 2).

Of the 4 sides to the court of Ezekiel's Temple, one (the West) has no gate, the other three have.

Heaven is opened three times (Mat. 3:16, John 1:51, and Rev. 19:11) for the Lord personally, and once (Acts 7:56) for Stephen to see the Lord.

Jehoshaphat took three days to spoil Ammon and a 4th day to bless Jehovah (2 Chron. 20:25-26).

Balaam smote his ass three times, and a 4th time he wanted a sword and would have killed her (Num. 22).

The depth of the waters in Ezek. 47 is measurable three times (to ankles, knees, loins), the 4th time it is beyond measure: "to swim in."

God's glory is seen in the heavens (Psa. 19:1) in Moses' face (Ex. 34:30 and 2 Cor. 3:7), in the holiest (both of Tabernacle and Temple) and in the face of Jesus Christ (2 Cor. 4:6).

"Unto the third and fourth *generation* of them that hate me" (Ex. 20:5, Deut. 5:9, see also Ex. 34:7 and Num. 14:18).

Mark what is said in Neh. 4 by adversaries, by Judah, by outside Jews, and the opposite by Nehemiah.

There are 4 witnesses to Christ in John 5 (John the Baptist, Works, Scriptures, and the Father; see v. 32, 33, 36, 37, 39).

We are justified by grace (Rom. 3:24), by faith (Rom. 3:28), by blood (5:9) and by works (James 2:24).

When "the whole land shall be desolate," Jeremiah in view of it (ch. 4:23-26) says, "I beheld" etc. 4 times, the 4 views giving the complete spectacle.

Four anchors were cast out (Acts 27:29); was not this to ensure safety if possible? a complete action?

Zaccheus restored fourfold (Luke 19:8).

Ezekiel's cherubim are 4 creatures, 4 rings, each with 4 hands, 4 wings, 4 faces and 4 sides (query: government complete as to earth?).

In the prophet Zechariah ch. 1 are 4 horns, and then 4 carpenters: 4 Gentile powers which have scattered God's nation, frayed away by the carpenters. Then again in ch. 6 are 4 chariots, and horses of 4 colors: the spirits of the heavens acting for God in the midst of the 4 Gentile powers. Babylon had then been subdued by Persia, so that "my spirit" was "quieted" in the north country. Here, 4 appears to express completeness as to the sphere of action. See Rev. 6.



The 4 parables of Balaam (Num. 23 and 24) are a remarkable chain of prophecy, opening with counsels of God, and closing with millennial blessing.

The fowl, the vulture's eye, the lion's whelps, and the fierce lion stand in Job 28 as a complete set of witnesses to nature's inability to discover wisdom.

Signs, wonders, miracles, and gifts of the Holy Ghost are God's fourfold witness in Heb. 2:4.

Thrones, dominions, principalities, and powers are the division of "all things created" in Col. 1:16.

"Troubled," "perplexed," "persecuted," "cast down" present the scope of pressure the apostle had felt in 2 Cor. 4:8,9.

In Isa. 60:17, the fullness of material blessing is presented by the 4-fold statement "for brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones, iron."

There are 4 occasions on which the rainbow is mentioned (Gen. 9, Ezek. 1:28, Rev. 4:3 and 10:1).

Streams, rivers, ponds, and pools include all the waters of Egypt (Ex. 7:19). Silver cord, golden bowl, pitcher and wheel fill up the figure of the body in Eccl. 12:6. Four bare the paralytic. Jehovah called Samuel 4 times. Jephthah's daughter was mourned 4 days in a year (Judg. 11:40). Four lepers at Samaria's gate fully told the state inside (2 Kings 7:3). There were 4 soldiers in charge of the cross (John 19:23). In these cases, no one seems distinct from three.

Four prophetesses are mentioned in the Old Testament: Miriam (Ex. 15:20), Deborah (Judg. 4:4), Huldah (2 Kings 22:14), three good, and one bad, Noadiah (Neh. 6:14).

Rev. 20:2 gives 4 names to Satan: "dragon" (i.e., rebellious, apostate power), "Old serpent" (seductive), "devil" (accusing), and "Satan" (a personal name).

Four Kings are mentioned in the book of Daniel: Nebuchadnezzar, Cyrus, Belshazzar, and Darius.

Saul and his three sons were slain together (1 Sam. 31:6).

Jubal, Jabal, Tubalcain (three sons) and Naamah (one daughter) are the children of Lamech (Gen. 5).

Daniel is distinct from Shadrach, Meshach and Abednego.

Elihu is distinct from Eliphaz, Bildad, Zophar.

Ruth is distinct from Thamar, Rachab, and the wife of Urias in Mat. 1.

"His mother" is distinct from her sister, the wife of Cleophas, and Mary Magdalene at the cross (see John 19:25).

In 1 Kings 2, Solomon deals in judgment with four remnants from David's reign: Adonijah, Joab, and Shimei die, but Abiathar is put from his priesthood and banished to his own fields.

Korah is distinct from Dathan, Abiram and On (Num. 16).

Levi is distinct from David, Nathan, Shimei in Zech. 12:12-13, as a tribe.

Lot and two daughters escape, but his wife is turned into a pillar of salt (Gen. 19).

Noah is distinct from Shem, Ham and Japheth in the ark.

In Dan. 11:2, there shall yet stand up three kings in Persia and "the fourth shall be far richer than *they* all."

Four houses were built by Solomon, one of them was the house of the Temple (see 1 Kings 6:37, 7:1,2,8).

Four persons were killed by smiting under the fifth rib, one a king (Ishbosheth, 2 Sam. 4:6) and three generals (Asahel, 2 Sam. 2:23, Abner, 2 Sam. 3:27, and Amasa, 2 Sam. 20:10).

There were 4 kings to each of whom God made an offer of choice: three of them were men of faith and made a choice (viz. David, 1 Chron. 21:11, Solomon, 1 Kings 3:5, Hezekiah, 2 Kings 20:9) but the 4th was an infidel and he refused to choose: "Ahaz said, I will not ask, neither will I tempt the LORD" (Isa. 7:12). In the prophet's message to him from Jehovah, he had just been told, "If ye will not believe, surely ye shall not be established," or, more literally, "if ye will not amen (God) surely ye shall not be amended," *i.e.*, 'if you will not set to your seal that God is true, He will not establish you in His grace.' The two things go together. Now man says you are presumptuous because you believe, but it is really faith which delights to take up what God says and enjoys it. It is unbelief that says, "I will not tempt Jehovah," as Ahaz did. If you will not say amen to God, He will not say amen to you.

Another 4 of some value is the 4 generations of Israel. They are found in the following passages. 1st, Ex. 1:6, "Joseph died, and all his brethren, and all that generation." 2nd, Deut. 1:35, "an evil generation" was consumed in the wilderness (Num. 32:13 and Deut. 2:14). The third goes into Canaan and dies in Judg. 2:10, where also a fourth arises "which knew not the LORD, nor yet the works which he had done for Israel." This fourth has not yet passed away, it is nowhere recorded to have died. It is addressed (Jer. 7:29) as rejected and forsaken, "the generation of His wrath." Our Lord calls it "an evil and adulterous generation" (Mat. 12:39), but in Scripture it has not yet died. On the contrary (Luke 21:32), our Lord says of it (still the same "seed of evildoers" in God's sight), "Verily I say unto you, this generation shall not pass away, till all be fulfilled," and that "all" includes much not yet fulfilled. But the 4th will end, and Jehovah shall build Zion, etc. and "this shall be written for the generation

to come: and the people which shall be created shall praise Jah” (Psa. 102:18).

In the Old Testament, 4 are recorded as bound with brass: three of them were not released (Samson, Judg. 16:21, Jehoiachim, 2 Chron. 36:6 New Transl., Zedekiah, 2 Kings 25:7, Jer. 39:7, 52:11), but Manasseh (2 Chron. 33:11 New Transl.) was afterwards set at liberty.

In the Old Testament, 4 persons had their names changed by God: three of them in blessing (Abram to Abraham, Gen. 17:5, Sarai to Sarah, Gen. 17:15, and Jacob to Israel, Gen 32:28, 35:10), but the fourth was changed in token of judgment (Pashur to Magormissabib, Jer. 20:3).

Four “heaps” of stones are also recorded: three were over dead men (Achan, the king of Ai, and Absalom: Josh. 7:26, 8:29, 2 Sam. 18:17) and the fourth was erected as a heap of witness between two living men (Jacob and Laban: Gen. 31:46-49).

Four wild animals were killed in the Old Testament: three were lions: by Samson (Judg. 14:6), by David (1 Sam. 17:36), where also it is recorded that he slew a bear — the fourth and different one — and the third lion was by Benaiah in a pit in time of snow (2 Sam. 23:20).

The passover lamb was taken on the tenth day of the month and kept up until the fourteenth day of the month and then killed. What do those 4 days say to us about Christ our passover? He who was manifested in time had been ordained before the foundation of the world, and the 4 days may well illustrate His life during His manifestation, wherein He was proven before God and man, the Holy One, perfectly able to do the work of the cross, and do it suitably to God.

Our Lord's public ministry entered into a fourth year, a complete display in public activity of what He essentially was. The 4 gospels tell their blessed story “and there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written” (John 21:25).

Oh Man! God's Man, Thou peerless Man!  
 Jesus my Lord! God's Son.  
 Perfection's perfect in its height  
 But found *in* Thee alone.  
 Of Abba's love, — of God's great claims  
 Thou comest not short at all.  
 Perfect in every thing art Thou,  
 Alone, since Adam's fall.  
 O, matchless peerless Man! shall we  
 Begrudge to Thee this praise?  
 Perfect alone, Thou camest in love

To glory us to raise.  
 Peerlessly spotless Man, 'twas Thou  
     The wrath didst bear for me.  
 Peerlessly righteous Man! I'm made  
     God's righteousness in Thee.  
 Peerlessly glorious Man! how soon  
     Shall I be like to Thee?  
 Thy very glory then reflect,  
     Thy perfect beauty see.

G.V.W.

This display of His person through 4 years is closed by that sacrificial death, which we have already seen bore a fourfold character shown out in the types of old, and now as the ascended and glorified Man, we have 4 Scriptures respecting Him as Mediator. Observe first, however, that His Mediatorship is not for the purpose of accomplishing atonement, or of establishing the new ways of God to man in opening up the Holiest for our entrance. But the law “*was* ordained by angels in the hand of a mediator” (Gal. 3:19). There it pleased God to make covenant with Israel and the mediator was between two. On the contrary now in grace, “God is one” and sovereign; therefore, He has revealed righteousness from heaven for gift; it is not a conditional action of God: it is the eternal purpose, founded in grace and now able to reign through righteousness by the accomplished cross, declared to man unconditionally. No mediator is needed to establish this; it is God’s sovereign appointment for Himself to act in grace purely: “God is one.”

But this being so, we read in 1 Tim. 2:5, “For *there is* one God, and one mediator between God and men, the man Christ Jesus.” What for? Why a mediator? To administer the already established way of grace. So (Heb. 12:24), we are assured that we are now come to Jesus this mediator; we are no more brought to law and to blackness, tempest, and terror, but among other privileges to Him, who administers the new covenant; and then, in Heb. 8:6, it is said that Christ’s is the “more excellent ministry, by how much also he is the mediator of a better covenant.” We are brought to the “better” thing and to Him who is its mediator. Again, Why? What for? The 4th and final statement respecting it is ample answer: Heb. 9:15. “And for this cause, he is the mediator of the new testament, that . . . they which are called might receive the promise of eternal inheritance.” God has put Him in the place of mediator, who had already been the sacrifice. Why? That there should be no possibility of failure in communicating the blessing earned by the cross.

