

# THE NUMERALS OF SCRIPTURE

BY

Edward Chapman Pressland

## Publication Notes

This book was originally in handwritten form as notes by the author E.C.P. (Edward Chapman Pressland) of New Wimbledon which were passed down to S.S. Adams, given to A.E. Smith then to R.C.Sharman (1952) Wellingborough and subsequently to William (Bill) Strachan of Stanion Corby who had the desire to have them published so that others might benefit.

*The handwritten notes were typed up for publication by an amanuensis who wishes to remain anonymous. (Additional helpful information has been incorporated into the text which is typed in italics to differentiate from the original text.)*

## A Record of Unmerited Grace by E.C.P.

Edward Chapman Pressland entered life on Nov. 17th. 1832 as a citizen of Northampton. He was Born again to life in Christ and transported to Citizenship in Heaven by Gods workmanship October 1848. Was taken "outside the camp" of religious parties, whither bound or loose, to the Name of the Lord alone November 1863. Was gratefully held to it, with many or few, until 9th February 1895, when his body was "laid to sleep by Jesus". He is now with Christ, present with the Lord for Eternity.

The fountain of Grace is the rich heart of God  
And it's channel flows ,through the Saviours blood  
It's measureless measure is the Saviour sweet,  
That rose from the Cross to the Mercy Seat.

## PREFACE

The following remarks upon the Numerals in the Word of God, are issued in this form, for the Authors 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 to deeper study.

E.C.P.

## NUMBER ONE

“For there is one God, and one mediator between God and man, the Man Christ Jesus” 1Tim.2 v5.

“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”. 1Cor: 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” individualises 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 the 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 no rival.

God is one, is supreme, and any thought of any second God is excluded.

The word of God, as a Revelation from Him, stands not only alone, but, being completed, (i.e. Col:1.25“to fulfil”, rather “to fill full”, “the word of God”) it is the whole and sole Book, which carries supreme authority with what it says, and excludes all rivalry, comparison, or supplement. 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 a 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 mixed way, it may 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 is the Bible, is the exclusive rule and standard for our conscience to be trained and guided by, that it's 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 Spirit taught 1Cor:2. So that like Christ Himself when in this world, lived not by bread only but by every word that proceeded out of the mouth of God, Luke:4.4,8.

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 "lamps to my feet and a light unto my path". In it's unity and supreme authority, it excludes all other guides for the people of God.

There may be teachers among them, mighty 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.

Then, as it accepted such, what will be the character practically of the man of God?

On the positive side, he will be the expression of of Christ, and on the negative side, he will be distinguished by exclusiveness of everything that is not Christ. "This one thing I do,——press towards the 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, upon the Lord Himself at Gods right hand.

Religious error will be found intolerable as natural evil. "All scripture is given by inspiration of God that the man of God may be perfect, throughly furnished unto all good works, 2Tim:3.16,17.

Agreement to differ would find no place, if 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 Spirit, 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 Lords 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 purifies himself even as He is pure" 1John: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 down 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.

"Ye are all one in Christ Jesus", Gal:3.28. This excludes the thought of division and sects.

"He that is joined to 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.

"Other foundation can no man lay, than that is laid, which is Jesus Christ", 1Cor: 3v11. The ground and basis of our salvation, is Christ alone; He is the exclusive saviour, "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 shadows, (and valuable in their place) but this one, the true sacrifice - the "Lamb of God," having a body that God prepared; this, in its superlative value, 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 it's 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 shew 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 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 (John:12.49.) a Divine testimony, to "One offering".

That cry rang back over the past ages of shadows and superseded them all; it rings now, and excludes all works of righteousness for our 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 and wealth and prosperity which during that period will prevail 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 offence 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, thus testifying the utter collapse of the first Adam; the close of probation for him as such, "the end of the world", and "the judgment of it's prince", "the world crucified unto me, and I unto the world"; and then on the other hand testifies the quality of the sweet savour, 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 savour was to Himself.

"One offering", the sole accomplishment of the will of God in this world as to sin, 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", 1Cor:10.17.

Saved souls are not mere unit's 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 Spirit, for "by one Spirit are we all baptised into one body", 1Cor:12.13.

It is invaluable to be clear as to such a unity. It is not formed by residing in the neighbourhood of other christians; it is not by the signature of a common creed, or by adopting similar and simultaneous "*faith*" 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, 1Cor:12 and 14 and Eph:4, disallows, and excludes every voluntary organisation for such a purpose.

Notice how Rome professes a unity and externally maintains it, which asserts supremacy of 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 the 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 Spirit 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.

In Gen:1.9, God said, "Let the waters under the heaven be gathered together unto one place, and let the land dry 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" Ps:122.4.

And when shortly, the favoured 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 creating 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 centre, 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 arts 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 subject 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", 1Cor:15.28.

## NUMBER TWO

"One witness shall not rise up against a man for any iniquity, or for any sin that he sinneth; at the mouth of 2 witnesses, or at the mouth of 3 witnesses shall the matter be established", Deut:19.15. See also 2Cor:13.1, Math:18.16, 1Tim: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 12 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". Jos: 2.

Ebal and Gerizim, the 2 mountains of witness for or against Israel, Jos:8.33.

Jonathan and Ahimaaz are the 2 spies to help David, in 2Sam:17.17.

Two sons of Belial are appointed to swear falsely against Maboth to secure his death. 1Kin:21.13.

So two 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 two miracles; his leprous hand, and his rod turned into a serpent, Ex:4.

"Urim and Thummim" are the twofold means of witness, when God would make His will known.

In Math:9.16, our Lord gives two illustrations for evidence of a principle, the new cloth, and new wine. Again, in Mat:12.4,5. He quotes David eating the shewbread, and the priests labours 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 12 disciples are sent out 2 by 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. Sarepta's widow, and Syria's leper also, the "queen of the south" and "the men of Nineveh" 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 Math: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, two immutable things, (His counsel and His oath) in which it was "impossible for Him to lie", that we might have a 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 Lords Supper.

Enoch and Elijah are God's two 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 two 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 two's, 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.

Baanah and Rechab joined to slay Tshbosheth, 2Sam:4.6, Bigthan and Teresh to kill Ahasuerus, Est:2.21, Adrammelech and Shawveer to kill Sennacherib. 2Kin:19.37, Labad and Jehozabad to kill Joash. 2Chro:24.26. Jannes and Jambres withstood the truth 2Tim:3.8.

Hymenaeus and Philetus strengthen each others hands in error. 2Tim:2.17, also Hymenseus and Alexander make shipwreck as to faith. 1Tim:1.20.

Physellus and Hermogenes, turned away from Paul in Asia. 2Tim:1.15.

Sherezer and Regemmelich, are the two 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; Math:21.1. Two 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. Bezalel & Aholiab are joined in the work of the Tabernacle. Eldad & Medad prophecy together.

In another view, it takes both Moses and Aaron to complete the type of Christ, both Red Sea and Jordan 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 (*Pillars*) to tell not alone what Power the Lord is, but how surely His strength shall be exerted for us, 1 Kin:7.21.

Another group of couples, having opposite ideas will readily be distinguished: Perhaps the two 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" with cleansing and "sweet spices" - actively fragrant in Est:2.12, (figuring graces action, first in getting rid of evil, and then in giving positive blessings); Ishmael and Isaac, Gal:4.22-24; Orpah and

Ruth; Ahithophel and Hushai; death and resurrection; first Adam and the last Adam. Yes and no.

Two commandments, given by the Father to Christ, John:10.18, 14.31, contain the one and John:12.49, the other; the first controlling His life; the second His death.

"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 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" Ps: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 in revealed in grace, which came by Jesus Christ:

"All things are of God" as to the old creation, this is written in 1Cor:11.12, and it is said again, as to the new creation, in 2Cor:5.18.

The 2 characters of the church of God on earth, and that despite all failure are, the house of God, 1Tim:3.15 and the body of Christ. Eph:1.22.

In Matthew, the Jewish gospel, there will be found a repetition of statements, this 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.

3.7	8.12	11.15	14.33	20.19	8.12
12.34	22.13	13.9	16.16	16.21	13.42
23.33	25.30	13.43	27.54	17.23	13.50
					22.13
3.10	3.12	3.17	4.23	5.21	5.29
7.19	13.30	17.5	9.35	19.18	18.9
					24.51
					25.3
5.30	5.32	6.15	7.11	7.20	7.23
18.8	19.9	18.35	12.34	12.33	25.41
					26.65
9.13	9.27	9.34	10.6	10.15	10.17
12.70	20.30	12.24	15.24	11.24	23.34
					24.9
10.22	10.38	10.39	11.14	12.15	12.39
24.13	16.24	16.25	17.12	19.2	16.4
					25.29
14.2	14.5	14.20	15.4	16.19	17.20
16.14	21.26	15.37	19.19	18.18	21.21
					19.19
					22.39
19.18	19.30	20.16	20.26	20.28	21.9
25.31	20.16	22.14	23.11	26.28	23.39
					24.30
					26.64
24.42	26.59	26.67	27.34		
25.13	27.1	27.30	27.48		

Mathew also tells of two earthquakes in Math:27.51. and Math:28.2, gives us two miracles, each on two blind men Math:9.27 and Math:20.30, and two sick of the palsy are healed in Math:8.6 and Math:9.2.

