

**Gems from the  
Bible  
Jewel Box**

**ARTHUR HALL**

# **Gems from the Bible Jewel Box**

NUMBER ONE

**by**

**ARTHUR HALL**

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## P R E F A C E

This intended series (God willing) has arisen because of repeated requests for publication.

Things old and new are included in the hope that we may be encouraged to seek further into the Jewels God has been pleased to hide just under the surface of the Word, that renewed pleasure may be ours in the finding, and our faith in Him be encouraged.

ARTHUR HALL  
February 1973



Booker

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C O N T E N T S

HE KNOWETH THEM ALL BY NAME

1 - Introductory Remarks	.. .. .	1 - 2
2 - Adam and Eve	.. .. .	2 - 3
3 - Cain	.. .. .	3 - 4
4 - Abel	.. .. .	4 - 6
5 - Seth	.. .. .	6 - 7
6 - A Name at Random	.. .. .	7 - 8
7 - A New or Changed Name	.. .. .	9 - 10
8 - A Double Name	.. .. .	10 - 11
9 - A Name of Hazard	.. .. .	11 - 14
10 - The Name of Reproach	.. .. .	14 - 15

WHAT'S IN A NUMBER?

Introduction	.. .. .	16 - 19
Number One	.. .. .	19 - 22
Number Two	.. .. .	22 - 24
Number Three	.. .. .	25 - 35
Number Four	.. .. .	35 - 42
Number Five	.. .. .	42 - 54
Number Six	.. .. .	54 - 67
Numerical Exposition of Numbers 29	.. .. .	68 - 78
They shall worship the Lord of Hosts	.. .. .	78 - 86

FOOLS OLD AND NEW	.. .. .	87 - 89
-------------------	---------	---------

THE MOSAIC LAW

Its objective "To lead us to Christ"  
Its scope: Yesterday, today, tomorrow

Yesterday

- (1) The Law in Prospect .. .. . 90 - 91
- (2) In Religious and Social Requirement .. 91
- (3) In Hygiene and Holiness .. .. . 92

Today

- (4) In Fulfilment .. .. . 92 - 93

Tomorrow

- (5) In Retrospect .. .. . 93 - 94

THE LAW IN PROSPECT .. .. . 95 - 101

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WHAT'S IN A NUMBER

Introduction )  
Number One )  
Number Two ) first appeared in "The Testimony" magazine  
Number Three )  
Number Four )

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# "HE KNOWETH THEM ALL BY NAME"

## 1 - INTRODUCTORY REMARKS

Known unto God are all the stars of heaven, equally known unto God are all the stars in the spiritual heavens, those revealed to Abraham in Gen. 15:5, and extended by the Apostle Paul in Phil. 2:15. Is the significance of the names of this spiritual creation equally known to us? Do we attach any importance to their meaning? Have we given diligent attention to their teaching? Have they a directive for the twentieth century?

In contrast to long and involved theses and sustained argument around the subject, the relatively simple yet appealing nature of study directed to answering these questions can impress on the mind with refreshing force, and devastating truth, the simple undeniable fact, that these names could only have come from inspiration.

We are confident that if approached in the right manner the statement that "all Scripture is given by inspiration of God" (2 Tim. 3:15 ff) will take on a new meaning for us and in these notes we want to indicate the basic material for developing such a study.

What tools do we need?

- (1) A Bible - wide margin interleaved, or notebook together with our normal Bible.
- (2) A Concordance and Lexicon. - Young has many excellent features, but in this type of study we have not found it particularly helpful. Strong's system, where the particular Hebrew roots from which the words stem are given, has much to commend it. (We may add that it is from this field, that our search will prove to be the most helpful).
- (3) Bibliography. - Bagster's Proper Names of the Old Testament is excellent for our purpose, giving us definitions in Hebrew, Greek, Latin, etc. Various Bible dictionaries occasionally help. Ritchie's little book on Bible names has been of assistance on several occasions. The Variorum Bible can be of particular benefit, also. For the devout student, the Englishman's Hebrew Concordance is a "must". No doubt many more "Helps" abound in the second hand bookstalls, etc.

Why is it necessary to have so many helps? Because there are so many shades of meaning to the roots from which the particular words may derive, and they provide us with different shades of opinion. How do we know which one is correct? This is where other factors must operate -

- (a) A sound knowledge of the purpose of God, and the Truth (as we were instructed prior to our entrance into Christ) is most essential to their understanding. This is the basis of all true Bible study, and is the criterion upon which we assess the relative values of our information.



- (b) Appreciation of context follows hard behind.
- (c) Historical accuracy, including family history, occupation, etc., and the Divine estimation of character, completes a trinity of selective values.

How may our task be satisfactorily accomplished? Two words are unavoidable - "Hard work". Unfortunately, our generation is one of ultra-simplification. "Six easy lessons" could make a striking slogan for our times, but all the 1500 years which saw the development of the Scriptures knew nothing of this. Hard work was common to them. Solomon, with regard to 'swotting' in general, said (Eccl. 12:12) that "much study is a weariness of the flesh". Every Bible student worth his salt has experienced this fact. There is no short cut to real Bible knowledge. The sooner we understand this, the better it will be for us. Bible love in all its exquisite and varied forms is only open to the devout student, who waits upon this Word as a lover on his mistress (Song 2:8,13), and in this figure the lover is Christ.

## 2 - ADAM AND EVE

As Adam and Eve were the first human pair created by God, we will examine first the teaching found in the names they were given.

Looking up "Adam" in our lexicon or analytical concordance, we first note that the name means "of the ground". Gen. 2:5 states that God made man of "the dust of the ground"; looking up the word "ground" we find the Hebrew word is 'adamah': the connection is obvious. Again looking up alternative translations of 'adam', we find it also means "to be red, reddish or ruddy". A word with the same Hebrew characters is 'odem' meaning the sardius stone or ruby. Also although Adam is the name of one particular man, we find that exactly the same word is also frequently translated simply as "man": in Gen. 1:26, "Let us make man in our image", the Hebrew word for "man" is 'adam'.

Now we must ask what is the connection between red or reddish and ground. Josephus said it was because true virgin earth is of that colour. An alternative suggestion is that in the experience of Moses the word would call to mind the red rocks and dust of the barren lands surrounding the Nile valley. This red dust would indicate barrenness and sterility.

What do we perceive, then, from the word "Adam" and its connections? First, the relationship of all men and Adam: he stands for them; they derive from him. Second, Adam and they are derived from the ground: "Dust thou art, and unto dust shalt thou return." Third, the "red" of the dust can indicate the frailty of the flesh, the barrenness of human nature. The name was then prophetic: it reminded Adam and his seed of their origin - the earth and unstable lifeless dust; also it was an intimation of the fruits of disobedience, for God knew what was in man and that, in the havoc wrought by disobedience, no true life would be found.

Looking up other reference works, we find that another commentator, Ludolphus, has affirmed that from the Ethiopic usage

the name also means "to be fair or beautiful": this might well indicate the physical perfection of God's creation. Other Hebrew scholars (e.g. Parkhurst) have doubted the connection between 'adam' and the words meaning ground and red and have related it to another very similar family of Hebrew words, 'damah, dam', etc. Included among them is the word meaning "likeness": "In the likeness of God made he him" (Gen. 5:1); and the word meaning "blood". The connection of such words with Adam is also fairly plain: students may like to investigate the matter further and comment.

When we come to look up "Eve" in our lexicon or concordance, we find it is given the meaning "life or life-giving" for we read she was "the mother of all living" (Gen. 3:21). The Hebrew word usually translated life is 'chaiyim' and the verb to live, 'chayah'. The connection of the words with the word Eve is not obvious until we look at the Hebrew characters when, even if we have no Hebrew, the strong resemblance between Eve and 'chayah' can be seen. The apparent considerable difference in English has arisen from a difference in transliteration - putting the Hebrew original into the English alphabet.

The Septuagint (Greek) version of the O.T. adds interesting confirmation. In that version the Hebrew "Adam" is transliterated in the Greek to the same word, Adam, but in the case of Eve the Hebrew name is translated into the Greek word 'Zōē' - the word common in the N.T. for life. It should be noted that the word 'zōē' is used and not 'bios', which also means life. The latter, though infrequent in the N.T., when used always has reference to this present life, but 'zōē' is used more generally, and frequently specifically for the life that comes only through Christ, from the Living (Zōē) God (Matt. 16:16). We suggest the student might trace the following connections through the Concordance: Living God, God of the Living, living bread, living sacrifice, living stone, lively stones, etc., to see the force of the 'zōē' life, given in Christ.

So we have the paradox indicated in the name given to her, that although Eve brought eternal death when she was deceived by the serpent's lie, nevertheless through her seed was given the promise of life. So, prophetically, instead of being called "the mother of all dying" or "the bringer of death", she is, by inspiration, called "the mother of all living" with the added implication that the life she brings is not merely natural life but that through Christ.

### 3 - CAIN

Both lexicon and concordance tell us that the name Cain is derived from the Hebrew 'qayim' usually meaning "possession" or "acquisition"; the corresponding Hebrew verb 'qanah' means "to possess" or "acquire". Its sense is shown in Prov. 4:7: "Wisdom is the principal thing; therefore get (qanah) wisdom." Hence Eve calls her firstborn son Cain (qayim) for "I have gotten (qahan) a man from the Lord".

There is another interesting and possibly relevant use of this Hebrew root in the name Elkanah (Samuel's father - 1 Sam. 1): this is a transliteration of 'qanah' preceded by 'El' (God) and

the meaning of this name is given as "God is possessing or redeeming". There is a similar translation in Neh. 5:8: "We, after our ability, have redeemed (qanah) our brethren the Jews, which were sold unto the heathen." 'Qanah' can then have the idea of redeeming and, in naming her firstborn Cain, Eve may have had in mind also the promise of redemption in Gen. 3:15. She was right in her anticipation but not in her application. The redeemer was not to come from her but from her kind in the future. Cain was the product of Adam - "of the earth, earthy" - barren and sterile.

From Strong's Concordance, we learn that 'qanah' was used also to denote "a first child" - the firstborn of human parents. Cain begins the long list of many "firstborns" in Scripture who were removed from their inheritance because of the "earthy" tendencies they had "acquired", e.g. Ishmael, Esau, Reuben, Saul. The only firstborn who truly succeeds is the only-begotten of the Father - the seed which Eve wrongly thought she had gotten.

Cain confirms his descent from the man "of the earth" in offering that which he thinks God requires - the products of his toil - the fruit of that earth which God had cursed. Although offered a way of acceptance with God, he continues in malice and wickedness and, when he has killed his brother, he attempts to evade responsibility for his actions - again following in the way of his parents.

There follows the curse of God (Gen. 4:11-13, R.V.): "Cursed art thou from the earth...it shall not henceforth yield unto thee its strength: a fugitive and a vagabond shalt thou be on the earth." Then we read that Cain dwelt in the land of Nod. The Hebrew in fact tells us that Cain became a 'nua' (fugitive) and a 'nud' (vagabond) in the land of Nod - or a wanderer in the land of wandering. The wanderers of the East (the Bedouin) bring to our minds a picture of the barren and sterile wastelands - the vast deserts - the lands of wandering. This destiny pronounced on him shows us the way of Cain - wandering in barrenness and unfruitfulness - the ways of natural man, the sons of Adam.

In his scathing comments on the Jews, "Ye are of your father the devil...he was a murderer from the beginning...he is a liar and the father of it" (John 8:44), Jesus is referring back to the work of the serpent of which Cain was the product. The disobedience, slander and misrepresentation "acquired" by man through the serpent's lie are personified in Cain, the first of the children of the devil and a murderer from the beginning. The condemnation by Jesus in Luke 11:51 has the same implications: "From the blood of Abel unto the blood of Zacharias... it shall be required of this generation": the reference links with the incident recorded in 2 Chron. 24:20-22; since 2 Chronicles was the last book in the Hebrew Bible, the condemnation thus relates to all the righteous martyrs of the Old Testament and was foreshadowed in Cain's sin and condemnation.

#### 4 - ABEL

Abel, the second son of Adam, a keeper of the sheep and the proto-martyr of the Church of God, is the subject of our enquiry.

Cain the first-born was the "acquisition": when Abel is born, with a greater sense of reality - and perhaps prophecy - he is given a name connected with the Hebrew word 'hebel' or 'habal', translated almost invariably in the A.V. by such words as "vanity" or "vain".

Gesenius points out some interesting connections clearly showing the vanity surrounding human life and endeavour: words from the same root as Abel have an evanescent flavour attached to them. Parkhurst says that the idea of the word seems to be "to emit a vapour, exhale, evaporate". Although the word is not translated in this sense in the A.V., there is an interesting parallelism in the Hebrew poetry of Isa. 57:13:

"The wind (ruach) shall carry them away,  
Vanity (hebel - a vapour) shall take them."

Other uses are Job 7:16: "For my days are vanity (hebel)" - human life is as a vapour; Prov. 21:6: "The getting of treasures by a lying tongue is a vanity (hebel)" ("a fleeting vapour" - R.S.V.). The word's best known and most frequent appearance is in Ecclesiastes: it is the root of the words "Vanity of vanities, all is vanity", and nowhere is expressed more forcefully the transitoriness of this world. Perhaps its most interesting use is in Psalm 144:4: "Man (adam) is like to vanity (hebel)", or using the appellations as proper names - "Adam is as Abel".

Abel, then, in his name reflects the thoughts of his parents who realized that the hopes of the primeval promise had not been fulfilled in Cain. Now they utter a voice of grief and a truth in it: "For every man living is altogether vanity", or, as David wrote, "Adam is like a vapour". The full implications of their condition has apparently been realized by our first parents at the birth of Abel, and in naming him they show understanding of (a) the transitoriness of his own life, and (b) the vanity of humanity in general.

A point to notice is that when a name is given, it usually represents the environment surrounding the birth either as seen by the parents (as in this case) or indicated by God - as in naming Isaiah's children (Isa. 7:13) or Jesus (Luke 1:13), or sometimes by others (the naming of Ruth's son - Ruth 4:17). There is a very profitable study in "digging out" the various ways in which not only individuals but also towns, altars, rivers, etc., received their names. They highlight the story of inspiration and redemption in their own way.

For example, in contrast to the naming of Abel is the naming of Seth, which the A.V. margin says means "appointed" or "put" - one whom Eve obviously considered as a replacement or one appointed to take the place of Abel.

Although not connected with the meaning of his name, before we leave Abel let us give some consideration to his place as a type, remembering that he was a shepherd who presented his offering to God, that God publicly testified His acceptance of it, and that Abel was without cause hated by his brother, who through envy slew him. After his death God declared his blood cried out to Him, and his murderer was cast out and punished. By his offering it is testified that he, being dead, yet speaketh. We

will leave our readers to develop the type further and to supply the antitype.

## 5 - SETH

Eve exclaimed at the birth of Seth, "God hath appointed me another seed instead of Abel, whom Cain slew." Seth in the Hebrew is "Seth" or "Sheth", and the meanings given are "appointed", "compensation", so Eve herself interprets the name for us (Gen. 4:25). Gesenius gives us "placing or setting in the stead of another"; Metaphysical Bible Dictionary, "determined", "founded", "set"; Wordsworth, "foundation".

Compare in Gen. 4:25 the expression "another seed" instead of "another son". It is remarkable and appears without doubt to be an allusion to the promise of "seed of the woman". It would seem that the birth of each son brought to Eve hope of the looked for "seed" to vanquish sin. In the case of Cain and Abel the idea had proved fallacious by the death of one, and the departure of the other into exile from the face of God.

Even at this stage in history, "hope springs eternal in the human breast"; this time the premises were sound, but the looked-for fulfilment premature. Naturally speaking, the application of "set" or "settled" is understandable. Since their disobedience, everything had become "unsettled". Their elder sons had brought only grief of mind to our first parents. Would "Seth" "set" things more peaceably for them? Spiritually speaking Eve was right; God had "appointed" a "determined foundation" in Seth, as the line of the future promised "seed". Trace out this thought in Luke 3:23-38, the actual genealogy of Jesus through Mary.

Atkinson makes the point: "Here is an instance of a principle which permeates the whole of God's purpose of redemption, as it is worked out in the Bible and history: (1) God did not restore Abel - He "appointed" a new seed. (2) When Adam and his posterity fail, He does not restore them as such, but appoints the Lord Jesus Christ as Head of the redeemed humanity. (3) When Israel fails, He appoints a new nation gathered in from every race (Matt. 21:43; Gal. 6:16). (4) When the old covenant fails, He does not restore it, but appoints a new one (Matt. 26:28)."

Similar treatment is given to the Law, the Aaronic priesthood and flesh and blood nature. So in Seth, the newly appointed "seed", we have the beginnings of this vital knowledge. How many more "new appointments" can our readers find?

Turning to the comparative method, we note the vast difference between the line of Cain which ends, so far as we are informed, in Gen. 4:24, and that newly "appointed foundation" in Seth. Cain's began in murder and disappears in polygamy and threatened homicide. Seth's began with his acknowledgment of man's frailty to be observed in Enosh, his son's name, meaning "mortal" - man's weakness after the fall. In this frame of mind, which is the beginning of godliness - the confession of one's frailty - then automatically follows "Men began to call upon the Lord", not that this marks the beginning of the formal worship

by using the Name in public invocation or in private. It is, however, a stimulating experience to follow out the phrase "to call upon" through the concordance (e.g., turn to Exod. 33:19; 34:5). You will find the real meaning is to proclaim to others the Name of the Lord, as the angel did to Moses on that occasion.

Thus Genesis 4, which has been mainly occupied with the shame and guilt of Cain's line, now contrasts the glory of Seth's, in that his sons not only worshipped the Lord, but also made known that Name to others as did Abraham and Isaac in later days (Gen. 12:8, 13:4, 21:33, 26:25). Again using the contrast method, we see Lamech the "seventh from Adam" in the evil line of Cain is contrasted with Enoch the "seventh from Adam" (Jude 14) in the line of Seth and Christ. Again in contradistinction to Enoch "who walked with God" is Lamech's song of defiance and pride (Gen. 4:24) that, should any man wound him, he would slay him and execute full vengeance upon him. He would avenge himself with more power than God would have used in avenging the murder of his ancestor Cain.

May we not see, then, in Seth, that new beginning, "set order" and "determined foundation" of the godly seed, and in Enosh, Seth's seed, "frail man", the opposite of the Cainite Lamech "the will man", and so realize the typical expression in Paul's words in Phil. 3:3: "We are the circumcision, who worship God in the Spirit and rejoice in Christ Jesus, who have no confidence in the flesh." Hence, in the following genealogy (Genesis 5) we have no Cain, no Abel, but Seth and his issue only, and so the image of God is reproduced in the new beginning in Seth, and though in succeeding generations the line comes near to extinction by the time of the flood, Noah is found righteous (Gen. 6:8-9), finally reaching Christ, the second Adam, the Lord of the "new creation", who will make "all things new".

#### 6 - A NAME AT RANDOM

1 Chronicles contains seemingly interminable lists of names. In view of the fundamental findings we have endeavoured to put before you, and applying the same principles in our present remarks, may we take one verse at random and seek out its teaching.

"The sons of Shelah the son of Judah were Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea" (1 Chron. 4:21). This is a verse which has given much personal comfort and joy. Can we pass on a little to our readers? The source stems from Judah, and so is basically found in Judah, "praise of Yah", a meaning well known to us. To this we must add Paul's information of the true definition of a Jew (Rom. 2:29) whose circumcision is of the heart, the spirit, and "whose praise is of God (Judah - as it must be found in us) and not of men". Psalm 50:23 is an appropriate passage revealing how we can effect this twofold balance in our lives. It is to "order our conversation (or life) aright" in God's sight. This verse, 1 Chron. 4:21 is bursting with information on these lines.