He who had borne Divine judgment to make atonement, and had shed His blood to bring us to God, when all that is settled, is constituted mediator “for this cause,” viz. that the promise of eternal inheritance might be surely received by “the called.” And who else so certain to make it good? Every assurance that

God can give is given: His own promise and added oath (Heb. 6:17, 18) and then a mediator who had previously given Himself a ransom for all. Surely, God is not only Himself glorified, but He has done everything in infinite wisdom to bring home to our hearts while still on earth the brightest sense of present and eternal blessing.

“Full assurance” is 4 times spoken of in the New Testament (Heb. 10:22, “full assurance of faith,” Heb. 6:11, “full assurance of hope,” Col. 2:2, “full assurance of understanding,” and in 1 Thess. 1:5, “in much assurance” is literally “in much full assurance”).

In the Old Testament also, there appear to be only 4 persons whose hearts are spoken of — not the affections but, the physical organ of the body. Three of these are in death and one in life (1 Sam. 25:37, Nabal's “heart died within him” etc., 2 Sam. 18:14, Joab thrust three darts through Absalom's heart, 2 Kings 9:24, Jehu's arrow through Jehoram's heart, while Ex. 28:29 speaks of Aaron's heart as the place of the breastplate continually).

Samson, Samuel, John the Baptist were Nazarites in letter of law; our Lord in perfection of heart.

“Christ Jesus, who, of God, is made unto us wisdom, righteousness, sanctification, and redemption” (1 Cor. 1:30).

Many fours will be found in the prophets (such as Isa. 66:3, Ezek. 16:49, 2 Kings 19:26, Isa 21:15, Hos. 13:3, Isa. 28:16). But if those already given are carefully considered, they may be sufficient to lead to the general values of 4, and these will be seen then to underlie other uses, where at first a special value does not appear.

## *Number Five*

David “chose him five smooth stones out of the brook” (1 Sam. 17:40).

“The children of Israel went up harnessed” (by 5 in rank, margin) “out of the land of Egypt” (Ex. 13:18).

“Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks” to Solomon (1 Kings 10:22): the world's tribute to its chief, in 5 items.

“The height five cubits *of* fine twined linen” (Ex. 27:18).

Now David used but one out of the 5 stones he took and the one was effective. Necessity, therefore, did not demand 5, but he took 5: it should be seen in his own sense of his responsibility to be properly provided for the fight.

This thought of responsibility in connection with 5 will be found to have reference in chief to relations between men; it is the aspect of responsibility from one man to another. The number 10 carries much the same thought of responsibility, but it is chiefly with reference to God, and in relation to His claims.

If these two numbers are considered together, it will make their respective values clearly seen.

Gen. 14:20 shows Abram giving to Melchizedek as the priest of the Most High God, “tithes [10ths] of all.” Gen. 28:22 shows Jacob rendering the tenth to God. So it was in Israel; while the 10 commandments are the special expression of God's claim on man. But Pharaoh in Egypt — the scene of the world and it's chief — took a fifth (Gen. 47:24). That was his portion out of the increase of the field, rendered him by his people.

When the males of Israel were numbered at 20 years of age (Ex. 30:12), each gave a half shekel of atonement money to Jehovah; now “a shekel *is* twenty gerahs,” *i.e.*, 10 gerahs was the amount claimed by God as the suited sum for the acknowledgment of the person's responsibility to God. But in 1 Sam. 9, Saul cannot find his father's asses, and loses his own way. His servant tells him of the man of God hard by, who can show him the way. Saul hesitates to go because he has no present to give the man of God. The servant answers again, “Behold, I have here at hand the fourth part of a shekel of silver, *that* will I give to the man of God, to tell us our way.” Saul replies, “Well said; come, let us go.” That is to say 5 gerahs (=1/4 shekel) was just what was suitable between two men; whereas we saw above, that 10 gerahs were rendered from man to God.

In Matt. 25 our Lord takes 10 virgins to represent the kingdom of heaven

as at first before God, but the moment they go on to act in their responsibility on earth, they divide into two fives.

The demand upon Pharaoh by God “Let my people go, that they may serve me,” is enforced by a ten-fold judgment of plagues.

In the close of Num. 3 where the Levites are taken for God instead of the first-born males, man for man, more firstborn are found in the camp than Levites, by 273. For these 273, Moses takes 5 shekels each and this at first may seem a 5 used God-ward; but if it be remembered that ordinarily 10 gerahs (or a  $\frac{1}{2}$  shekel) were given for atonement money, as we have seen, then these special 273 give 10-fold so much, or 100 gerahs. And the character of 10 is sustained, though it looked a variation. Notice here, that a number multiplied by itself usually carries the original thought to a strong degree. And in this last instance it is so. The special price, for the 273 “to be redeemed” (v. 48), is ten times the usual amount.

The silver sockets which form the foundation of the Tabernacle are in number 100 (Ex. 38:27), the figure of Christ the only foundation now (1 Cor. 3:11). And whereas 10 simply has the character of responsibility God-ward, the special responsibility of supporting God's habitation, which Christ alone is equal to, may be seen in the 10 times 10 of this appointment. It may be observed in passing, that 1 Pet. 1:18, 19 goes to show the moral value of silver as redemption by blood, and so, while the figure of foundation is clear as a whole of Christ as such, the additional thought of full responsibility met by His blood lies close at hand also.

In the arrangements of the court of the Tabernacle another illustration is found in connection with this multiplication of a number by itself. The linen curtains forming the enclosure are 5 cubits high, and the pillars on which they are carried are 5 cubits apart, if set out equidistant from each other; so that a single pillar supports 5 x 5 cubits of fine twined linen. Now, as a board in the building illustrates a believer in God's spiritual house in the enjoyment of many privileges, so a pillar of the court illustrates him before the world (towards the camp), responsible to display 5 x 5 cubits of white linen to it; *i.e.*, to show Christ in practical righteousnesses to such an extent. It is the emphatic figure of a man in responsibility towards men; and it is 5 cubits multiplied by 5.

Connect this with the measure of the brazen altar. In this vessel, Christ is seen sustaining fire, *i.e.*, the judgment of God. And its horizontal measure is 5 x 5 cubits (Ex. 27:1). For responsible man, as a fact, failed to display the appointed linen. He totally failed. “All our righteousnesses *are* as filthy rags,” is a Divine sentence (Isa. 64:6). And so 5 x 5 has now become the figure measure of a man's guilt. The linen he should have upheld in purity has, in his hands, gone to rags and become filthy too. This is true of every one of us naturally. But when at the place of judgment, God sets before us a figure of

Christ, blessed be His name, bearing that judgment, then the measure in which He is presented as bearing it is precisely the emphatic measure,  $5 \times 5$ , which expresses my responsibility and my failure (or guilt) at the same time. How holy is Jehovah, and how grace reigns now through righteousness at the Cross of Christ!

Responsible man has defiled every thread which he ought to have held up in purity — linen  $5 \times 5$  — and God declares to him a Savior who accurately bore the penalty and met God's holy claims. The intense expression of the sinners guilt has a perfect counterpart provided by God Himself through the Lord Jesus; so that the Holy, Holy, Holy One can be “just and the justifier of him that is of the faith of Jesus.” Is it not blessed to own  $5 \times 5$  guilt and know the absolute  $5 \times 5$  answer of Christ which God has received already?

Another use of 5 in this character of responsibility is found in the pillars of the court. They are in all 60, *i.e.*,  $12 \times 5$ : the number of the nation 12, according to its tribes, multiplied by 5, when figured in responsibility before the world, whereas the boards of the building are  $12 \times 4$  where the nation is figured before God in the fullness of privilege on earth.

At the door of the Tabernacle, where by Christ man is introduced into the presence of God, the two numbers 5 and 10 will be found: the door being hung on 5 pillars, but these ranging with the boards would be 10 cubits high. This height of the boards is full of value, for it is a figure as well as a fact, the boards actually before God, as believers now are God's spiritual house and responsible before Him according to the privileges of the place.

Once more, the twenty boards of the south side are held together by rings of gold, with 5 bars passed through them; and it is 5 bars also, taken to hold together the six boards of the west end. This apparent disproportion (5 for six boards, and the same number 5 for twenty boards) suggests a cause which lies in the number 5 itself. And the solution is easy, if 5 be here as elsewhere the expression of the man-ward view of responsibility. Inside, the boards before God stand their clear ten cubits high; and outside 5 bars on each side (also of wood) show believers acting together before the world in the true character of their responsibility, as forming the one habitation of God.

The 10 curtains of the tabernacle (Ex. 26) are put together in two 5's, and then united by  $5 \times 10$  taches of gold, and under those taches the veil was hung. All is Christ primarily (Col. 2:16, 17): 10 curtains, Christ in full responsibility before God, displaying the glories which the decorations may illustrate, but 5 outside the veil seen by the priest when he entered the “holy” on service. And then  $5 \times 10 = 50$  gold taches over the veil, presently to be rent that man may enter the holiest, speak again of all responsibility man-ward and God-ward taken up by the Lord Jesus. So the moment of His death the veil of the temple was rent in two and God Himself rent it — “from top to bottom” — so clearing



the approach to Himself, the instant His holiness was met by Him who would take up 5 and 10 and 50 and 100, yea, and all their multiples too, and exceed every figure and shadow and numeral, outstripping all multiplication: when addressed as a Lamb “as it had been slain,” 1000's and 10,000's times 10,000's cried “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

In the trespass offering will be found the appointment that a fifth part of the holy thing about which the trespass was committed was to be given to the priest, and similarly in case of trespass against a neighbor. So if an unclean beast were vowed to Jehovah and the owner desired to redeem it, then he was to add one fifth to the priest's estimation to do so (Lev. 27:13). This seems a variation from the rule of a tithe.

The Gentiles are found in fives in the following group of instances:

Num. 31:8. The 5 kings of Midian slain by Moses.

Josh. 10:5, 26. The 5 kings of the Amorites slain by Joshua and hung on 5 trees.

Josh. 13:3. The 5 lords of the Philistines, who in Judg. 3:3 were “left to prove Israel.”

1 Sam. 6:4. Their emerods and mice were 5 accordingly.

Gen. 14:2-9 presents 5 cities of the plain.

Gen. 47:2. Joseph took 5 of his brethren to Pharaoh.

Gen. 43:34. Joseph sent Benjamin 5 times more than he sent to his other brothers.

The special image of responsibility committed to man was composed of 5 materials: gold, silver, brass, iron and clay (Dan. 2).

In Lev. 26:8, it says “five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight.” (The latter is a 5 times greater proportion than the former.)

Judg. 18:2. Dan sends 5 men to spy out the land.

Each wing of a cherub stretches 5 cubits horizontally (1 Ki. 6:24); and the cherub is the administrator towards man.

2 Ki. 7:13. One proposes in a proper sense of responsibility, to send 5 horses to test the lepers report. In their wretched condition they send but 2.

“At the rebuke of five shall ye flee” (Isa. 30:17).

1 Ki. 4:33. Solomon spake of “trees,” “beasts,” “of fowl, and of creeping things, and of fishes.” In v. 32, his songs were a 1000 and 5. Why?

Isa. 19:18. “In that day shall five cities in the land of Egypt speak the

language of Canaan.”

1 Sam. 21:3. David asks 5 loaves of bread from the priest, Ahimelech.

1 Sam. 25:18. Abigail takes multiples of 5 to David: 200 (5 x 40) loaves, 5 sheep, 5 measures of parched corn; 100 clusters of raisins, 200 cakes of figs. And (v. 42) she took 5 damsels as her personal servants when she became David's wife.

The testimony to Israel was in 5 Books, the Pentateuch. And the Psalms, the Testimony to the Remnant, are divided into 5.

The reward of labor, Cant. 8:11-12, was one fifth of the owner's profit, for Solomon the owner was to have 1000 of silver and the keepers 200. (May this be any clue to a practical application of “Masters give unto *your* servants that which is just and equal” Col. 4:1?)

