

INSPIRED NUMERICS.

As the microscope reveals most wonderful examples of God's work in creation, so by numerics some have discovered in the inspired writings things which demonstrate the exactness with which the original words of the Holy Bible were inspired.

The true believer does not need this as proof of the authority of the Bible as the word of God, he has the witness of the Holy Spirit in his heart against which nothing can prevail.

But the consideration of these things leads our hearts to worship and confirms our confidence from a fresh angle.

The following examples of this numerical structure in Scripture were sent by a fellow believer and to them I have added at the end a remarkable example of acrostic formation which is also impressive.

For those who are not acquainted with numerics a little explanation is necessary. Neither Hebrew nor Greek (the languages in which the Old and New Testaments respectively were inspired) have any numerals. The letters of the alphabet are used for the purpose of expressing numbers. The first letter stands for 1, the second for 2, and so on. When 10 is reached each succeeding letter stands for ten more, 20, 30, and so on. Then when 100 is reached the *remaining letters stand for 200, 300 and so on.*

TABLE OF NUMERICAL VALUES.

<i>Key to Hebrew</i>			<i>Key to Greek</i>		
א	=	1	α	=	1
ב	=	2	β	=	2
ג	=	3	γ	=	3
ד	=	4	δ	=	4
ה	=	5	ε	=	5
ו	=	6	* ς	=	6
ז	=	7	ζ	=	7
ח	=	8	η	=	8
ט	=	9	θ	=	9
י	=	10	ι	=	10
כ	=	20	κ	=	20
ל	=	30	λ	=	30
מ	=	40	μ	=	40
נ	=	50	ν	=	50
ס	=	60	ξ	=	60
ע	=	70	ο	=	70
פ	=	80	π	=	80
צ	=	90	* ς	=	90
ק	=	100	ρ	=	100
ר	=	200	σ	=	200
ש	=	300	τ	=	300
ת	=	400	υ	=	400
			φ	=	500
			χ	=	600
			ψ	=	700
			ω	=	800
			* Ϸ	=	900
			* α	=	1000

The signs marked * are not found in the alphabet, and therefore do not enter into Scriptural numerics. The letter s is the form used when it occurs at the end of a word.

To illustrate the method of counting, " God " in Greek, is " THEOS." TH is one letter, and the value of the four letters is the sum of the four numbers they stand for. Thus, th=9, e=5, o=70, s=200. The value of the word " theos " is therefore 284. And by adding several words we can get the value of a composite name or a sentence.

But every word or phrase in Scripture will not work out in the way the following examples do. Or at least, they have not been found to do so up till now. These have been found only by long and patient searching. And though these are only a very few of what have been found, on the other hand the matter has been overdone in some cases and the results are not fully satisfactory. Every good thing is either marred or a counterfeit found for it.

In most Bibles the Hebrew letters with their names are found at the head of the twenty-two sections of Psalm 119. But the first one is not letter " a," for there are no vowel letters in Hebrew.

The Roman alphabet is partly numeric, as most know I stands for 1, V for 5, X for 10, L for 50, C for 100, D for 500. The letter M which is used for 1,000 is really a corruption of a sign sometimes found in ancient writing ψ , which is not a letter. So we add these together and we have 666, the remarkable number given in Rev. 13.¹⁸ which is the number of the name of the " Beast," who is the final head of the Roman Empire, whom the Lord will destroy at His coming.

The marvellous results found in the Bible are not found in profane writings, for example in the Apocrypha.

Our first study illustrates how certain numbers have their own significance, though not in every case in which they occur. In this case it is the number " 13 " which is remarkably associated with " rebellion."

The first mention of the word " thirteen " is in Gen. 14.⁴. " Twelve years they served Chedorlaomer and in the *thirteenth* year they rebelled."

All sin is rebellion against God.

In Genesis 10.²²⁻²⁵ the names of the descendants of Shem are thirteen. Joktan is the 13th. In Hebrew his name consists of four letters, the values of which are 10, 100, 9, 50, these add to 169. $169=13 \times 13$, the square of 13.