The son of Judah is Shelah, the immediate father of the line. Shelah means "sent", "shooting forth of waters", from

'shelahh', "a weapon, a missile, a sprout" (2 Chron. 32:5, Song of Solomon 4:12, 15), from the same root as Methuselah. The basic idea is persuasion, not the destructive agency of water as seen in the Flood (although this is in sight), but rather, as in Song 4:12, 15, a fountain or spring that waters the thirsty gardens. "The well of the water of life" (John 4:7-14) is in prospect here.

How can this water be directed to obtain the desired results? The sons of Shelah show us and give the following information:

Er means "watcher", "to awake", from root 'ur' (Rom. 11:11-14), 1 Thess. 5:1-8, Matt. 24 and 25). We must be "awake" in all things to God - the first requisite.

Lecah means "progress", from root 'halakh', "to go forward, through, on, and about", etc.; Deut. 1:19, "through the wilderness"; Gen. 26:13, "Isaac waxed great and went forward". Lecah gives us the drive and directive we acquire in being awake to God.

Laadah is "order", meaning "to put in order", revealing the preparation and attention necessary for our advancement in conveying the water of life; for example, the studies which now occupy our attention: our most prominent example is Luke 1:1-4 and David in 1 Chron. 22 in preparation for the Temple; spiritually we are helping to do this.

Mareshah means "that which is at the head", from the root 'rosh' (1 Sam. 19:13, 1 Sam. 26:7, bolster). Spiritually discerned, that which is at the Head of the Body should always be considered (1 Cor. 12:13-17, Eph. 4:15-16, etc.). Christ is the Head, or at the head, of the Body, and so all blessing - awareness, progress, preparation and order - come from and are only found in him. We are but the instruments of his workings.

What is the grand result of such a Christian progress? "Ashbea", "I swear", from the root 'shabha', to swear - from the cardinal numeral 'shebha', seven. Jewish oaths were confirmed by seven witnesses or seven sacrifices ("to swear by God", Deut. 6:13, etc.). Here we have the Divine covenant number, seven; and the realization of a steadfast determination in godly service.

Ashbea is also construed from 'ash' (house) and 'beah' (entreaty), one of the main words for prayer in Hebrew. If we add the additional information that this House of determined prayer wove the fine linen associated with the Priesthood, then our picture is complete. Awareness, progress, preparation from the head, Christ, are met with a covenanted determination to serve God and fellow pilgrims in righteousness and prayer. So Yahweh is praised (Judah) and the true Jew has praise of God and not of men.

Let us never despise long lists of names but rather study them for our eternal welfare. It should be understood that all we have advanced are but the "bare bones" of this verse, and that added information and much profit may be had by further expansion of the subject.

7 - A NEW OR CHANGED NAME

It has pleased God at times to change the names of individuals to further the cause of His revelation and purpose. We will follow briefly the experiences of Abram and Sarai, Isaac and Jacob as a stimulating illustration of this principle.

(1) Abram has the meaning "high father" or "elevation", indeed a prince among men in the normal sense. Abram was changed to Abraham in Gen. 17:5, construed from Heb. 'Abh' meaning father; 'Raah', he shall see; and 'Am', people; that is, "a Father of a multitude". The Arabic gives "a great multitude", agreeing with the promises (Gen. 22:17, etc.). The change was made when God added 'hey', the fifth letter in the Hebrew alphabet to "Abram"; the symbol of grace; it is by grace that Abraham becomes our father (Rom. 4:16-17, etc.).

(2) Sarai (Heb. 'Saray') means "my princess", from the root, 'Sarah' meaning to lead, to fight (Gen. 32:28, Hos. 12:4): her name was changed to Sarah or Princess, along with Abraham; God saying, "She shall become nations" (A.V. margin). This is amplified shortly.

(3) Isaac does not appear to have had his name changed in the English text; it is discernible, however, in the Hebrew. Isaac (Heb. 'Yitshaq') means "Laughed", from of the root, to laugh, to sport (Gen. 18:12, 26:8). Note the last quotation: Isaac (true to his name) was "sporting" (the same word) with Rebekah his wife. 'Yishaq' is also given in both Arabic and Syriac versions for Isaac. Bagster shows that a softened form of Isaac is used in the poetical and the later writers of the Old Testament (Psa. 105:9; Jer. 33:26; Amos 7:9-16). When Isaac was promised, incredulity, or at least not full comprehension, was shown by Sarah, mostly from joy, that the impossible might become a reality, and so the harder form of the Heb. character was used. As a similar "earthiness" - used in the best sense - was observable in the conduct of Isaac in Gen. 26, the form of the word is retained. Later only the joy of the promises through Isaac is seen by psalmist and prophet, so the softer form of 'shin' is used. Inspiration can give definite direction even in gentler nuances within the words themselves.

(4) Jacob means he will supplant, a heeler, to trip up, to take hold by the heel (Bagster); to throw down by tripping up heels, as racers do (Metaphysical Dictionary) - prophetic by word (and action when in the womb) of future experiences with Esau, his twin. It is truly significant that the river Jabbok witnessed the change from Jacob to Israel, and very enlightening to see that Jabbok means "emptying", "pouring out" (Neh. 2:2; Jer. 12:7, root 'baqaq'). The old Jacob had to be "emptied" before "Israel" could be given. Hosea 12:3 speaks eloquently on this wise: "He took his brother by the heel (i.e. Jacob); in his strength (or manhood, R.V.) he had power with God" (i.e. Israel). Hosea 12:4 reveals how the change occurred: "He had power over the angel and prevailed"; again the dominance of Israel, but the prevailing was obtained the Jabbok way. Jacob's self-seeking was emptied out in supplication, poured out in tears. One New Testament application of this is seen in the "wrestling" of Nathanael under the fig tree and the Divine insight into his victory over self supplied by Jesus: "Behold, an



Israelite indeed, in whom is no guile", or, paraphrased, "Israel in whom is no Jacob" (John 1:47-49). However, the stage is set at the Jabbok and Israel becomes the new name of Jacob.

Israel means "he will be prince with God" or "Contender of God", the wonder of it being that 'Isra' is derived from the root 'Sarah', meaning, as we saw, "to be princely" or "to wage war for", and 'el' indicates God's strength. The drive of Sarah is discernible in the name and character of Israel her grandson, and is the very complement of her name (Princess), an exquisite touch of inspiration. Israel - the short view objective of the prophecy in Sarah's name - was the father of the tribes of Israel, the vehicle through whom the promises should pass, to be extended to its utmost bounds in Jesus, the greater Israel, as Luke 1:33 implies: "He shall reign over the house of Jacob for ever." Just as Jacob triumphed over self with "crying and tears" at Jabbok, so did Jesus in Gethsamane (or "The garden of the olive-press"), "offering up strong crying and tears unto him that was able to save him from death, and was heard in that he feared" (Heb. 5:8). It has been placed on record for all time in Luke 1:33 and the memory will remain for Jacob, Nathaniel, Jesus and all who are found "blameless" in this sense (1 Thess. 3:13), "Israelites indeed in whom is no Jacob".

#### 8 - A DOUBLE NAME

It is noticeable that of all the children of Jacob only two, Joseph and Benjamin, the sons of Rachel, are given the significance of having two names (Gen. 30:24; 35:18). Joseph actually had three.

One of the outstanding features of the character of Jacob was his undying devotion to Rachel; equally significant was the closing of the womb of Rachel (Gen. 29:30-31). In common with Sarah, Hannah and Elisabeth, the mother of John the Baptist, Rachel shared this affliction. Two lovely Scriptures reveal the love of Jacob for Rachel: (1) the seven years of servitude seemed to him but a few days for the love he held for her (Gen. 29:1-16); (2) the place in which Rachel and Joseph were placed in the order of marching towards Esau - the last (Gen. 33:1-7).

The literal meaning of "Rachel" is "ewe" or "lamb" or "female sheep", and this links with God's estimation of His Son, "the Lamb" (John 1:16). Rachel, then, is a figure of the Lamb's wife (Rev. 19:7) - the Christian church, loved by the Greater Jacob, who, in like manner with his ancestor, "served for his wife" and gave himself for her (Eph. 5:25). Jacob served for a wife and kept sheep (Hosea 12:12). Christ "took the form of a servant" for the sake of his Rachel (Phil. 2:6-7) and became a Shepherd for her sake (John 10:2, 11, 14). The usual custom in the East was for a man to give gifts as a price for his wife (Gen. 24:22, 53), and to this Paul alludes when he says that "Christ purchased the church with his own blood" (Acts 22:28).

Leah appears to be a figure of the Jewish synagogue. "Leah was tender eyed" (Gen. 29:17). Her name means "wearied". She is put forward as having eyes tender or weak, dim and dull (compare 1 Sam. 2:2); represented in the Septuagint by 'astheneis' ("weak"), and by 'lippis' ("bleared") in the Vulgate

and so by Gesenius. The application to the Jewish synagogue in the first century, then, is very apt. They could not see the end of the Law and the glory of the Father as found in Jesus, because their vision was dim, weak and bleared (2 Cor. 3:7-16). How fitting, then, that the elder should serve the younger, as foretold by Joseph in his parable (Gen. 37:1-11). Leah and her sons and Jacob also should serve the son of Rachel.

Joseph and Benjamin were the result of prayer and, of course, of God's mercy (Gen. 30:22-23), and another definition of Rachel's name comes into focus when we think of the years of prayer and entreaty by her to God on this wise. It is "migrating", "journeying" or "foraging in droves" - a kindred spirit as we saw with Sarah and Jacob, who were contenders and foragers for the Promises. In similar vein we find that migration of the pilgrim life in Rachel. We detect the eye and faculty of active faith: she would dwell with Jacob in tents.

Joseph means "one who takes away from" (constructed from 'Yoseph' with aleph) because by him God "took away" Rachel's reproach. The second meaning of Joseph is "one who will add". This time 'Yoseph' is found with the 'vau' construction (see Gesenius, page 343) because the birth of Joseph was the earnest of other seed which the Lord should "add" to Rachel afterwards (Gen. 35:16). Joseph, then, has two quite opposite but related meanings to his name, "to take away" and "to add". It is sad to reflect that the immediate fulfilment of the Rachel prophecy concerning the added seed resulted in her decease.

Benjamin's double name reflected in a primary sense the experiences of Jacob and Rachel during their lifetime (Gen. 35:16-20). To Rachel, he was "a son of sorrow", as her life ebbed away: Benoni, literally "son of my sorrow", from 'ben' "a son", and 'oniy' "of my sorrow", from the appellative 'aven' "emptiness", "vanity", "calamity", etc. We can mark the intense pathos of the situation. Jacob, undoubtedly from inspiration (as Rachel), construed it differently, and again precisely the opposite, as we found in Joseph, 'binyamiyn' "the son of the right hand". The whole situation has far-reaching implications beyond our current space.

Finally readers can for themselves try comparing Joseph and Benjamin with Jesus and Paul (the "little Benjamin" of the Apostles, respectively, having regard to the double meaning of the two names and the relationship between Joseph, Benjamin and their father Jacob.

## 9 - A NAME OF HAZARD

In troublous times many worthies of old have stood firm and performed exploits for their God (Dan. 11:32). Under the guidance of their names, may we salute these spiritual adventurers, who truly "hazarded", or put their lives in "jeopardy" for the Truth's sake in their day. 2 Sam. 23:13-39 and 1 Chron. 11:10-47 provide a formidable list for our enquiry, but for brevity's sake only two find mention, along with the "Unknown Warrior" of those days.

1 Chron 11:15-19 provides the setting. David has longed

for a drink of the water of the well at Bethlehem, whereupon three "mighties" break through the host of the Philistines' garrison stationed there and bring this "cup" of water to David. Conscious that his smallest desire effected this most hazardous mission, David pours it out as a drink offering to God, with the words: "Shall I drink the blood of these men, that have put their lives in jeopardy, for with the jeopardy of their lives have they brought it?"

From 1 Chron. 11:20-21, it would appear that Abishai, brother of Joab, and Benaiah, son of Jehoiada, were two of the three; but who was the third, "The Unknown Warrior"? Could it have been Michael, the Warrior, who would contend (Daniel 12:1) for God's people at the end of the days? Could it be a similar instance to what happened in Daniel? "Michael" means "Who is like God?" Compare allusions in Daniel 3:15, "Who is that God that shall deliver you out of my hands?" The deliverance was effected in Daniel 3:25 by the angel, "like the Son of God": the idea contained in the word Michael is found in each place. Daniel himself had a similar experience (Daniel 6:22).

Though another human "mighty" was present in the mission, could the omission of his name give a hint of a further theophany of God taking place at this time in keeping with Psalm 34:7? Was Michael the angel involved? Assess the possibilities from the names:

- (A) Michael - "Who is like God?" "Who is assimilated or like the expanding power of God?" (Bagster's Metaphysical Dictionary).
- (B) Abishai - "Father of gifts". Brother of Joab - "whose father is Yah".
- (C) Benaiah - "son of Yah". His father was Jehoiada - "whom Yahweh knows and cares for", from Heb. 'yadha' - "to know"; also "who knows Yah" and "lays hold of Yah". Jehoiada was the son of a man of Kabzeel (1 Chron 11:22), which means "gathered by God" and "grasped by God".

Their expedition was not some foolhardy mission, a snap decision taken on the spur of the moment. True valour does not lie in unrealized fear, but godly fear rightly applied, not in undiscerned danger, but rather, in full appreciation of the situation, met with resolute faith (compare Judges 7:4-6).

What do we find? Tracing the names back they had to do with the "ecclesia of God". They were "grasped" and "gathered" by him (Kabzeel). The basis was in Jehoiada, the love of God, the care of Yah as centred in him. This sterling character had reciprocal value - "laying hold of Yah" in faith and love, proving that he "knows Yah". These godly characteristics were handed down to Benaiah the mighty, his exploits proving him to be "a son of Yah". Built up, he would be prospered and restored of Yah. In this spirit they broke through the Philistine garrison. Their mission would be prospered and their restoration to David was certain. Secure in the love of Yah they went.

From Abishai we find the impelling force of their onslaught, and the secret of that thrust that penetrated the enemy twice in one action. Abishai means "Father of gifts" (cf. 'abhiy' and

'shay', the latter meaning "a gift or present", from its being brought (Psalm 68:30), derived from 'shaya' - "to will", "to bring", "to impel" (Gesenius). That water represented their lives as David appreciated; they brought them as gifts, drink offerings poured out at his request, the impelling force being their love. David's action no more than suited their love, because love is the most impelling force in the world (Song 8:6-7). Joab's name takes us back to the very source behind this drama - "Whose father is Yah". "God so loved the world that he 'gave'", and His gift was "the only begotten Son" (John 3:16). Finally, Michael, meaning "Who is like God?", the "assimilation of His power", finds its counterpart in the Son Emmanuel, "God with us". It is found today in the "cup of cold water" given in the spirit of the "three mighties" - not the least service, but extended effort is the intention. If Abishai and Benaiah are found in us, we need not fear; for Emmanuel, or Michael is ever near, and our "exploits" will find their fulfilment in Him.

The men of David were not the first to hazard their lives unto death for the cause of truth. Judah hazarded his life when he became surety for Benjamin, when his brethren sought corn in Egypt (Gen. 43:8); heralding the advent of the Greater Judah who loved not his life even unto death, that his people might feed on the bread from heaven (John 6:47-51).

Deborah and Barak "praised the Lord" for the avenging of Israel, when "the people offered themselves willingly" (Judges 5:2-18). "Zebulon and Naphtali were a people that jeopardized their lives unto the death in the high places of the field (the thickest part of the battle)." Nor was this from any selfish motive, unlike Reuben who stayed among the sheepfolds (Judges 5:16). Where are those who are willing to "lay down their lives for the brethren", to whom there is one motive, the glory of Christ in the deliverance of his people?

Adam Clarke remarks that in Gen. 49 as Jacob compared Judah to a lion, and Issachar to an ass, and Dan to a serpent, so he compared Naphtali to a hind running free, and not in a confined space, suggesting that this tribe loved liberty. Zebulon (= "habitation" or "dwelling") was of a similar mind and for sake of liberty hazarded his life along with "the hind of the mountains", Naphtali, who we remember has the name of "wrestler". Both tribes were stung into action by Deborah along with Barak.

"Deborah", Hebrew, Greek and Latin all agree means "bee" and "eloquence": compare the appellative 'd'borah', feminine, "a bee" (Deut. 1:44), from the root 'dabhar' meaning "to speak". Compare also 'debir' (coming from the same Hebrew root 'dbhiyr') meaning an "oracle". The word is frequently used of the inner part of the Tabernacle or Temple where the Ark of the Covenant was placed and where responses were given from above the cherubim (Exod. 26:33), the Most Holy, etc. Deborah, "the bee", stung the tribes into action with the "eloquence" she had received "from between the cherubim" or from the oracles of God.

Barak means "lightning or thunderbolt", involved by name and action, disclosing the speed and ferocity of the attack on Sisera's hosts. Sisera is an obscure word. Bagster prefers the Syriac, meaning "field of battle", "to leap onwards, to make onset", so perhaps "the onslaught of battle" would most aptly

describe this general. The Metaphysical Dictionary gives "fermenting, boiling over, enraged", providing the idea of the terrific onslaught against Israel.

Now we must carry these thoughts over to the New Testament. The Twelve were men of Galilee, i.e. of Zebulon and Naphtali (always used in close association, Matt. 4:13-17, Isa. 9:1-4, etc.). Characteristic of them is John Zebedee: John, "the grace of Yah": Zebedee, "the dowry of Yah", given by the Father to the Son. John says to Jesus, wishing to live with him, "Lord, where dwellest thou?" (an echo of Zebulon?). The answer, "Come and see" (John 1:39), led them to "hazard their lives in the thickest part of the battle".

Simon or Simeon ("hearing") was true to his name, for having heard the Son he said that though all forsook Jesus he would not (Matt. 26:35). But they all "forsook him and fled", except the one given as "dowry" - John. Through "the grace of Yah" he followed to receive Mary in her moment of need (John 19:25-27). Not until Deborah's song and message reached their ears did they take heed. They too were stung into action by "the bee" of "eloquence", the "response in life" of the Word from between the cherubim.

They all (with the exception of John, possibly) not only "hazarded" but "loved not their lives unto death" "in the high places of the field" and found the highest reward. "They who lose their lives for my sake shall find them." High stakes! chilling fear! but glorious reward!

#### 10 - THE NAME OF REPROACH

Closely associated with hazard for the truth's sake we find the inevitable reproach. From Judges 5:18 we find that Zebulon and Naphtali not only jeopardized their lives, but also "exposed themselves to reproach" (A.V. marg.). One can hardly be valiant for the Lord without suffering this painful reaction. Hebrews 11 mentions many that have done so. Moses suffered affliction with God's people, esteeming the reproach of Christ greater riches than all Egyptian treasure (Heb. 11:24-27). He saw Him who was invisible!

As developed in Hebrews 11 reproach tends to become physical affliction. The reproach of Christ is never pleasant, but is purifying if endured. Even the name we bear, "Christians" or "Christ's men", came to our forebears in reproach, or partly so; from the text (Acts 11:26) the statement appears to be quite general. We find from the context, however, that the ecclesia had been engaged in much preaching activity, so here we have "hazarding" against "spiritual wickedness in high places". Antioch (Greek) means "withstanding", "lasting", and "speeding as a chariot" (Metaphysical Dictionary). Their preaching had been devastating "like a war chariot" against heathen gods, and they had the capacity to "withstand" the persecution and reproach coming upon them as an aftermath, with no doubt "lasting" effect. It would appear that they too accepted a calculated hazard, on the basis of faith, "seeing Him who is invisible".

Paul found the reproaches of Christ to be literal in many

ways, of which 2 Corinthians 11:20-28 testifies as an exposition in personal experience of Acts 9:16 - "I will show him how (many, R.V.) things he must suffer for my Name's sake".

Reproaches came thick and fast to Paul, "the care of all the churches" no doubt being the heaviest of all. Yet Paul never lacked the comfort of faithful contenders like himself, until the final imprisonment by Nero, but even then one remained: "only Luke is with me" (2 Tim. 4:11).