Before leaving the Old Testament turn to Ex. 13:18 again; “harnessed” is in ranks of 5, *i.e.*, the people went forth in good order and in a sense of proper responsibility. This word is used only three other times: Josh. 1:14, 4:12, “armed,” and in Judg. 7:11 “the armed men.” In the former two the Gadites &c. were to go properly ordered in ranks of 5; and they did so, and in the last passage, all the host of Midian, however well trained in responsibility, shown by its ranks of 5, is routed by a barley cake, if God use it.

Gold is represented as coming from 5 places: Havilah, Ophir, Sheba, Parvaim and Uphaz.

There is a 5-fold presentation of “wickedness” in Jer. 44:9.

When Israel desired a king, Samuel protests his own past integrity towards the people, by 5 questions: “whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith?” (1 Sam. 12:3).

There is a kindred 5 in 1 Tim. 4:12, “be thou an example of the believers in word, in conversation, in charity, in faith, in purity.” (The editors are agreed generally to leave out “in spirit,” as it is not found in the oldest MSS.)

In John 5:2, 5 porches were built to the pool of Bethesda, *i.e.*, in proper sense of responsibility to take advantage of the remnant of blessing at the troubling of the water.

Paul says, “I had rather speak five words . . . that . . . I might teach,” &c. (1 Cor. 14:19).

“Whosoever hath, to him shall be given,” &c. (which is the principle of responsibility in its degrees) is 5 times recorded: Matt. 13:12, 25:29; Mark 4:25; Luke 8:18, 19:26.

In Luke 16:28, the rich man has still 5 brothers responsible on earth.

Matt. 20:1-6. The householder goes out 5 times to get laborers, *i.e.*, he acts up to his proper responsibility in the care of his property.

The parable of the “talents” (Matt. 25) shows each servant entrusted “according to his several ability,” and there, the highest amount is 5 talents. But in the parable of the “pounds” (Luke 19), each servant has the same amount of means put at his disposal and their ability is proven to be unequal by the result, one making a 10-fold gain.

This leads us to a feature not yet mentioned, *viz.*, that sometimes 10 is used to express special stress of responsibility between men. Thus:

Gen. 24:55. Laban would keep Rebekah 10 days.

Gen. 31:41. Jacob tells Laban he has changed his wages 10 times.

Gen. 24:10. The servant takes 10 camels in the energy of his fidelity, to endeavor his best.

Gen. 45:23. Joseph sends his father 10 asses and 10 she-asses laden, in his devoted love and care.

2 Sam. 18:11. Joab, in his strong anxiety to get rid of Absalom for David's sake, says he would have given 10 [shekels] of silver for his death.

2 Sam. 18:15. Ten young men bare Joab's armor.

Job 19:3. “Ten times have ye reproached me.”

Dan. 1:14. The princes were proved on pulse for 10 days, and (v. 20) found 10 times better than all in the realm.

Before leaving number 5, there is one other use of it which is peculiar — the smiting “under the fifth rib.” We have seen that there are 4 instances of this recorded and its effect in each case is death. Is it not the place of the heart? Now the heart is the true seat of responsibility; for out of the heart “are the issues of life” and “with the heart man believeth unto righteousness.” It is, “My son, give me thy heart” — not thy head. And there is real significance in the expression “fifth rib” as connected with the heart where responsibility lies.

In the New Testament, in Mark 16:17-18, five signs are to follow them that believe.

In 1 Cor. 14:26, a psalm, a doctrine, a tongue, a revelation, an interpretation are the 5 forms by which responsibility expressed itself at Corinth.

In Eph. 4:11, responsibility is shown from the other side in the 5-fold gifts to the assembly.

Paul 5 times received 40 stripes, save one.

In Matthew's gospel the “kingdom of God” is 5 times mentioned: 6:33 introduces it; 12:28 gives proof and hints its character of power; 19:24 shows

who cannot go in; 21:31 shows who can; 21:43 shows it taken away in judgment.

Turning now to 10 a little further, notice the difference between the gate and the door to the Tabernacle. The gate is stated to be 20 cubits long and 5 high = 100 superficial cubits in area. And the door appears to be the same in area, or it would not close in the end of the building; but the shape is altered to 10 x 10 to do this. So Christ has two characters: as gate 5 cubits high, He is the alone One by whom man has the least of privilege shown him and the gospel as at the brazen altar is shown him; but as the door (10 x 10) He brings man right in to God, not merely to outward privilege (means of grace) but "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

## Number Six

Num. 11:5. “Fish . . . the cucumbers, and the melons, and the leeks, and the onions, and the garlick.” This was the food of Egypt, 6 items.

2 Sam. 21:20. The unnamed son of the giant had six fingers on each hand and 6 toes on each foot.

Also 6 is just short of seven.

It would seem therefore to represent imperfection — or again to show the power of evil; and also that the scope of the world's supplies (*i.e.*, Egypt's food) falls short of Divine provisions in Christ, which are (Deut. 8:8): “wheat, and barley, and vines, and fig trees, and pomegranates . . . oil olive, and honey”: seven.

In a secondary way 6 is a half of twelve and is thus connected with administration. Each onyx stone on the high priest's shoulders was engraved with 6 names of Israel's tribes. So also 6 lions at *each* end of the 6 steps to Solomon's throne, in 1 Ki. 10:19-20. But the six steps themselves suggest rather the imperfection of his rule, which became manifest in spite of all his privileges and endowments.

The shewbread was ordered on the table in two rows of 6 (Lev. 24:6) making 12. The reason of the division is doubtless something more than merely convenience; it may refer to the imperfection of the condition of the time.

There is no statement in Scripture as to the subdivision of the cubit; but it is generally regarded as six hand breadths. Nor is there any indication of various cubits from Noah's cubit downwards until 2 Chron. 3:3 uses the expression “the length by cubits after the first measure.” These words may refer to some alteration in the cubit, but not necessarily; and if they do, then Ezek. 40:5 may give a solution of their meaning. The prophet says “a measuring reed of six cubits *long* by the cubit and a hand breadth.” This tells us of a larger cubit than is spoken of before, larger by one hand breadth. So that if current reckoning allow 6 handbreadths to the usual cubit, then Ezekiel's measurements are on the basis of the new and enlarged cubit of seven handbreadths. Most significant this!!

The first temple erected with number 6 for its basis of measurement has long been both defiled and also a wreck. But the future temple which Ezekiel describes will be maintained in the integrity of its character even as its actual measures are founded on number seven. Indeed, the last line of Zechariah's prophecy is “and in that day” — the millennial day, the day of Ezekiel's temple — “there shall be no more the Canaanite in the house of Jehovah of hosts.” Now “the Canaanite” is literally the merchant, it is the same Hebrew word as

is so translated in Job 41:6 and also in Prov. 31:24. The force of the prophecy being that Jehovah's temple shall not in that day be again defiled by the merchant but its holiness shall be well maintained. Compare John 2:16 and Matt. 21:12. There will be no failure when number seven supersedes number 6.

In 1 Sam. 17, Goliath has six pieces of armor: a helmet, a coat of mail, greaves of brass, a target of brass, a spear and a shield; while his own height was 6 cubits and a span. In this connection with the power of evil, the number 666 may be noted which is the well known number of the beast in Rev. 13. Now 666 is also the number of talents of gold which were brought to Solomon in a year (1 Ki. 10:14), which he comments on in Eccl. 2:8, 11. Thus "I gathered me also silver and gold," &c. . . . "and, behold all *was* vanity and vexation of spirit and *there was* no profit under the sun," while we read in 1 Tim. 6:10, "the love of money is the root of all evil."

The only other occurrence of the number 666 is in the list of those who returned from the captivity (Ezra 2:13), "The children of Adonikam, six hundred sixty and six." The meaning of the name "Adonikam" appears to be "the Lord is risen," or by a varied derivation, "the Lord of enemies," *i.e.*, victor. Is the double thought here of the Lord in resurrection, conqueror of all foes in this Name and the power of evil met in detail by the offspring of one with such a title? The wisdom of the Spirit of God has these three times so used and connected these three facts by the number 666. At the least it is ours to bow to the facts and reverently ask the meaning of the record.

Six earthquakes are mentioned in Scripture: Ex. 19:18; 1 Ki. 19:11; Amos 1:1 (also in Zech. 14:5); Matt. 27:54; 28:2; Acts 16:26.

Six times Jerusalem is called "holy": Neh. 11:1, 18; Isa. 48:2; 52:1; 64:10; Dan. 9:24.

In Deut. 28:3-16 will be found 6-fold blessing and 6-fold cursing.

In John 2, *six* waterpots would seem to indicate the imperfection of the provision and of the source of purifying (or its means) at that time.

## *Number Seven*

Gen. 2:2-3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day . . . and God blessed the seventh day."

Rev. 1:12. "I saw seven golden candlesticks," etc.

Perfection is universally allowed to be the general character of this numeral. As noticed under number four, it is somewhat contrasted with that number by its heavenly connection at times, and at others by its mystical or spiritual associations, four being more often earthly and manifest.

The 7 days of the week, as marked out by God, became a keynote for many a series, where one intended to express a completeness of action in a refined way. Thus:

Jacob bowed 7 times to Esau (Gen. 33:3).

Abraham set 7 ewe lambs for a witness (Gen. 21:30).

Job's friends sat silent 7 days and 7 nights (Job 2:13).

Balak built 7 altars and offered 7 bullocks and 7 rams on each (Num. 23:1,2) and did this three times (v. 14 and 29).

Naaman washed 7 times in Jordan (2 Kings 5:14).

Seven green withes were taken to bind Samson and the 7 locks of his head were shaven (Judg. 16:8, 19).

The Arabian tribute to Jehoshaphat was 7,700 rams and 7,700 he-goats (2 Chron. 17:11).

Vashti was called in by Ahasuerus on the 7th day of the feast (Esth. 1:10). His princes were 7 (v. 14), and 7 maidens were given to Esther (ch. 2:9). The king, too, had 7 chamberlains (ch. 1:10). Artaxerxes also had 7 councillors (Ezra 7:14).

Jacob served 7 years for Rachel and for Leah (Gen. 29:30).

A 7 days fast was held over Saul (1 Sam. 31:13).

God appointed a 7 fold vengeance for Cain (Gen. 4:15).

The Book of the Revelation abounds in 7's: 7 churches, 7 spirits, 7 candlesticks, 7 stars, 7 lamps of fire, 7 angels, 7 letters, 7 seals, 7 horns, 7 eyes, 7 trumpets, 7 thunders, 7 hands, 7 crowns, 7 plagues, 7 vials, 7 mountains, 7 kings, and (in ch. 11:13) 7000 are slain.

In the Levitical appointments also, 7 abounds. The 7th year was the year of rest, and of release (Ex. 23:11, Lev. 25:4, and 26:34).

The feast of unleavened bread was for 7 days (Lev. 23:6). And this is of

marked significance for us, as it is referred to in 1 Cor. 5:7,8. The old feast was a result of the Paschal feast, which preceded it, and fixed its time. So in 1 Cor., because Christ our passover is sacrificed for us, therefore let us keep the 7 days feast of the unleavened bread of sincerity and truth. Too often this scripture is thought of as meaning, therefore let us keep our Paschal feast. But the 7 days of unleavened bread figures (in the power of what 7 is) the perfection of times so that our feast keeping (if we truly answer to the precept "let us keep &c.") will extend over *all our life*.