In verses 26-29 we have the names of the sons of Joktan, 13 sons.

The numerical values of these names, in their order are, 85, 410, 744, 218, 255, 44, 139, 108, 84, 303, 287, 59, 20, =2756 = 13×212 , an exact multiple of 13. So concerning Joktan we have,

- (a) the thirteenth name.
- (b) a square of thirteen.
- (c) thirteen sons.
- (d) an exact multiple of thirteen.

Reginald T. Naish (Nash) makes the following statement. " Joktan was the progenitor of the Saracens who settled in Turkey. More than 90% of them are Moslems and reject the claims of the Lord Jesus

Christ. Also, they held Palestine in thrall longer than any other nation ! ”

Our next study is in Psalm 52.⁷ This was originally written of Doeg, but is a foreshadowing of the Beast, the Man of Sin to come.

The Hebrew uses less words than the English and their values are :— 60, 210, 31, 360, 86, 129, 35, 204, 576, 87, 419=2197=13×13×13, the cube of 13, a solid block of rebellion against God.

Rev. 19.⁹ “ called the Devil and Satan.”

The value of this phrase is 70, 886, 387, 31, 70, 753=2197=13×13×13, the cube of 13 again.

If we read through Rev. 13 we see that that “ Beast ” is Satan’s masterpiece. The fullest representation that Satan has ever had on this earth is in this man. As the Lord Jesus said “ He that hath seen me hath seen the Father,” so it might be said, “ He that sees the Beast will see the Devil.”

SOME OF GOD’S NAMES.

An examination of the numerical value of some of the names of God brings out some unexpected results. In the Old Testament multiples of 13 are revealed which at first may surprise us, but we shall find the answer to it in the New Testament.

The name “ LORD ” (Jehovah) is 10, 5, 6, 5 =26=13×2

“ Lord ” (Adonai) is 1, 4, 50, 10 =65=13×5

“ The God ” (Ha Elohim) is, 5, 1, 30, 5, 10, 40=91=13×7

The first two added together equal the third. In the New Testament we find multiples of 8. A Testament is a covenant, and if we go back to the flood we find a good example of 8 as the token of a New Covenant and a new beginning.

There were eight persons saved in the ark. When God’s judgment was past Noah and His family came out of the ark to repeople the earth. Although Noah’s sons had wives, no children were born till after the flood. But when judgment upon sin was past God made a new covenant with mankind, of which the rainbow is the token ; then there was a new beginning and children were born.

This exactly agrees with the principle of the new birth in the individual. When sin has been judged a new covenant is made and in the power of a new life fruit can be brought forth to God.

There are seven days in the week, the eighth is the beginning of the new week, and it was on this day that the Lord Jesus Christ rose from the dead. And “ He is the Mediator of the New Covenant ” (Heb. 9.¹⁵) of which Noah gives a foreshadowing.

This world is getting near 6,000 years old from the creation of Adam. And there are signs of the approach of the return of Christ, and when He comes He will reign on the earth for 1,000 years. After that this heaven and earth will be dissolved and God will create a new heaven and a new earth immediately after that seventh 1,000 years. This we are told in Revelation 20 and 21. And in that new creation the Lamb will reign for ever and ever, and His redeemed will reign with Him.

Now let us consider some New Testament names, with the significance of "8" in mind.

"Jesus" is 10, 8, 200, 70, 400, 200 = 888 = 8×111
 (a striking contrast to 666).

"Godhead" (Col. 2.⁹) only occurs once, it is "theotēs," and the verse indicates the fulness of the meaning of it.

Its value is, 9, 5, 70, 300, 8, 200 = 592 = 8×74 .

"Jesus" 888 + "Godhead" 592 = 1480

"Christ" = 600, 100, 10, 200, 300, 70, 200 = 1480

The first two equal the third.

"Christ" is Godhead and humanity united.