Demas, true to his name, is a good illustration of those who had forsaken Paul. Demas means "worldly", "popular", "of the people". In 2 Tim. 4:10, Paul writes: "Demas hath forsaken me, having loved this present world", which brings out the sense delightfully that "popularity" stands only second to "self" in the hazards of this present world. For Demas, unlike Moses, the "reproaches" proved too much.

Harrington Lees led us many years ago to a lovely gem in Phil. 2:25-30, where is recorded a true hazarding and exposure to reproach by Epaphroditus, bringing comfort to Paul in prison. Epaphroditus, ignoring the penalty of the reproach of the Name, hazarded his life in filling up to Paul a lack of service from Philippi, his own ecclesia. Philippi was the "city of Philip" a name which in turn means "lover of horses". Philippi was in fact a famous garrison city and we can see an allusion to the crack cavalry of Alexander, son of Philip. Epaphroditus is called "my fellow soldier, who was sick nigh unto death", so we have here an interplay of ideas in Paul's words.

Further, Aphrodite (or Venus) was the goddess of love, a major deity of Philippi and, more to the point, was also the goddess of luck, the soldier's or gambler's goddess. Ramsey and other authorities confirm that the highest throw at dice was called "the Epaphroditus" or "Venustus": a gambler incurred hazards and came out a winner because he was divinely guided. That was the heathen notion. It happened to be the name of Paul's dear fellow soldier, so then he by the grace of God will use both for our learning. Epaphroditus staked his life on a throw: indeed "he was nigh unto death". Incidentally the almost fatal sickness he contracted reflects on the unhealthy conditions of Paul's incarceration at this time and high-lights the apostle's thankfulness for Luke, the beloved physician. Epaphroditus came out successfully because the hand of God was with him. "Epaphroditus" means "lovely", "charming", "filled with love". Filled with love for Paul, he demonstrated in life a sterling example of "whatsoever things are lovely, and of good report": Paul says (Phil. 2:25) he was a "brother...in love", a "partner in work", and a "comrade in fight". These are the antidotes with which we can comfort the "reproached".

"Let us go forth unto him, without the camp, bearing his reproach" (Hebrews 13:13) as Simon of Cyrene did, and bear his cross (Matt. 27:32; 16:21-25). The reproach that Christ had to bear broke his heart. We are called to wipe away that reproach from his body, principally by doing unto others as we would unto him. Tenderness, industry and courage may well help to lessen the strain, and bring comfort as Epaphroditus did at Rome; although for each one must come the lesson of the broken or "shivered" heart in God's good grace.

"WHAT'S IN A NUMBER?"

INTRODUCTION

The words of Reginald Naish\*form a fitting preface to our purpose; a series of studies in the Gematria or Numbers of the Bible. ("Gematria" means the measuring of words).

"In these last few days when a turning-away from God's inspired Word is so woefully evident all over the world (these words were written in 1921) there can be no study more helpful and strengthening to the believer's heart than the subject of spiritual arithmetic as revealed in God's Word. For the reason that it so clearly shows, to any but the most wilfully hardened hearts, that One Supreme Mind must have been the Author of all the books of which the Bible is composed.

"It would have been a matter of absolute impossibility for men of different minds, surroundings and circumstances, and so widely separated by many hundreds of years in point of time (1500 years is the usual conservative length of time reckoned from Moses the first author of the Pentateuch, to John the beloved the last writer) to have written, unaided, books which one and all exhibit the same wonderful use of figures as a means of portraying deep spiritual truths, and which preserve uniformly the same meanings to these figures of entirely differing character and subject matter. Spiritual Arithmetic thus proves that there is only one solution to the problem and that is the solution given by God's Word itself. Holy men of old spoke as they were moved by the Holy Spirit (2 Pet. 1:15-21). The Holy Spirit was the sole writer of the Word of God from beginning to end, though many human pens were used in the actual transcribing of it. There is absolutely no escape from the conclusion, that, in the original tongues in which the Scriptures were written, we have the very words of God Himself!" To all of the above we say "Amen". The position could not have been more clearly put, and if these words can attain that end, then our work will have been dutifully performed.

Gematria, or the science of Numerology is one of ancient standing, already so at the time of Jesus, and which he himself prescribed. Basically it consists of numbers being used for letters. There are many and varied ways in which this was done and which will become more obvious as we proceed. The one astonishing thing about Biblical numerology lies in the fact that one need not have a degree in mathematics to understand its teaching simply for our purpose! Two things are, however, necessary:

- (a) A knowledge of the Hebrew and Greek equivalents of numbers for letters.
- (b) A diligent application to them in principle and practice.

Approaching these principles as a simple Bible student, their application has provided to the writer keen enjoyment and spiritual stimulus for over thirty years. As we proceed in our studies, many strange things will be revealed, and the joy we shall find will be to emphasize the fact that the "Truth" of

Bible numbers is far stranger than fiction.

Many years ago, Harrington Lees, a well-known name among Bible students wrote a little tract entitled, The Arithmetic of Heaven. It has been out of print now for many years, but should be "snapped up" whenever seen on bookstalls. It is really based upon "The Poor Widow and her two mites" (Mark 12:41-44, etc.), and he concludes that God's arithmetic is quite different from that of man's. "Man is a great arithmetician, but a poor reckoner." He talks of large subscriptions, yet the greatest subscription on record was the widow's mite - less than twopence of our money! The Lord hears the heavy fall of the rich man's handful, and says, "Much". A widow's gift rings light and timid and he says "More". Thus does he baffle our brains and turn our eyes in the direction of his gaze, inwards, for he looketh on the heart (1 Sam. 16:7). This is the spirit of Bible numerics, and in like manner the application of these principles within the student turns inward; in the true fashion of the Sword of the Spirit (Heb. 4:12, etc.).

This application will be kept simple in form and application. For those who would travel much further in this science, let them seek out the works of Ivan Panin on this subject, these are altogether "way out" and advanced in form.

First of all, shall we set out the tools of our trade?

- (1) A good Concordance and Lexicon of the Scriptures (Strong appears the best for this purpose).
- (2) Gesenius (if available) and the
- (3) Standard Books on Numerology for reference and guidance in the study. A few are listed here: Bullinger, Numbers in Scripture; Naish, Scriptural Arithmetic; Heath Wilson, Bible Numerics, etc., and Ivan Panin's Works for Advanced Work. Finally, we set out the Hebrew and Greek alphabets with their relative numbers for future reference, with a few laws that govern the subject.

HEBREW		GREEK	
Aleph	1	Alpha	1
Beth	2	Beta	2
Gimel	3	Gamma	3
Daleth	4	Delta	4
Hei	5	Epsilon	5
Vav	6	Zeta	7
Zain	7	Eta	8
Cheth	8	Theta	9
Teth	9	Iota	10
Yod	10	Kappa	20
Chaph	20	Lambda	30
Lamed	30	Mu	40
Mem	40	Nu	50
Nun	50	XI	60
Samech	60	Omricon	70
Ayin	70	Pi	80
Phe	80	Rho	100
Tsaddi	90	Sigma	200
Kooph	100	Tau	300



HEBREW		GREEK	
Resh	200	Upsilon	400
Scheen	300	Phi	500
Tav	400	Chi	600
		Psi	700
		Omega	800

These are the laws surrounding Biblical numerology generally assented to by numerical students. Appended is the list as found in Spiritual Arithmetic by Reginald T. Naish, Published by Thynne & Co. Ltd., Whitefriars Street, London E.C.4.\*

- (1) All simple numbers from 1 to 10 have a spiritual meaning attached to them.
- (2) Numbers compounded of these simple numbers, e.g. by doubling or trebling generally carry the same spiritual meaning, only intensified.
- (3) Numbers compounded by adding two simple numbers together usually carry the two meanings of such simple numbers, expressed together, bringing out a deeper spiritual truth.
- (4) Where a compound number is divisible by several factors, it will usually be found that its spiritual truth is hidden behind its simplest factors, that is, those which are incapable of further division.
- (5) The first use of a number in Scripture almost invariably gives the clue to its spiritual meaning, c/f 13 in Gen. 14:4.
- (6) A spiritual truth does not appear to be evidenced in respect of every place where a number appears (at the least not in the simple structure employed by ourselves, no doubt Ivan Panin would have disagreed most emphatically from his angle).
- (7) Numbers are used to convey spiritual truths in, at the least, three ways.
  - (a) By the actual use of a number.
  - (b) By the number of times a special word or phrase is used in the Holy Scriptures.
  - (c) By the Gematria or numerical value of a word or phrase.

The word 'Gematria' indicates a very large subject touching in many ways all Creation, and proving beyond doubt, to the truly enquiring mind, the existence of a supernatural design, with a spiritual meaning, in all the Word of God.

Much study of course is entailed in its extraction, and for most people and sadly for the uninformed critics of this theory is "a weariness to the flesh"; but for understanding, it is vitally essential. The Scriptural adage was however revealed by Moses (Psa. 90:12): "So teach us to number our days that we may apply our hearts unto wisdom." The most strenuous efforts are

required by the student rightly to absorb this science, particularly when we heed what Wilson Heath advanced: "There is nothing more exhausting, and at times perplexing, than figures." The study of the Numbers was a very favourite one with some of the learned in ancient times. Strange fancies, wild and extravagant speculations, were connected with the combinations of certain numbers and these were expressed in the superstitions and mysterious philosophy of the then heathen world, also having a modern version in masonic mysteries, etc., of the present day. Most probably the Apostle Paul may have included this "juggling of numbers", in his charge against the idolatrous heathen mentioned in Rom. 1:19-22. However this may be, we are assured that all heathen speculations were without Divine order and gave no true light, no doubt "Black magic" fits the description admirably.

We, in turn, insist that the study of Scripture numerals sanely interpreted on the other hand, will be found to yield no uncertain results, and will materially aid in the discovery of moral, dispensational and prophetic truth. Sir Ambrose Fleming the scientist, made some years ago in an article the following statement: "It is an unquestionable fact that there is a numerology in nature and that number is prominent in planetary motion, in the chromosomes of living cells and in the periodic table of atomic weights and numbers." As Edward White says in his essay on Numbers in nature: "Everywhere the idea is suggested of a Mind which counts, measures, weighs and regulates with minute and eternal purpose." Sir James Jeans in his book says: "We discover that the universe shows evidence of a designing or controlling Power that has something in common with our individual minds, which for want of a better word we call mathematical. Twenty-four centuries ago it was declared that "God is the Eternal Geometer". The existence of a numerology in nature which we find corresponds to a numerology in Scripture, cannot be set on one side as merely the artificial product of our own minds.

We have already stated that the region of fancy and speculation must be shunned and the student be content to be guided simply by the Spirit Word by which we may be led into all the Truth (Jno. 16:13), as it came "to the prophets and Apostles of old by the Breath of God" (1 Tim. 3:16). If we follow this plainly directed course, our studies will follow some interesting, helpful and convincing facts connected with Scripture numeration. Such results, if we are unbiased, may be new to us and also surprising.

#### NUMBER ONE

A primary number is a unity and indivisible. Basically in Scripture we have before us the unity of the Godhead, a fundamental truth of Doctrine. Naish associates this UNITY with LIGHT, because on the first day, God created light, and Scripture postulates that although there was a division of light from darkness, yet we are told that the evening and the morning together made the ONE DAY.

The great unities of Ephesians are in keeping with this Unity of God (Eph. 4:3-6), where we find an eight-fold demonstration of unity, i.e.: One Spirit, one Body, one Hope, etc. Eph. 4:15 indicates how the Church or true believers "grow up

into Him in all things, which is the head even Christ"; expressing the possibility of a compound or collective unity. This principle is truly important.

In Deut. 6:4 we have the words "Hear O Israel, The Lord our God is ONE Lord." Many years ago, we found to our amazement, that the word for ONE is in the plural number, and efforts have been made to introduce the blasphemous doctrine of the Trinity into this verse.

What is the answer of Numerology to this assertion? We notice that Israel keeps strictly to their original idea of Monotheism, notwithstanding this verse. The Hebrew word is 'Echad' and reference to the key on page 17 will work out the Gematria as 13. Deity, then, as we have indicated, is an "indivisible unity" - the Trinity has no bearing on this verse. Yet 'Echad' means a compound or collective unity and, as we advanced an indivisible number, 13 cannot be divided without a remainder.

This word is used 250 times in Scripture and apart from this very significant verse is used as "one crowd", "one flock of sheep", and so on. The second word for ONE is 'Yacheed' and rather surprisingly means unity in its absolute and unique sense, which we would have thought would have been used in Deut. 6:4-7. Its usage is limited to 12 quotes in the Old Testament commencing with reference to Isaac (Gen. 22:2): "Thine ONLY son Isaac." In Psa. 22:20, "The Psalm of Sobs" (Kay), there is not a completed sentence in Hebrew, the heartbroken sobs of Christ making this impossible. And again in Zech. 12:10, "Zion will mourn when they identify Jesus as their Messiah and it will be very dramatic and protracted, as one mourns for his ONLY son.

All the various references have their focus on Christ, God's "only son" either in type or in actual fact. We realize why God did not use 'Yacheed' in Deut. 6:4. His purpose was not to isolate Himself, but to manifest His purpose that He (Yahweh) will be revealed in a "Myriad upon Myriad" of children, and finally be "All in All things (1 Cor. 15:24-28). This point had been driven home to Israel countless times during the Wilderness journey. Paul, in a similar instance of a compound or collective unity, declares the heart of the purpose. (Gal. 3:16) "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of ONE, and to thy seed, which is Christ." Perhaps the mention of many seeds, and of ONE seed only, is apt to mystify us, and particularly when the word for ONE seed actually means "Myriads or multitudes". The word is a collective noun, and though singular in form, is ordinarily used for a number of persons viewed collectively (Rom. 4:18; 9:7). This purpose, then, is to stem from the promises to Abraham:

In this sense, God is a collective Unity.  
Christ and his body is a collective Unity.  
The Bride herself is also a collective Unity.

(Song 1:9; 4:1; 6:7; 6:10, etc.). A three-fold cord is not easily broken, and our first thoughts on the number one have brought us to a consideration of the completion of God's purpose and three-fold picture of spiritual perfection. God's family all in one.

Zech. 14:9 gives our final thought on 'Echad'. "And the Lord shall be King over all the earth, in that day shall there be ONE Lord, and His Name One." This is to happen on a special day, (14:7): "But it shall be one day, which shall be known to the Lord, not day nor night, but it shall come to pass that at eveningtime it shall be light." Emphasizing the connection between ONE and LIGHT, for students who wish to follow through this line of thought in John's Gospel, chapter 1 and John 17:21-23, etc., will be found to be exceptionally fruitful.

(a) There are several "ones" mentioned in Scripture (2 Tim. 3:16). Gk. 'Theopneustos' or "God breathed" describes the difference between ordinary books and the Bible. Of all books, the Bible is "God-breathed" or inspired. (b) Dan. 8:13 is very important to our subject. The word 'Palmone', translated that "certain Saint", but really the Numberer of Secrets, or The wonderful Numberer gives the Divine blessing upon our subject. (c) Matt. 11:29. Gk. (Praos or meek). The spirit of meekness and lowliness which are essentials in the "compound unity" can be found in Jesus Christ alone. The law of "First Mention" in Scripture is a very absorbing one, and is virtually endless in pursuit, providing great pleasure and instruction.

The first occurrence of 'Kodesh' or "Holy" is in Ex. 3:5 and not in the Book of Beginnings (Genesis). It is found in the Book of Redemption (Exodus), concerning God's redemption of His people out of Egypt (Ex. 15:13). The application of Holiness must be understood in relation to God's purpose of redemption. Many other avenues of thought are open to the prayerful mind as found within the teaching of "No. 1" in Scripture.

Example. Trace out the beginning of things in Genesis.

Beginning - God: Creation: Light: Created things.  
First Day: Daily work (2:15), Law and responsibility (2:16-18), Animal nomenclature (2:19), General anaesthetics (2:21). Woman (2:23), Laws of Marriage (2:24-25). Lying (3:4), Sin (3:7), Clothing and Guilty conscience (3:8). The first question Gen. 3:9. "Where art thou"? The first commandment "Thou shalt love the Lord thy God with all thy heart" (Deut. 6:4-5). The first question of the New Testament (Matt. 2:2). "Where is he that is born, etc.?"

There are literally dozens of words that occur only once in Scripture, which will help in Scriptural expression if turned up in the Concordance. One only can be quoted in this present article (2 Tim. 3:6), 'Gunaikarion', "silly woman". It is in the neuter gender to include "silly women" of both sexes! Finally, there is only one word for Truth, 'Emeth'. The word means firmness, stability, perpetuity, security, in contrast with the many words for deceit. God is truth, His Word is Truth. The opposite is found in man; man is vanity, and less than nothing. (Isaiah 40:17) "All nations before Him are as nothing and they are counted to Him less than nothing. The nations are as a drop in a bucket (i.e. not seen and of no use) and as the small dust of the balance, evenly distributed, affecting neither side of the balance.

"What is man that Thou art mindful of him or the son of man that Thou visitest him?" (Psa. 8:4). Man against God Who is

Truth, is a liar (Psa. 116:11). "His mouth is full of deceit and fraud" (Psa. 10:7). "They shall speak vanity every one with his neighbours; with flattering lips and a double heart do they speak" (Psa. 12:2). This basically is correct of all mankind.

Paul says: "Let God be true, and every man a liar" (Rom. 3:4). Jesus manifested this truth saying "I am the Truth" (Jno. 14:6). The written Word is the Truth, the Scriptures. "Thy Word is truth" (Jno. 17:17; 1 Jno. 5:6). Only God and those appointed by Him will perform Truth. God appointed man to death, that with the fear of death before his eyes, he might become pious and learn the truth.

Such is but some of the teaching concerning "Number One" in the Scriptures!

## NUMBER TWO

This number is the first one that may be divided, announcing that such dividing is one of the primary teachings of Scripture. That which is divided obviously creates separation, its importance being revealed as we meditate on redemption in Christ. Those who enter into covenant-relationship made in his blood, are necessarily separated, or divided from those who have not so entered (Eph. 2). Ex. 8:23 is an excellent illustration of this principle. "I will put a division between My people and thy people". Note against the word "division" the margin reference "redemption".

In the opening page of the Bible we are told of the division which had to take place before the earth could become the seat of man's dominion. The New Testament teaches that in order to fit the earth to become a Kingdom of "the second man", the Lord from Heaven, there must also be a separation (1 Cor. 15:45-47). The word "divide" occurs several times in connection with the four opening days of Creation. The first is occupied with division between Light and Darkness. "And God called the light Day, and the darkness He called Night" (Gen. 1:4-5). On the second day there was a separation between the waters of heaven and earth (Gen. 1:6): "God made the firmament and divided the waters which were above the firmament and it was so. And God called the firmament Heaven." (Gen. 1:7-8).

On the third day, the seas took their appointed places and the dry land appeared (Gen. 1:9-10). The fourth day saw God saying: "Let there be lights in the firmament of the heaven, to divide the day from the night, to divide the light from darkness" (Gen. 1:14-18). Besides being a record of God's handiwork, the chapter is full of typical teaching. When the earth is prepared for the Kingdom of the Son of Man, spiritual light will be divided from human darkness; moral night will be separated from day, the heavenly and earthly will take their rightful places, and the Son himself will be manifested. Not only is this great division prophesied in the beginning of the Old and New Testaments; in type in Genesis, and in parable in Matthew, but it is also spoken of in the closing chapters of both Old and New Testaments; the prophecy of Malachi, and the vision of the Revelation.

The last verses of Malachi (4:1-6), both in symbolism and in subject, are closely allied to the first announcement of this division by John the Baptist (Matt. 3). The last chapter of Revelation shows that the separation is final. Much fruitful thought is found in consideration of these chapters in relation to the believer's life in Christ, particularly in their separation from darkness to light, and of their relative position in regard to Night (Gen. 1:15), "And let them be for lights in the firmament of heaven to give light upon the earth". Set against this verse Paul's declaration in Phil. 2:15: "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world". Realize that we dwell in Gentile darkness in this life, and that our duty is to "shine" or to witness for God until the greater light the Sun of Righteousness appears, then our point will be clear.