There is another use of this number 7 in a similar way which is remarkable and interesting. We read in a parenthesis in Num. 13:22, "Now Hebron was built seven years before Zoan in Egypt." Egypt represents, as the "house of bondage" under Pharaoh, the world under the rule and yoke of Satan its god. Zoan was that place in Egypt where the wise men assembled, see Isa. 19:11 and 13. It was also the place where the special power of God's miracles was displayed (Psa. 78:12, 43), though His "wonders" in that field only brought out the real folly of man's wisdom and Pharaoh's own councillors became "brutish." But Hebron was the place in Canaan, where in its valley grew the finest grapes in God's record (a valley thence called Eshcol), while in its city on the hill the three sons of Anak (Ahiman, Sheshai and Talmi) dwelt. The fruits of the land of promise illustrate for us, heavenly blessings stored up for us in Christ there, but for faith on earth. Hebron is the place, therefore, where in figure faith finds now the richest joys God has for us in Christ. But "Hebron was built," *i.e.* set up, "seven years," *i.e.* the perfection of time, "before Zoan in Egypt." That is to say, the sphere of richest heavenly delights for faith (having crossed Jordan as well as the Red Sea) was established by God the perfection of time before the collective wisdom of this world got for itself a place of resort and dwelling.

It was even long (7 years) before the earth was, that God ordained provisions of wisdom for our glory. And if the reader will go carefully from Gen. 1:1 to Rev. 22:21 and collect all the statements touching "or ever the earth was," he will find a wonderful group of truths (a richest bunch of grapes) which will be living and eternal delight for faith now and on and on, for ever. As to their bearing on anything on earth, it will be found that they exclusively relate to the church of God, things that "eye hath not seen, nor ear heard, neither have entered into the heart of man . . . But God hath revealed *them* unto us by his Spirit." The following passages will summarize the truths referred to: Psa. 90:2, Prov. 8:22-31, Mic. 5:2, John 17:5, 24, Psa. 103:17, 1 Pet. 1:19-20, Eph. 1:4, 2 Tim. 1:9, Titus 1:2, 1 Cor. 2:7, Eph. 3:11. No other truth from the past of eternity has been disclosed to us, though other passages may be found referring to the same truths. And they are 7 years before Zoan.

Returning to Levitical arrangements, it took 7 days to consecrate the priests (Ex. 29:35).



Israel was to dwell in booths for 7 days in the feast of tabernacles (Lev. 23:42).

There were 7 lamps to the candlestick, the perfection of light (truth) communicated in the power of the Holy Spirit (the oil burning).

Blood was sprinkled 7 times before the mercy seat on the great day of atonement (Lev. 16:14). It had already been sprinkled once upon the mercy seat; that is to say, as towards God, one sprinkling was enough; a real memorial of the life laid down in sacrificial death was put upon the gold mercyseat, and as figure of the shed blood of the Lord Jesus Christ, it made propitiation. God received it there, justice was satisfied, the claims of the throne were fully honored; and then the very next act is the 7 fold sprinkling before the mercyseat. This was towards man. It was seen actually only by the high priest, but in his person the whole nation was represented. And when once the blood was rendered to God, immediately it was to be recorded for man's relief and conscious blessing too. But now for this, the sprinkling is 7 fold, a perfect testimony to him. No room was to be left in the detail of such a rite for him to allow a doubt or fear, or hesitation as to the reality and efficacy of what was done. Sevenfold sprinkling! Can this leave any simple soul unsatisfied?

Reader, it is a Divine picture. As it casts a Divine light on the reality in Christ, are *you* satisfied? God is. Christ did it. The Holy Ghost is witness. "We have redemption through his [Christ's] blood." *Have you?*

This kind of 7 fold sprinkling is observed also in other connections with the same idea underlying it. In Num. 19:4, the blood of the red heifer, though killed outside the camp, was to be sprinkled 7 times "directly before the tabernacle of the congregation" in the meeting place, that is, between God and man. In Lev. 14:7, the leper to be cleansed was sprinkled with the blood of the killed bird 7 times. And the leprous house must be sprinkled 7 times for cleansing (Lev. 14:51). And again in v. 16, the oil is to be sprinkled 7 times before Jehovah.

There would appear also to be a 7 fold application of blood in another way on the day of atonement; for while Lev. 16 gives special details, yet the laws of the respective sacrifices would still hold good, although the particulars are not repeated in every reference. Thus the 4th of Lev. supplies what the 16th does not stay to repeat. So that on the day of atonement, there was

- 1) Sprinkling on the mercy seat (Lev. 16:14).
- 2) Sprinkling before the mercy seat (Lev. 16:14).
- 3) Sprinkling before the vail 7 fold (Lev. 4:17).
- 4) Application to the horns of golden altar (Ex. 30:10).
- 5) Application to the horns of brazen altar (Lev. 16:18).

6) Sprinkling round about upon the brazen altar (Lev. 16:19).

7) blood left was poured out at the bottom of the brazen altar (Lev. 4:18).

Accordingly, in the nation's history we find 7 fold sacrifice prominent: 2 Chron. 13:9 is a marked instance of it, as it refers to a custom which had arisen, founded on God's appointments, of consecrating priests "of them that are no gods." A single ram was Aaron's consecration offering, beside the other offerings, but when man abuses God's instructions and principles, he in the energy of his will often intensifies those outward expressions which are right in themselves and orderly. So here, to make an idol priest, man requires "seven rams," the perfection of consecration. But "to obey *is* better than sacrifice, *and* to hearken than the fat of rams." The evil purpose can be in no way compensated by any abundance of sacrifices.

2 Chron. 29:21 shows Hezekiah offering under special circumstances "seven bullocks, and seven rams, and seven lambs and seven he goats." The 3 first 7's were burnt offerings and the 7 he goats a sin offering.

In the future temple, during the 7 days of the feast of unleavened bread, the Prince is to prepare a burnt offering each day, of "seven bullocks and seven rams"; through the feast of tabernacles for 7 days, 7 bullocks and 7 rams also (Ezek. 45:23, 25).

When David brought up the ark from the house of Obed-edom (1 Chron. 15:26) and "God helped the Levites," they offered 7 bullocks and 7 rams.

Why did the child of the Shunammite brought to life again by Elisha sneeze 7 times (2 Kings 4:35)?

Perfection of action, in a general way, will often be seen in the use of 7. Thus, 7 priests with 7 trumpets went round Jericho for 7 days, and 7 times on the 7th day. (Note: these should be "trumpets of Jubilee." In v. 5, the word "horn" is used, but it is "Jubilee horn," and the "ram" is not mentioned in the chapter. Does this Jubilee trumpet, so used, express the power of faith that fully anticipated victory? Heb. tells us specially "by faith the walls of Jericho fell down" etc.)

David says, "Seven times a day do I praise thee because of thy righteous judgments" (Psa. 119:164).

The furnace was heated 7 times hotter than it was wont to be, for the 3 faithful men (Dan. 3:19).

Nebuchadnezzar was driven from among men until 7 times had passed over him, before his reason returned (Dan. 4:16, 23, 25). (Is there not a solemn connection between this period and his 7 fold heating of the furnace for God's servants?)

It took 7 days to cleanse a leper or him that had an issue (Lev. 14). And

one defiled by the dead must abide unclean 7 days (Num. 19:11). Miriam was shut out of the camp 7 days (Num. 12:15).

The Gibeonites asked for 7 of Saul's sons to be hanged to make atonement (2 Sam. 21:6).

It is already noticed that the fruits of Canaan or its food rather is 7 fold, i.e. perfect (Deut. 8:8) in contrast with the 6 fold (imperfect) food of Egypt).

It was the 7th time Elijah's servant went that he saw the little cloud (1 Kings 18:44).

What is the significance of “upon one stone shall be 7 eyes” (Zech. 3:9)? Do the “eyes” in any way connect themselves with the “Urim” or lights in the breastplate? and, if so, is the number of them (7) also connected with the “Thummim” or perfections?

Why was Solomon 7 years building the Temple (1 Kings 6:38), specially as 6 is the unit of its measure, as we have before seen? Does the time taken carry any reference to the character of its workmanship and execution?

Other 7's are found connected with evil. In Mark 16:9, we find seven devils cast out of Mary Magdalene. In Mat. 12:45, a man is figured taking to himself 7 other spirits more wicked than himself, or more probably this is the cast out unclean spirit who so acts.

In the Hebrew of the Old Testament, there are 7 distinct names of God:

1. Elohim. This is usually printed (in A. V.) with a capital G only, and rendered “God.” It seems to be in chief the creator Name. It is in a plural form, the singular of which is Eloah, and this is occasionally used also and rendered and printed the same. It seems in some places to mark the One God, as distinguished from idols, or from many. In 6 passages only, it is used of some single idol god, while Elohim is so used frequently. In the Chaldee portions of the text, the corresponding form “Elah” is used, rendered and printed “God.” Elohim is used of the true God 2349 times, Eloah 51 times, and Elah 77 times.
2. El. This name, rendered “God” also, is usually printed in the same way, and is therefore not to be distinguished in our version. It is the Name of power and victory; and it is used of the true God 220 times.
3. Jah. Usually printed “LORD” in capitals, this is the name of grandeur and majesty. It occurs in the Psalms 43 times and 6 elsewhere, viz. twice in Exodus (15:2 and 17:16) and four times in Isaiah.
4. Jehovah. Usually rendered LORD and printed in capitals. But in the term “Lord GOD” where “GOD” is in capitals, it stands for Jehovah or the form Jehovah, “Lord” there being another Name — Adonai — see below. Jehovah is the name of relationship and is specially so to the

nation of Israel (Ex. 6:3).

Ex. 5:2, 3 will show the distinctive use of these names of God in their characters.

“Jah *is* my strength and song, and he is become my salvation:

He *is* my El, and I will prepare him a habitation;

My father's Elohim, and I will exalt Him.

Jehovah *is* a man of war: Jehovah *is* his name.”

Jehovah occurs 6523 times, and the form Jehovah occurs 304 times.

5. Adon, Adonim, Adonai, usually rendered Lord and printed with capital “L” only, is the tender and compassionate name of God. Adon occurs but 16 times, and Adonim 12, Adonai 434 times. Psa. 130:2, 3 will show its use:

“Adonai, hear my voice . . . If thou, Jah shouldst mark iniquities, O Adonai, who shall stand?”

The other Names in this Psa. are all Jehovah.

6. Shaddai or “Almighty,” and always rendered so in A. V. As no other word is so rendered, it is readily recognized without mistake. It occurs 48 times of which 31 are in Job.
7. Gnelion, or “Most High,” usually so rendered. There is the Chaldee form Gnillai, and in Hosea twice a special form “Gnal.” Altogether it is used 43 times. It will be found connected with the millennial ways of God.

Seven things are said to make atonement:

1. Gold (Num. 31:50)
2. Silver (Ex. 30:15)
3. Incense (Num. 16:47)
4. Fine flour (Lev. 5:13)
5. Blood (Lev. 17:11,14)
6. The scapegoat living (Lev. 16:10)
7. Oil (Lev. 14:29)

Many 7's specially divide into 3 and 4. Thus, there are in scripture 7 instances of sealing, 4 of which are bad and 3 are good.

1. Jezebel sealed letters against Naboth (1 Ki.21:8).
2. Ahasuerus against the Jews (Esth. 3:12).
3. On stone over Daniel in the den of lions (Dan. 6:17).

4. On our Lord's sepulchre (Matt. 27:66).
5. Princes and others sealed covenant (Neh. 9:38).
6. Ahasuerus *for* the Jews (Esth. 8:8).
7. The evidence of the purchase of a field (Jer. 32:10).

The 7 parables of the kingdom of heaven are so divided in Matt. 13. The 7 letters to the churches also in Rev. The 7 trees in Isa. 41:19. (What is the difference here between the “wilderness” and the “desert”?) Seven of Jesse's sons passed before Samuel: 3 are named and 4 are not (1 Sam. 16). The cleansing of the defiled (Num. 19:12) takes 7 days, with sprinkling on the third as well as seventh day.