### NUMBER THREE

"God", "Lord Jesus Christ", "Holy Spirit"  
in 2Cor:13.14.

"God the Father", "The Spirit", "Jesus Christ "  
in 1Pet:1.2.

"One Spirit", "One Lord", "One God and Father"  
in Eph:4.4,5,6.

The Revelation of Father, Son, and Holy Spirit; 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, righteous, 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 creative's privilege to stand in simple and delighted adoration.

Creative action is ascribed in the Text, to each of the 3 characters;

"To us there is but one God, the Father, of (out from) whom are all things", 1Cor: 8.6. "By whom (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 the number 3, while in still more places, abundance of testimony appears to be signified by it. Probably both are found in the appointment, "3 times in a year shall all thy males appear before Jehovah thy God in the place which Jehovah 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.

The Spirit, the water, and the blood, are full witness to grace on earth, 1John:5.7.

3 times the sheet was let down to Peter, Acts:10.16.

The owner, sought fruit 3 years, on his tree, and then was satisfied to cut it down, Luke:13.7.

The inscription on the cross, was in 3 languages.

3 days search was made for Elijah, before they were satisfied he would not be found, 2Kin: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, 2Sam:18.14.

The 3 fold temptation of our Lord gives full witness to the perfection of His obedience.

3 times a voice came from heaven as, God's special witness to Christ. Mat:3.17, 15.5, John:12.28.

"Grapes", "figs", and "pomegranates", 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 under death until the third day will find it's true meaning in, full witness to our Lords 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 would be permitted to intrude for any semblance of share in the mighty work which the Lord only would 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,- it's need and testimony, - the light of God's countenance, and the joy of His



unchanging love, all yours, and all for ever; for the barrier of righteous claim is now surmounted and removed by Him, who was able singlehanded, 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, Shishai, and Talmi", the full expression of, and witness to, the giant power of the enemy, see Num:13.22,23.

In 1Sam: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 verse 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 prophet's", also proving to Saul, "when these signs", 3, "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. Jud:7.16, Abimelech's people also, Jud:9.43.

David's army, the same, in 2Sam:18,.2.

The Philistine spoilers, in 1Sam:13.17.

Saul put the people into 3 companies, 1Sam:11.11.

The Chaldeans made out 3 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, 2Cor: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", in Ps:55.17. Was this the full expression of dependence ?

"I am the way, the truth, and the life", John:14.6.

Jordan was divided 3 times, Jos:4., 2Kin:2.8,14. (note, the Egyptians did not cross Jordan at Jacob's funeral).

The precious stones are 3 times enumerated; at creation in Eze:28.13, at the giving of the 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", 1Thess:2.12.

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

"Exousia" (*Greek*), 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 1Pet:4.5.

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, frankincense, and myrrh", were brought to Him by the wise men, Math:2.11.

His genealogy in Mathew, is divided into three 14's.

3 times in Scripture, is the glory of God said to be shown. By the "heavens" in Ps:19.1, "In Moses face", Ex:34,29, and 2Cor:3.7, and again, "in the face of Jesus Christ", 2Cor:4.6.

The praise of God's glory is connected; with "counsel in eternity" in Eph:1.6, with "time now", Eph:1.12, and with "full future" blessing in Eph:1.17.

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 Lord", Jer:17.4.

"O earth, earth, earth", Jer:22.29.

"Overturn, overturn, overturn", Ezk:22.27, 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 Ahara, and rested 3 days at Jerusalem, Ezra: 8.15,32.

Nehemiah also was 3 days at Jerusalem, Neh: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 the storm, was courteously lodged 3 days by Publius, was 3 months at Melito, 3 days at Syracuse, was met at the "Three Taverns", and rested at Rome 3 days before he called the Jews together.

"Thrice was beaten with rods", "thrice suffered shipwreck", 2Cor:11.25.

Noted Three's of People;

Shem, Ham, Japheth. Abraham, Isaac, Jacob.

Gershon, Kohath, Merari. Eliphaz, Bildad, Zophar.

Joab, Avishai, Asahel. Saul, David, Solomon.

Shadrach, Meshach, Abednego.

Noah, Daniel, Job Eze:14.14

Peter, James, John. Cain, Baalam. Korah.

David had 3 mighty men, out of 30 chiefs, 2 Sam:23.13, 2Cor:12.2, tells of "third heavens".

"Mene, Tekel, Peres", God's solemn witness to Belshazzar, and "In that night was Belshazzar, the king of the Chaldeans slain", Dan:5.31.

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

But if we attempt, as has been done, some consecutive rearrangement 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 fitness for convicting Jewish minds is lost; (see his twofold witness, previously listed under No.2 as an instance of this speciality); the chain of Mark's untiring Servant-labours, 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 fourfold display, is altogether missed.

Four distinct and separate views of our Lord's life are given us, on purpose, it would seem, that a complete record should be formed for our instruction. This suggests a character of completeness, belonging to the numeral 4.

"The 4 winds from the 4 quarters of the heaven", Jer:49.36.

"The 4 quarters of the earth", Rev:20.8, and the river divided into 4 heads, to water the garden Gen:2.10; the 4 watches of the night, in Mark:13.35, the 4 corners of the sheet, Acts:10.9, "length, breadth, 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 No.7, 7, 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 Rev:5.11, 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 Four fold ascription is made by heavenly hosts; while in the next verse, v12 where the creatures "on the earth it under the earth, such as are in the sea, and all that are in them" join in the praise, then the ascription is four 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 20 cubits long, by 20 cubits wide, and 20 cubits high square and cubic, 1Kin: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 fulness of Christ. Referring to it, Heb:10.5.6. (as also Ps: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 numeral 4 viz: the difference often to be seen between one of it's items, and the other 3. Thus, the burnt offering, peace offering, and sin offering, were animals killed, but the meat offering: of flour, it 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, verse 13, and the other 3 are personal, i.e. for "the priest that is anointed", verse 3, for "the ruler", verse 22, and for "the common person", verse 27. (These are different somewhat from the grades, (often called so) of the burnt offering: in Lev:1, either of which might be offered by the same person)

The materials of which the Tabernacle was constructed, are four; 3 metals, gold, silver, and brass; and the 4th was shittim wood.

The flexible materials also were four: 3 are from animals; "goat's hair, ram's skins, and badger's skins, and 1 is vegetable, the fine twined linen."

The decorations of the linen curtains and of the vail, are four, 3 colours, blue, purple and scarlet, and the 4th a form, the cherubim.

The garments of glory and beauty worn by the high priest are four; the coat, the robe of the ephod, and the ephod upon his body and the mitre 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 2 materials, 3 of wood and gold, the 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 3 other sides. The fourfold thus embracing the whole.

In the building itself 48 boards are employed, the number of Israel's tribes (12) 4 times over, an exhibition of the people before God in complete blessing, as covered each and all with gold.

The distinct character of 1 out of the 4 is seen in the greater number of instances through the Scriptures yet as the 1 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 3 times a dove.

But in Eze:37.6, in the valley of dry bones, sinews were put on them, then flesh, then skin, but breath was put 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, Jud:9, the olive, fig, and vine, are valuable trees, but the bramble only is wild.

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:19.12.

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 3 heavens.

12 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 3 which are alike in order, viz: in Num: 2, 7, and 10.

(Note, by the way, that often as the 12 tribes are enumerated, it is always in a varied order, save in the above 3 chapters Num: 2, 7, and 10. These 3 are in the same order, no 2 others are alike.)

In Amos 1 and 2 it is written, "for 3 transgressions and for 4, I will not turn away the punishment thereof".

And in Prov:30, "3 things yea 4", 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 Kin:4.10.

The kiss first, then the best robe, the ring, and the shoes, were the prodigals welcome. Luke 15.

The 7 green withs (*moist bowstrings*), new ropes, and woven locks, were of no value to restrain Samson; but shave his head and he is powerless, Jud:16.

The image of jealousy, incense to abominable things, weeping for Tamar, and worshipping the sun filled up the picture of Judah's wickedness, Ezk:8.

In detail, he who had built a house, or planted a vineyard, or betrothed a wife, was excused from going to war; but the general exception was also made of the fearful and fainthearted, Deut:20,5.8.

In Jonah:1.8, the seamen make a fourfold inquiry of the prophet, which we may still apply to ourselves, they ask of him an explanation of the evil that has come upon them, and then put to him 4 questions to discover his qualities and antecedents.

1st. "What is thine occupation?" Every servant of the Lord may challenge himself, is my business an "honest trade for a necessary use" Titus:3.14, margin.

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?" John: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 3, and its scene is chiefly found in Galilee, the other 3 are more at Jerusalem.