This brings us to the answer to the number 13 found in God's names in the Old Testament. If a sinner is to be saved from righteous judgment he must be saved in a righteous way, and God is the only one Who can do it. Sin must be punished, but if God made a created being suffer for the sins of men it would not be righteous. One sinner could not be a substitute for another, and it would not be righteous to punish a holy angel. God must in some way bear it Himself. The answer is found in the coming of Christ. Equal with the Father as to Godhead, yet subject as a Son, He became man uniting the two natures in one person. And the Father in love to sinners bore the pain of giving His only begotten Son to bear the wrath that sinners deserved, and the Son in full accord with the Father's will gave Himself to bear it.

THE TITLE ON THE CROSS.

In our English Bibles, in John 19.¹⁹, the title reads "Jesus of Nazareth," but in the Greek it reads "Jesus the Nazarene," just the same word as in Matt. 2.²³. Nazareth was a city of ill-repute. And when Philip told Nathanael that he had found Him of whom Moses and the prophets had written, Nathanael said, "Can any good thing come out of Nazareth" (John 1.^{45,46}). Philip said unto him, "Come and see." "Nazareth" means "separated." And the town was regarded in that way by the religious Pharisees. Now as to the title:—

"Jesus" = 10, 8, 200, 70, 400, 200 = 888

the = 70 = 70

Nazarene = 50, 1, 7, 800, 100, 1, 10, 70, 200 = 1,239

2,197

2,197 = $13 \times 13 \times 13$, the cube of sin.

How can this fit the person of Christ ?

The Old and the New Testaments both help to explain. Isa. 53.⁶ says, "All we like sheep have gone astray : we have turned every one to his own way." That is rebellion. Then it continues, "and the Lord hath laid on Him the iniquity of us all." 2 Cor. 5.¹⁹ says, "God was in Christ reconciling the world unto Himself"; and v. 21 shews how, "For He hath made Him to be sin for us, who knew no sin ; that we might become the righteousness of God in Him." Not that He was made sinful, but as in 1 John 5.¹⁰ we read "he that believeth not God

hath made him a liar," meaning that he reckons Him such, or charges Him with being such, so, our sins were reckoned to Christ or charged to Him. They were "laid upon Him" so that He bore the guilt and judgment of them. So also in 1 Peter 2.²⁴, "He bare our sins in His own body on the tree." And this "Jesus the Nazarene" was God become flesh, the eternal one with the Father. John 1.^{1,14}. Now we can see, can we not, the fitness of the numerical value of that title on the cross. It would be difficult to believe that all these remarkable figures are merely accident. No. They are one of the many evidences that the Bible is inspired by God and that it is His message of salvation to all who believe it.

A few other instances of the number thirteen afford helpful meditation. There are several words that occur only *thirteen* times in the Bible. Two examples are "Neshubah" = Backsliding, and "Chaneph" = Hypocrite, Hypocritical. They are from the Old Testament. Two from the New are "Klepto," to steal; and Zumē, leaven. Leaven is always figurative of sin. The numerical value of Klepto is 20, 30, 5, 80, 300, 800, = 1235 = 13 × 95. Of Zume it is 7, 400, 40, 8 = 455 = 13 × 35.

THE TWELVE TRIBES.

We never read of the *thirteen* tribes of Israel, but always the twelve. They were rebellious truly enough; but that was not God's appointment. Jacob had twelve sons who became twelve tribes, but God determined that Joseph, because he was "separated from his brethren," should have two sons of his own and that they should be multiplied and become two tribes, Ephraim and Manasseh. But though this would have made thirteen tribes, God avoided it by separating the tribe of Levi for the service of the tabernacle, and later for the temple. This tribe had no possession of territory in the land, they were given cities which were in all the other tribes. These numbered 48 (= 4 × 12), (Numb. 35.⁷). Twelve is a governmental number. 3 for the Trinity, 4 for the four corners of the earth (3 × 4 = 12). And the twelve apostles are another example, and they are promised twelve thrones of judgment when the Lord reigns on the earth (Luke 22.³⁰). The New Jerusalem in Rev. 21 has several twelves and multiples of twelve, and that will be when God is all in all and His rule will be absolute.