The 7 miracles given only by John are 4 of them on individuals — the nobleman's son (4:47), the man at Bethesda (5:5), the blind man (9:1) and Lazarus (11). The other 3 are water into wine (2:1), officers &c. felled to the ground (18:6) and the draught of fishes (21:6).

The 7 who were killed by stoning were 3 criminals and 4 faithful men:

1. The blasphemer (Lev. 24:14)
2. The sabbath-breaker (Num. 15:36)
3. Achan (Josh. 7:25)
4. Adoram (1 Ki. 12:18)
5. Naboth (1 Ki. 21:13)
6. Zechariah (2 Chron. 24:21)
7. Stephen (Acts 7:58)

(Notice in this connection that Paul was stoned, but such a resurrection man could not be killed by the penalty of the law — see Acts 14:19.)

The 7 times mentioned of Israel's servitude are 3 under the Philistines (Judg. 10:8; 13:1 and 1 Sam. 7:2). The other 4 being under Chushanrishathaim (Judg. 3:8), Eglon (Judg. 3:14), Jabin (Judg. 4:3), and Midian (Judg. 6:1).

There are 7 particular oak trees spoken of (three are places of burial):

1. Under which Jacob buried the “gods” (Gen. 35:4)
2. Where Rachel's nurse was buried (Gen. 35:8)
3. In Jabesh under which Saul and his sons were buried (1 Sam. 31:13)
4. Where Joshua set up the stone of witness (Josh. 24:26)
5. In which Absalom's head was caught (2 Sam. 18:9)
6. One in Ophrah, where the angel sat (Judg. 6:11)
7. One the man of God sat under (1 Ki. 13:14).

Seven particular vows are given in detail in the Old Testament:

1. Jacob's (Gen. 28:20)
2. Israel's (Num. 21:2)
3. Jephthah's (Judg. 11:30)
4. Hannah's (1 Sam. 1:11)
5. Absalom's (2 Sam. 15:8)
6. David's (Psa. 132:2)
7. By the Jews in Egypt (Jer. 44:25).

God is spoken of as a "jealous God" 7 times (and it is the Name "El" which is used every time), viz.: Ex. 20:5, 34:14, Deut. 4:24, 5:9, 6:15, Josh. 24:19, and Nahum 1:2. It is "El" also when He is said to be "terrible" in five passages.

He is spoken of as "God Almighty" 7 times and the names are "El Shaddai" (1. Gen. 17:1. 2. Gen. 28:3. 3. Gen. 35:11. 4. Gen. 43:14. 5. Gen. 48:3. 6. Ex. 6:3. 7. Ezek. 10:5).

God is said to "dwell between the cherubims" 7 times: in 1 Sam. 4:4, 2 Sam. 6:2, 2 Kings 19:15, 1 Chron. 13:6, Psa. 80:1, Psa. 99:1 (here the word "sitteth" should be "dwelleth," it is the same word in the Heb.), and Isa. 37:16.

Seven prophets are called seers. Three are "king's seers" (Gad, 2 Sam. 24:11, Heman, 1 Chron. 25:5, and Jeduthun, 2 Chron. 35:15); four others are "seers" (Iddo, 2 Chron. 9:29, Hanani, 2 Chron. 16:7, 19:2, Asaph, 2 Chron. 29:30, and Amos, Am. 7:12).

Seven bad prophets are named in the Old Testament (Balaam, Num. 22, Zedekiah, 1 Kings 22:11, Hananiah, Jer. 28:1, Ahab and Zedekiah, Jer. 29:21, Shemaiah the Nehelamite, Jer. 29:31, and Shemaiah son of Delaiah, Neh. 6:12).

Seven "keys" are mentioned in the Bible:

1. of Ehud's "summer parlor" (Judg. 3:25)
2. the "opening" (lit. key) "of the temple door" (1 Chron. 9:27)
3. key of David (Isa. 22:22 and Rev. 3:7)
4. keys of the Kingdom (not of the church) (Mat. 16:19)
5. key of knowledge (Luke 11:52)
6. keys of death and hades (Rev. 1:18) and
7. key of the bottomless pit (Rev. 9:1 and 20:1)

Elijah is called "man of God" 7 times (1 Kings 17:18, 24, 2 Kings 1:9,10,11,12,13). Seven in the Old Testament are called "man of God" whose names are mentioned:

- Moses (Deut. 33:1 and 5 other times)

David (2 Chron. 8:14 and 2 other times)

Samuel (1 Sam. 9:6 and 3 other times in same chapter)

Shemaiah (1 Kings 12:22 and 2 Chron. 11:2)

Igdaliah (Jer. 35:4 only)

Elijah (7 times)

and Elisha (2 Kings 4:7 and 29 other times).

(Manoah *ignorantly* used the term, Judg. 13:8, 21.) Four others, whose names are not mentioned are also called “man of God,” sent to Eli, Jeroboam, Ahab, and Amaziah, respectively.

There were 7 judgments sent from God, upon the congregation in the wilderness:

for the golden calf (Ex. 32:35)

at Taberah (Num. 11:1)

at Kibroth-hattaavah (Num. 11:33)

the plague at the gainsaying of Korah (Num. 16:47)

fiery serpents (Num. 21:6)

all to fall in the wilderness (Num. 14:32)

and the plague at Baal Peor (Num. 25:9).

There were also 7 personal judgments from God in the wilderness: on Nadab and Abihu (Lev. 10:2), the blasphemer (Lev. 24:11), Miriam (Num 12:10), the 10 spies (Num 14:37), sabbath breaker (Num 15:36), Korah and his company (Num. 16:32, 35), and Zimri and Cozbi (Num. 25:14).

In Deut. 28:22, seven evils are threatened for disobedience: consumption, fever, inflammation, extreme burning, the sword, blasting, and mildew.

In Mat. 15:19, 7 things out of the heart defile.

But Wisdom hews out her 7 pillars (Prov. 9:1), and Acts 6:3-5 looks out 7 men of honest report.

In 2 Cor. 9:8-11 there is a 7 fold “all.” Thus, “God *is* able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every [all] good work . . . being enriched in every [all] thing to all bountifulness, which causeth through us thanksgiving to God.”

In John 21:2 there are 7 men: Peter, Thomas, Nathaniel, James and John, and two others.

Every 7th year the law was to be read to all the people (Deut. 31:10,11).

There is a significant 7 fold “chastise” in Lev. 26.

Noah also took the clean creatures by 7's into the ark (Gen. 7:2).

In Hebrews will be found 7 everlasting features: “a priest for ever” (5:6), “eternal salvation” (5:9), “eternal Spirit” (9:14), “eternal judgment” (6:2), “eternal inheritance” (9:15), “eternal redemption” (9:12), and “everlasting covenant” (13:20).

On looking at the number of times 7 is used in the Hebrew of the Old Testament (and Chaldee) it will be found that the uses are as follows. In the simple form as 7 under 3 Hebrew and 1 Chaldee term 287 times, the fractional form 7th occurs 98 times, and the form “sevenfold” occurs 7 times. Now 287 divides by 7 = 41. And 98 also divides by 7 = 14. And these 3 added together make 392, which is the cube and square of 7 added together. Again, 7 in combination with other numerals (as 117 or 57) occurs 112 times, or  $16 \times 7$ . Seventy simply occurs 56 times =  $8 \times 7$ . Seventy in combination occurs 35 times, or  $5 \times 7$ . This feature will not be found in connection with any other of the numerals under 12.



## *Number Eight*

Gen. 17:12. “And he that is eight days old shall be circumcised among you.”

Ex. 22:30. “On the eighth day thou shalt give it me” (the firstling).

After the full course of 7, the 8th became the first of the next series — it introduced the new.

The rite of circumcision (judging the flesh by cutting it off) was the only way to bring in the new creation for man's blessing. But He Who was “circumcised” at the cross (Col. 2:11) was raised again the “first day of the week,” or 8th day in its connection with the former, or old, week. And that which is found in Christ will give primary value to the feature of the number 8, whatever it be — its character in Him, will show its best color everywhere that the number 8 is found.

So, on the eighth day, the final sacrifices for cleansing and reinstating a leper were offered (Lev. 14:10). The same for a Nazarite if he were defiled, to hallow him that he may commence again (Num. 6:10).

“Begin again” is the general thought of 8. And the character of the new beginning in Christ is a resurrection one, after submission to judgment in death.

The journey of the children of Israel begins with the passover (1) in Egypt, and its chief stages are (2) Red Sea, (3) Marah, (4) Amalek, (5) Sinai, (6) Jordan, (7) circumcision at Gilgal, and then they start afresh with the passover on the morrow in Canaan as in resurrection blessing.

In the Old Testament outside the Psalms, there will be found 8 songs written out. The first is the song of redemption (Ex. 15). Second is a song of supply and maintenance (Num. 21:17). Third is the song of Moses, witnessing grace and adding warning against unfaithfulness. Fourth, a song of victory over oppressors (Judg. 5). Fifth, a song of the elect one (David) delivered from all foes and specially from man's king. Sixth, the Song of Songs, anticipating the resumption in grace of the relations between Christ and His earthly people. Seventh, Isaiah 5, a song of touching reminder and remonstrance meanwhile. Eighth, Isaiah 26. The 7 have been sung but the 8th shall be sung after death has been swallowed up in victory (ch. 25:8 etc.), in resurrection. It has not yet been sung: it is the *8th*.

Under number 7, the 7 stoned were enumerated, but the special herald of resurrection grace, life and blessing — Paul — could not be *so* put to death. It was once tried upon him only (see 2 Cor. 11:25 and Acts 14:19) but it could not succeed upon the 8th.

The enjoyment of resurrection blessing, in the clear sense of what that

character is, is a rich and unspeakable privilege. It is not only to be past death and judgment, but it is also to be in positive life, active in the delights of God's new creation, filled with energy that works evermore according to the mind of love and blessing in Christ Himself and all its working, contributing happiness to those around, as well as to the worker, multiplying spiritual sensations of untold bliss, which it is the aim of the love of God to make good to its objects, in the kingdom that cannot be moved, that they may re-express them through eternity.

## *Number Nine*

This is a number which is but little used. It may be connected with 3, but there appears to be little definiteness in it.

Acts 3:1 speaks of the 9th hour as the hour of prayer.

Gal. 5:22-23 shows the fruit of the Spirit in a nine fold way.

Deut. 3:11 gives 9 cubits for the length of Og's iron bedstead.

In Judg. 4:3, Jabin's chariots of iron were 900.

## *Number Ten*

We have partly looked at 10, but now will follow other uses of it, which, first, show the character we have already seen, but in other connections.

Num. 14:22. Israel tempted God 10 times.

Num. 14:36-38. Ten spies died by plague.

Gen. 14:20. Abram gave tithes to the priest of the Most High God, Melchizedek.

Gen. 28:22. Jacob pledged tithes to God.

Judg. 6:27. Gideon took 10 men to destroy Baal's altar, as Jehovah said.

1 Sam. 25:38. After 10 days, God smote Nabal.

1 Ki. 6:23. The cherubim in the most holy are 10 cubits high.

1 Ki. 7:10. The largest stones of the temple, 10 cubits.

1 Ki. 7:23. The sea was 10 cubits across.

1 Ki. 7:24. The knops were arranged 10 in a cubit.

1 Ki. 7:27, 38. Ten lavers and bases to them.

2 Ki. 5:5. Naaman took 10 talents of silver and 10 changes of raiment for God's prophet. (It is not clear if this 10 be an energetic 5 to the prophet, or a 10 towards the prophet's God.)

2 Chron. 4:7, 8. Ten candlesticks and 10 tables in the Temple.

2 Ki. 20:9. A sign from Jehovah, the shadow to go forward or backward 10 degrees.

Psa. 33:2. "Praise Jehovah" with "an instrument of ten strings."