Into Nebuchadnezzar's furnace, the king cast 3 men and said, "Lo. I see 4 men loose and the form of the 4th is like the Son of God" Dan:3.25.



In the 4 kingdoms of Dan: 7, The 1st. 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:2.47, "The apostles doctrine and fellowship, and breaking of bread”, are things between man and man, while the 4th "and 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 6 fingers and 6 toes.  
Compare 2Sam:21.16-22, and 1Chr:20.4-8.

Solomon is said to be wiser than 4 men, all being sons of Mahol, in 1Chr:2.6, and descended from Zerah or Ezra in the tribe of Judah; yet Ethan is styled "the", and the others are simply mentioned by name. Why? 1Kin:4.31.

In Joel:1.4, complete destruction is by 3 insects that creep, - palmerworm, cankenworm, and caterpillar and one that also flies, the locust.

There were 4 animals that were prohibited because they were unclean, Lev:11.47, 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”, Math: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 shewed to Amos, 4 things, 3 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 Amos: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, 2Kin: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, Est: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", 1Pet: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", Ps:23.

In Luke:10.4, the 70 are "to carry neither purse, nor scrip, nor shoes; and salute no man by the way".

God's 4 sore judgments in Exe: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, given in 1Cor:15.39, of beasts, fishes, birds, and of man. In verses 40, 41, are 4 glories; 1 the terrestrial, not detailed, and of 3 celestial, the sun, the moon, and the stars.

Again, the body is sown in, corruption, dishonour weakness; and is raised in incorruption, glory, power, also "it is sown a natural body; it is raised spiritual body", 1Cor:15.42-44.

In Rev:4, The cherubim 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 2Kin:2.

So Ramah, where Samuel dwelt, is distinct from Bethel, Gilgal, Mizpah, which he visited.

1Sam:9.16.

Euphrates, also still so named, is distinct from, Tiron, Gihon, and Hiddekel, Gen:2.

Of the 4 sides to the Court of Ezekiel's Temple, one, the West, has no gate, the other 3 have.

Heaven is opened 3 times, Math:3.16, John:1.52, and Rev:19.11, for the Lord personally, and once, Acts: 7.56, for Stephen to see the Lord.

Jehoshaphat took 3 days to spoil Ammon, and a 4th. day to bless Jehovah, 2Chr:20.25-26.

Balaam smote his ass 3 times, and the 4th., he wanted a sword, and would have killed her, Num:22.

The depth of the waters in Eze:47, is measurable 3 times, to ankles, knees, loins, the 4th. time it is beyond measure "to swim in".

God's glory is seen in the heavens Ps:19.1, in Moses face Ex:34.30, and in the holiest 2Cor:3.7, (both of Tabernacle and Temple), and in the face of Jesus Christ 2Cor:4.6.

"To the 3rd. and 4th generation of them that hate me", Num:14.18, Deut:5.9, Ex:20.5, and Ex:34.7.

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 Baptist, Works, Scriptures, and the Father.

See verses John:5.32,33,36,37,39.

We are justified by grace Rom:3.24, by faith Rom:3.28, by blood Rom:5.9, and by works James:2.24.

When "the whole land shall be desolate", Jeremiah in view of it says, "I beheld it" 4 times, the 4 views giving the complete spectacle, Jer:4.23-26.

4 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. 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 Zech:6 are 4 chariots, and horses of 4 colours, 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 Spirit, 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 and cast down", present the scope of pressure the apostle had felt, in 2Cor:4.8,9.

In Isa:60.17, The fulness 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".

In these cases 1 is not seen to be distinct from 3;

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 Ezk:12.6.

Four bare the paralytic, Mark:2.4.

Jehovah called Samuel 4 times, 1Sam:3.

Jephthak's daughter was mourned 4 days in a year, Jud:11.40.

4 lepers at Samaria's gate, fully told the state inside, 2Kin:7.3.

There were 4 soldiers in charge at the cross, John:19.23.

There are 4 occasions on which the rainbow is mentioned, Gen:9, Eze:1.28, Rev:4.3 and Rev10.1.

Four prophetesses are mentioned in the Old Testament, Miriam Ex:15.20, Deborah Jud:4.4, Huldah 2Kin:22.14, three good, and 1 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.

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

Saul, and his 3 sons were slain together, 1Sam:31.

Jubal, Jabal, Tubal Cain, 3 sons, and Maamah, 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 Math:1.

The mother of Jesus is distinct from, her sister, the wife of Cleophas, and Mary Magdalene, at the cross, John:19.25.

In 1Kin:2, Solomon deals in judgment with four servants 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, Mathan, Shimei, in Zech:12.12, as a tribe.

Hen, the son of Zephaniah, is marked off from, Helem, Tobijah, and Jedaiah, in Zech: 6,14.

Lot and his 2 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 3 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, 1Kin:6.37, 7.1,2,8.

Four persons were killed by smiting under the fifth rib, one a king, Johbosheth, 2Sam:4.6, and three generals, Amasa 2Sam:20.10, Asahel 2Sam:2.23, and Abner 2Sam:3.27.

There were 4 kings to each of whom God made an offer of choice; 3 of them were men of faith and made a choice; viz: David 1Chr:21.11, Solomon 1Kin:3.5, Hezekiah 2Kin: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:7.11.

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 presumptions because you believe, but it is really faith which delights to take up what God says and enjoy 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's, of some value are, 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, Deut:2.14.

The 3rd. goes into Canaan and dies, Jud:2.10, where also a fourth arises, "which knew, not the Lord, neither the works which He had done for Israel".

This 4th. 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", Math: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, and "and this shall be written for the generation to come and the people which shall be created shall praise Jah", Ps:102.18.

In the O.T.: 4 are recorded as bound with brass, 3 of them were not released, Samson Jud:16.21, Jehoiachim 2Chr:36.6, Zedekiah 2Kin:25.7, Jer:52.11, 39.7, but Manasseh 2Chr:33.11, was afterwards set at liberty.

In the O.T., 4 persons had their names changed by God; 3 of them in blessing, Abram to Abraham, Gen:17.5, Sarai to Sarah Gen:17.15, and Jacob to Israel Gen:35.10, 32.28, but the fourth was changed in token of judgment, Pashur to Magog Missabib Jer:20.3.

Four "heaps" of stones are also recorded; 3 were over dead men, the king of Ai, Achan, and Absalom, but the fourth the was erected as a heap of witness between two living men, Jacob and Laban, Jos:7.6, 8.20, 2Sam:18.17, and Gen:31.48.

Four wild animals were killed in the O.T., three were lions, by Samson Jud:14.6, by David 1Sam:17.36, where also it is recorded that he slew a bear, the fourth and different one. The third lion was by Benaniah in a pit in time of snow, 2Sam: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 the 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".

Oh Man! Gods Man, Thou peerless Man!

Jesus my Lord! God's Son.

Perfection's perfect in it's height

But found in Thee alone.

Of Abba's love, — of God's great claims..

Thou comest not short at all,

Perfect in everything art Thou,

Alone, since Adam's fall.

O, matchless peerless Man! shall we

Begrudge to Thee this praise?

Perfect alone, Thou calmest 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 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 4 fold 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 unconditionally.

No mediator is needed, to establish this; it is God's sovereign appointment for Himself to act in grace purely; "God is one".

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 ... the 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 is 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 N.T., "full as: of faith" Heb:10.22, "full of hope" Heb:6.11, "full as of understanding" Col:2.2, and "in much assurance" 1Thes:1.5, is literally, "in much full assurance".

In the O.T. 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.

1Sam:25.37, "Nabal's heart died within him "

2 Sam:18.14, Joab thrust 3 darts through Absalom's heart.

2 Kin: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 Baptist were Nazarite's in letter of law. Our Lord in perfection of heart. "Who, of God. is made unto us wisdom, righteousness, sanctification, and redemption", 1Cor:1.930.

Many fours will be found in the prophets, such as, Isa:66.3, the, 2Kin: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 5 smooth stones out of the brook" 1Sam:17.40.

Israel went up "harnessed" (by 5 in a rank, margin) out of the land of Egypt", Ex:13.18.

"Once in 3. years came the navy of Tarshish bringing, gold and silver, ivory and apes and peacocks" to Solomon. 1Kin:10.22. The world's tribute to its chief, in 5 items.

"The height 5 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 seem 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, shews Abram giving to Melchizedec as the priest of the Most High God, "tithes (10ths) of all". Gen:28.22, shews 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 20 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 1Sam: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 Math: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 tenfold judgment of plagues.

In the close of Num:3, where the Levites are taken for God, instead of the firstborn 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 Godward; but if it be remembered, that ordinarily, 10 gerahs (or a 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 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", Num3:47,48,49, is ten times the usual amount:

The silver sockets which form the foundation of the Tabernacle, are in number 100, Ex:38.27, a figure of Christ the only foundation now, 1Cor:3.11. And whereas 10 simply has the character of responsibility Godward, 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 shew Christ in practical righteousness, 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 5x5 cubits Ex:27.