Another fascinating aspect connected with this number is to be observed in Adam. Adam, and Eve his wife who was separated from his side by God, is joined to his wife in marriage. Two are capable of being fused into one. "Man shall cleave to his wife, and they shall become one flesh" (Gen. 2:21-25). Israel (Ez. 16) was first joined to God by covenant, then severed through her wickedness. Israel will be finally joined once more to God as Paul indicates (Rom. 11:25-26).

It is stated that the fewest number of acceptable witnesses under the Mosaic law was two: "At the mouth of two or three witnesses" should their testimonies agree. Two witnesses were suborned by wicked Jezebel against Naboth, saying: "Thou didst blaspheme God, and the King" (1 Kings 21:10). Compare also the diligent search for similar false witnesses against the greater Naboth, to put him to death and to steal his inheritance. "They sought false witness against Jesus to put him to death; but they found none; at the last came two false witnesses" (Matt. 26:59-61). Abraham took two young men (Gen. 22:3) along with Isaac for the latter's sacrifice: typical of the forthcoming sacrifice centuries later of the Lord Jesus Christ. It is noticeable that the witnesses were allowed most of the way, but not all. "And Abraham said unto his young men; Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you" (Gen. 22:5). So too with the thieves on Golgotha (Matt. 27:38-44).

The supernatural darkness that descended on the land from the 6th to the 9th hour hid the final sufferings of the Son of God from other eyes, being too holy for mortal gaze. That issue was between the Father and His Son, His Only Son whom He loved, who was the anti-type of Gen. 22:1, 12-16. The issues of false witness and divided witnesses are to be found in the crucifixion of Jesus: "the thieves also that were crucified with him, cast the same in his teeth". The evidence of Scripture being graphically fulfilled in the dying agonies of the Christ, evidently satisfied one of the thieves, whether he had originally belonged to Christ's followers or not. He believed, repented, and asked in faith for a boon from the Lord. "Remember me when thou comest into thy kingdom". This man not only believed in rapidly approaching death, and in forthcoming resurrection, and the future Kingdom restored to David, but also in the acceptance of pardoned sinners in that day. What a vivid contrast between the other felon and himself! Not only so, but also between his two

testimonies, only of a few hours separation.

We have seen that "Number Two" speaks of witness either in combination or in contrast. The Bible is full of the witness of contrast in character, of the way of life and occupation. These instances are numerous:

Cain a Husbandman = Evil, self-centred.  
Abel a Shepherd = Humble and obedient.  
Esau and Jacob.  
Sarah and Hagar.  
Saul and David.

"Number Two" is also seen in the reference to "Divine Witness" and intention (Gen. 41:32). The dream was "doubled unto Pharaoh twice" because "the thing is established by God, and God will shortly bring it to pass".

The Law of Moses abounds with examples of "double witness". Two cherubim (Ex. 25:18), two tenons for the boards (Ex. 26:19), two rams for atonement (Lev. 16:9), two tables of the Law (Ex. 31:18), two turtledoves (Lev. 5:7, 11), two pillars in Solomon's Temple, i.e., Boaz and Jachin, meaning "In Him is strength" and "Established". This is the witness of God to the absolute certainty of the fulfilment of His purpose in Jesus and Abraham's seed. A sure house will be established through David's throne. See 2 Sam. 7:11, 13, 16-29.

The principle is further enhanced when we find that both the Hebrew 'Beth' and the Greek 'Beta' are the second letters in their respective alphabets, also that both words mean "House". We immediately discern the connection. "The house" speaks of the family of God, and the necessary witness which must concern all who would be found at the time of the Lord's remembrance of the thief at His Kingdom. All these things are certain because they bear the Divine stamp of God. For further enlargement of this "Number Two" theme one would do well to find from a concordance words which occur only twice, particularly those words which have special reference to Testimony. The truth of the statement, "Let God be true and every man a liar", will be well borne out.

We are reminded that animals entered the Ark "two by two", male and female. "Two things" of Prov. 30:7-9. "Two sticks" (1 Kings 17:12). The two sticks of Judah and Israel (Ez. 37:15-17) which will become one in the hand of Christ. "Two fishes" (Matt. 14). "Two commands" (Matt. 22:36-40). "Two pence" (Lk. 10:35). "Two witnesses" (Rev. 11:3). The "two-edged" sword of the Spirit in type and in substance.

It will be advisable to make a close research into the various pairs and doubles found in the teaching of the Lord Jesus, particularly in the Parables and Miracles. Two books by Ada Habershon\* on these subjects will be of great help.

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\*The Study of the Miracles.  
The Study of the Parables.

### NUMBER THREE

Number Three is the first of four perfect numbers in Scripture, which are as follows:

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

Bullinger points out that "the product of these four perfect numbers forms the great number of Chronological Perfection:  $3 \times 7 \times 10 \times 12 = 2520$ , the times of Israel's punishment and the times of Gentile dominion over Jerusalem..." (Number in Scripture pp. 107.23:).

The sweetness of "the Word" is most certainly found in the significance of this number three; for obvious reasons as portraying Divine Perfection; outlined in the following teaching.

(1) It is the number along with seven that is found in association with the Great Name, YAH (see page 17 for key) composed of three Hebrew characters or letters, with the equivalent rating by Gematria of 21 ( $3 \times 7$ ), namely, Yod-Y = 10: HE-H = 5: WAW or VAW = 6, Total 21. We will return to this remarkable Name later.

(2) Divine completeness and perfection of number three is the number of God's three great attributes, (A) Omniscience (B) Omnipresence (C) Omnipotence. These facts again can be delightfully construed from the tenses applying to the Name of YAH: (1) "Who was" (past) (2) "Who is" (present) (3) and "Is to come" (future). Again, there is the threefold definition of God in John's writings, (A) "God is Spirit" (Jno. 4:24 R.V. margin): (B) "God is Light" (1 Jno. 1:5): (C) "God is Love" (1 Jno. 4:8). This line of evidence could continue indefinitely.

(3) In Mathematics, three is symbolic of the cube. We learned many years ago that it takes three dimensions of plane surfaces to form a solid. With length and breadth there is a surface, a superficial area. With the third dimension of height or depth there is solidarity. (Cp. Paul's version spiritually in Rom. 10:6-8). The subject for analysis (verse 6) is that of "righteousness which is of faith", obtainable only in Christ (1) "Who shall ascend into heaven", to bring down this righteousness of faith? Here we have height! (2) "Who shall descend into the deep" to bring up Christ from the dead? (verse 7). This is depth! (3) "The Word is nigh thee", near or alongside, "In thy mouth and in thy heart" (verse 8). Here is breadth! Compare verses 9-11 and observe the difference with regard to natural Israel. See Deut. 30:11-14, where the depth is not stated. Cp. Isa. 7:11, where the infamous Ahaz is asked: "Ask thee a sign of the Lord thy God, ask it either in the depth or height above." It was absolutely impossible for such a man to ask in faith to the God in Whom he had refused to believe. In Deut. 30:11-14, height and breadth are stated, but not depth, proving that substantial faith can be accepted only through the sacrifice of Christ (Gal. 3:13-29). "Who was raised from the dead by the glory of the Father" (Rom. 6:4). This Divine perfection is to be seen in the data surrounding the Lord Jesus Christ.



His 'barmitzah' (Lk. 2:42) which he, in common with other Jewish boys, kept according to the Law, was at the age of 12 years ( $3 \times 4 = 12$ ), when Jesus asked the doctors of Law the ancient questions (Ex. 13:1-4, etc.) upon becoming a "Son of the Law". The corroboration with the perfection concerning Jerusalem (new) will be discerned here by the diligent mind, in the fact that it is attainable through the medium of governmental perfection (12) resulting in Divine perfection ( $3 \times 4$ ). Further investigation must be left for later consideration.

Although the Lord Jesus fully knew his future as the Messiah (Lk. 2:52), he had yet to appreciate it by experience. This necessitated eighteen further years within Joseph's household as the firstborn son, and the assumption of responsibility in maintaining the household after the death of Joseph, prefiguring the responsibilities of youth in the Truth today. This was seen in three stages, i.e.:

- (1) "He went down with them".
- (2) "And came to Nazareth".
- (3) "And was subject unto them".

Note the absolute contrast with Rehoboam son of Solomon, who refused the elders' advice. (1 Kings 12:1-19).

Should we follow the advice of Jesus, we have a corresponding threefold blessing. "And Jesus increased in (a) wisdom, (b) stature, (c) favour with God and man." (Lk. 2:52). During the 18 years we observe the perfection of Jesus as the complete man ( $3 \times 6$ ), as the sixth day is "Man's day" (Gen. 1:26-31, etc.).

The threefold aspect of the Temptation (Matt. 4:1-11). "It is written" attests to the value the Lord Jesus attached to the testimony of the Word, when beset with trial and temptation, giving the lie to the threefold declaration as to nature of temptation: (a) the lust of the flesh (b) the lust of the eyes (c) the pride of life (1 John 2:16). In contrast to Jesus, these things were found and had their beginning with our first parents.

At the commencement of our Scriptural preparation for baptism, we were solemnly taught that Eve (Gen. 3:6) saw that the Tree of Knowledge of good and evil was:

- (1) good for food
- (2) pleasant to the eyes
- (3) to be desired to make one wise.

The Lord Jesus believed God, and vanquished the devil. Adam and Eve did precisely the opposite; they believed the serpent and disobeyed God! Dr. Campbell Morgan in his book, 'The Crisis of the Christ', attracts notice to the threefold structure of these events and the Divine testimony from the Father recorded in Matthew: "This is My beloved Son in whom I am well pleased" (Matt. 3:17). At his initiation (1) into Messiahship at his baptism (Matt. 12:18); after his rejection (2) by the Pharisees who were the religious element in Israel at this time and the terrible assertion of his association with Beelzebub, "the God of the dung heap" (12:24); during The Transformation (3) (Matt. 17:5). These divisions were of supreme importance in his life and ministry, in fact they were Divinely complete.

It is testified that the Lord Jesus raised three persons from the dead during his ministry. It would appear that death could not stand against the one who was the Resurrection and the Life. The statements are very exciting, revealing a progressive witness towards the threefold Divine completeness.

The daughter of Jairus, who had only just expired (Mark 5:34-43), and upon the statement by Jesus that "she only slept" could have had the explanation that she was in a trance, and such sentiments have been heard in the clamour of infidel voices against the power resident in Jesus "without measure". (Note the homely touch here, "Give her something to eat", give her succour after such an experience.)

As the Widow of Nain's son was being taken to his sepulchre (he had died that same day - interment must take place quickly because of the great heat). We are greatly interested in the following words: "Jesus restored him to his mother" (Lk. 7:11-17), no doubt to the intense delight of them both. Had Jesus in mind his own forthcoming death, and the grief of his own mother, as "the sword turned in her heart" when she witnessed his death on the cross?

The Raising of Lazarus was the crowning glory of Divine completion (Jno. 11:1-45). Here there could be no mistake or dissentient voice. Lazarus had undergone rigor mortis, he had commenced corruption (Jno. 11:39). With the voice of Divine authority, "He that was dead came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin" (Jno. 11:44). This is the witness that Jesus is the Lord of Life, and that death and hell shall not prevail against him. For this knowledge we are profoundly grateful, because Jesus is (1) The Way (2) The Truth (3) The Life from God (Jno. 14:6).

The data so far is sufficient to show the connection between "Number 3" and the Resurrection. Scriptural evidence in the Old Testament reveals that three persons were raised from the dead, The son of the widow of Zarephath (1 Kings 17:19-23); The Shunamite's son (2 Kings 4:32-37); and, when contact was made with the bones of Elisha and the dead man in his sepulchre (2 Kings 13:20-24). Again, Jesus himself was raised on the third day by the power of God.

We have considered the three persons raised by Jesus himself in his ministry. It is fitting, as later studies hope to prove, that Jesus himself should be the seventh to be raised from the dead to correspond with the spiritual perfection that this number requires, i.e., raised from the dead the third day, and the seventh in order of sequence ( $3 \times 7 = 21$ ). Just as 21 gives us the gematria of YAH, so in Jesus we see that Great Name, glorified in obedience by death and the resurrection and the life. Gen. 1:13 teaches that the "Third day" was the day on which the earth was caused to rise up above the waters; a prophecy of that resurrection life which we have in Christ, and in which alone we can worship, or serve, or do any "good works meet for repentance".

The number three figures largely in the life of Jesus, as we have already shown, and which a careful concordance study will richly reward:

(a) The prophetic foreshowing in Jonah (Jonah 1:17; Matt. 12:39-40), in the same context as the Beelzebub incident already quoted; "Three days and three nights in the heart of the earth as Jonah was in the whale's belly." Here is an indication pointing towards the very events which brought God's wrath on the Jews and the final sequence in which they followed Jonah's early lead, and would forbid preaching to the Gentiles. This brought down God's wrath upon them "to the uttermost" (1 Thess. 2:14-16).

(b) The third day saw the "perfection of Jesus" (Lk. 13:32).

(c) The third hour began his crucifixion, and it was for three hours (6th-9th) that the unnatural darkness covered the dying agonies.

(d) He was crucified along with two others (Lk. 23:33-46).

(e) The "loud voice" came at the end of this period (9th hour), which is the number of finality. His work of sacrifice had reached its termination, and the cry of dereliction was heard, "My God, my God, why hast Thou forsaken me?" (Matt. 27:46).

(f) Jesus signified his triumph with three words "It is finished" (Jno. 19:30). For the significance of these words, see 'Blue in Scripture' (Debir Press, A. Hall).

(g) The industry of Jesus in the Father's vineyard is disclosed in Lk 13:7, and almost fruitless labour, that is, from the national viewpoint. 3 years testify to the completeness of Israel's failure in Divine perception and many more illustrations can be found by devout study.

(h) His threefold office of Prophet, Priest and King, being raised up from among His brethren (Deut. 17:15, 18:3-5, 18:15). The recognition of this relationship when fully realized, drew the present writer to the Truth, with the help of the Christadelphian publication 'The Real Christ' by J. J. Andrew, a wonderful disclosure of the figure 3 in this aspect.

The Psalms stimulate many spiritual thoughts, one instance alone must suffice for brevity, in a trilogy (Psalms 22-24). Psa. 22 - The Suffering Shepherd; Psa 23 - The Good Shepherd; Psa. 24 - The Glorified Shepherd. The Good Shepherd in death (Jno. 10:14); The Great Shepherd in resurrection (Heb. 13:20); The Chief Shepherd in glory (1 Pet. 5:4).

The letter to the Hebrews is, of course, a treasure house for such jewels.

(1) "He has appeared in the end of the age to put away sin and to bear the sins of many" (Heb. 9:26-28).

(2) "Now to appear in the Presence of God for us" (9:24).

(3) He "shall appear again for those who look for him" (9:28).

The figure three dominates the Covenants to the Fathers (cp. Bullinger, "Number in Scripture" p. 113). Consider the

Covenant made with Abraham in Gen. 15: "God was ONE", i.e., the one party to it; for Abraham, who would willingly have been the other party, was put to sleep, that the Covenant might be unconditional, and "sure to all his seed". The Divine seal is seen in the choice of three animals, each of three years old (the heifer, the she goat and the ram). These, together with the two birds (the dove and the pigeon) make five in all, marking it all as a perfect act of free grace on the part of a sovereign God. Solomon's Temple is marked by three, and this temple is significant as viewing the complete Purpose of God; revealing the way by which it realized its fruition.

The Holy of Holies in the Temple was a cube, in keeping with what we have already advanced so far, 20 cubits long, 20 cubits broad, 20 cubits high, encased in solid gold plate, containing a wonderful revelation of the environs of the Purpose of God. (1 Kings 6:20).

(1) Length = Before time began Gen. 1, "In the beginning" to when there shall be "Time no longer", i.e., the whole span of the Divine purpose.

(2) Breadth = In all nations viewed in the purpose through Abraham, "even as many as the Lord our God shall call" (See page 20).

(3) Height = The very height of spiritual attainment (2 Cor. 6:18). "Ye shall be My sons and daughters, saith the Lord Almighty."  $3 \times 20 = 60$  cubits. We have outlined the three of spiritual perfection,  $20 = 4 \times 5$ . Five we have advanced, and hope to prove when we treat this number is the number of "Grace". Four represents the Camp of Israel. There were the four faces of the Cherubim; also symbolical of the Earth, four quarters, four seasons, etc.

From which information we summarize:

That the purpose of spiritual completion will be found - in Israel (3) and throughout the world (4) and this by the means of mercy and grace (5) of God Who planned it.

$5 \times 12 = 60$  is allowable as a computation because it means Grace to and through the twelve tribes of Israel.

$6 \times 10 = 60$  viewed because the Purpose with man (6) has reached ordinal perfection (10) and so on, ad infinitum.

The Temple consisted of three parts - the Court, the Holy Place and the Most Holy, etc. It had three chambers around it (1 Kings 6:5, 6-8). The laver held 3,000 baths, it was compassed by a line of thirty cubits, on which were 300 knobs (1 Kings 7:24), and supported by 12 oxen ( $3 \times 4$ ) facing the four quarters of the compass, so intimating that the water of cleansing would go out to all peoples via the mouth of the Twelve Apostles, etc. This fact is particularly observed in the incident concerning Peter at Joppa when the sheet was let down three times to him to emphasize the admission of the Gentiles into the church (Acts 10:16). There is a solemn warning in our days - the third generation of the Truth - of what went on in earlier times and the disaster that overtook the third generation.

(1) The Judges period. Joshua 24:31.

(A) Israel were faithful in the days of Joshua and (B) of the elders who knew Joshua. (C) The third generation knew not the Lord (Judges 2:7-13) and forsook the faith of their fathers - a Divine comment upon these times. "Everyone did what was right in his own eyes" (Jud. 21:25).

(2) Israel - the Ten Tribes.

(a) Elijah brought Israel to the Truth that God was the Lord, in keeping with His name.

(b) Elisha fostered that Truth, and as the true type of Christ he revealed to them the "voice of gentle stillness" (1 Kings 19:12).

(c) Jonah's days (could he have been servant to Elisha as Elisha was to Elijah?) saw the complete departure, after the compelling voice of these great prophets had ceased. It would appear that his attempt to flee to Tarshish lay in the recognition by him that Assyria would bring the inevitable judgment for such apostasy (Jonah 1).

(3) The Christian Era.

(a) The Truth was established by the Lord Jesus.

(b) It prospered under the Apostles who "turned the world upside down" (Acts 17:6).

(c) Declension set in during the 3rd generation, when it was bereft of the Holy Spirit, finally assuming state religion under Constantine.

The indictment is more evident when observed in the spiritual perfection as it applied in the words of Jesus to Herod (Lk. 13:32): "Go ye and tell that fox, behold, I cast out devils, and I do cures today, and tomorrow, and the THIRD day I shall be perfected." Israel, being stiffnecked, just reversed the Divine procedure. Compare the statement in Hosea 6:1-3, and see whole sequence of thought for full effect. (Verse 2) "After two days will He revive us, in the THIRD day He will raise us up, and we shall live in His sight." The lesson is taken, may we pray. "Let us follow on to know the Lord", then we may live in His sight.

It is Jude who observes the completeness of apostasy (verse 11): "The Way of Cain", "The End of Balaam", "The Gainsaying of Korah".

The number Three also denotes the completeness of people under the well known headings:

Shem, Ham, Japheth  
Abraham, Isaac and Jacob  
Gershom, Kohath, Merari  
Saul, David and Solomon  
Noah, Daniel and Job  
Peter, James, John  
- and so forth.

A careful scrutiny will disclose the threefold nature of man and which will require a threefold salvation. Paul highlights the threefold nature in 1 Thess. 5:23: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A threefold breakdown of these terms attains to the following:

(1) Spirit - The higher faculty by which man alone, as distinct from the brute creation, can enter into communion with God.