In Rev. 7 where the remnant of Israel is mentioned by tribes we see that Levi is counted as a tribe, but this only refers to the persons that are individually sealed. Not to portions in the land. Nevertheless the number twelve is still preserved by the omission of Dan. This may be a reflection on the fact that Dan was the first tribe to set up organized idolatry in the land (Judges 18.^{30,31}). But when the reign of Christ is established Dan will have a portion to fulfil the covenant with Jacob.

But Levi will be again separated and assigned to a place in the Holy Portion where the temple is. Thus again there will be the twelve equal portions. If Levi had been separated and no provision made to complete the twelve, there would have been only *eleven*, which is also an undesirable number, as we shall see later. So God avoided both 11 and 13. And twelve will remain for ever and ever in the new earth.

“ 37 FOR VICTORY.”

The first mention of this number is in 2 Sam. 23.³⁹ “ Thirty and seven in all.” It is the number of David’s “ mighty men ” who followed him in his rejection when he was being hunted by Saul. When David came to the throne many of these were given positions of authority under David. The chapter begins “ Now these are the last words of David.” Last words have always been highly esteemed. These mighty ones are types of the “ overcomers ” who are to share the throne with the Lord when He comes to reign (Rev. 3.²¹).

2 Kings 25.²⁷⁻³⁰. “ In the *seven and thirtieth* year of the captivity of Jehoiachin king of Judah ” the king of Babylon lifted up the head of Jehoiachin out of prison and shewed kindness to him.

In 1 John 5.⁴ we have a clause which includes the words “ victory ” and “ overcometh.” We will examine the clause. “ THIS ”=1+400+300+8=709, IS=5+200+300+10+50=565, THE=8, VICTORY=50+10+20+8=88, THE (which)=8, OVERCOMING=50+10+20+8+200+1+200+1=490, THE (neuter)=300+70+50=420, WORLD=20+70+200+40+70+50=450.

$$709+565+8+88+8+490+420+450=2738$$

$2738 \div 2 = 1369 = 37 \times 37$. So the numerical value of this clause is twice the square of 37.

CALEB.

This name occurs in Numbers 9 times, In Deut. 1, Josh. 9, Judges 6, 1 Sam. 2, 1 Chron. 10. Total 37 times. The name means “ bold, courageous.”

These references do not all concern Caleb the faithful spy. His grandfather and two of his uncles were so named, and in one case it is the name of a city. But the *name* (and note its meaning) is mentioned 37 times. This bold man, when the land was divided asked for a mountain inhabited by giants, and was confident of victory. See Josh. 14.⁶⁻¹⁴ and compare Eph. 6.¹⁰⁻¹⁸.

A BANNER.

One Hebrew word for “ banner ” is “ degel,” the verbal form, to “ set up a banner ” is “ dagal.”

Omit the vowels and the letters are the same, $4+3+30=37$.

Song of Songs 6.^{4,10} “ Terrible as an army with *banners* (Degel). ”

Song of Songs 5.¹⁰ “ Chiefest ” is “ The Standard Bearer,” the rallying point. Compare Rev. 19.¹⁴ and Jude 14.

“ Netsach ” is victory or strength in Hebrew. Its value is $50+90+8=148=37 \times 4$.

Humnēs (Greek) to sing = $1295 = 37 \times 5 \times 7$.

Proseuchē, prayer (Greek) is used 37 times.

Chairo, to rejoice (Greek) is used 74 times = 37×2 .

By prayer and supplication with thanksgiving we must overcome, if we take the whole armour of God, and therefore we can sing in advance.

“ Sons of God,” Heb. Beni ha Elohim = Beni = 2 + 50 + 10 = 62, Ha Elohim = 91 (see page 3) 62 + 91 = 153. In 2 Kings 1 two thirds of 153 (two captains and their fifties) were destroyed. And in Zech. 13.^{8,9} two thirds are foretold to be destroyed of the whole nation, only one third will find mercy. But in the Church not one will be lost. Note the 153 great fishes in John 21.¹¹ “ yet was not the net broken.”