For the 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 x 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 x 5,- and God declares to him a Saviour who accurately bore the penalty, and met Gods holy claims.

The intense expression of the sinner's 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 x 5 guilt, and know the absolute 5 x 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 x 5, the number of the nation, 12 according to its tribes, multiplied by 5; when figured in responsibility before the world.

Whereas, the 48 boards of the building are 12 x 4, where the nation is figured before God, in the fulness 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 20 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 6 boards of the west end. This apparent disproportion (5 for 6, and 5 the same, for 20) 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 manward view of responsibility. Inside, the boards before God, stand their clear 5 cubits high, and outside 5 bars, on each side (also of wood) shew 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 2 fives, and then united by 5 x10 (50) 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 place" on service and then 5 x 10 = 50 gold taches over the veil, presently to be rent that man may enter the holiest, speak again of all responsibility manward and Godward taken up by the Lord Jesus, so that 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, yes, 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", 1000s of 1000s and 10,000 times 10,000 cried "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing", (*7 fold perfection of glory manward*).

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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 neighbour.

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.

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The gentiles are found in fives in the following groups of instances;

Num:31.8, The 5 kings of Midian slain by Moses.

Jos:10.5,26. The 5 kings of the Amorites slain by Joshua, and hung on 5 trees.

Jos:13.3, The 5 lords of the Philistines, who in Jud:3.3, were "left to prove Israel".

1Sam:6.4, their emerods and mice, 5 accordingly.

Gen: 14.2, presents 5 cities of the plain.

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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 a100 and a 100 of you shall put 10,000 to flight", (the latter is a 5 times greater proportion than the former).

Jud:18.2, Dan sends 5 men to spy out the land.

1Kin:6.24, Each wing of a cherub stretches 5 cubits horizontally, and the cherub is the administrator towards man.

2Kin: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.

Isa:30.19, "At the rebuke of 5 shall ye flee".

1Kin:4.33, Solomon spake of, "trees, beasts, fowls, of creeping things, and of fishes".

In 1Kin:4.32, his songs were a 1000 and 5. Why?

Isa:19.18, "In that day shall 5 cities in the land of Egypt, speak the language of Canaan".

1Sam:21.3, David asks 5 loaves of bread from the priest, Ahimelech.

1Sam: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 she took 5 damsels as her personal servants, when she became David's wife, 1Sam:25.42.

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 labour, Song: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 O.T., turn to Ex:13.18, again; "harnessed" is, in ranks of 5's i.e. the people went forth in good order, and in a sense of proper responsibility. This word is used only 3 other times, Jos:1.14 and 4.12, "armed" and in Jud:7.11, "The armed men". In the former two, the Gadites were to go properly ordered, in ranks of 5; and they did do 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; 1Sam:12.3. "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?"

There is a kindred 5 in 1Tim: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. Five 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 5 words.....that I might teach", 1Cor:14.19.

"Whosoever hath, to him shall be given", i.e. (which is the principle of responsibility in it's degrees) is 5 times recorded. Math:13.12, 25.29, Mark:4.25, Luke:8.18, and Luke:19.26.

In Luke:16.28, The rich man has still 5 brothers responsible on earth. Math:20.1-6, The householder goes out 5 times to get labourers, i.e. he acts up to his proper responsibility in the care of his property. The parable of the "talents" "Math:25, shows each servant entrusted, "according to his several ability", and there, the greater 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 results, 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 endeavour 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 of silver, for his death. And in 2Sam:15, 10 young man bare Joab's armour.

Job:19,3, "10 times have ye reproached me".

Dan:1.14, The princes were proved on pulse for 10 days, and in verse 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 "under the fifth rib" 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 N.T., 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. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"  
*(Apostles and Prophets have gone as we have the written Word and the Holy Spirit. We require evangelists, pastors and teachers active in the Church today).*

Paul 5 times received 40 stripes, save one.

In Matthew's gospel the "kingdom of God" is 5 times mentioned;

Math:6.33, introduces it.

Math:12.8, gives proof and hints its character of power.

Math:19.24, shews who cannot go in.

Math:21.31, shews who can;

Math: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 the gate 5 cubits high, He is the One alone, by whom man has the least of privilege shown him (*The service in the courtyard, altar and laver, judgement and cleansing.*), 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". (*Man is not privileged to enter by good works and self righteousness, we enter the door by the sacrifice of Christ alone.*)

## 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:14.37, 10 spies died by plague.

Gen:14.17, Abram gave tithes to the priest of the Most High God, Melchizedek.

Gen:28.22, Jacob pledged tithes to God.

Jud:6.27, Gideon took 10 men to destroy Baal's altar, as Jehovah said.

1Sam:25.38, After 10 days God smote Nabal.

1Kin:6.23, The cherubim in the most holy are 10 cubits high.

1Kin:7.10, The largest stones of temple, 10 cubits.

1Kin:7.23, The sea was 10 cubits across.

1Kin:7.24, The knops were arranged 10 in a cubit.

1Kin:7.27,38, 10 lavers and bases to them.

2Kin: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).

2Chr:4.7,8, 10 candlesticks and 10 tables in Temple.

2Kin:20.9, Sign from Jehovah, shadow to go forward or backward 10 degrees.

Ps:33.2, "Praise Jehovah... on an instrument " of 10 strings.

Num:18.26, The priests to have 10th of Levites tithe.

In the O.T., 10 times fire came forth from God, Gen:19.24, Lev: 9.24, 10.2, Num:11.1, 16.35, 1Kin:18.38, 2Kin:1.10,12, 1Chr:21.26, 2Chr:7.1. (*4 to consume sacrifice, 6 in judgement*).

The people shouted in joy with God in O.T. 10 times; Lev:9.24, Jos:6.20, 1Sam:4.5,1Sam:10.24, 17.20, 19.52, 2Sam:6.15,(also given 1Chr:15.28), 2Chr:13.15, 15.14 and 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 Obadom'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).

There are also 10 righteous curses recorded; Gen 3.14,17, 4.11, 9.25, Jos:6.17,26, 7.12, 9.23, Jud:9.57, and Mark :11.21.

Also 10 people say "I have sinned" nine in the O.T: (beside Judas Mat: 27.4, in the New)

1. Pharaoh, Ex:9.27, and10.16.

2. Balaam, Num:22.34.

3. Achan, Jos:7.20.

4. Saul. 1Sam:15.24,30, 26,21, Ps:41,4

5. David. 2Sam:12.13, 24.10,17, 1Chr:21.8,17.

6. Shimei. 2Sam:19.20. Ps:51.4

7. Hezekiah. 2Kin:18.14, "offended", is literally "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 4 persons; the Psalmist, Ps:106.6, Isaiah:42.24, 64.5, Num: 21.7, and see Num:12.11, Jeremiah in: Jer:3.25, 8.14, 14.7,20, and in Lam:5.7,16, also by Daniel, Dan:9.5-8,11,15.

While the people Israel say "we have sinned" on 5 occasions; viz:(1)-  
Deut:1.14, Num:14.40,  
(2) Jud:10.10,15. (3)1 Sam:7.6. (4) 1Sam:12.10.

There are also 10 righteous curses in Scripture,  
On the serpent. Gen:3.14.  
On the ground. Gen:3.17.  
On Cain. Gen:14.11.  
On Canaan. Gen:9.25.  
On Jericho. Jos:6.17.  
On Achan Jos:6.18, 7.12.  
On Hiel the Bethelite. 1Kin:16.34.  
On Gibeonites. Jos:9.23.  
Jotham's curse on Schechemites. Jud:9.57 & 10.  
On the fig tree. Mark:11.21.

There are 10 parables of the kingdom in Mat:13.22-25.

1Cor:6.9-10, give us 10 characters which shall not inherit the kingdom of God; while Rom:8.38,39, give a 10 fold assurance of security to those who are in Christ.

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 for ever”?

Our Lord says of Himself. "I am... 10 times.

“I am the bread of life" John 6.35, 41. "living bread", in ,51.

“I am the light of the world”: John 8.12.

“I am one that bear witness": John 8.18.

“I am the door of the sheep”: John 10.7,9

“I am the good shepherd”: John 10.11,14.

“I am the resurrection”: John 11.25 and “the life”.

“I am the way”: John 14.6 and”the truth”.

“I am the true vine”: John 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:1.50,53,53 and 10.11. The latter are Num:9.15, 17.7,8,10., 18.2 and 2Chr:24,6.

The laver of the Tabernacle is mentioned 10 times, but it's "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 1Kin:14.3, Jeroboam's wife took 10 loaves, to the prophet Ahijah.

A comparison of Deut:23.3, 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.

In Rom:8.38,39. by a 10 fold detail, separation from the love of God is declared impossible.

In the foregoing quotations, and in many others, a greater 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 SIX

Num:11.5, "Fish... cucumbers, and the melons, and the Leeks, and the onions, and the garlic": This was the food of Egypt, six 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 7.