(2) The sensitive part - Reason, Emotion, Will.

(3) The material part - The framework for the rest. As applying to Jesus please note Jno. 20:27-29; Lk. 24:37-41.

Consequently there is a threefold necessity in man's salvation. Sin came. The whole man fell.

(a) His understanding was darkened (Eph. 4:18).

(b) His will became evil (Jno. 3:19).

(c) His feelings became unhappy (Rom. 7:24).

Our Lord Jesus met this total ruin of man in three ways:

(1) As Prophet

He brought knowledge and light. As the Light of the World, Christ delivers man's understanding from the "darkness of sin" and establishes the Kingdom of Truth.

(2) As Priest

He brought the sacrifice, that is, himself, doing what no animal that pre-figured his passion could ever do, namely, to remove the consciousness of guilt, and at the same time delivering the feelings of the individual from the crippling pressure of misery and an accusing conscience (Heb. 9:9, 12-14, 10).

(3) As King

We have seen the third section taken care of under the priestly section; but as king, the Lord Jesus rules the will, guiding it in paths of holiness in fulfilment of his mission to bring the Name of the Father to men. By this means (a) the spirituality (Col. 3:10), and (b) the glorious happiness (2 Cor. 3:18), (c) along with holiness of God (Eph. 4:24) shine anew out of the creature who is formed "in Christ" and in his image. In such a Divinely complete way did Jesus meet our hopeless ruin in his sacrifice.

Words and phrases that occur only 3 times in Scripture are many, and in each case highlight Divine Completion.

#### Old Testament

(1) AH-DAR - Glorious - Ex. 15:6, 11; Isa. 42:21.

(2) NAH-CHEH - Lame - 1 Sam. 4:4, 9:3. Contrite - Isa. 56:2.

- (3) R'PHOO-OTH - Medicines - Jer. 30:13, 46:1; Ez. 30:21.

New Testament

- (A) ABBA - Father - Mk. 14:36; Rom. 8:15; Gal. 4:6.  
(B) APOKRUPTOS - Hid - Lk. 8:17; Col. 2:3; Kept secret - Mk. 4:22.  
(C) EUODIA - Sweet Savour - 2 Cor. 2:15; Eph. 5:2; Phil. 4:18.

Phrases

- (1) "Before the foundation of the world".  
Jno. 17:24 - "Thou lovest me before".  
Eph. 1:4 - "Chosen us in Him before".  
1 Pet. 1:20 - The blood of Christ fore-ordained before.  
(When speaking of this blood as shed, it should be noted that the prefix is 'Appo' = from, the foundation, etc.).
- (2) "Walk worthy" or walk worthily. Again the occurrence is threefold, because of the Divine claim on our walk.
- (a) Of our vocation, Eph. 4:1.  
(b) Of the Lord, Col. 1:10.  
(c) Of God, 1 Thess. 2:12.

No doubt many others can be garnered if we possess a Ruth-like talent for gleaning, working where the corn falls the thickest, and not among the sparse ears of the border (Ruth 2). We find that Jesus gives his seal to the Divine perfection of Number 3 in the first chapter of Revelation (Rev. 1:1). Revelation is

- (1) (a) Divinely given.  
(b) Divine sent. (Bullinger's outlines)  
(c) Divine signified.

John bare record of:

- (2) (a) The Divine Word of God.  
(b) The Divine Witness (testimony of Jesus Christ).  
(c) The Divine Vision (all things that he saw).
- (3) Divine blessing upon (Rev. 1:3):  
(a) Reader.  
(b) Hearer.  
(c) Keeper of this record.
- (4) The Divine Being (Rev. 1:4-8):  
(a) Which was.  
(b) Which is.  
(c) Which is to come.
- (5) The Coming Lord which is presented as (Rev. 1:5):  
(a) The Divine Prophet - The Faithful Witness.  
(b) The Divine Son - First-begotten from the dead.  
(c) The Divine King - Prince of the kings of the earth.
- (6) His people are Divinely (Rev. 1:5-6):  
(a) Loved.

- (b) Cleansed.
- (c) Crowned.

- (7) The Christ is presented as (Rev. 1:17-18):
- (a) The First and the Last.
  - (b) The Dead and Living One.
  - (c) The Omnipotent One.

Here we have attained to spiritual perfection and completion in itself ( $7 \times 3 = 21$ ) the Name of 'Yah' in Whom it is found Christ's last message namely, the consummation of God's Revelation to men.

- (8) Concerning this Divine Revelation (Rev. 1:19)
- (a) The things which thou has seen.
  - (b) Which are.
  - (c) Which shall be after these things.

has to do with the New Creation in Christ Jesus as No. 8 itself teaches.

#### Evidence from the Animal World

Finally, our study must end with an extract from an early Baptist newspaper for March 1884, headed 'Number Three and the Honey Bee':

"The number three plays a prominent part in the economy of the Bee. In three days after the queen has deposited the egg, the young bee is hatched, which is fed up to the ninth day ( $3 \times 3$ ). The queen grub reaches maturity in fifteen days ( $5 \times 3$ ); the worker in 21 days ( $7 \times 3$ ), and is at work in three days after leaving the cell, and the drone in twenty-four ( $8 \times 3$ ). The antennae, or feelers, are composed of nine sections ( $3 \times 3$ ). The two eyes which are compound, are made up of about three thousand exceedingly small eyes; each eye, like the cell in the comb, being six-sided ( $3 \times 2$ ). On the top of its head are three distinct eyes, forming the angles of a triangle. Beneath the body are secreted six ( $3 \times 2$ ) small wax scales, with which the comb is made. The bee has six legs ( $3 \times 2$ ). Underneath, or rather inside the hind leg, are nine ( $3 \times 3$ ) fine rows of hairs, which serve as a clothes-brush. The leg also is composed of three sections. Between the third, or lower section, and the claws, are three triangular sections, forming the foot.

"The sting, which is flattish, has nine ( $3 \times 3$ ) barbs on each side. As to their weight, three hundred bees are reckoned to the ounce. The bee itself is composed of three sections, first the head, second the stomach, third the second stomach. In the first stomach the nectar from the flowers is transformed into honey, and thence deposited into the cells."

Such must conclude our somewhat brief excursion into the mysteries of the Divine Completion of Number Three, and our prayer is that the Divine blessing found in Numbers 6:23-24 may find a resting place in us.

- (1) "The Lord bless thee and keep thee."
- (2) "The Lord make His face shine upon thee, and be gracious unto thee."



- (3) "The Lord lift up His countenance upon thee, and give thee peace."

May we sing with immortal voice in the Kingdom of God (Isa. 6:3), "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

It is only at that time when the full significance of Three in Scripture will be appreciated.

#### Addenda

Divine Satisfaction complete in the Bride.

- (1) Esther risked all for her people. Est. 4:16.  
(2) Rebekah left all for Isaac. Gen. 24:58.  
(3) Ruth found all in Bethlehem. Ruth 2:12.

A Threefold Cord in both Testaments.

#### Old Testament

- (a) Elijah whose name is God is the Lord = The Father.  
(b) Elisha whose name is God is Salvation = The Son.  
(c) Jonah whose name is A Dove = The Holy Spirit.

#### New Testament. The Link

The True God established in the OLD TESTAMENT.

- (1) The Father revealed in The Son - The Gospels.  
(2) The Son in the Work of the Holy Spirit - The Acts of the Apostles.  
(3) The Holy Spirit revealed in the Epistles - "Far hence to the Gentiles".

Let us consider the mystery of No. 3 in Scripture (compare Gk. 'mysterion'). The expression "a mystery" occurs 27 times in the New Testament, or  $3 \times 3 \times 3$ , meaning 3 carried to its third power; incidentally it marks the number of books of which the New Testament is composed. Again the Heb. 'Kapporeth', Mercy-seat, occurs 27 times also.

The perfection of power that wrought the redemption as found in Jesus is well demonstrated by these facts; add to it the information taken from The Song of Solomon, and the mystery is Divinely complete. In that book we have the Hebrew word for "nard" or spikenard, occurring only three times typifying the fragrance of the divine perfection of the Bride of Christ; and this only because of the efficacy of his sacrifice (see "The Song of Solomon", by present writer).

Are we not called (as with the Corinthians) to be "stewards of the mysteries of God". (1 Cor. 4:1) and is it not our heritage to know "the mysteries of the Kingdom of Heaven" (Matt.

13:11)? This mystery is contained, and at the same time unveiled in the Divine Name 'Yah', which construed by gematria realizes (21 = 3 x 7); and only within the bounds of the Covenant are we able as children to call 'Yah' - 'Abba' - Father (Mk. 14:36, Rom. 8:15, Gal. 4:6), and only within the Covenant do we realize the glorious threefold application of the term 'Acheiropoietos' - "Made without hands" (Mk. 14:58, 2 Cor. 5:1-4, Col. 2:11).

No. 1 referred to the Resurrection body of our Lord.

- (2) Our Resurrectional body when mortality will be swallowed up of Life.
- (3) The Divinely perfect work of Redemption wrought in Christ which made this great Mystery opened to us.

These things are about to be revealed to us. Shortly we are to study the effect of No. 4 in Numerology, and at the moment we have working within the World of which No. 4 testifies a trinity of evil which is helping to herd the nations to the destruction of Armageddon (Rev. 16:13). "Three unclean spirits," however we may define them. Religion, Communism, Democracy, out of the mouths of the dragon, the beast and false prophet. They will bring sin to its awful and final perfection of evil and its grand consummation will bring about the rise of the utterly Godless man of sin of 2 Thess. 2 (see Thessalonians by present writer), and the consequent devastation of the whole earth (Isa. 24:1-6, etc.).

#### NUMBER FOUR

The outworking of No. 4, to which we now turn, will give us a far happier note, we are certain. The fourth book of the Scripture is Numbers and the original word is instructive, meaning the wilderness. In Hebrew it is called 'B'midbar', the gematria of which is 168 (4 x 42) and we think of the wanderings of the Children of Israel during their wilderness journey (again a commentary is available which treats of the 42 stations of this period at which Israel tarried during their journeys (Debir press)).

Consequently this time was but a type of the wanderings of the Jew amidst the wilderness of the nations for almost 2,000 years, again because of apostasy and unbelief, and because of the blood of Christ, which they adjured should be upon them and on their children (Matt. 27:25).

The historical aspect of this No. 42 as it applies in the wilderness is worthy of a short summary at this juncture. It always portrays

- (1) The enmity and antagonism of Man against God.
- (2) Between Christ and antichrist.

It commences with the great hunter, that man of lawlessness, Nimrod, the antagonist against God in the earth (Gen. 10:8-10) just after the Flood. His name is construed from Hebrew, 'Marad' = to rebel and by gematria equals 294 (7 x 42). From

this apostate arose the modern system of the Papal religion (see Hyslop's "Two Babylons"): 42 is prominent along with 7, whilst 6 x 7 make 42. Six is used pre-eminently of man, whilst 7 is the divine number of spiritual perfection. Even today, we say (when there is a difference, and a faction between truth and error), "They are all at sixes and sevens". Here precisely we have the source of those remarks. The forty-two stations marked out by Divine selection from Israel's wandering in the wilderness are constantly characterised by the conflict between truth and error (Num. 33), which in turn are a foretelling of our conflicts today. We have noticed that the one half of the important prophetic period of Dan. 9:27, the one week and its several divisions, is mentioned seven times in Scripture, given under this formula. (A) In three different languages. (B) In both Testaments. (C) In three forms (1) years, (2) months, (3) days.

- (1) Dan. 7:25 (Chaldee) "Time and times and the dividing of time".
- (2) Dan. 12:7 (Hebrew) "Time, times and a half".
- (3) Rev. 12:14 (Greek, but with the Hebrew obviously in view) "Time, times and half a time".
- (4-5) Rev. 11:2, 13:5, "Forty and two months".
- (6-7) Rev. 11:3, 12:6, "Twelve hundred and sixty days" (30 x 42).

Basically, all refer to 42 months.

Each notation is concerned with the battle between truth and error, the illustrations from Revelation being particularly pertinent to the journey in the wilderness by Israel. This is quite relevant, being found within the witnessing period (Rev. chapters 11 to 13, especially 11:2, 3). The conflict is started with the domination by the Apostasy, 11:3. Note this fact in different language. The witnesses being clothed in sackcloth, Rev. 12:6, goes back to the journey in the wilderness in type being "prepared of God", being fed by Him (1,260 days) in days marred by the conflict between Truth as seen in God, and error particularly seen in Korah, Dathan and Abiram (Num. 16, etc.). To be fed implies eating, but that does not always mean to be nourished; in Rev. 12:14 we have "nourished" thus directing us to an undesigned coincidence. The clear facts are: (1) The people lusted for meat; they were given quails and died in their trespass (Exodus 16:8-11, Num. 11:21-34). So they ate, were fed, but died! (2) If they accepted manna in faith they lived right through until in Canaan they ate "the old corn of the land" (Ex. 16:35, Joshua 5:11). The people who accepted the manna were nourished, even as the type allows, to life eternal (John 6:26-70). How true this applies in our lives today, for we have two choices. If we pander to the flesh, death is inevitable; but if we eat the Bread from Heaven in truth, Christ will raise us up at the last day and grant life eternal - "the old corn of the land". Rev. 13:5 exhibits:

- (A) The deadly enmity bound up with both Roman (Dragon manifestation, Diocletian) against the saints in that era.

- (B) The Papal enmity today against the True Witnesses to the Faith.

Men and nations may roar and whip into storm the sea of nations "casting up mire and dirt", yet a final quotation in this sequence of the wilderness aspect of No. 4 declares God's Will regarding it that He will not be mocked. In 2 Kings 2:23-24 certain young men, hooligans of that day, mocked Elisha with the words, "Go up, thou bald head!" "Go up" (verse 23) comes from the same word as "take up" (verse 1) and the "bald head" meaning "thou son of a leper" was a most terrible insult to the anointed of God. The result was the curse of the Lord. Two she bears tare (killed) 42 children or young men of them. The lesson is to make sure that the "six and seven" complex is not found in our midst during these last few years before the return of Christ as we approach the Jordan. The idea is that we may "number" our days and so apply our hearts to wisdom (Psa. 90:12). With Naish "The arithmetic of spiritual wisdom" will give us that result.

Number four marks God's creative works; it is the number of Creation, the world number and the city number. The fourth day in Genesis finished the material creation, with the fifth day the replenishing began. Elementary knowledge will realize that:

- (1) The earth has four directions and regions, North, South, East and West.
- (2) Each day has four divisions, morning, noon, evening and night.
- (3) The earth has four elements, earth, air, fire and water (according to the ancient Greeks).
- (4) There are four seasons, Spring, Summer, Autumn and Winter.
- (5) Four kingdoms, mineral, vegetable, animal and spiritual.
- (6) There are four different kinds of flesh evinced in God's created earthly beings, man, beasts, fishes and birds.

There were four world empires which were to rule before the coming of the Lord Christ according to Daniel 2:40, which are (1) Babylon, (2) Medo-Persia, (3) Greece, (4) Rome. Hence Daniel 7:2-3 speaks of "four winds" and "four great beasts" in a similar picture of world government. There are also four kings in Daniel, namely, Nebuchadnezzar and Belshazzar of the Babylonian Empire, Darius the Median, and Cyrus the Persian.

These series of fours declare the Divine interest and purpose with Gentile power in each dispensation. Ezekiel emphasised the four sore judgments of God in Ez. 14:21, which were namely: (1) the sword, (2) the famine, (3) the noisome beast, (4) the pestilence.

The Lord Jesus gave John the details of the destruction of the power of evil or the devil (i.e. sin in the flesh) in Rev.

20:2. The fourfold description is given as "The Dragon, that old Serpent, which is the Devil and Satan".

We indicated that number four was the City Number and in clarification we find some very interesting things in this aspect. The city we mean is Damascus, by interpretation, "A Sack of Blood", etc. (See Song of Solomon by present writer.) This city is considered to be the oldest existing city on earth, and its gematria, or numerical value, is 444, and is construed as follows:

Daleth = 4	) Total 444
Mem = 40	
Shad = 300	
Kooph = 100	

Again in Rev. 14:15, "the harvest of the earth" is about to be reaped and the word 'therison', reap, has a value of 444 numerically considered. The devout student will have observed that, contrary to Jewish usage, four women appear in the first account of our Lord's genealogy (Matt. 1:3-16), Tamar, Rahab, Ruth and Bathsheba, "her that had been the wife of Urias". It was Solomon who said in Proverbs among many other things, that there were four things little, and wise (Prov. 30:24-28): (1) The ant, (2) the coney, (3) the locust, (4) the spider. Job demonstrated a fourfold witness to reveal nature's inability to find wisdom (Job 28:7-8): (1) The fowl, (2) The vulture's eye, (3) The lion's whelps, (4) The fierce lion.

Concordance work is invaluable to this kind of study. Words which appear four times only in Scripture come under this heading. Among those given in most of the standard works on numerology we append the following:

#### Old Testament

- (1) Aoeh-dah "Lost thing" (Ex. 22:9, Lev. 6:3-4, Deut. 22:3).
- (2) Gah-vah "High look or proud" (Psa. 101:5, Prov. 16:5, Ecc. 7:8, Eze. 31:3).
- (3) Ginnah "Garden" (Esther 1:5, 7:7-8; Song 6:11).
- (4) Dah-Gal "Banners" (Psa. 20:5, Song 5:10, 6:4-10).

#### New Testament

- (1) Agnoia "Ignorance" (Acts 3:17, 17:30; Eph. 4:18; 1 Pet. 1:14).
- (2) Anthos "Flower" (Jas. 1:10-11, 1 Pet. 1:24, twice).
- (3) Asteer "Star" (4 x 6 times).
- (4) Apostle "Apostleship" (Acts 1:25, Rom. 1:5, 1 Cor. 9:2, Gal. 2:8).

Zechariah is a favourite prophecy and his special reference to the earth and God's way of dealing with the earth will be well known. Zechariah 1. There are four horns of Gentile Power and four carpenters to fray them. Zechariah 6. Again four

chariots with horses of four colours signifying the authority of God amidst the four Gentile Powers. The link-up with the phraseology with Daniel and his four kings, beasts, winds, etc., will be obvious. The four corners of the earth are in the hand of God and He will do His pleasure in the earth despite the loud clamourings of men.

(1) Genesis, the first book, has to do with the beginnings of God's purpose.

(2) Exodus outlines "The way out" or "Going out", these words really come from a Greek term, but the Hebrew is 'velleth shemoth' = "These are the names" and so Exodus is the book of redemption (Ex. 6:6 and 15:13). In parallel with this, Christ's work of Redemption is called 'exodus' (Gk. Lk. 9:31) or "decease" by Moses and Elias. Let us also not forget that 'Yah' (in No. 3 of What's in a Number?) occurs first here Ex. 15:2.

(3) Leviticus is the third book of Scripture and the title comes from the Septuagint and Vulgate appertaining to the Levites, as we may determine from its title. The Hebrew is 'Vayyika', being the first word of the book "And He called". Notably then the Book relates to worship and of Divine selection. See John 4:23 and particularly Psa. 65:4, "Blessed is the man whom Thou choosest and causest to approach unto Thee, that he may dwell in Thy courts".

(4) Numbers is the fourth book, meaning "the wilderness". Each book so far conforms to the numerological treatment given to it.

(1) Genesis - The beginnings of the purpose which will ultimately be realized in the multitudinous manifestation of the Godhead.

(2) Exodus relates the separation of God's people to Himself. The Great Division of 2, etc.

(3) Leviticus lays clear the object that God might call them to His service and worship, so that they might ultimately dwell with him.

(4) Numbers outlines for us the walk of Israel, and ourselves, through the wilderness, and as we have seen, God's care for those whom He has adopted.

With these thoughts agree the divisions of the Book of Psalms (see the headings in The Companion Bible).