Num. 18:26. The priests to have a 10th of the Levites' tithe.

In the Old Testament, 10 times fire came forth from God: Gen. 19:24; Lev. 9:24; 10:2; Num. 11:1; 16:35; 1 Ki. 18:38; 2 Ki. 1:10, 12; 1 Chron. 21:26; 2 Chron. 7:1.

The people shouted in joy with God in the Old Testament 10 times: Lev. 9:24; Josh. 6:20; 1 Sam. 4:5; 1 Sam. 10:24; 17:20; 17:52; 2 Sam. 6:15 (also given in 1 Chron. 15:28); 2 Chron. 13:15; 15:14; Ezra 3:11. These are:

when the fire of God burnt up the sacrifice;

when the walls of Jericho fell;

when the ark was brought into the camp;

when Saul was chosen king;

when Israel wanted to fight the Philistines;  
 when pursuing them after Goliath's death;  
 when the ark was brought up from Obed-edom's house;  
 when God smote Jeroboam before Abijah;  
 when Asa and all the people swore to Jehovah at Oded's prophesying;  
 when the new temple was built.

(Three evil shoutings also are mentioned and in Job 38:7 a shouting not from earth).

Also 10 people say "I have sinned" in the Old Testament (beside Judas, Matt. 27:4, in the New):

1. Pharaoh (Ex. 9:27; 10:16)
2. Balaam (Num. 22:34)
3. Achan (Josh. 7:20)
4. Saul (1 Sam. 15:24, 30; 26:21)
5. David (2 Sam. 12:13; 24:10, 17; 1 Chron. 21:8, 17; Psa. 41:4; Psa. 51:4)
6. Shimei (2 Sam. 19:20)
7. Hezekiah (2 Ki. 18:14) — "offended" is lit. sinned
8. Job (Job 7:20)
9. Micah (Mic. 7:9)
10. Nehemiah (Neh. 1:6)

It may be added on this point, that besides the above personal confessions, "we have sinned" is said (for themselves and others, the nation) by four persons: the Psalmist (Psa. 106:6); Isaiah (Isa. 42:24 and 64:5); Jeremiah (Jer. 3:25; 8:14; 14:7, 20 and in Lam. 5:16); Daniel (Dan. 9:5-8, 11, 15). While the people Israel say "we have sinned" on five occasions; viz., Deut. 1:14, Num. 14:40; Judg. 10:10, 15; 1 Sam. 7:6; 12:10; Num. 21:7 and see Num. 12:11.

There are also 10 righteous curses in Scripture:

1. on the serpent (Gen. 3:14)
2. on the ground (Gen. 3:17)
3. on Cain (Gen. 4:11)
4. on Canaan (Gen. 9:25)
5. on Jericho (Josh. 6:17)
6. on Achan (Josh. 6:18; 7:12-13)
7. on Hiel the Bethelite (Josh. 6:26, 1 Ki. 16:34)

8. on the Gibeonites (Josh. 9:23)

9. Jotham's curse on the Shechemites (Judg. 9:57)

10. on the fig tree (Mk. 11:21)

There are 10 parables of the kingdom in Matt. 13, 22 and 25.

1 Cor. 6:9-10 gives us 10 characters which shall not inherit the kingdom of God; while Rom. 8:38-39 gives a 10-fold assurance of security to those who are in Christ. By a 10-fold detail, separation from the love of God is declared impossible.

It is said in Deut. 23:3: "an Ammonite or Moabite shall not enter into the congregation of Jehovah; even to their tenth generation shall they not enter into the congregation of Jehovah forever." A comparison with Neh. 13:1 will show that when an Ammonite or Moabite was prohibited from entering into the congregation to their 10th generation, the intention was to fully cut those nations off for ever.

Our Lord says of Himself, "I am," 10 times:

"I am the bread of life" (Jn. 6:35, 41)

"I am the living bread" (Jn 6:51)

"I am the light of the world" (Jn. 8:12)

"I am one that bear witness of myself" (Jn. 8:18)

"I am the door of the sheep . . . I am the door" (Jn. 10:7, 9)

"I am the good shepherd . . . I am the good shepherd" (Jn. 10:11, 14)

"I am the resurrection and the life" (Jn. 11:25)

"I am the way and the truth amd the life" (Jn. 14:6)

"I am the true vine . . . I am the vine" (Jn. 15:1, 5)

Ten times the Tabernacle is spoken of as the place of God's "witness" or "testimony," (these 2 words being the same word in the Hebrew). But of these 10 times, 5 are literally "tabernacle of testimony," and the other 5 are "tent of testimony." The former 5 are in Ex. 38:21; Num. 1:50, 53 (twice); 10:11. The latter are in Num. 9:15; 17:7, 8, 10; 18:2 and 2 Chron. 24:6.

The laver of the Tabernacle is mentioned 10 times, but its "foot" (or base) only 8 times. Also the "pins" (or tent pegs) are named 10 times.

The day of atonement was the 10th day of the seventh month.

In 1 Ki. 14:3, Jeroboam's wife took 10 loaves &c., to the prophet Ahijah.

In the foregoing quotations and in many others, a greater or less connection will be found with the thought of responsibility before God. Thus, the tent pegs of the Tabernacle are spoken of 10 times; but these are the means of steadiness

and security to the structure, by means of the cords attached to them and it. And it is important to notice that according to the character of a truth or feature, so often is it named. This will be seen more fully further on.

## *Number Eleven*

This numeral is also not much used. It is one short of the well defined 12, which expresses administration in completeness. And 11 will be found where proper administration is not reached.

Thus, in Deut. 1:2, we read, “*there are eleven days journey* from Horeb by the way of Mount Seir unto Kadesh-barnea.” This latter place was on the border of the land of promise, so that a 12th day would have carried the people in: that would have been complete administration. But because of unbelief, they could not enter in, and at Kadesh-barnea it was, they had to turn back into the wilderness. At Horeb, the terms of their relationship to God had been settled, but it is at 11 days journey from Horeb, that their failure is made manifest and the value of the 12th day (administering the full blessing in the land) is lost to them.

Why is it 1100 pieces of silver in Judg. 16:5 and again in 17:2? There is no other 1100 in Scripture.

There is a peculiar multiple of 11x50 in 1 Kings 9:23, where Solomon sets 550 people over his work as chief officers.

There were 77 (7x11) princes in Succoth, when Gideon went there (Judg. 8:14).

The life of our Lord Jesus Christ on this earth was about 33 years = 3x11.

## *Number Twelve*

Twelve is chiefly connected with Israel in the Word, God dealing with the nation according to the number of its tribes. This gives the character above named, of complete administration, to number 12. In a wider way, this may be seen in the 12 hours of the day, and of the night, and again in the 12 months of the year.

The people are to say “Amen” 12 times to the 12 curses in Deut. 27. The stones in the breastplate are 12 and the loaves on the shewbread table.

Twelve stones were taken out of the Jordan, and 12 lions stood on the steps to Solomon's throne.

The spies sent by Moses in Num. 13, the princes who number Israel (Num.

1), who head the encampment, lead the march through the desert, and make offering when the tabernacle is reared, the priests who bore the ark into Jordan, are all connected with the nation in its entirety and completeness of action accordingly.

2 Sam. 2:15 shows 12 of David's men and 12 of Ishbosheth's men selected for decisive contest, but 12 against 12 is administrative balance, and neither can win, they are all 24 equally victors.

There will be found in the Old Testament, 12 persons named who were anointed with oil (Aaron, Nadab, Abihu, Eleazar, and Ithamar, Lev. 8, Saul, 1 Sam. 10:1, Absalom, 2 Sam. 19:10, David, 1 Sam. 16:13, Solomon, 1 Kings 1:39, Jehu, 2 Kings 9:6, Joash, 2 Kings 11:12, and Jehoahaz, 2 Kings 23:30). (It will be seen that David was first anointed by Samuel, again by "the men of Judah," 2 Sam. 2:4, and again in 2 Sam. 5:3, by the "elders of Israel." Also, in 1 Kings 19:15, Elijah was told by Jehovah to anoint Hazael, Jehu and Elisha, but it is not recorded that he did either, while Jehu was anointed by Elisha's messenger.)

The "avenger of blood" is mentioned 12 times in the text (Num. 35:19, 21, 24, 25, 27 twice, Deut. 19:6, 19:12, Josh. 20:3, 5, 9, and 2 Sam. 14:11).

In the Revelation are many 12's connected with administration, founded on the number of Israel's tribes. The 12 gates of the heavenly Jerusalem carry the names of the tribes, and the "gate" is the place of administration characteristically.

## *Higher Numbers*

The higher numbers appear frequently to carry the double characters of the numbers which multiplied together produce them. And when it is a number multiplied by itself, the intense value of it will be seen expressed thus.

The 7th year was the year of release, as we have seen, but 7 times 7 brings us to the year of jubilee, with its full and complete deliverance (see Lev. 25).

We saw 10 gerahs given for atonement money by every Israelite, but those who had to be specially redeemed of Israel's firstborn, because they were more in number than the Levites had to give 10 times 10 gerahs = 100, or 5 shekels (Num. 3:47).

Ten is the number of responsibility chiefly as before God, but for the foundation of the tabernacle 100 silver sockets were required. The special and intense thought of responsibility in God's presence is so expressed. Christ Himself is the one foundation, He alone could sustain God's house suitably.

The thickness of the wall of the New Jerusalem is 144 cubits, *i.e.* 12x12 (Rev. 21:17). But the city is the figure of glorified saints in relation to earth, transmitting the light of the glory of God to the nations. For the wall is of jasper, clear as crystal, but earth's jaspers are all opaque. So, the bodies of the saints now are similar, but then they will be fashioned like unto the body of His glory, and as they are seen in such a character in that wall, so its thickness is given accordingly, 12x12, a special emphasis put upon their administration of this light of God during the Millennium, to those below who are meant to enjoy it.

The highest numerical expressions in Scripture are the continued multiples of 10, put in the plural form so that they are unlimited. They are "thousand thousands" and "ten thousand times ten thousand" in Dan. 7:10. These are used once again, in Rev. 5:11, where it is literally, "ten thousands times ten thousands and thousands of thousands." In the former passage, the countless hosts are seen as the expression of the dignity and power of their Creator — the grandeur of God — the mass of His creatures ministered unto Him and stood before Him. It is instructive to see the Holy Ghost bringing these numbers into use but once more. And then employing them to declare the worthiness of the Lamb that had been slain. It is an impressive evidence of the prescriptive title of the Lamb to the supreme place above all created beings. All who in Daniel could be summoned to display the majesty of God the Creator and Judge are, in Rev., introduced to us once again, when redemption has been wrought, to join and say with a loud voice the seven fold worthiness of Him who had wrought it. So was it God's blessed pleasure to reveal His estimate of the Lamb



that had been slain. (Observe that in Gen. 24:60, the Hebrew word “millions” is literally “ten thousand” and not more, while also in Num. 10:36, it should be “unto the ten thousands of thousands of Israel.”)

## *Twenty*

In looking at other higher numbers which are the multiples of different lower ones, it is well to remember that such may be variously produced. Thus, 20 might be 2 tens, or 4 fives, and guard must be well observed, lest any mere caprice of thought should be allowed, not to profit.

In one connection, the number 20 is divided into 4 fives specially. In the “oracle” of Solomon’s temple, which was 20 cubits wide, stood the two cherubim made of olive wood, and overlaid with gold. These suggest man (wood) glorified in Christ (gold), but as cherubim (the executive) 10 cubits high (responsible before God) seen in a governmental character, looking outwards, *i.e.* toward the world. Their wings are spread, as if about to fly, indicating motive energy and readiness. But their 4 wings, each 5 cubits long, together stretch right across the oracle, and thus the division of its 20 cubits is given. The 4 wings may tell of completeness on earth, the 5 cubits long, of responsibility towards man, and then, as equal to the Holiest (20 cubits), the value of the 20 will be seen in this connection, not so much as 2 tens, but as 4 fives. And in the Millennium the ministry to the world by the glorified Church will be complete and accurate, both according to man’s need as man and according to the width of the oracle — the display of the presence of God. (It does not follow from this that all other 20’s in Scripture *must* be so divided, though they may be.)