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, wheat, barley, vines, fig trees, pomegranates ——— oil olive, and honey. 7 items, Deut:8.8.

In a secondary way, 6 is a half of twelve, and is so connected with administration. Each onyx stone on the high priests shoulders, was engraved with 6 names of Israel's tribes.

So also 6 lions at each end of the steps to Solomon's throne, in 1Kin:10,19. 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 ordered on the table in two was rows of six, making 12, Lev:24.6. 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 breaths. Nor is there any indication of various cubits from Noah's cubit downwards, until 2Chr: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 Ex: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 7 handbreadths. Most significant this!!

The first temple, erected with 6 handbreadths 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 founded on 7 handbreadths, 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 shall not in that day be again defiled by the merchant, but its holiness shall be well maintained. Compare John:2.16, and Math:21.12. There will be no failures when Number7, supersedes Number 6.

In 1Sam:17, Goliath has six pieces of armour; a helmet, a coat of mail, greaves of brass, a target of brass, spear, and a shield, while his own height was 6 cubits and a span.

In this connection. with the power of evil, the No.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, 1Kin.:10.14, which he comments on in Ecc:2.8,11, thus "I gathered me also silver and gold and———and behold, all was vanity and vexation of spirit, and there was no profit under the sun". While we read in 1Tim: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, 666". 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.



6 Earthquakes are mentioned in Scripture, Ex:19.18, 1Kin:19.11, Amos:1.1(also in Zech:14.5), Math:27.34, 28.2 and Acts:16.26.

6 Times Jerusalem is called "Holy", Neh:11.1,18, Isa:48.2, 52.1, 64.10 and Dan:9.24.

In Deut:28.3,16, will be found 6fold blessing and 6fold cursing.

In John:2, Six water pots would seem to indicate the imperfection of the provision, and of the source of purifying (or it's means) at that time.

## NUMBER SEVEN

Gen:2.2, "And on the 7th. day God ended His work which He had made, And He rested on the 7th. day... and God blessed the 7th. day"

Rev:1.12. "I Saw 7 golden candlesticks".

Perfection is universally allowed to be the general character of this numeral. As noticed under the number 4 (*completeness*), it is somewhat contrasted with that number by it's heavenly connection at times, and at others, by it's mystical or spiritual associations, 4 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 man intended to express a completeness of action in 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 alters, and offered 7 bullocks, and 7 rams on each. Num:23.1,2, and did this 3 times, Num:23.14,29.

Naaman washed 7 times in Jordan 2Kin:5.14.

7 green withs ("Withs", wet bow cords) were taken to bind Samson, and the 7 locks of his head were shaven Jud:16,19,8.

The Arabian tribute to Jehoshaphat was 7,700 rams, and 7,700 he goats. 2 Chr:19.11.

Vashti was called in by Ahasuerus on the 7th. day of the feast. Est:1.10. His princes were 7, Est:1.14, and 7 maidens were given to Esther Est:2.9.

The king, too had 7 chamberlains Est:1.10.. Ahasuerus also had 7 councillors. "Ezra:7.14.

Jacob served 7 years each for Rachel and for Leah Gen:29.30.

A 7 day fast was held over Saul, 1Sam:31.13.

God appointed a 7fold 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 heads, 7 crowns, 7 plagues, 7 vials, 7 mountains, 7 kings, and in Rev:11.13, 7000 were 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, 26.34.

The feast of unleavened bread was for 7 days, Lev:23, and this is of marked significance for us, as it is referred to in 1Cor:5.7,8. The old feast was a result of the paschal feast, which preceded it, and fixed it's time. So in Corinthians : because Christ our passover is sacrificed for us, therefore let us keep the 7 days 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 what the power of 7 is) the perfection of times, so that our feast keeping (if we truly answer to the precept "let us keep") 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 7 years before Zoan in Egypt". Egypt represents as the "house of bondage" under Pharaoh, the world under the rule and yoke of Satan it's god. Zoan was that place in Egypt where the wise men assembled, see Isa:19.11,13. It was also in place where the special power of God's miracles was displayed. Ps:78.12,43.

Though His "Wonders in that field, only brought out the real folly of man's wisdom, and Pharaoh's counsellors became brutish". But Hebron was a place in Canaan, where in it's valley, grew the finest grapes in God's record, (or valley hence called Eshcol) while in it's city on the hill, the three sons of Anak, Ahiman, Sheshai, and Tasman dwelt.

The fruits of the land of promise illustrated 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, "7 years", (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, in the perfection

of time, before the collective wisdom of this world got for itself a place of resort and dwelling.

It was long (7 years *figuratively*) before the earth was, that God ordained the 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” they 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 any thing 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 hath it entered into the heart of man”, “but God hath revealed them unto us by His Spirit”.

The following passages will summarise the truths referred to; Ps:90.2, Prov:8.22-31, Micah:5.2, John:17.5,24, Ps:103.17, 1Pet:1.18-21, Eph:1.4, 2Tim:1.9, Titus:1,2, 1Cor:2.7, Eph:3.11. No other truth from the past of eternity has been disclosed to us tho other passages may be found referring to the same truths. And they are 7years 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 mercy seat, 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 honoured; and then, the very next act is, the 7 fold sprinkling before the mercy seat. 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, 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 and 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:14.11, The leper to be cleansed, was sprinkled with the blood of the killed bird 7 times. And again in verse 16, the oil is to be sprinkled 7 times before Jehovah.

There would appear also to be a 7fold sprinkling 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, in particulars not repeated in every reference. Thus Lev:4., supplies what Lev:16., does not stay to repeat.

So that on the day of atonement, there was;

1. Sprinkling on the mercy seat. Once. Lev:16.14.
2. Sprinkling before the mercy seat. 7 times. Lev:16.14.
3. Sprinkling before the veil. 7 times. Lev:4.17.
4. Put on the horns (4) of the golden altar. Once Ex:30.10.
5. Put on the horns (4) of the brazen altar. Once round about each horn, Lev:16:18.
6. Sprinkling upon the brazen altar. 7 times. Lev:16.19.
7. The blood that remained 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. 2Chr: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 "7 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.

2Chr:29.21, shews Hezekiah offering under special circumstances, "7 bullocks, 7 rams, 7 lambs, 7 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 "7 bullocks and 7 rams" Ezk:45.23,25, through the feast of tabernacles for 7 days, 7 bullocks and 7 rams also.

When David brought up the ark from the house of Obedom 1Chr: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? 2kin:4.35.

Perfection of action, in a general way, will be often 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 verse 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? Hebrews tells us specially "by faith the walls of Jericho fell down")

*(Note; Jos:6. Once each day for 6 days, 6 the number of imperfection, but 7 times on the 7th. Perfection.)*

David says, "7 times a day do I praise Thee because of Thy righteous judgments" Ps: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 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. And the leper, or the leprous house, must be sprinkled 7 times for it to be cleansed, Lev:14.7,51. Miriam was shut out of the camp 7 days, Num:12.13.

The Gibeonites asked for 7 of Saul's sons to be hanged to make atonement, 2Sam: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, 1Kin: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?, 1Kin: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 Math: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

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

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

Jah, Usually printed "LORD", in capitals. The Name of grandeur and majesty. It occurs in the Psalms 43 times, and 6 elsewhere. viz: 2 in Ex:15.2, 17.16 and 4 in Isaiah.

#### 4. JEHOVAH

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 Jehovih; Lord, these being another Name, -Adonay,- see below. Jehovah, is the Name of relationship, and is specially so, to the nation of Israel, Ex:6.3.

Ex:15.2,3. will show the distinctive use these Names of God; in their characters.

2. *"The LORD (JAH) is my strength and song, and he is become my salvation: he is my God (EL), and I will prepare him an habitation; my father's God(ELOHIM), and I will exalt Him.*

3. *The LORD (JEHOVAH) is a man of war: the LORD (JEHOVAH is his name".*

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



#### 5. ADON, ADONIM, ADONAI.

Adon, Adonim, Adonai, usually rendered "Lord", and printed with capital "L" only. The tender and compassionate Name of God. Adon occurs but 16 times, and Adonim 12, Adonai 434 times.

Ps:133.2,3, will show it's use;

"Adonai, hear my voice .....If thou, Jah, shouldest mark iniquities, O Adonai, who should stand?" The other Names in the psalm are all Jehovah.

#### 6. SHADDAI

Shaddai, or "Almighty", and always rendered so, in A.V. As no other word is so rendered it is readily recognised without mistake. It occurs 48 times, of which 31 are in Job:

#### 7. GNELION

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.
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, 1Kin:21.8.
2. Ahasuerus against the Jews, Est:3.12.
3. On the stone over Daniel in the den of lions, Dan:6.17.
4. On our Lord's sepulchre, Math:27.66.
5. Princes and others sealed a covenant, Neh:9.38.
6. Ahasuerus for the Jews, Est: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 Math: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"?)