(1) The Genesis Book concerning man (Psalms 1-41).

(2) The Exodus Book concerning Israel's ruin, redeemer and redemption (Psalms 42-72).

(3) The Levitical Book concerning the sanctuary (Psalms 73-89).

(4) The numbers Book concerning Israel and the Nations of the Earth (Psalms 90-106).

(5) The Deuteronomy Book concerning God and His Word (Psalms 107-150).

The fourfold aspect that has been studied takes us back to the beginning in Genesis and to the fourfold division of rivers that went out of Eden to water the garden; and from thence it was parted and became into four heads: Pison, Gihon, Hiddekel, Euphrates (Gen. 2:10-14).

In Types of Genesis Jukes asks, "What then are these rivers of which we read, not here only, but in all the prophets, which are known after the day of rest is reached and which now take the place once occupied by salt and tossing waters?" In Eden the stream is one, but "from thence it is parted", and becomes four distinct rivers. "What is this, but...a stream of living waters...one and undivided for those who enter Paradise, and without a name while it is there? For in its undivided flow, the one stream is beyond all human description - giving its waters to the world as Pison, Gihon, Hiddekel, Euphrates. For Divine Truth, which is the living water to those who can see it as it is within the Veil, is one full stream, in undivided flow; but to us on earth it ever comes by from distinct channels". How true this is! "The fourfold testimony to the living word", begins here and is seen in the four faces of the Cherubim, eastward in Eden. It guards the way to the Tree of Life within the Veil of the Most Holy in the Tabernacle and in guardianship and adoration on the Ark of the Covenant. In Solomon's Temple the cherubim fourfold testimony is to be viewed in brass, gold and the veil, finally forming part of the structure of the Most Holy itself - "The cherubim of glory" as Paul mentions. We have the fourfold testimony of the Levites around the Tabernacle and the accompanying fourfold camping of Israel on the outside of the Levitical guard. The fourfold aspect of the altars of brass and the golden Altar of Incense must not be forgotten. Can we not spiritually discern the outworkings of these four rivers of Eden, of undivided origin, that flow out of all nations with a fourfold testimony?

- (1) First they affect our intuition by which we get an acquaintance with moral or spiritual things, which are not objects of sense, and a very vital part of our spiritual education.
- (2) Perception, through the senses, by which we only get an acquaintance with material things and their properties. (A very necessary pointer to the needs of the scientist today, in evaluation, as things material apply to God.)
- (3) Testimony. By which we learn what others have found out, through perception or intuition.
- (4) Reasoning or reflection. A process of the understanding by which we unfold what is contained or implied or suggested by the perceptions, intuitions or testimony. This is the all-suffering spiritual education that the Word brings to anyone, whose attentions to it are devout, humble and faithful in their generation.

In the Song of Solomon 4:12-15 we note their beneficial effect on spiritual life, likened to an enclosed garden (could we say four-square?): "She is a fountain of gardens a well of living waters, and streams from Lebanon". We must not forget the New Testament application of this testimony, for the four gospels correspond to the four standards of Israel's encampment, whose emblems relate to four aspects of the life and ministry of

our Lord Jesus Christ.

- (1) Matthew - The Lion. "Behold the King" (Zech. 9:9) - his coming kingship as Messiah.
- (2) Mark - The Ox. "Behold My servant" (Isa. 42:1) - his humility as God's servant.
- (3) Luke - The Man. "Behold the man" (Zech. 6:12) - as Son of Man.
- (4) John - The Eagle. "Behold your God" (Isa. 40:9, 4:2) - as Son of the Highest.

The ways of God are equal, everywhere the testimony of God is Truth, and not falsehood.

Number 4 also has much to do with Israel. The Hope of Israel, ultimately of world-wide application, has to do with all sides of the earth, east, north, south and west, "even to as many as the Lord our God shall call". David recorded the fact that a fourfold record should apply to the life of Christ. Psa. 40:6: "Sacrifice (Hebrew peace offerings) and offering (meal offering) Thou wouldest not. Mine ear hast Thou opened (burnt offering) and (sin offering) hast Thou not required. Then said I, Lo I come".

Among many other illustrations we notice that:

- (A) The Priests and Levites comprised 4 orders or persons. One was Aaron and his sons (Aaronites); the other three were of Gershon, Kohath and Merari (Levites).
- (B) The Manna (Ex. 16:14-31) had a fourfold description, small, white, round, sweet.
- (C) The materials of the Tabernacle were four - gold, silver, brass (or copper), wood.

Finally, groups of Four persons found in the Bible:

- (1) Job. The Four Friends. Eliphaz, Bildad, Zophar (friends) and Elihu (mediator).
- (2) The Children of Lamech. Jubal, Jubal, Tubal-Cain (sons) and Naamah (daughter).

Bullinger lists several fours which we append for your consideration.

- (3) Four bound with Brass.
 

Samson (Judges 16:21)	}	Not liberated
Jehoiachim (2 Chron. 36:6)		
Zedekiah (2 Kings 25:7, Jer. 52:11, 39:7)		
Manasseh (2 Chron. 33:11)		
- (4) Four Persons whose names were changed.
 

Abram (Gen. 17:5)	}	In blessing
Sarai (Gen. 17:15)		
Jacob (Gen. 32:28, 35:10)		
Pasher (Jer. 20:3)		



- (5) Four Prophetesses of the Old Testament.  
Miriam (Ex. 15:20) )  
Deborah (Judges 4:4) ) Good  
Huldah (2 Kings 22:14) )  
Noadiah (Neh. 6:14) Bad
- (6) The Four children of the Book of Daniel.  
Daniel Alone  
Shadrach )  
Meshach ) Together  
Abednego )
- (7) The Four in the furnace.  
Shadrach )  
Meshach ) Human  
Abednego )  
A "son of God" Spiritual (There is no article, it is  
literally a "son of God",  
i.e. an angel).

We have seen that Number 4 speaks of dominion of the earth by its Divine Creator, and have observed His Testimony to all peoples and particularly in the four-square camp of Israel, wherein was found the four-square Altar of Sacrifice and the Altar of Prayer (incense) available to all nations; "for God is not willing that any should perish, but that all should come to repentance". Unfortunately not everyone in these days is willing to recognize God, but His will for us is to be repentant. For the people of God there are great riches in the wilderness and the promise of Divine blessing if their walk should be found in faith. Our last notation under this number is the Fourth Commandment, which is the first that refers to the earth (Deut. 5:6, 21).

The fourth clause of the Lord's Prayer is the first that mentions the earth (Matt. 6:9, 15).

#### NUMBER FIVE

It is with intense anticipation, and considerable humility, that we approach our incursions into the meaning and environs surrounding Number 5 in Scripture. Particularly because we have stated that this number had reference to Grace, (1) the Grace of God which governs our individual salvation (Ephesians 2:8); (2) the means by which death has been conquered, for us (Hebrews 2). More of this later.

The definition of the Hebrew word for Five

According to D'Olivet, the word is 'Chumisch' and it is also used to express "a movement of contraction and apprehension, such as would result from a grasping of a thing with the whole hand, with the five fingers pressing tightly, and warming it". This definition is most apt, and generally defines the Scriptural basis of understanding regarding this number.

Possibly the most direct way to portray what we mean to convey, is to see the application of this number in the first place to Abram in Genesis 17.

We have previously made reference to Genesis 15:9 and the covenant made with five (5) sacrifices. This covenant was unconditional, and we readily perceive that there was no cause in Abram, or his seed, that God should have called him, and chosen him.

Apart from the fact that Grace means Favour - again this is Divine Favour. Scripturally defined it means Favour shown to the unworthy. Bullinger p.136 calls attention to this fact, as it is found in Romans 3:24, "being justified freely by His Grace". He directs our attention to the fact that the word translated "freely" occurring here, is used in John 15:25, here rendered "without a cause". "They hated me without a cause". Was there any real cause why the Jews hated the Lord Jesus? NO! Could we find any reason why God should ever justify us? None that we can find! We can, then, with justification translate our passage: "Being justified without a cause by His Grace". From our angle as the seed of Abraham there is no cause. The only cause is to be found within the Divine Love of God. This is interpreted within 'Chumisch' (No. 5). We have as it were been "taken out from among the Gentiles" (Acts 15:14). Apprehended by God and grasped by the hand of God, covered by His right hand, and are safe (should we remain faithful) within the warmth and comfort of this hand, or the Covenants of His Grace. The security found within this covenant of grace was well illustrated by our Lord Jesus, when He said "No one can snatch them from My Father's hand" (John 10:28-29).

It is by the Grace of God, we are what we are, and where we stand, and this is seen in Genesis 17:5. Here we find that Abram's name is changed by Divine command to Abraham, and God did it by inserting into Abram the fifth letter of the alphabet (Heb.) which is the 'Haj' the symbol of the number 5, consequently Abram (= Father is exalted - Gen. 16:26) becomes Abraham (= Father of a Multitude - Gen. 17:5). All this was of Grace, and it is stamped with this significance. This incident is charged with spiritual drama.

- (1) The first manifestation of the Name 'El Shaddai' in the Bible.
- (2) Abraham was now called to make in his flesh, the sign of God's Covenant Grace of this revelation, that is, circumcision is now demanded by God as a definite condition (Gen. 17:10-14).
- (3) Abraham was to look for the promised "seed" from no earthly source, i.e. compare Jewish belief even down to our days, when every Jewish (that is orthodox) family hopes to raise their Messiah, although He has been revealed these last 2000 years and is now at the point of return and the Kingdom about to be set up. He was called to "walk by faith and not by sight"; (that is, Abraham).
- (4) By the revelation of the 'Shaddai' Name, Abraham now was to understand that "his seed" would multiply as "myriads upon myriads", from a son as yet unborn, and that "the All Bountiful One", "the Abundant Provider" would supply all his needs, meet all his necessities, able to do for him all that he required. The New Testament equivalent is well known: we are to follow the directions of Abraham our

Father. 2 Corinthians 6:17-18: We are to "come out", to "be separate", and walk by faith - with God. "Ye shall be my sons and daughters, saith the Lord Almighty." This too is the first occurrence in the New Testament. Able to support and sustain us. This is Grace Divinely interpreted and considered, and is revealed to all those who become faithful sons and daughters by adoption into the Divine Name (Galatians 3:26-29).

- (5) The fifth particular is a very important one, not only from a spiritual basis, but also sex-wise, including most definitely the female sex. We ignore this aspect at our peril! The root derivation from which 'Shaddai' is derived is 'Shad', meaning a woman's breast, which is the source of all nourishment, and satisfaction to an infant at the commencement of life. It is easy to see how we arrive at "the All Bountiful" and "Abundant Provider" as the meaning of this Great Name. The heathen corruption of 'Shaddai' is seen in the 'Sheddim' or the many breasted goddesses. Astarte, Venus, etc. are defined as "many breasted", and it would appear that fleeing from this monstrosity of evil has gravely interfered with the true conception of 'Shaddai'. He does, however, become a "Destroyer" to those who oppose Him. It is easy to see why from the original conception, also to appreciate the idea expressed, because should the milk from the mother be uncontrolled, it is possible to choke the infant, so causing death. This, however, is never revealed to the true seed of Abraham, blessing can only ensue, as the Book of Job reveals. 31 times out of 57 occurrences in Old Testament. The answer must be always where a Name of God predominates. Search this one out for yourselves, and revel in the spiritual riches uncovered. Finally on this point, it is remarkable that the reference to Jesus in Revelation (Rev. 1:13) as being "girt about the paps, or breast, with a golden girdle", that the breast is identified as a woman's breast, and not a male. So not only do we have the name revealed, but He who will be the succourer of his brethren, and will do wonderfully on their behalf in the near future.

Returning to our fifth point, in this 'Shaddai' Name, which applied to the fifth letter being inserted into the name of Abram. We find a similar thing happened to Sarai, the wife of Abraham, at this time; again the 'Haj', fifth letter, is added to her name, changing it from Sarai - "my princess" - to Sarah, "Princess", "a princess" by God's right, a noble lady, cp Judges 5:29, Isaiah 49:23, 1 Kings 11:3. The change took place in her name because of the honour God had purposed to confer upon her when He said, "She shall become nations", that is, "the mother of them". Thus it was revealed that 'Shaddai' would fulfil all His promises to Abraham, in or through a woman's breast, who would be the succourer of many nations (or give suck to many nations).

The breast, then, of the promises, as revealed to Abraham, was realized in Sarah, the mother or the beginning of the seed, the seed being duly interpreted in Revelation 1:13 as the Lord Jesus Himself (Galatians 3:16, etc.)

How truly wonderful this theophany is, and how incisive it appears, when we realize that the warmth of the 'Chumisch' or

the Hebrew Number 5, in fact, all the conditions are found in the mother with a child warming at her breast (1) apprehension = grasping her child, (2) pressing tightly, defence and security of the child, (3) warming and consolation, the love and feeding of the child. This very simple, yet profound instance, of the mother and child relationship underlies the basis of the theophany of the Shaddai Name, and the wonder of it, as it was revealed to a couple who as yet had not experienced this intimate relationship: it was still a matter of faith.

We have seen the principle of Divine Grace stamped upon Number 5 from this spiritual data.

Let us now prove that Five means "Grace" by gematria.

- (A) This we may do by studying 2 Corinthians 12:9-10. "My grace is sufficient for thee, for my strength is made perfect in weakness".
- (B) The gematria of Grace, or in the Gk. "The Grace" = 'he charis' is 725, which is a multiple of 5.
- (C) The numerical value of the words "My grace is sufficient for thee (Arkei soi he charis mon) is 1845, again a multiple of 5, as the least common denominator.

The outworking of Grace:

- (A) Divine strength made perfect in weakness or, as it is postulated here, The Divine Strength = No. 1, combined with the weakness of Paul's human nature = No. 4. This principle we find is a very frequent witness, very forcibly so in the removal of death, Heb. 2:9.
  - (1) The Divine Strength being seen in the Father Himself "that he (Jesus) by the grace of God, by the suffering of death, should taste death for every man".
  - (2) Hebrews 2:14-18. Jesus "took part of flesh and blood, that through death he might destroy the power of death that is found in the devil" (or sin in the flesh).
  - (3) Consequently Divine Strength and human weakness wrought the perfect work, on God's behalf, in the destruction of death. First of all, in Jesus Himself: He was the first to benefit from His utter obedience to the Father! and to find absolute conformity with the prophetic Scriptures, of what the Son of God should mean.
- (B) This perfect work of Grace combined between the Father and the Son will result in the removal of death for all the children of God (Hebrews 2:15).
- (C) God, it will have been noted, is the prime and dominant mover; it is God's Grace that will accomplish this redemption. Consequently, "GRACE" Divinely expressed is always found in this form, in other words, No. 1 is predominant in its outworking.
- (D) Even so, David in the historical occurrence upon which this incident is based, used only ONE pebble out of FIVE selected

by himself for the conflict with Goliath (1 Samuel 17:40-49), and in his Psalm of Praise and Triumph (Psalm 8), commemorating this great victory, he admits in verse 1 and also in the last verse (9), that in God lay the victory. "O Lord our Lord (O Yahweh our master), how excellent is Thy Name in all the earth". At this particular time the name of David was being celebrated throughout Israel (Eretz Heb.) (1 Samuel 18:6-8 etc.). Saul having realised for the first time that the Kingdom should become David's - "David hath slain his ten thousands, and Saul his thousands" - "What can he have more than the kingdom?" But David, showing the characteristics that made him "the man after God's heart", illustrates in the Psalms bearing on this victory, that the victory belonged to God, he himself being the instrument, a wonderful illustration of the Grace of God (1 + 4 = 5) that dominated the incident.

- (E) The New Testament complement is found by antitype in the Lord Jesus in the temptation sequence in the wilderness, wherein "he who had power over death" (that is, sin in the flesh or the devil) was mightily destroyed or defeated by the Son of God in a threefold completeness. From one book, speaking of Divine Strength, and that book being the 5th book of the Bible, or as it is known, the Pentateuch  
(1) Matt. 4:5 = Deuteronomy 8:3 (2) Matt. 4:7 = Deut. 6:16  
(3) Matt. 4:10 = Deut. 6:13.

- (F) It is evident that David did not take 5 stones with him because of the 4 brothers (relatives) of Goliath (2 Samuel 21:19-22), but to manifest the Grace of God in the act, for, said Paul (Eph. 2:8-9) "For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast".

Returning to 2 Cor. 12:9-10, Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me". What then were the infirmities in which Paul took such pleasure? How many were they? Do we count them the infirmities of grace in our personal experience? "Therefore I take pleasure in (1) infirmities (2) reproaches (3) necessities (4) persecutions (5) distresses". They were needless to add. Fivefold indeed the pleasures of grace to Paul!

The Hebrew Names of God show a progression in numbers:

- (A) The third (3) or triple name SHD1 (or Shaddai), the All Bountiful or Gracious Giver as derived from Shad (already advanced).
- (B) The fourth or quaternary name is YHVH, Yahveh or Yahweh, the Covenant Name of God.
- (C) The fifth or pentagonal name is revealed as God being "the Saviour" and is computed by the introduction of the SH letter (again the 5th letter of the Hebrew alphabet as was used in Abraham and Sarah, and in keeping with the trend seen in No. 5 we have realised that Salvation is by Grace only). It was written YHSHUH and pronounced Yehushiah, and known to the Hebrews as the Ineffable Pentogram, very definitely marked out in the theophany of God, as applying to the Lord Jesus, similar in Greek definition "the Name"

above every name and to whom every knee should bow (Phil. 2:9-11).

- (D) Also compare ALHIM, Elohim construed as the Collectivity of Power. First used in Gen. 1:1 - "In the beginning God ...". God was indeed the collectivity of all Power, because He dwelt alone in majesty and might. He is also to be seen as the God of Creation, amply demonstrated as being found as a collective noun, and with a single action, implying as found within a single personality, the Collectivity of all Power, and because five Hebrew characters are used in the formation, then resident grace is upheld in this Godhead, God's declaration being He has sworn, and will perform His will in His creation, and upon the earth. It is to be understood then, that God with express care evaluates the form of His Names and attributes.

The careful student will have found that No. 5 has a paramount place in the structure and teaching of the Tabernacle. This number predominates in the Tabernacle, as No. 3 does in Solomon's Temple. The numbers themselves clearly indicate the underlying difference in teaching.

No. 3 postulates Divine Completeness, seen in the golden aspect of the Most Holy, and the righteousness of Divine Nature, "the soul satisfied", and the end attained in perfection.

No. 5 reveals the Way of Grace as portrayed in the Tabernacle or the way to this perfection.

A few of the most noticeable instances are as follows:

(A) The Court

60 Pillars = 12 x 5  
60 Chapters = 12 x 5  
60 Sockets = 12 x 5  
120 Pins = 24 x 5  
100 Cubits long = 20 x 5  
50 Cubits wide = 10 x 5  
5 Cubits high = 1 x 5

(B) The Entrances

Gate 20 Cubits wide = 4 x 5  
Gate 5 Cubits high = 1 x 5  
Door 10 Cubits wide = 2 x 5  
Door 10 Cubits high = 2 x 5  
Door on 5 Pillars = 1 x 5  
Veil 10 Cubits wide = 2 x 5  
Veil 10 Cubits high = 2 x 5

(C) The Tabernacle

30 Cubits long = 6 x 5  
10 Cubits wide = 2 x 5  
10 Cubits high = 2 x 5  
100 Silver  
Sockets = 20 x 5  
15 Bars = 3 x 5  
5 Bars each  
side = 1 x 5  
10 Curtains = 2 x 5  
50 Taches = 10 x 5  
100 Blue loops = 20 x 5

(D) Holy Place

20 Cubits long = 4 x 5  
10 Cubits wide = 2 x 5  
10 Cubits high = 2 x 5

(E) Holy of Holies

10 x 10 x 10 = 2 x 5

(F) Brazen Altar

5 x 5 Cubits = 1 x 5  
5 Vessels = 1 x 5  
5 Animals = 1 x 5  
5 Offerings = 1 x 5

(G) In the Ark

10 Commandments = 2 x 5

These facts were culled from Sleming, "Made according to pattern"

Is it not a fact that in the typical teaching of this dwelling place of God we have "Grace abounding"? It is Grace everywhere, indeed "All of Grace", when we add that the gematria of Blue also is a multiple of five, then our wonder grows into amazement. The sum is as follows:

Blue = Heb. Techeleth, which we find is constructed of the following numbers for letters:

TAU	= 400	) = 850 = 5 x 170 = 850	The first factor and number of blue, then, is 5.
KAPH	= 20		
LAMED	= 30		
TAU	= 400		

Consider this information and apply it to the High Priest - "The robe of the ephod all of blue" (Ex. 28:31-32). "The ribands of blue" in his attire, and so on (see Hall, Blue in Scripture) and you will realize how much Grace had to play, in both the Tabernacle and also our own salvation.