Additional Divine Names (Greek).

Saviour = 200 + 800 + 300 + 8 + 100 = 1408 = 8 × 176

Lord = 20 + 400 + 100 + 10 + 70 + 200 = 800 = 8 × 100

Messiah = 40 + 5 + 200 + 200 + 10 + 1 + 200 = 656 = 8 × 82

“ Jesus ” we have had before = 888 = 8 × 111

All multiples of 8 which is “ a new beginning ” “ Behold I make all things new ” Rev. 21.⁵

THE LAMENTATIONS OF JEREMIAH.

This book gives a remarkable example of acrostic formation. But first let us look at Psalm 119. Each section of this Psalm has a Hebrew letter at the head. This indicates that each verse in the section begins with that letter. 22 letters complete the alphabet. Of course, any human writer could have arranged that. And there is no defect in it. But in Lamentations we have something more remarkable. The book as a whole is lamenting the devastation of Jerusalem which God had brought about because of its sins. Eleven is the prominent number. It suggests defect ; when Judas Iscariot fell God appointed Paul and the number twelve was made up again.

All the chapters of this book shew multiples of 11 in the number of their verses. Chs. 1 and 2 have 22, ch. 3 has 66 and chs. 4 and 5 have 22. This harmonises with the character of the book. These verses commence with the 22 letters of the Hebrew alphabet in ch. 1 all in perfect order. But in ch. 2 the order is broken at verses 16 and 17 and these two letters are in reverse order ; v. 16 has the 17th letter, and 17 has the 16th. Ch. 3, the central one, has 66 verses, the alphabetical order being maintained, but in threes. That is, the first letter commences the first three and the second letter the second three and so on. And when we come to the 46th verse we find that the same letters are in the reverse order as in ch. 2. Ch. 4 is designed like ch. 2, but ch. 5 is confusion all through, and only half the letters are used ; eleven used and eleven omitted.

The two letters put out of order are those at the head of verses 121 and 129 in Psalm 119, “ ain ” and “ pe.” The names of these letters are names of nouns. “ Beth ” is “ house,” “ daleth ” is “ door,” and “ ain ” is “ eye,” and “ pe ” is “ mouth.” Now herein lies a lesson as to why Jerusalem came to confusion. The correct order is eye before mouth, that is, give good attention to the word of God with your eyes before opening your mouth to speak.

The words of Isaiah 29.^{13,14} compared with Matt. 15.^{8,9} shew the calamity that comes through opening the mouth to speak before the

eyes have duly considered God's word. Doctrine and practice were both corrupted more and more, till Israel sank lower than the heathen whom God drove out to make room for them in the land. This continued for a long time till things became so bad that God determined to drive them out of the land, and Jerusalem was laid in ruins. Yet with all this iniquity they still delighted to keep up a resemblance of worshipping God.

If Paul were to come back today one may well imagine him taking up a lamentation for the Church like the lamentation of Jeremiah over Jerusalem. For the word of God is disregarded and almost everyman is involved in traditions that have taken the place of the commandments of God.

Where is the similitude between the present state of Christendom and that presented in the New Testament ?

This study of numerics has been carried much further, by some, and marvellous constructions are revealed, and if it were not for the pressure of more important things much delightful study might help our worship. But seeing that God has arranged His word in such a marvellous way ought we not to reverence it and see that we order our ways according to it. God has not done this simply that we might have a beautiful picture to admire, but that we might be concerned for every detail of His instructions, knowing that He has worded everything for our guidance and for our truest good. And in view of what we have seen was accomplished in the death of the Lord Jesus Christ, should not our love to Him be demonstrated in keeping His commandments exactly ? John 14.²¹ says, "He that hath my commandments and keepeth them, he it is that loveth Me."

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