7 of Jesse's sons passed before Samuel, 3 are named and 4 are not: 1Sam: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, John:4.47, the man at Bethesda, John:5.5, the blindman, John:9.1, and Lazarus, John:11. The other 3, are, Water into wine, John:2.1, the officers who fell to the ground, John:18.6, and the draught of fishes, John: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.
3. Achan. Jos:7,25.
4. Adoram. 1Kin:12,18:
5. Maboth. 1Kin:21,13.
6. Zechariah. 2Chr: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 Israels servitude; are 3 under the Philistines; Jud:10.8, Jud:13.1, and 1Sam:7.2.

The other 4 being under;

Chushanrishathaim, Jud:3.8.

Eglon, Jud:3.14.

Jabin, Jud:4.3.

Midian. Jud:6.1.

There are 7 particular oak trees spoken of 3 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. 1Sam:31.13
4. Where Joshua set up the stone of witness. Jos:24.26.
5. In which Absalom's head was caught, 2Sam:18.9.
6. One in Ophrah, where the angel sat, Jud:6.11.
7. One, the man of God sat under. 1Kin:13.14.

7 particular vows are given in detail in the O.T.;

1. Jacob's, Gen.:28.20.
2. Israel's, Num:21.2
3. Jephtha's. Jud:11.30.
4. Hannah's 1Sam:1.1.
5. Absalom's, 2 Sam: 15,8.
6. David's, Ps:132.2.
7. By the Jew's 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, Ex:34.14, Deut:4.24, Deut:5.9, Deut:6.15, Jos:24.19, and Nah:1.2.

It is "EL" also when He is said to be "terrible" in 5 passages.

He is spoken of as "God Almighty," 7 times, and the Names are "El Shaddai".

Gen:17.1, Gen:28.3, Gen:35.11, Gen:43.14, Gen:48.3, Ex:6.36, Eze:10.5.

God is said to "dwell between the cherubim", 7 times; in, 1Sam:4.4, 2Sam:6.2, 2Kin:19.15, 1Chr:13.6, Ps:80.1, Ps:99.1. (Here the word sitteth, should be "dwelleth"; it is the same word in the Heb:) and Isa:37.16.

7 Prophets are called seers. Three are "king's seers", Gad 2Sam:24.11, Heman 1Chr:25.5, and Jeduthun 2Chr:35.15, Four others are "seers", Iddo 2Chr:9.29, Hanani 2Chr:19.2, Asaph 2Chr:29.30, and Amos Am:7.12.

7 bad prophets are named in the O.T., Balaam Num:22., Zadekiah 1 Kin:22.11, Hananiah Jer:28.1, Ahab and Zedekiah Jer:29.21, Shemaiah the Mehelamite Jer:29.31 and Shemaiah son of Delaiah I.

7 "keys" are mentioned in the Bible.

1. of "summer parlour" Ehuds, Jud:3.25.
2. The "opening" (lit: key) "of the temple door". 1Chr:9.27.
3. Key of David Isa:22,22, and Rev:3.7.
4. Keys of the kingdom (not of the church) Math:16.19.
5. Key of knowledge, Luke:11.52.
6. Keys of death and hades, Rev:1.18.
7. Key of bottomless pit. Rev:9.1, and Rev:20.1.

Elijah is called "man of God." 7 times. 1Kin:18.24, 2 Kin:1.9,10,11,12,13.

Seven in the O.T. are called "man of God" whose names are mentioned.

- Moses, Deut:33.1, and 5 other times.  
David, 2Chr:8.14, and 2 other times.  
Samuel, 1Sam: 9.6. and 3 other times, in same chapter.  
Shemaiah, 1Kin:12.22, and 2Chr:11.2.  
Igdaliah, Jer: 35.4, only.  
Elijah, 7 times (see above).  
Elisha, 2Kin:4.7, and 29 other times.  
(Manoah ignorantly, used the term, Jud:13.21)

4 others, whose names are not mentioned, are also called "man of God" and 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.

Taberah, Num:11.1.

Kibrothhattaavah, Num:11,33.

Fiery serpents, Num:21,6.

The plague, Num:16,47.

All to fall there, Num:14.32.

Baal Peor, Num: 25.9.

There were also 7 personal judgments from God in the wilderness.

On Nadab & Abihu, Lev:10.2.

The blasphemer, Lev:24.11.

Miriam, Num:12.10

The 10 Spies, Num:14.34.

Sabbath breaker, Num:15.36.

Korah, Num:16.47.

Zimri & Cozbi, Num:25,14.

In Deut:28.22, 7 Evils are threatened for disobedience, "consumption, fever, inflammation, extreme burning, sword, blasting and mildew".

In Math:15.19, 7 things out of the heart, defile.

But Wisdom hews out her 7 pillars, Prov:9,1.

Acts:6.5, looks out 7 men of honest report.

In 2Cor:9.8,11, 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 thanks giving to God".

In John:21.2, are 7 men, Peter, Thomas, Nathaniel, James, 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.

On looking at the number of times 7 is used in the Hebrew of the O.T. (and Chaldee) it will be found that the uses are as follows.

In the simple form as "7" under three Hebrew and one Chaldee term, 287 times.

The fractional form 7th. occurs, 98 times.

The form "sevenfold", occurs, 7 times.

*These three added together 392.*

*392 is the sum of the cube and square of 7 added together, ( $7 \times 7 \times 7 = 343$ ,  $7 \times 7 = 49$ ,  $343 + 49 = 392$ ).*

Now 287 divides by 7 = 41, 98 also = 14, and  $7 = 1$

Again, 7 in combination with other numerals, (as 117, or 57) occurs 112 times, or  $16 \times 7 = 112$ .

70 simply occurs 56 times, =  $8 \times 7$

70, in combination occurs 35 times, or  $5 \times 7 = 35$ . This feature will not be found in connection with any the other of the numerals under 12.

In Hebrews, will be found 7 everlasting, features;

"a priest for ever", Heb:5.6.

Eternal salvation, Heb:5.9.

Eternal judgement, Heb:6.2

Eternal Redemption, Heb:9.12

Eternal Spirit, Heb:9.14.

Eternal inheritance, Heb:9.15.

"everlasting covenant" Heb:13.20.

## NUMBER EIGHT

Gen:17.12, "And he that is 8 days old shall be circumcised among you!"  
Ex:22.30, "On the 8th day thou shalt give it to 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 whatever it be, it's character in Him, will show it's best colour everywhere.

So, on the "eighth day", the final sacrifices for cleansing and reinstating a leper, were offered, Lev:14.10.

The same for a Nazarite, Num:6.10, if he were defiled, to hallow him that he may commence again.

"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. Deuteronomy 32

In the O.T.: outside the Psalms, will be found 8 songs written out;  
 1st. is the song of redemption, Ex:15.  
 2nd is a song of supply and maintenance Num: 21,17.  
 3rd. the song of Moses, witnessing grace, and adding warning against unfaithfulness;  
 4th. a song of victory over oppressors; Jud:5;  
 5th. a song of the elect one (David) delivered from all foes and specially from man's king:  
 6th The Song of songs, anticipating the resumption in grace of the relations between Christ & His earthly people;  
 7th Isa:5. A song of touching reminder and remonstrancy meanwhile.  
 8th Isa:26.1.

*1 In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in. 3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. 4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: 5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. 6 The foot shall tread it down, even the feet of the poor, and the steps of the needy.*

The 7 songs have been sung, but the 8th shall be sung after death has been swallowed up in victory, in resurrection, (Isa:25.8,9.) It has not yet been sung; it is the 8th

Under No.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 only once tried upon him, see 2Cor:11.25, and Acts:14.19, but it could not succeed upon the 8th.

The enjoyment of resurrection blessing, is the clear sense of what that character is, it 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, shews the fruit of the Spirit in a 9fold way.

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

In Jud:4.3, Jabin's chariots of iron were 900.

## NUMBER TEN

No 10 has already been considered with No 5.

## NUMBER ELEVEN

This numeral also is 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 11 days journey from Horeb, by the way of Mount Seir This latter place was on unto Kadishbarnea". This latter place was 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 Kadeshbarnea it was, they had to turn back into the wilderness.

At Horeb, the terms of their relationship to God has 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 Jud:16.5, and again in Jud:17.2? There is no other 1100 in Scripture.

There is a peculiar multiple of 11 x 50 in 1Kin:9.23, where Solomon sets 550 people over his work as chief officers.

There were 77 (7 x 11) princes in Succoth, when Gideon went there, Jud:8.14.

The life of our Lord Jesus Christ on this earth was about 33 years = 3 x 11.

## NUMBER TWELVE

Twelve is chiefly connected with Israel in the Word, God dealing with the nation according to the number of it's tribes. This gives the character above named, of complete administration, to 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 12 loaves on the shewbread table.

12 stones were taken out of Jordan, 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 bare the ark into Jordan; are all connected with the nation in its entirety, and completeness of action accordingly.

2Sam: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 O.T., 12 persons named who were anointed with oil, Aaron, Nadab, Abihu, Eleazar, and Ithamar, Lev:8.