No doubt you will remember how that the Ark of the Covenant, alone, had an outer covering of blue, during the wilderness journey (Num. 4:5-6) and that the Ark was carried around the beleaguered city of Jericho in solemn procession for seven days, and finally, along with the sound of trumpets, and the shout of the people, the city fell (Joshua 6:4-5 etc.).

Here we are mindful of the No. 5 in all this. The blue of "Completed Grace" (for the letters for blue and "finish" in Hebrew are similar (cp. Psa. 22:31, John 19:30), and that in sacrificial death, speaking of the work accomplished in Jesus (Heb. 2:14), basically reveals that only Jesus will finally overcome the world as revealed in the taking of Jericho (the City of Pleasure, or the World City). The Ark with its contents, all are a portrayal of both the effectiveness, and preciousness of the Lord in the destruction of death, from our particular angle at the moment.

The Hebrew word ~~for~~ Sapphire is 'Sappir', which is a complement to blue, having its expression in the Spirit Word of God, and its destination within the heart of the Lord Jesus, again fully expounded in "Blue in Scripture" Debir Press, is again a multiple of 5. Numerical value as follows:

Sam	= 60	) Value = 340 = 5 x 68 which broken down further gives us 4 x 17
Phe	= 80	
Resh	= 200	

Four (4), as we have seen, means four-square altar, four cherubim heads, worldwide in application, and that Jesus himself came as man, and applied this word to Himself from every point.

Seventeen (17) is the number of "the Perfection of Spiritual Order" compounded usually in the Scriptures of the number ten (10) and seven (7), or rather vice versa. Seven will signify Spiritual Perfection (as we hope to prove later): ten the Perfection of Order, so we have the two combined to illustrate the deeper significance of the Perfection of Spiritual Order. This number has to do with the Perfection of Jesus in Resurrection in both Old and New Testaments, viz.

- (A) The story of the flood of Noah, where calendar dates are used to bring out this truth. The day when the Ark floated upon the rising waters when the fountains of the great deep were broken up, was "the seventeenth day" of the second month, and the day it came safely to rest on "the mountains of Ararat" was the same seventeenth day, but of the "seventh month"! (Genesis 8:4).
- (B) In the Exodus period God once again demonstrated the wonder of His great power, and swept away the might of the Egyptian chariots in the returning waters of the Red Sea with Israel standing safely on the farther shore (Ex. 15:31). The spiritual highlight behind all this demonstration of salvation, and redemption by blood and power, lay in the fact that God bade them alter the seventh month to the first. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:3).
- (C) The New Testament parallel is to be found in the resurrection of Jesus, because on the seventeenth day of the month, now the first month of the Jewish sacred year, did God break the bars of the tomb and for our justification raise His only begotten Son from the dead "now no more to return to corruption". The third day after the Passover Lamb was slain (Ex. 12:6).
- (D) Coming to the day of Pentecost we find the number again shining out, only in a different way. Acts 2:9-11 reveals that 17 tongues were spoken on that great day that saw the coming of the Holy Spirit upon the Apostolic church, speaking of the spiritual ingathering that should result through the Holy Spirit (1) either in word or (2) the Word itself into the House of God (Naish, Spiritual Arithmetic). It is not remarkable, then, that we advanced the theory of "the Perfection of Spiritual Order" as it applies to this number, within 'Sappir' itself a number that denotes the Grace of God which brought all this blessing upon mankind.

Many Scriptures bring about the delightful suggestion that so far as Divine Grace (5) is concerned, numbers or hosts of enemies matter little. Could this principle not be clearly discerned in June 1967 when little Israel (David) annihilated the Goliath of the Arab Crescent. To every Bible student this is very self evident, and it is comprehended in the old promise given through Moses in Lev. 26:8; the context reveals that God's mercy through grace could be given to Israel, so that "five (5) of you shall chase an hundred".

Other quotations underline the value of true Bible exposition, and not being a 'talker' as we have today. In the days of the judges the Amorites were known by this title "the Talkers", the designation also being applied, that they strongly opposed the Word of God. Paul says in 1 Corinthians 14:9, "Yet in the church I had rather speak five (5) words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Shall we not then in our Bible expositions try to follow the Divine example and be "gracious" in our explanations of Scripture, and apply the brevity of the written word, instead of either our own or other writers' opinions on the subject.



Many are the examples of the fivefold usage of words and phrases in the Scriptures. We append a few for your interest.

- (A) Gk. Paralkletos. Paraclete = the one called alongside to help. It occurs in John 14:16-26; 15:26; 16:7 and in 1 John 2:1, where it is translated "advocate". We have already reviewed this principle in our earlier thoughts in this article.
- (b) Joy or gladness, we note, comes within this category. Gk. Agalliasis, used in the exceeding or excellent sense is found in Luke 1:14, 44; Acts 2:46; Hebrews 1:9; Jude 24. The careful student will have noted from this analysis above a rather remarkable and beautiful sequence particularly with regard to No. 5 as we have illustrated in 'En Charis' - Grace. Grace is Charis and is broken down into the family of words as follows:

- (1) Encharistoo means to pray or to give thanks, particularly as we have seen because of the Lord - the Grace of God to salvation. Our prayers are directed to the Father for His goodness to us. The word Eucharist obviously comes from this direction.
- (2) Chara - or joy is to be found within this covenant relationship, not particularly to be seen in happiness, because happiness normally fluctuates with sadness in the human sphere, whereas joy is to be observed in a steadfast mind or spirit, which does not fluctuate and remains steady in every circumstance.
- (3) Chairete or rejoice explains the attitude of mind necessary to apply the joy of Christian experience within our lives. For instance, Paul's Epistle to the Philippians, or Joy in Christ was written during a ten year period of affliction which came upon the Christian community in this particular neighbourhood in the first century.
- (4) Chairete "Rejoice" was the usual greeting among the Greek believers. Acts 15:23; James 1:1; 2 John 10,11.

The Grace of God and its manifestations are 5, as we are well aware.

Another word is "Chrio", to anoint, occurs in Luke 4:18; Acts 4:27, 10:38; Hebrews 1:9, of Jesus being anointed, 2 Cor. 1:21 of the ecclesia itself, a fitting symbol of this.

- (5) Haiiothesia or adoption again occurs only five times in Scripture, and Naish informs us, it refers to the adoption of the Jews as God's covenant people, also the adopted sons of the New Covenant. In both cases an act of pure grace on God's part.

Finally under this section:

According to Naish, fivefold phrases are: "Bless the Lord, O my soul" - Psa. 103:1, 2, 23; 104:1, 35. "Whosoever hath to

him shall be given". Matthew 13:12, 25:29; Mark 4:25; Luke 8:18, 19:26.

All these instances of fivefold words and phrases are but concordance study and an hour or two taken over them and seeking out others, will provide great spiritual benefit to the seekers.

One modern day illustration of an age-old Scripture is to be seen in the fact that Israel according to the margin AV (Ex. 13:18 AV m.) "went out by five (5) in a rank, out of the land of Egypt." This number still rankles in the Egyptian mind, and is considered to be their most "unlucky number." It would appear that their minds require a sharp reminder in these days. No wonder! Before long they will receive it fully.

We have mentioned earlier the fact of the fivefold offerings of Israel under the Law of Moses. In Hebrews 10:9-14 we are informed that the one offering of the Lord Jesus Christ fulfilled them all. This we may set out in a threefold layout, bringing out their meanings.

The fulfilment of the Levitical code of sacrifice in One sacrifice, offered "ONCE for all", seen first of all in Isaiah 53 (the sacrificial chapter of our Lord).

- (1) Isaiah 53:11. The Burnt Offering aspect. Heb. Alah. The ascending offering. "By his knowledge shall my righteous servant justify many", only accomplished through an intimate knowledge of the Divine counsel (Isaiah 11:2, 50:4), Counted cost (Luke 14:26-33) for only as complete consecration of self could this become effect. The whole burnt offering, Eph. 5:2, Heb. 9:14. Our complement Rom. 12:1-2, giving ourselves as a living sacrifice, as a reasonable service.
- (2) Isaiah 53:5. The peace offering, Heb. Zebach (in plural number always). "The chastisement of our peace was upon Him, and with His stripes we are healed" (literally "it is healed to us"). The plural for peace means that we have peace from every angle in Christ, surrounded, or guarded by peace. Whole context is found in Lev. 13:18, 37; 14:3, 48 - "The plague is healed", same word used here only in a more precise form, Messiah being portrayed as a spiritual leper, because He "bore away our sins" (John 1:29). Compare also the adjective "stricken", Isa. 53:4, used only of leprosy and that 57 times in Lev. 13 and 14. The title Yahweh Ropeka (Ex. 15:26) is well defined in the Lord Jesus, "I am the Lord that healeth thee".
- (3) Isa. 53:6, 10, 12 - the Sin Offering - Heb. Chattath. "The Lord laid on Him the iniquity of us all". "When Thou shalt make His soul and offering for sin". "He hath poured out His soul unto death" (the blood poured out at the bottom of the altar) and in the Day of Atonement. "He shall bear their iniquities". "He bore the sin of many".
- (4) Isa. 53:5. The Trespass or Guilt Offering - Heb. Asham. "He was wounded for our transgression. He was bruised for our iniquities".
- (5) Isa. 53:3, 10 - The Meat, or Meal offering. Heb. Minchah.

"He is despised and rejected of men, a man of sorrows and acquainted with grief". "It pleased the Lord to bruise Him". John 12:24.

The second application. 1 John 1.

A fivefold view of the work of Christ in the same order as in the offerings. Beginning as in Lev. 1 with the Godward side, and ending with provision for our sinfulness.

- (A) 1 John 1:1-3; The Burnt Offering aspect, that is offering "all upon God's altar", of which Priests might not partake, which they could only "look upon with their eyes, and handle with their hands." Ahlah.
- (B) 1 John 1:3-7 (Minchah and Zebach). Meal and Peace Offerings (Fellowship and Joy). The Priest partook of the "food of the offerings" the bread of his God. "Truly our fellowship is with the Father, and His Son Jesus Christ."
- (C) 1 John 1:7-10. God's provision for sin and trespass offering (Chattath and Asham). "The blood of Jesus Christ His Son, cleanseth us from all sin". "If we confess our sins, He is faithful to forgive our sins, and cleanse us from all unrighteousness".

The third application:

The sacrifices - classified in fivefold tabulation.

- (1) Burnt = Aylah - the Ascending Offering.
- (2) Meal = Minchah - the Gift Offering.
- (3) Peace = Zebach - Something slain for Peace, and basis of peace = Heb. Shalom = Shelem, peace: Jerusalem, Solomon and the Shulamite, His bride (5-fold application once again).
- (4) Sin = Chattath - slip, mishap. To miss a mark.
- (5) Trespass = Asham - to fail, to become guilty, when known.

The richness of spiritual thought concerning Christ's fivefold offering in one, is not exhausted by these remarks; they are but pointers to the voluminous data still to be uncovered by the minds that will reverently enquire into their mystic depths.

The dominance and truth of this number of Grace is physically demonstrated within the human anatomy. The Pauline formula gave us 1 + 4 as the predominant features of it. This can be effectively seen in the dominance of the thumb, the first finger, or the big toe, the first toe. Without the guiding force of either the thumb or the great toe, the human being is effectively crippled. The word "poltroon" (Old English) was applied to the people who cut off their thumbs, so as to avoid military service. Think of Adoni Bezek, who was shorn of both by Joshua, thus making him a helpless cripple, and was doomed to scabble under the table for crumbs, so to speak, unable to walk, or fight, and of course, doomed to unholiness, because both big toe and thumb were anointed when, in particular, one was appointed for service at

the Tabernacle in priesthood. (Joshua 1:5-7, Lev. 8:23-24). Adoni Bezek said that 70 kings had been treated in similar fashion by himself: 70 was the ancient computation of the Nations of the World at that time. "According to the number of the Children of Israel going into Egypt"; basically the effect of the crippling nature of sin, is to be seen here (see Hall, Book of Judges, etc.).

Again the dominance of the thumb is to be discerned in the grasping of anything. Without the strength of the thumb one does not have much grip. And without the guidance of the great toe it is impossible to walk straight. Even arithmetically, five is seen to be the centre of all simple numbers, as the reader will find by studying the numbers 1, 2, 3, 4, 5, 6, 7, 8 and 9. If these are arranged as squares -

1	2	3		1	4	7
4	5	6	or	2	5	8
7	8	9		3	6	9

five, we note, is always at the centre.

Evidently it was for these reasons that the Pythagoreans named it Cardiatis or Cordialis, the heart of things manifested, the centre of all things and numbers, the heart being the centre of the body (Theoretic Arithmetic, Thomas Tayler etc.). What Kings Arithmaticians call centre or heart, we define as Grace, or The Grace of God.

Not until the 5th day in the creation week, do we find any mention of life, but in Gen. 1:20-21 we find "life" and "living" spoken of, whilst twice in these verses it is said that the bringing forth of these living creatures was "abundantly". Once again we are reminded of the Grace of God that sent forth Jesus, as the Life of the World. "I am come that they might have life, and that they might have it more abundantly".

The words in Gen. 1 translated life, living, and living thing, occur 5 times in all, the Completion of Grace given by a loving God (3 x 5): Naish etc. Naish likewise points out, "Then in the work of the very first day, which was occupied with the creation of Light, the Heb. word 'OR', meaning light, occurs five (5) times, because God's grace was thus manifested in giving light to a dark world."

Similarly, the Heb. word 'MAOR', meaning light-given, occurs five (5) times only in the work of the fourth day, when the great light givers were set in the sky.

So we hope that our thoughts will give a little light into the mystery of five, and then our incursions into the Names and Titles may give off the five-fold incense of the 5 aromatic spices used in the anointing oil, which prefigured them.

May all our inclinations and responsibilities be awakened - (1) hearing, (2) seeing, (3) smelling, (4) thinking, (5) feeling, to the majesty and love of the Almighty, and so rely only upon His Grace, "For by grace are ye saved, and not by yourselves", Eph. 2.

Perhaps these principles could well be sought out in the 5 Books of Psalms, into which divisions we leave our readers.

### NUMBER SIX

The majesty and wonder of Number 5 in Scripture must now give way to the more mundane significance of Number 6. Particularly as it is placed between the 5 of Grace, and the Covenant Perfection of 7.

Throughout the Bible we find 6 as the Number most appropriate to man. Consider the Creation week, upon consulting (Gen. 1:26-31) we find that Man (along with the Serpent!) was created on the sixth day.

Singularly enough we find that man is represented by this Number as follows: (A) in Human pride, (B) apostate endeavours, (C) iniquitous conduct, (D) abject weakness, in relation to God.

- (1) Think of Nebuchadnezzar and his image (60 cubits by 60 cubits) along with his 6 part Group Orchestra (Dan. 3:5 etc!).

Very apt illustration of the Group Vocalists etc. who along with man make up modern aspirations, well known to us all. Particularly with regard to their hair style, set up by Nebuchadnezzar (see Dan. 4:34).

- (2) Goliath the giant of 6 cubits and a span (roughly over 9 feet on the conservative estimate) he carried 6 pieces of armour, and his spearshead weighed 600 shekels of iron. (1 Sam. 17:4-7).
- (3) Consider also the "man of great stature" on every hand 6 fingers and on every foot 6 toes (2 Sam. 21:20). Each of these three lifted up himself against the Almighty in apostasy and human pride only to be found in hopeless endeavour, and abject weakness.

Are things any different today, we see openly manifested man's fanatical trust in himself, or humanism, by his own power and prowess he thinks that he can without outside aid from God, sufficiently care for himself, and mark out his own future destiny, either in 'Spare' part exchange of human organisms, or Lunar walks, or Outer Space Missions. But this is all misguided apprehension, as Number 6 rightly indicates will become more apparent as we develop this study.

It is noticeable that Cain ("Who was of that Wicked One" 1 Jno. 3:12 informs us) developed in his line 6 generations alone. Again it is significant that it was in the "600th year of Noah's life", that man having filled up the Cup of Wickedness, in exalting himself against God and was destroyed by the Waters of the Flood (Gen. 7:6).

The Lord Jesus Christ indicates that this past history should serve as a timely reminder to our generation of His Second Coming (Luke 17:26-30).

Making the lesson very clear from our part in Numerology:

- (A) We can either sink and be drowned in the iniquity of No. 6 along with the Antedeluvian sinners - or -
- (B) Look with constant hope to the significance of No. 8 - life in a new creation! etc.

Peter reminds us that 8 Persons were saved by the waters of the Flood (in the Ark of course) and that they stepped out on to a (1) Newly cleansed earth (2) to a resurrected World (3) and to a sweet savour of Sacrifice to God (Gen. 8:20-22). The Lord Jesus will do precisely this to this evil world in which we live; in the very near future! Which shall we choose!?

From our earliest studies in the Sacred Script, we have been interested in the downward steps of Lot towards Sodom! Which are 6 in Number!

In those early days we followed them with eager and expectant eyes, seeing only the perfection and symmetry of God's Word.

As we have grown older and having reached that magnum of knowledge (which can only be realised in the Pauline sense of knowing nothing "We know naught as we ought!") the eagerness has not diminished, nor the wonder faded, rather as our heart becomes increasingly heavier, as the stark reality of the tragedy has unfolded.

Not only for wayward Lot; but for this wicked generation in which we live, because Jesus stressed the fact that the generation that would witness His Return would be found not only "As in the days of Noah" but also "As it was in Sodom".

Our readers require no reminder as to the fact that these days are "fully upon us"! We think it truly remarkable that the slide became steeper, and that pace increasingly precipitous, since the Israeli's retook Jerusalem in 1967.

Compare the evidence of the downfall of Lot (Gen. 8:13):

- (1) He "lifted up his eyes".
- (2) He chose.
- (3) Journeyed East.
- (4) "Dwelt".
- (5) "Pitched his tent".
- (6) Finally we read "Lot dwelt in Sodom", like Esau after him he had forsaken his "Tent" no longer a Stranger and Pilgrim (Heb. 11:8-10) unlike Abraham, and Jacob, who dwelt in Tents.

Esau later even left the Land and Promises, making his home at Petra or Seir (Gen. 33:16).

The lessons are patent, Lot whose name means "Colourless" as the Chameleon which can fit equally into any background as camouflage; frequently after the departure from Abraham the background

is darkish, reflecting the black deeds of Sodom. The entry and dwelling of Lot in Sodom meant very little witness wise, he is still this 'One fellow' at the end of his sojourn there, and it is noticeable his one recorded act of decency set in the guise of near Eastern hospitality, was in regard to the visitors unaware of their identify. (Angels)

Even his intended sons-in-law take no heed to him and his wife openly rebelled by a protracted 'looking back'.

Though it must be stated that Lot is termed "righteous" in Peter's writings yet there is a vast difference between him and the truly Righteous man from the East - Abraham! whose prayer alone saved Lot as a "branch plucked out of the burning" (Amos 4:11) after Lot's insistence to stay in Sodom against Angelic counsel.