In 2 Kings 4:42, the man from Baal-shalisha brought 20 loaves of barley to Elisha for the people. These loaves with the “full ears” could be a testimony to a risen Christ for our present need. Why 20? As 4 fives, it suggests completeness on earth, in the proper energy of the bearer’s responsibility to his fellowman. When preaching now, do *we* so present Christ?

The numbering of males from 20 years old and upward (Ex. 30:12) seems connected with these two meanings of 4 and 5, for at that age their responsibility in the camp was both begun and completely shown before all.

Some uses of 20 are not so clear and need study.

Thus, (1 Sam. 14:14) Jonathan and his armor bearer slew at the first about 20 men.

2 Sam. 2:30, “nineteen men and Asahel” were lacking.

2 Sam. 3:20, Abner took 20 men with him to Hebron.

Judg. 15:20, Samson judged Israel 20 years.

Judg. 4:3, Jabin oppressed Israel 20 years.

Judg. 11:33, Jephthah smote 20 cities of Ammon.

1 Sam. 7:2, the ark abode at Kirjath-jearim 20 years.

2 Sam. 19:17, Ziba had 20 servants.

1 Kings 9:11, Solomon gave Hiram 20 cities.

Ezek. 4:10, Ezekiel's meat was 20 shekels daily.

### *Twenty-four*

Twenty-four again, might be 3 by 8, but it is clearly used as a double 12 in the priestly courses as appointed by David, and in the 24,000 who formed the monthly course of his general service (1 Chron. 27), having relation to the 12 tribes of Israel.

There appears to be a kind of repetition of 12, resembling one or two uses of 14, seemingly as a double 7. Through the feast of tabernacles, Num. 29 appoints the daily offering of 14 lambs. Solomon doubled the usual number of days for a feast at the dedication of the temple (1 Kings 8:65), Hezekiah, similarly in 2 Chron. 30:23. The day fixed for keeping the passover was not the first of the month, though that month was now made to commence the year, but the lamb was to be taken on the 10th day (suggesting responsibility taken before God) and kept until the 14th day, 7x2. These uses of 14 carry a common thought of the perfection of 7 confirmed by repetition; it is so doubly attested.

The double 12 of the priestly courses seems thus to intimate a character of administration in a service of worship, which (rendered to God after He has established the nation under its King) became expressive of full return to Him on the part of those who had received everything at His hand.

In the arrangement of the genealogy of our Lord in Mat., we find under each division of the nation's history, 14 generations enumerated and this done with special intention, some names being left out though well known in the Old Testament. It is a repetition of 7 in each case, apparently asserting a perfection of arrangement in a matter of evidence which should carry conviction. A kindred idea is seen in 24, if regarded as a double 12. And this will apply to the 24 elders in the Rev. as well as to the priests in their courses under David.

### *Twenty-five*

Twenty-five as 5x5 carries an energy of responsibility well marked, and in Ezek. 11:1 that is the number of the princes and elders who "give wicked counsel in this city," as well as "devise mischief."

### *Twenty-seven*

Twenty-seven is  $3 \times 3 \times 3$  and as such suggests Divine perfection with emphasis. It is the number of books in the New Testament, whereas in the Old Testament there are strictly 36 (Kings, Chronicles and Samuel having been each *one* originally, and not two); thus 36, *i.e.*  $3 \times 12$ , would relate rather to the Divine perfection in government, while 27, *i.e.*,  $3 \times 3 \times 3$ , would speak of the Divine in its own intensest force, *viz.*, love, or it would speak of God acting in grace.

Is there any connection with this in the fact that the mercyseat is mentioned 27 times in the Old Testament? The candlestick also 27 times.

### *Twenty-eight*

Twenty-eight combines 4 and 7, the two chief characters of perfection after 3, the earthly and manifest with the heavenly and mystical.

The 10 linen curtains which form the “tabernacle” (Ex. 26:1) are each 28 cubits long, and these with their decorations express Christ in His glories — the perfect display of the heavenly and earthly, the mystery of godliness and God manifest in flesh.

The “wave offering” is named 28 times; it is only spoken of in Ex., Lev. and Num, and our Version does not always insert the word “wave.”

Also, the “heave offering” is 28 times mentioned in its *sacrificial* character in Ex., Lev., Num., and Deut, besides a general usage (as Ex. 25:2) where the word “heave” does not appear.

Ex., Lev. and Num. alone use the “tenth deal” and on 28 occasions.

The “shittah,” or shittim, wood is named 28 times (including Isa. 41:19, Deut. 10:3 and 26 times in Ex.

There is a peculiar 28 in Eccl. 3. The number of “times” there described is 28. What is the intention of this list? Is it a complete sketch, mystical yet manifest, of the life of man, these being the enumerated times “to every purpose under the heaven”? Possibly another 28 of Scripture may have a link with this and assist to see its value. It is humiliating, but there is only one animal in Scripture which is used to represent man and that animal is the ass. Indeed it is an emphatic declaration in Job 11:12 that man is “born a wild ass’s colt” (the word “like” is in italics and should not be there). Also, Ex. 13:13 classes the firstborn of man and the firstling of an ass together, even the ass must be redeemed with a lamb, or it must go into judgment itself and its neck be broken. But the striking fact is that there are 28 asses in Scripture which are separately spoken of. They include the 11 of Jacob’s sons which are individualized in Gen. 44:13 (“and laded every man his ass”). And it is this 28

which bears some strong resemblance to the 28 “times” of Eccl. 3 so far as the prominent circumstances connected with each ass may correspond with a time. The following list may show the resemblance:

1. Balaam's ass (Num. 22:21) — “a time to speak.”
2. Achsah's (Josh. 15:18) — “a time to get” when she lighted off her ass to make request, and obtained it.
3. Samson's jawbone of an ass (Judg. 15:15) — “a time of war” when he slew with it a thousand men.
4. The Levite's ass (Judg. 19:28) — “a time to keep silence” when “none answered,” and he took his concubine's body away on an ass and dividing it, sent a desperate silent message through Israel.
5. Abigail's first ass — “a time of peace” (1 Sam. 25:20), when she met David and made peace for Nabal.
6. Her second ass — “a time to love” (1 Sam. 25:42) when she again went on an ass to David and became his wife.
7. Ahithophel's — “a time to die” (2 Sam. 17:23) when he saddled his ass and went and hanged himself.
8. Ass of the man of God from Judah — “a time to kill” (1 Kings 13:13), when as he rode a lion met him and killed him.
9. The old prophet's ass — “a time to mourn” (1 Kings 13:28), when he went after the man of God from Judah, brought his body on his ass back to the city “to mourn and bury him.”
10. Shunamite's ass — “a time to heal” (2 Kings 4:24) when she rode to Elisha who came and restored her son.
- 11 to 21. The eleven of Jacob's sons, which it may be less easy to characterize separately and compare with the “times” of Eccl. 3.
22. Mephibosheth's ass — “a time to embrace” (2 Sam. 19:26) when he would go to salute David.
23. Shimei's ass (1 Kings 2:40).
24. Jesse's ass (1 Sam. 16:20)
25. Moses's ass — “a time to weep” (Ex. 4:20), when at the inn, the Lord required the circumcision.
26. Abraham's ass (Gen. 22:3)
27. The ass in Mat. 21:5.
28. The young ass, its foal.

Ex. 34:20 repeats ch. 13 in classing the firstborn of man with the firstling of an ass. Nothing less than judgment in death could bring such a being suitably to

God.

### *Twenty-nine*

Twenty-nine items are given in Rev. 18:12-13 (including “amomum,” a spice which the editors now insert) as the merchandise of Babylon. And in the book of Ecclesiastes the expression “under the sun” occurs 29 times and is not again found in Scripture.

### *Thirty*

Thirty is a number which may be regarded, according to its connection, as  $5 \times 6$  or as  $3 \times 10$ .

Responsible man imperfect in his ways with his fellow men would be suggested by the former, and so a few 30's appear together in the book of Judges. Jair the Gileadite (ch. 10:4) had 30 sons on 30 ass colts, having 30 cities: men acting, but only in a partial authority, not over all Israel. Ibzan also had 30 sons and 30 daughters (ch. 12:9). Abdon (ch. 12:14) had 30 nephews, besides 40 sons (Judg. 14:11). Thirty companions were brought to Samson, etc. In ch. 20:39, and also in v. 31, Benjamin slew each time about 30 of Israel.

1 Sam. 9:22 shows about 30 persons bidden to the feast by Samuel.

David had 30 chief men, one of whom brought 30 with him (1 Chron. 11:42).

Ebedmelech took 30 men with him to release the prophet from his dungeon (Jer. 38:10).

David was 30 years old when he began to reign, in 2 Sam. 5:4. Joseph was 30 when he stood before Pharaoh. Both are types of our Lord, who began to be about 30 years of age (Luke 3:23) when He entered upon His public ministry. Here probably  $3 \times 10$  will be clearly seen: Divine perfection in full responsibility before God.

Yet Judas covenanted to betray Him for 30 pieces of silver (Mat. 26:15) even as Zechariah in his prophecy (ch. 11:12) says, “they weighed for my price thirty *pieces* of silver.” Connect with this the price of a gored servant - 30 shekels in Ex. 21:32.

The mourning for Aaron was 30 days (Num. 20:29). Also, for Moses (Deut. 34:8).

Noah's ark was 30 cubits high (Gen. 6:15) and so was the “holy” of Solomon's temple (1 Kings 6:2).

Ezra brought back 30 chargers of gold, and 30 basins of gold (Ezra 1:9,10).

Solomon's laver was 30 cubits in circumference (1 Kings 7:23).

Esther says (ch. 4:11) she had not been called to go in to the king for 30 days. And in Dan. 6:12, it was for 30 days forbidden to make any petition to God or man.

(These chief uses of the number are noted for the purpose of further consideration and so with others of the numerals, where the precise value is not seen clearly.)

### *Thirty-six*

Thirty-six, though a regular number, is little used, but it is given as the number killed by the men of Ai in Josh. 7:5. It is the solemn administration of a rebuke, much of the character of  $3 \times 12$ .

### *Forty*

Forty has a special place and meaning as  $4 \times 10$  in several passages, *i.e.* the number of perfected probation or responsibility before God fully taken up on earth. And it will accordingly be found connected with the judgment as a result.

Thus, the twelve spies searched the land through 40 days fully to test it and its produce (Num. 13:25). But the presentation of their evidence tested Israel who despised the pleasant land and they wandered 40 years in the wilderness — a year for a day — as the result.

Forty was the limit to the number of stripes that might be given in punishment (Deut. 25:3).

Goliath challenged Israel 40 days (1 Sam. 17:16).

Jonah gave Nineveh 40 days for repentance (Jonah 3:4).

Hazael, when he would inquire of God, took 40 camels burden of presents, on behalf of his master the king of Syria (2 Kings 8:9).

The rain at the deluge was for 40 days and 40 nights (Gen. 7:4, 12, 17). And when the waters abated, Noah waited 40 days before he sent out the raven (Gen. 8:6).

Jacob was embalmed 40 days (Gen. 50:3).

Elijah went in the strength of that meat 40 days and nights to Horeb (1 Kings 19:8).