Saul 1Sam:10.1, Absalom 2Sam:19.10, David 1Sam:16.13, Solomon 1Kin:1.39, Jesu 2Kin:9.6, Jehoash 2Kin:11.12 and Jehoahaz 2Kin:23.30.

(It will be seen that David was first anointed by Samuel; again by" the men of Judah" 2Sam:2.4 and again in 2Sam:5.3, by the "elders of Israel".

Also, in 1Kin: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, 27, Deut:19.6,12, Jos:20.3,5,9 and 2Sam: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 these tribes; and the "gate" is the place of administration characteristically.

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 sum 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  $10 \times 10 = 100$ , or 5 shekels, Num:3.47.

10 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.  $12 \times 12$ , 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  $12 \times 12$ , 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 numeral expressions in Scripture, are the continued multiples of 10, put in the plural form, so that they are unlimited. They are "1000,1000's and 10000 times 10000's" in Dan:7.10.

These are used once again, in Rev:5.11. where it is literally "10000's times 10000's and 1000's of 1000's"

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 Spirit 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 Dan: could be summoned to display the majesty of God the Creator and Judge, are, in Revelation introduced to us once again, when redemption has been wrought to join and say with a loud voice, the 7fold 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 for the word "millions" is literally "10000" and not more, while also in Num:10.36, it should be,"unto the 10,000's of 1000's of Israel".

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 more caprice of thought should be allowed, not to profit.

In one connection the No. 20 is divided into 4 fives specially. In the "oracle" of Solomon's temple, which was 20 cubits wide, stood the 2 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. towards 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 2Kin:4.42, The man from Baalshalisha brought 20 loaves of barley to Elisha for the people These loaves with the "full ears" would be a testimony to a risen Christ our present need. Why 20? as 4 fives, it suggests completeness on earth, in the proper energy of the bearers responsibility to his fellowman. When preaching now, do we so present Christ. ?

The numbering of males from 20 years old 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;

1Sam:14.14, Jonathan and his armour bearer slew at the first about 20 men.

2 Sam:2.30, "19 men and Asahel", were lacking.

2Sam:3.20, Abner took 20 with him to Hebron.

Jud:15.20, Samson judged Israel 20 years.

Jud:4.3, Jabin oppressed Israel 20 years.

Jud:11.33, Jephthah smote 20 cities of Ammon.

1Sam:7.2, The ark abode at Kirjathjearim 20 years.

2Sam:19.17, Ziba had 20 servants.

1Kin:9.11, Solomon gave Hiram 20 cities.

Ex:4.10, Ezekiel's meat was 20 shekels daily.

24 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. 1Chr:27, having relation to the 12 tribes of Israel.

There appears in this 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 7 days for a feast at the dedication of the temple, 1Kin:8.65, Hezekiah, similarly, in 2Chr: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,  $7 \times 2$ .

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 Math: we find under each division of the nations history, 14 generations enumerated, and this done with special intention, some names being left out, though well known in the O.T.: 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 double 12. And this will apply to the 24 elders in the Revelation as well as to the priests in their courses under David.

25, as  $5 \times 5$ , carries an energy of responsibility well marked; and in Ex:11.1, that is the number of the princes and leaders, who "give wicked counsel in this city", as well as "devise mischief".

27, is  $3 \times 3 \times 3$ , and as such suggests Divine perfection with emphasis. It is the number of books in the N.T. whereas in the O.T., there are strictly 36. (Kings, Chr.: and Sam:., having been each originally one and not 2) 36, i.e.,  $3 \times 12$ , would relate rather to the Divine perfection in

government, while 27, i.e., 3 x 3 x 3, would, speak of the Divine in its own intensest force, viz: love, or tell of God acting in grace.

Is there any connection with this, in the fact that the "mercy seat" is mentioned 27 times in the O.T. ?

The Candlestick also 27 times.

28 combines 4 and 7 the 2 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 complete 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: Your 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 in Ex:25.2, where the word "heave" does not appear.

Ex:, Lev:, and Num: alone use the word "tenth deal" on 28 occasions.

The "Shittah" or "shittim" wood, is named 28 times including Isa:41.10, Deut:10.3, and 26 times in Ex:

There is a peculiar 28 in Ecc:3, the number of "times" there given is 28. What is the intention

of this list? Is it a complete sketchy, mystical, yet manifest of the life of man? For these are the enumerated "times", "to every purpose under the heaven".

Possibly another 28 of Scripture may have a link with this, and assist to show its value.

It is humiliating, but there is only one animal in Scripture which is used to represent man, that animal is the ass. Indeed it is an emphatic declaration in Job:11.12, that man is "born a wild asses 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, there are 28 asses in the Bible which are separately spoken of;

They include the 11, of Jacob's sons which are individualised in Gen:44.13, "and laded every man his ass".

And it is this 28, which bears some strong resemblance to the 28 "times" in Ex:3, i.e. so far as the prominent circumstances connected with each ass may correspond with "a time": The following list may, shew the likeness.

1. Baalam's ass. Num:22.21, "and time to speak? .
2. Achsah's, Jos:15.18, "a time to get!" when she lighted off her ass, to make a request, obtained it.
3. Samson's jawbone of an ass Jud:15.15, "a time "of war", when he slew with it a 1000 men.
4. The Levite's ass, Jud:19.28, "a time to be silent; when " none answered," and he took his concubines body, away on an ass, and dividing it, sent a desperate silent message through Israel.
5. Abigail's first ass, "a time of peace", 1Sam:25.20, when she met David, and made peace for Nabal.
6. Her second ass,"a time to love", v.42, When. she went on an ass to David, and became his wife.
7. Ahithophel's ass "a time to die, 2 Sa:17.23, when he saddled his ass and went and hanged himself.
8. Old prophet's ass "a time to kill", 1Kin:13.13, when as he rode, a lion met him and killed him.
9. Man of God's ass, "a time to mourn", v28, when he went after the old prophet and brought his body on his ass back to the city, "to mourn and bury him".
10. Shunamite's ass"a time to heal". 2Kin:4.24 when she rode to Elisha who came & restored her son.
11. No's 11 to 21 The 11 asses of Jacob's sons, which be less easy to characterise separately and compare with "the times" of Ecc:3.
22. Mephibosheth's ass, "a time to embrace", 2Sam:19.26. when he would go to salute David.
23. Shimei's ass, 1Kin:2.40.
24. Jesse's ass, 1Sam:16.20.
25. Moses 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 Math:22.5.



28. The young ass, it's foal, Ex:34.20 repeats Ex: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.

#### NUMBER 29

29 items are given in Rev:18.12,13, (including, amomum, a spice, which the editors of now insert) as the merchandise of Babylon.

And in Ecclesiastes: the expression "under the sun" occurs 29 times and is not again found in scripture.

#### NUMBER 30

30 is a number which may be regarded according to it's connection as, 5x6 or as 3x10.

Responsible man imperfect in his ways with his fellowmen, would be suggested by the former (5x6), and so a few 30's appear together in Judges.

Jair, the Gileadite, Jud:10.4, had 30 sons, on 30 asses, having 30 cities. Men acting, but only in a partial authority and not over all Israel.

Ibzan also had 30 sons and 30 daughters, Jud:12.9.

Abdon, Jud:12.14, had 30 nephews, besides 40 sons.

30 companions were brought to Samson, Jud:14.11.

In Jud:20.39, and also in verse 31, Benjamin slew each time, about 30 of Israel.

1Sam:9.22, show's about 30 persons bidden to the feast by Samuel.

David had 30 chief men, one of whom brought 30 with him, 1Chr: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 2Sam:5.4. Joseph was 30 when he stood before Pharaoh. Both, 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 x 10 will be clearly seen as Divine perfection in full responsibility before God.

Yet Judas covenanted to betray Him for 30 pieces of silver, Math:26.15, even as Zech:11.12 in his prophecy, says," they weighed for my price

30 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 and 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, 1Kin:6.2.

Ezra brought back 30 chargers of gold, and 30 basins of gold, Ezk:1.9,10. Solomon's sea was 30 cubits in circumference. 1Kin:7.23.

Esther says Est:4.11, she had not been called to go in to the king for 30 days. And in Dan:6.12, it was forbidden for 30 days to make any petition to God or man.

(These chief uses of the No.30 are noted for the purpose of further consideration, and so with others of the numerals, where the precise value is not clearly seen.)

#### NUMBER 36

No. 36. Though a regular number, is little used; but it is given as the number killed by the men of Ai in Jos:7.5.

It is the solemn administration of a rebuke, much of the character of 3x12.

#### NUMBER 40

No. 40 has a special meaning as 4x10 in several passages. It is the No. of perfected probation or, responsibility before God, fully taken up on the earth. And it will accordingly be found connected with judgment, as result of failure.

Thus the 12 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 desert;- a year for a day;- as the result.

40 was the limit to the number of stripes that might be given in punishment; Deut:25.3.

Goliath challenged Israel 40 days; 1Sam:17.16.

Jonah gave Nineveh 40 days for repentance; Joh:3.4.

Hazael, inquiring of God for his master, took 40 camels burden of presents to Elisha; 2Kin: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; 1Kin:19.8.

Our Lord Jesus Christ submitted Himself to temptation of the devil, 40 days; Luke:4.2, most blessed witness to His person, through the period of perfected probation,-40 days.

Similarly, in resurrection, He appeared to His disciples through 40 days before He ascended that they might be fully qualified to be His witnesses; Acts:1.3.

Moses was in the mount 40 days and nights; Ex:24.18, and again 40 days; Ex:34.28.

Moses was 40 years old when he fled from Pharaoh, was in the desert for 40 years, and also led Israel through the wilderness 40 years.

Caleb was 40 years old when Moses sent him as a spy from Kadesh; Jos:14.7.

Isaac was 40 when he married Rebecca; Gen:25.20

Esau was 40 when he married Judith; Gen:26.34.

Ishbosheth was 40 when he began to reign; 2Sam:2.10.

The land rested 40 years under Othniel; Jud:3.11.

The land rested 40 years after Deborah's victory; Jud:5.31.

The land rested 40 years under Gideon; Jud:8.28.

The land was once 40 years under the Philistines Jud:13.1.

Eli judged Israel 40 years; 1Sam:4.18.

David, Saul, Solomon and Jehoash reigned each 40 years; 2Sam:5.4, Acts:13.21, 2Chr:9.30, and 2Kin:12.1.

The length of the "holy" in Solomon's temple was 40 cubits; 1Kin:6.17, also Ezk:41.2.

40 shekels was the usual pay of governors; Neh:5.15.

Acts:23.13, shews that "more than 40" 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 O.T. the Hebrew form being "holy of holies", "besides "holies of holies", 5 times.

"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, that the figure of the shattered nation in the impotent man of John 5, had 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 40 years old" Acts:4.22. A specimen of the grace, which would equally heal the nation now, "but ye would not".

*There is another way to study the number 40 based on rabbinical teaching that 40 is the number of **transition**. Transition is a change of state over a period of time. Consider what the conditions are prior to the 40 time period, consider the what brings about the change during the 40 time period and then consider the final state after the 40 time period. For example Jesus was living the home life until led by the Spirit into the wilderness, tested fo 40 days and nights, returns in the power of the spirit to commence public service for God.*

## NUMBER 50

50, 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 this death (rent) He must stand under the weight of every responsibility, and bear all.

Abraham begins his petitions, by asking if "50 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, and every 50 years was Jubilee, when all responsibilities of possessions were reinstated and cleansed; Lev:25.10.

50 days were to be reckoned from waving the first sheaf of harvest, (the morrow after the 7th. Sabbath) to the presentation of the wave loaves; Lev:23.15.

Christ having ascended 40 days after resurrection, 10 days more when Pentecost was fully come. He gave the promise of the Father, the Holy Spirit, and the Church was founded. The full responsibility of this is seen in the Spirit's power at the end of 50 days after resurrection.

In 2Kin:2.7, 50 sons of the prophets stood to view Elijah and Elisha cross Jordan. And in verse 16, 50 were sent to find Elijah.

50 Gileadites were killed with Pekahiah by Pekah, in 2Kin:15.25.

Adonijah, prepared 50 men to run before him, as well as chariots and horsemen; 1Kin:1.5.

Obadiah, hid the prophets of the Lord by 50 in a cave; 1Kin:18.4.

Hazael, left to Jehoahaz "but 50 horsemen and 10 chariots and 10,000 footmen; 2Kin:13.7.

The estimation of a male, who made a singular vow, when in the full energy of life from 20 to 60 years old, was to be 50 shekels; Lev:27.3.

Menahem exacted 50 shekels of silver to give to the king of Assyria; 2Kin:5.20.

Haman built a gallows 50 cubits high, Est:7.9

3 times a captain with 50 men, were sent by the Ahaziah king of Syria to bring Elijah; 2Kin:1.

Ex:40.17, and Num:10.11, shew 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".

#### NUMBER 48

No. 48; has one or two special uses.

The boards of the Tabernacle are 48; figuring the nation in a fourfold view, i:e. 12 x 4 in the completeness of administration of privilege before God. This illustrates the place of all believers now, as, " builded 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, "in Christ Jesus", is used just 48 times by the Apostle Paul. The rendering in the Authorised Version is not quite accurate, however, in the following passages, Rom:6.11,23. Rom:15.17, 1Cor:1.4, Gal:3.14, Gal:5.6, Eph:2.7, Eph:3.21, Phil:1.26, Phil:4.7 & 19.

Also Col:1.28, has no "Jesus". While Gal:2.16, should be "believed on Christ Jesus", and Phile:6. should be "towards", and not "in". It is worth noting, that, "in Jesus Christ", is not found in any place.

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

#### NUMBER 60

60; as 6 x 10, or as, 5 x 12, will find allied but differing values;

Nebuchadnezzar's image was 60 cubits high; Dan:3.1. Does it not aptly express administration in mans responsibility, 5x12? Yet also there was there, a responsibility towards God which was imperfectly met i.e.10x6. 5 x 12, would seem to be its character, in the 60 valiant men about Solomon's bed; Song:3.7.

The 60 cities of Bashan, are several times referred to; as Deut:3.4.

A widow under 60 was not to be “taken into the number”; 1Tim:5.9.

Under Menahem, there were still 60,000 rich men in Israel; 2Kin:15.19,20, a talent being 3000 shekels.

Why Emmaus 60 furlongs from Jerusalem? Luke:24.13.

#### NUMBER 70

70; as 7 x 10, 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.

70 souls of the house of Jacob went down into the land of Egypt; Gen:46.27.

In Jud:1.7, Adonibezek had taken 70 kings captive and ill treated them.

Jud:9.5, Abimelech slew 70 sons of his father.

Jud:9.4, 70 pieces of silver were given him.

In 2Kin:10.7, Ahab’s 70 sons were put to death at Jehu’s command.

Gen:50.3, Jacob was mourned for 70 days.

Ps:90.10, The days of our years are 70.

Ex:15.27, At Elim we’re 70 palm trees.

Dan:9.24, “70 weeks are determined upon thy people”.

Isa:23.15, Tyre to be forgotten 70 years.

Luke:10.1, “The Lord appointed other 70 also”.

#### NUMBER 77

77 times over Lamech claimed vengeance; Gen:4.24,

Jud:8.14, gives 77 princes and elders of Succoth.

77 lambs were part of Ezra’s burnt offering; Ezra:8.35.

#### NUMBER 80

80 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; 2Kin:10.24.

Ps:90.10, "if by reason of strength they be 80 years".

2Chr:26.17, Azariah took 80 priests to withstand king Uriaah.

Jer:41.5, 80 men came with offerings to the house of Jehovah.

2Sam:19.25, Barzillai 80 this day.

2Kin:6.25, An asses head sold for 80 pieces of silver.

Luke:2.37, Anna, a widow of about 84.

#### NUMBER 100

100 has been noted under number 10.

#### NUMBER 144

144, expressed as 12 x 12, is specially connected with administration in Israel, and the Jehovah remnant; Rev:7 and 14.

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 simple additions, as they seem, to a regular number.

Thus, "all the kings 31", whom Joshua smote; Jos:12.24.

Goliath's height was 6 cubits and a span; 1Sam:17.4.

The number of fishes caught was 153; John:21.11.

It s not clear if any common thought runs through such instances.

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Acts:1.5, gives about 120 disciples gathered in the upper room. This as 10 x 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 where numerals used in times of failure; viz: that they are just short of the regular amounts.



Thus; the two 1100's in Jud:16.5, 17.2, have already been referred to.

In the time of Nehemiah, when the remnant make a covenant, and seal it, it is sealed by 23 priests, 1 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  $44 = 84$ . 84 is 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 shew. 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, 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, I will be saved; but, under such circumstances the number used, is 276,  $12 \times 23$ , not  $12 \times 24$ , 23, being 1 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. While giving the pedigree of Moses and Aaron Ex:6, tells us of 5 additional families, Ahad 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 separate families, superseding themselves in each case.

With the ages of the early men on the earth; with 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, 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 lovingkindness of the Lord", Ps:107.43.

E.C.P. 14 St. George's Road New Wimbledon, 1 Nov 1880

### Number Chart - Attachment 1

Letter	Name	Value	Letter	Name	Value
א	Alef	1	ל	Lamed	30
ב	Beit	2	מ	Mem	40
ג	Ghimel	3	נ	Nun	50
ד	Dalet	4	ס	Samekh	60
ה	Hey	5	ע	Ain	70
ו	Vav	6	פ	Peh	80
ז	Zain	7	צ	Tzadde	90
ח	Cheit	8	ק	Quf	100
ט	Tet	9	ר	Resh	200
י	Yud	10	ש	Shin	300
כ	Khaf	20	ת	Tav	400