Our Lord Jesus Christ submitted Himself to temptation of the devil 40 days (Luke 4:2), most blessed witness to His person, by the period of perfected probation: 40 days. Similarly, in resurrection, He appeared to His disciples that

they might be well qualified as witnesses, 40 days, before ascending (Acts 1:3).

Moses was in the mount 40 days and nights (Ex. 24:18), and again the same length of time (Ex. 34:28).

Moses was 40 years old when he fled from Pharaoh, led the desert life 40 years, and again led Israel through their 40 years of wandering. Caleb was 40 years old when Moses sent him as a spy at Kadesh (Josh. 14:7).

Isaac was 40 when he married Rebekah (Gen. 25:20). Esau was 40 when he married Judith (Gen. 26:34).

Ishbosheth was 40 when he began to reign (2 Sam. 2:10).

The land rested 40 years under Othniel (Judg. 3:11). The land rested 40 years after Deborah's victory (Judg. 5:31). The land rested 40 years under Gideon (Judg. 8:28). The land was once 40 years under Philistines (Judg. 13:1).

Eli judged Israel 40 years (1 Sam. 4:18).

David, Saul, Solomon, and Jehoash reigned, each, 40 years (2 Sam. 5:4, Acts 13:21, 2 Chron. 9:30, and 2 Kings 12:1).

The length of the "holy" in Solomon's temple was 40 cubits (1 Kings 6:17; also Ezek. 41:2).

Forty shekels was the customary pay of governors (Neh. 5:15).

Acts 23:13 shows that "more than forty" had made conspiracy against Paul; indicating an energy in such a matter that would not be overcome.

"Gilgal" where the judgment of death to self is seen is mentioned 40 times.

The ark is called "ark of the covenant" 40 times.

"Most Holy" is used 40 times in the Old Testament.

"Blue" is mentioned 40 times in Ex. and Num.

It will be readily seen that the cross of our Lord Jesus Christ was the one scene where probation and judgment were alike perfected before God together. The probation of man, as in Israel, was finished then; the crucifixion of the Messiah was final guilt. It is interesting to see in connection with this the figure of the shattered nation in the impotent man of John 5, who had an infirmity 38 years; whereas after the cross, the lame man in Acts 3, who again illustrates the condition of the nation, "was above forty years old" (Acts 4:22), a specimen of grace which would equally heal the nation, even now "but ye would not."

## *Forty-eight*

Number 48 has one or two special uses.

The boards of the Tabernacle are 48, figuring the nation in a fourfold view, *i.e.* 12x4, in the completeness of administration of privilege before God. This illustrates the place of all believers now as “buildd together for God’s habitation through the Spirit.” Each board is covered with gold, and so now each believer is “accepted in the Beloved,” “in Christ Jesus.” It is remarkable that this latter expression is used just 48 times by the Apostle Paul. The rendering in the Authorized Version is not quite accurate, however, in the following passages: Rom. 6:11, 23, 15:17, 1 Cor. 1:4, Gal 3:14, 5:6, Eph. 2:7, 3:21, Phil. 1:26, 4:7, 19. Also, Col. 1:28 has no “Jesus” while Gal 2:16 should be “believed on Christ Jesus,” and Philem. 6 should be “towards,” and not “in.” It is worth noting that “in Jesus Christ” is not found in any place.

Forty-eight cities were appointed in the land for the use of the Levites, instead of one division of the country as the other tribes had.

## *Fifty*

Fifty, 5x10, combines the two thoughts of responsibility in respect of both God and man.

So the veil (Christ) is hung in the Tabernacle under the 50 taches of gold; for, to bring us to God by His flesh through death (rent), He must stand under the weight of every responsibility and bear all.

Abraham begins his petitions by asking if “fifty righteous” be in the city. Is not the true character of righteousness in such a combination of 5 and 10?

At the age of 50, the Levites ceased to serve, their responsibilities being now filled up (Num. 8:24-26).

Every 50th year was the Jubilee, when all responsibilities of possessions were reinstated and cleared (Lev. 25:10).

Fifty days were to be reckoned from waving the first sheaf of harvest (the morrow after the seventh sabbath) to the presentation of the wave loaves (Lev. 23:15-16). Christ having ascended forty days after resurrection, ten days more when Pentecost was fully come, He gave the promise of the Father (the Holy Ghost) and the church was formed. The full responsibility of this is seen in the Spirit’s power at the end of 50 days after resurrection.

In 2 Kings 2:7, 50 sons of the prophets stood to view Elijah and Elishah cross Jordan. And in 2:15-18, 50 were sent to find Elijah.

Fifty Gileadites were killed with Pekahiah by Pekah in 2 Kings 15:25.



1 Kings 1:5, Adonijah prepared 50 men to run before him, as well as chariots and horsemen.

Obadiah hid the prophets of the Lord by fifty in a cave (1 Kings 18:4).

Hazael left to Jehoahaz “but fifty horsemen, and ten chariots, and ten thousand footmen” (2 Kings 13:7).

Lev. 27:3. The estimation of a male, who made a singular vow, when in the full energy of life from twenty to sixty years old, was to be 50 shekels.

2 Kings 15:20. Menahem exacted 50 shekels of silver from each rich man, to give to the king of Assyria.

In Esth. 7:9, Haman built a gallows 50 cubits high.

2 Kings 1:9, etc. Three times a captain with 50 men was sent by the king to bring Elijah.

Ex. 40:17 and Num. 10:11 show that when the Tabernacle was set up, it stood for 50 days.

Lev. 27:16 fixes the value of a homer of barley seed at 50 shekels of silver.

The prophecy of Ezekiel is divided into 50 parts by the expression “the word of Jehovah came.”

## *Sixty*

Sixty as  $6 \times 10$ , or as  $5 \times 12$ , will find allied but differing values.

Nebuchadnezzar's image was 60 cubits high (Dan. 3:1). Does it not aptly express administration in man's responsibility,  $5 \times 12$ ? Yet also there was there a responsibility towards God which was imperfectly met,  $10 \times 6$ .

$5 \times 12$  would seem to be its character in the 60 valiant men about Solomon's bed (Cant. 3:7).

The 60 cities of Bashan are several times referred (as, Deut. 3:4).

A widow under 60 was not to be “taken into the number” (1 Tim. 5:9).

Under Menahem, there were still 60,000 rich men in Israel (2 Kings 15:19-20) a talent being 3000 shekels.

Why mention that Emmaus was 60 furlongs from Jerusalem (Luke 24:13)?

## *Seventy*

Seventy as 7x10 will express responsibility before God in spiritual or mystical completeness. So in Ex. 24:9, there are 70 elders of the people taken up into the mount. In Num. 11:16, 70 elders are taken to help Moses. In Ezek. 8:11, 70 ancients stood before the portraiture on the wall, with their censers; it would seem here to be in abuse of their place.

Gen. 46:27. Seventy souls of the house of Jacob went down into the land of Egypt.

In Judg. 1:7, Adoni-bezek had taken 70 kings captive and ill-treated them.

Judg. 9:5. Abimelech slew 70 sons of his father.

Judg. 9:4. Seventy pieces of silver were given him.

In 2 Kings 10:7, Ahab's 70 sons were put to death at Jehu's command.

Gen. 50:3. Jacob was mourned for 70 days.

2 Chron. 36:21. The land kept sabbath, desolate, to fulfil 70 years.

Psa. 90:10. The days of our years are 70.

Ex. 15:27. At Elim were 70 palm trees.

Dan. 9:24. "Seventy weeks are determined upon thy people."

Isa. 23:15. Tyre to be forgotten 70 years.

Luke 10:1. "The Lord appointed other seventy also."

## *Seventy-seven*

Seventy-seven times over, Lamech claimed vengeance (Gen. 4:24).

Seventy-seven lambs were part of Ezra's burnt offering (ch. 8:35).

## *Eighty*

Eighty as a double 40 suggests (like 14 and 24) the repeated value of 40, so confirming it. Thus, Jehu put 80 men on guard outside the house of Baal (2 Kings 10:24).

Psa. 90:10, "if by reason of strength they be eighty years."

2 Chron. 26:17. Azariah took 80 priests to withstand King Uzziah.

Jer. 41:5. Eighty men came with offerings to the house of Jehovah.

2 Sam. 19:35. Barzillai was 80 this day.

2 Kings 6:25. An ass' head sold for 80 pieces of silver.

Luke 2:37. Anna was a widow of about 84.

### *One Hundred*

One hundred has been noticed under number 10.

### *One Hundred Forty-four*

One hundred forty-four is  $12 \times 12$ . Rev. 7 and 14 are specially connected with administration in Israel and the Jewish remnant.

### *Still Higher Numbers*

Higher numbers may be often found to admit of very various division, but most will be found to carry a character attaching to the simple and obvious numerals of which they are compounded.

A few cases will be found of small surplus additions, as they seem, to a regular number. Thus, "all the kings thirty and one" whom Joshua smote (Josh. 12:24). Goliath's height was 6 cubits and a span (1 Sam. 17:4). John 21:11, the number of fishes caught was 153. It is not clear if any common thought run through such instances.

Acts 1:15 gives about 120 disciples gathered in the upper room. This, as  $10 \times 12$ , would suggest administration in responsibility before God. And of such number was the assembly composed when first set up on earth, to administer here in the name of the Lord.

A peculiar character will be found in the numerals used in times of failure, viz. that they are often just short of usual and regular amounts. Thus, the two 1100's (in Judg. 16:5 and 17:2) have been already referred to. In the time of Nehemiah, when the remnant make a covenant and seal it, it is sealed by 23 priests, one short of the regular number of their courses, 24. Then by 17 Levites. And further by 44 chiefs of the people, not 48, but  $4 \times 11$ . The total number who sealed, 23, 17 and 44, is thus 84, not Israel's characteristic 144, but  $7 \times 12$ , i.e., administration not in its proper fulness but with mystical perfection, real in itself, but for the time veiled in its outward show. When all the nation is restored, it will be seen in 144 as in Rev. 7, sealed for the purpose.

A similar character will be found in the number of souls on board the ship with Paul in Acts. 27:37, viz. 276 all told. The ship in its danger and wreckage may well illustrate certain truths as to the church of God, viewed as a vessel in man's hands beaten of contrary winds and waves, though God is above all. Thus, when the final disaster comes, every one on board was saved, if only on

a “plank.” So every believer, despite all dangers, is secured of God and will be saved. But under such circumstances, the number used is 276,  $12 \times 23$ , not  $12 \times 24$ , 23 being one short of the number of the priestly courses, 24, but it is multiplied by the 12 of administration.

On the contrary, when God sets up anything, it will be found to be with regular and complete numbers. Thus, when Israel was taken out from the land of Egypt, to stand for the one God among the nations of the earth, it was composed of 60 families,  $5 \times 12$ , *i.e.*, responsible before all the world, but in full administrative order.

When, however, at the close of the wilderness journey, the families are given in Num. 26, there are but 55 or  $5 \times 11$ . Their responsibility is the same as ever, but the failure is marked and witnessed by the imperfect number. Ex. 6, while giving the pedigree of Moses and Aaron, tells us of 5 additional families, Ohad in Simeon and 4 more in Levi, not found in Num. 26. Note that Ex. 6 is when they are brought out by God, before failure. In examining Num. 26, it will be observed that Pharez in Judah, Shuthelah in Ephraim and Bela in Benjamin cannot be reckoned because their children become families, superseding themselves in each case.

With the ages of the early men on the earth, with the chronological statements, and with dates in their many details, it is not now intended to deal. But there is Divine wisdom in every word put down; and it is one of the creature's highest privileges to bow and praise the Creator for giving him a book at all. And whatsoever is written that we do not understand, dates or ought else, it is for us to accept implicitly and in the obedience of faith.

So let this little study go forth, not as defining with precision, but as suggesting food for meditation, to subject hearts and consciences.

Our Lord make it a blessing.

“Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD” (Psa.107:43).