Is it not truly remarkable that Sodom and Gomorrah mean respectively "Flaming, and Burning"! Such is the backcloth of Lot's experience at this time. The problem would seem to be exploded when we realise that (1) Lot was not in Covenant Relationship with Yahweh at this time (2) he had already left Abraham in Gen. 13 and the command to be circumcised was only given in Gen. 17. The righteousness of Lot can be compared to a man today who has not accepted the Truth as it is in Jesus, yet knowing of God, and the promises attached to Abraham. When Lot left Abraham he turned his back on Truth, and looked longingly to the well watered plains of the Valley (for his own satisfaction and ends). He personally chose "The Flaming Burning" of man's sin, and would have remained there, but for the intervention of Abraham and the Angels.

Later his incest bred two of the most inveterate enemies of Israel, even to this day, Ammon and Moab (Gen. 19:29-38).

Briefly this is the story of the Six Steps, to despair, and ruin, that Lot took when he left Abraham the friend of God. Not only are the lessons for today patent, they are also ominous. Before long, Europe following the sadistic pattern of Sodom, will become a lake of fire!

Let us make sure that we walk in the spirit of No. 5 (Divine Grace) so that we may escape the corruptions of this age, of Sodom and Gomorrah, as found in No. 6. So that the Millennial Rest may become of No. 7 and be found of, and in the New Generation, and of the Sons of God No. 8.

It was of course David the 8th Son of Jesse (1 Sam. 17:12) that slew Goliath the Giant (clothed with armour, of 6 cubits and a span, carrying 6 pieces of armour, with offensive power of a spear's head of 600 shekels of iron), carrying only Five (5) Smooth Stones, a Staff, and a shepherd's Wallet (8 articles in all). Typically portraying Jesus which reckons by Gematria (888), who by the Grace of God (No. 5) slew him who had power over death (the devil) i.e. Sin in the flesh concerning which (No. 6) speaks in particular of 1 Sam. 17:51; Heb. 2:9-15.

This is the great salvation to which we are called, only found in the Covenants of truth:- if we "neglect so great a salvation" there remains, very starkly for us, the judgments of Sodom, when God finally cleanses the pollutions of the earth.

The careful student will have noted in Numbers 11:5-6 items of food, that turned the heart of the mixed multitude towards Egypt - Take care Nature Cure "devotees". This was food the 'tang' of which still excited their fancy, forming part of their diet in Egypt "Fish, cucumbers, melons, leeks, onions and garlic". It can be said, that although they are appetising they are not sustaining, flavour and piquancy but no strength giving power. Typical of the taste of the flesh found in the world today, totally unsatisfying! However, compare a list of Canaan's foods; they are to be found in Deuteronomy 8:8 and they are 7 in number. Wheat, barley, vines, fig trees, pomegranates, oil olive and honey. Compare Sennacherib describing the Land to which he purports to deport the Jews, calling it "a land like your own Land", but upon enumerating its foods, the number falls to 6 again: corn and wine, bread and vineyards, a land of oil olive and of honey. Again it is found truly amazing, although not wholly unexpected when we compare this scene with Lot and his choice of direction when he separated from Abram. Gen. 13:5-13 "The Jordan Valley before God overthrew Sodom and Gommorrah, was seen through his eyes, to be like 'Egypt' and the 'Garden of Eden'".

It would appear then, that (1) Sight (2) Thought (3) Desire (4) Taste (5) Movement towards, and (6) Entry and Citizenship, outline for us the sorry tale and complete the Six Steps of Lot for our instruction and contemplation.

We must be careful that our minds do not longingly stray back to the appetite of Egypt, nor its advantages worldly wise, else we may be caught up in the Judgment of Sodom!

We have just remembered that Abraham's intercessions in prayer for Sodom (i.e. with the idea of Lot's family deliverance from the holocaust) total Six (6) (Gen. 18:23-24, 28-32) It is noticeable that the intercessions do not total 7, the Covenant Number. We have seen that Lot was not circumcised, therefore NOT within the Covenant although counted as a 'righteous' man! The sixfold intercessions indeed fit the case stamping the whole incident with the number of man, the lesson should not be lost upon us!

It would appear that when No. 12 (in itself speaking of Governmental Perfection) is divided, Imperfection in rule and administration is indicated. Certainly so it was in the division of the tribes under Rehoboam and Jeroboam, following the united kingdom under Solomon: the indication of such a procedure was seen in the very steps of Solomon's Throne which had 6 steps 1 Kings 10:19. Had the indication of the Twelve Loaves this significance do we think, for they were divided into Two Sixes (Lev. 24:6)?

So the Tribes became divided upon advice of singularly human origin, both rough and haughty (1 Kings 12:1-15). Although human advice is given at times, and is taken, and we are rather credulous as to why it was obeyed at this time, let us remember the words of verse 15 "Wherefore the King hearkened not unto the people; for the cause was from the Lord".

Behind it all the Vigilant Watch is kept by Yahweh; the cause for all this is plain to see. 1 Kings 11 explains it fully.



The Throne of Six Steps portrayed Apostasy, lust and disobedience. The disobedience of this Throne is indicated by the Gold that came to Solomon in one year (1 Kings 10:14), it was "Six hundred Threescore and Six" (666) of which number we shall have more to say later.

600 shekels of silver were paid for the Egyptian chariots imported into Israel by Solomon, against Divine command (1 Kings 10:29).

Also 600 shekels of gold went to each target of God (Shield) which Solomon had made to be placed in the House of Cedar (forest of Lebanon) that he caused to be built (1 Kings 10:16).

These quotations show plainly that although Solomon was the Wisest Man in Divine Wisdom he was indeed very human in character, indicating very strongly that apart from Divine illumination Solomon was a mere man!

Many illustrations are to hand for the busy worker who will take time and labour to search these things out.

Six times we find the Lord Jesus charged with having a Devil. How truly remarkable the spirit of Diabolos found at the first in the beast, known as the Serpent, created on the 6th day, along with man, who with the lying tongue of Diabolos = The Slanderer, seeks to oppose and condemn the seed of God himself and fasten him with its own device.

1 Jno. 3:8-18 works this out quite well for us in principle:-

1. Mark 3:22 and Matt. 12:24 (same incident) "He hath Beelzebub"
2. Jno. 7:20 "Thou hast a devil"
3. Jno. 8:48 "Say we not well that -- Thou hast a devil"
4. Jno. 8:52 "Now we know that Thou has a devil"
5. Jno. 10:20 "He hath a devil, and is mad"
6. Lk. 11:15 "He casteth out devils by Beelzebub"

In these quotes, we may see the enmity of man to the person of the Lord Jesus branded quite clearly with man's number.

Bullinger notes that much benefit will repay careful study to the Chronological order of these occasions and speakers. The very order and structure being very important. The structure is set out in introversion:

A/1. Beelzebub, and casting out devils

B/2. A simple charge "Thou hast"

C/3. Introduced by "Say we not well")

C/4. Introduced by "Now we know"

) Both in John 8:48-52

B/5. A simple charge "He hath"

A/6. Beelzebub, and casting out devils.

The way to expound this simple structure is by comparison. We compare A with A, B with B, until we are brought to the crux of the problem, C with C wherein we note at the least according to the ideas of the speakers, that their deductions are correct, and upon good examination.

B/3 "Say we not well", now it has been proved, and the final analysis puts the issue beyond doubt.

B/4 "Now we know" Gk. perfect for "know" = that Jesus hath a devil dwelling within Him, which does these miracles. We hope our readers will never arrive at such a belief. The miracles which Jesus did were as He himself admitted "The work of God" (Jno. 9:4, 10:25 etc.) and in fact Jesus by the Grace of God in His death slew him who had power over death - that is "The Devil" (Heb. 2:14). The Book of Nehemiah is one which displays man in opposition to the purpose of God, and they were very troublous times indeed.

It is small wonder that a sixfold opposition to Nehemiah is set, in which all the wiles of the Devil are plainly seen. The spirit of Diabolos (Devil) is clearly indicated, yet once again.

What do we find in a careful scrutiny of the context?

- (1) Grief (Neh. 2:10) Brought about in the first place by the serpent's evil scheming as seen in Genesis 3.
- (2) Laughter, not happy light-hearted amusement but scurrilous carping, hypercritical laughter (Neh. 2:19).
- (3) Wrath, indignation, mocking (Neh. 4:1-4) first of all seen in Cain "Who was of the Wicked One". John rejoins (Jno. 3:12).
- (4) Fighting and Opposition. (Neh. 4:7-8) Back again to Cain for the first Murder (Gen. 4:8).
- (5) Conference (Neh. 6:1-2) "Come and let us meet together". "Let us take counsel together" (6:1) in an attempt to "weaken them from the work" (6:9). This gathering together is basically seen in the communing after the flood, and the building of the Ziggurat, etc. God destroyed their efforts making intercommunal speech hopeless by confounding and confusing "their tongues" (Gen. 11:1-8). All down the ages the world has witnessed such communal devilry against the purpose of God (a) The attempt of Laban to destroy Jacob and his family (Gen. 31:24); (b) The Sons of Jacob against Joseph (Gen. 37:18-19); (c) The sons of Esau and Lot against Israel (Psa. 83); (d) The Kings of the Earth who set themselves against Christ (Psa. 2); (e) The wicked assembly against David, also in context Joseph and of course the Sanhedrin opposing Christ (Psa. 64 etc. Jno. 11); (f) The plotting of Haman and Ahasuerus against the Jews (Esther etc.); (g) Herod, Pilate, Jews against Christ (Luke 23:1-24); (h) The Judaises against the Apostles, Acts; (i) The World Religions against the Truth as it is in Jesus in our day;

(j) The Arab Crescent against the Jews (Psa. 83, Obadiah etc.); (k) We see many Nations gathered against Israel, that say (as they have done all down the ages) "Let her be defiled and let our eye look on Zion".

"But they know not the thoughts of the Lord, neither understand they His counsel for He shall gather them as the sheaves into the floor". (Micah 4:11-13 etc.). Though all the world (Counsels of) resist Him God shall realise His Plan (His Single Counsel will prevail). Then will the Nations at the last understand His Counsel "Yet have I set my (King) (Son) upon my Holy Hill". "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:6-8).

(6) False Friends (Neh. 6:10-14)

These are innumerable in Scripture, notably in this immediate context in Nehemiah seeking, always to mar and hinder and stop the work.

Judas comes to mind! Ahithophel! Demas and scores of others! Let us take warning today, and seek not to hinder the building of the Gospel Wall, and the preaching of the Gospel to the World. The Master's command to "preach" still holds, and there our duty lies.

It will have been noted, we hope, that a study of these 6 steps in Man's opposition to the Work of God will yield great spiritual benefit should we pursue them further; they are widespread and their tentacles spread to the utmost bounds in the Scriptures. The concordance will reveal that there are 6 words for Man in Scripture, Four (4) in the Old Testament and Two (2) in the New. They are as follows = The Lexicon reveals:-

- (1) Ah-dahur Heb. Man as a human being (Lat. Homo) having regard to his being created and to his earthly origin. (Gen. 1:26, 2:7, 3:24; 2 Sam. 7:19 etc.).
- (2) Ish - Heb. Man as strong and vigorous of mind and body. Man with some degree of pre-eminence of strength and endowment. (Zech. 6:12; Psa. 25:12; Psa. 39:11).
- (3) Enosh - Heb. A weak man, as mortal and subject to suffering and death; the heir of corruption. (Psa. 8:4; Psa. 73:5; Psa. 103:15).
- (4) Gehver - Heb. A strong man, a man of might and valour. Man as distinct from God (Job 22:2) and from a woman or wife (Prov. 6:34); Zech. 13:7; Ex. 10:11, 12:37; Psa. 52:7; Jer. 17:5.

New Testament Words:

- (5) Anthropos which answers to Adam No. 1.
- (6) Aner which answers to Ish No. 2.

Bullinger points out "It is worthy of note that these four Hebrew words are each used of the Messiah, and that the Holy Spirit has revealed a blessing for each in and through the man

Christ Jesus".

- (1) Adam. Psa. 32:2 "Blessed is the man unto whom the Lord imputeth not iniquity".
- (2) Ish. Psa. 1:1 "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful".
- (3) Enosh. Job 5:17 "Happy or Blessed (viz. Ashrai blessed) is the man whom God correcteth, therefore despise not thou the chastening of the Almighty".
- (4) Gehver. Psa. 94:12 "Blessed is the man whom Thou chasteneth, O Lord, and teachest him out of Thy Law".

Four Beatitudes of great beauty and spiritual depth, emphasising the humanity of Christ, that as the Seed of Woman, Abraham and David, He shared our sorrows and our joys, temptations, and in His unique case triumphed!

Though we are human, yet by association with Him in faith, belief and obedience, we may have the glorious hope of being saved in the day of His return.

Recalling to mind the remarkable fact that Christ suffered 6 hours on the Cross, humanity crucified in weakness, howbeit in obedience; making sure of the demise of the Devil in His Case, yet His privations fell short of the Perfection of 7. Covenant Perfection by One Hour! Why! might we ask?

Do not the words of Paul have some bearing on the problem in this case? Col. 1:24 - "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church."

This is the answer to our way of thinking. The Lord Jesus graciously left One Hour of the complete round of suffering for us to fill, in our loving service to each other (see Song of Songs Ch. 5 by present writer for fuller details).

Are not then the words to Peter in Matthew 26:40 full of dynamic intensity "And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, what, could ye not watch with me One Hour".

Truth is indeed stranger than fiction, and far more beautiful withal!

May our watch be more vigilant, and our efforts to fill up this One Hour, be those of consummate energy.

By the application of the Four Psalms already indicated we may find our answer and joy.

Among the words that occur six times only in the Bible, we find one particularly interesting in connection with our thoughts surrounding the interconnecting links between believer and the Lord Jesus.

It is one of the words used for instruction in the Psalms.

'Michtam' Heb. The Psalms are Psa. 16, 61, 42, 43, 59, 60. We are informed that this word is connected with Death and at the same time with Resurrection and comes from the Hebrew to cut in, engrave (LXX Stelographia, a sculptured writing). Stele was the word for gravestone, hence we are informed 'Michtam', like our 'Resurgam' indicates that these 6 Psalms, though connected with Death, point to the Hope of Resurrection. This being notably true in Psa. 16, and may be traced in the others also. May we ask more?

These are the sweet things connected with six (6) and can only be obtained 'In Christ'!

As we glanced down the list of the other words found 6 times only in Scripture, we were interested to find that each bore little relation to God, and very much to be found in the form of human characterisation, misery, shame and dereliction. They were briefly as follows:-

Heb. Rab-Cheel	Talebearer
Heb. Avad-dohn	Destruction
Heb. Moht	Bar, Staff or Yoke
Gk. Aischunee	Shame
Allatto	To change
Asebeid	Ungodliness
Atimazo	Shamefully
Bdelugma	Abomination

These examples speak for themselves!

Ez. 39:2 speaks of the terrible destruction by God on the Northern Armies; only 'The Sixth Part' is to be left. Daniel lived among the Great Ones of the earth in his day and he used a word 'Rebah' to illustrate Man's Greatness 6 times only - Dan. 2:48; 4, 11, 20, 22, 23.

There are in this study several instances of the contrasting of six with seven, bringing out the spiritual significance of both numbers. For example:-

- A. There are enumerated at the least on two occasions.  
(6) Six Cities of Refuge. Josh. 20. Num. 35.  
It is Paul who gives the Seventh in Heb. 6:18 which is the Perfection and Spiritual Completion The Lord Jesus Christ Himself. The only Eternal City of Refuge.
- B. Hosea 2, 4, 8, 9. Here we find in speaking of the spiritual wickedness of Israel, seeking her good things from idolatrous nations instead of from God, it gives in verse 5 a list of things so sought: "I will go after my lovers that give me (1) my bread (2) and my water (3) my wool (4) and my flax (5) mine oil (6) and my drink. Total 6 items. But when we come to verses 3 and 9 it enumerates seven things in all (1) corn (2) wine (3) oil (4) silver (5) gold (6) wool (7) and flax, obtainable alone from God!

A complete outfit of requirements in all round detail, 6 from man but 7 from God!

We find very interesting details concerning Ezekiel's Temple to be erected at Jerusalem in the Millennial Age. The measuring

reed was ordinarily one of '6 cubits long' but as we are told that the actual medium used was 'the Great Cubit' (Ez. 41:8) consisting of a 'cubit and an hand breadth' (40:5) and as 6 hand breadths were to one cubit, the reed actually measured 7 ordinary cubits in length.

The sum of this information would define that during the Millennial age, under the personal reign of Jesus Christ, though man will be human, therefore still in need of redemption, although there will be a distinct difference in his nature (Isa. 65:7-25) he is still designated as No. 6 yet because the measurement is likewise dominated by No. 7, the millenium will come in the completion (typified by measurement), to the state of spiritual perfection, as marked by No. 7. Is not the Millenium but the Portico to the Perfection of the Third Heaven (2 Cor. 12:2) when God will be All in All (1 Cor. 15:28) and will consummate the work on the Sabbath or 7th day (which began through the intervention of Sin by our first parents) and as Jesus continued in His day.

There is also another viewpoint because the Millenium represents the Sabbath of God and fulfils the 7th Day, which has been with us since Creation week. Sin broke into The Rest, but through Christ will be erased in that day.

A careful search in the Scriptures will bring forth many more instances of the wonders of this Number 6 and its multiples 60 and 666, and also in mundane usage, viz. the Months of the Year, and the hours of the day, and the minutes and seconds of the hour are all of them multiples of 6.

Six days were appointed to him for labour (Ex. 20:8-10). Six, then, (Bullinger) is the number of labour, also of man's labour as apart and distinct from God's Rest. Compare the whole of Ecclesiastes on this wise! "All Vanity and Vexation of Spirit" (Eccl. 2:26).

The Concordance again reveals that both the Serpent and the Lion have six names, with different Hebrew words for each in Scripture.

Is it not rather remarkable as we have said that the serpent was created on the 6th day along with Man and the Lion?

May we not perceive two remarkable parallels in this information.

- A. If the Lion and the Serpent and Man himself were created on the same day, does not the fact simulate the idea that in man would be found that which would be kingly, as the Lion is king of beasts, and also that which is sensual, devilish and lying as in the Serpent? 1 Jno. 3:12-17; 4:20 has already been applied to Cain and the serpent. Gen. 49:9 etc. alligns the Lion with Judah.
- B. In the genealogy of the House of Judah, as it is the Tribe from which our Lord Jesus sprang, can be found like contrasts from Caleb and Othniel truly Lion like in Faith and Name (Othniel means the Lion of God). Incidentally Caleb has the meaning of a Dog! Gentile extraction, of course, which in process and ability manifested the Lion like characteristics of the Tribe of Judah which adopted him (Josh.

15:13).

Also found in Judah was the sole Judean among the ranks of the original Twelve, Judas Iscariot, who manifested all the hallmarks of devilry (Jno. 12:1-6; 13:26-30; Acts 1:15-20). "He went out and it was Night" some of the most pregnant words in Scripture; Temple thought. In this genealogy as it affected The Son of Man both Lion and Serpent are effectively seen!

The Talmud calls our attention to the fact of the Serpent, and this is the following 6 quotations:-

- A. Nachash a shining one (Gen. 3:1; Job 26:13). The attractiveness of the Serpent in its original form which helped to seduce Eve from God's commandments.
- B. Ak-Shoor meaning to "bend back" or "lie in wait". The adder of Psa. 140:3.
- C. Ephah any poisonous serpent. Translated Adder, also Viper (Job. 20:16; Isa. 30:6 etc.).
- D. Tsiph-Ohnee a small hissing serpent, again translated Viper, (Isa. 11:8, 49:5; Prov. 23:32).
- E. Taneen a great serpent or dragon (from a root to "stretch out" or "extend" on account of its length). (Ex. 7:9-10, 12).
- F. Saraph from root "to burn". A venomous deadly serpent, from the heat and inflammation caused by its bite. Translated serpents (Num. 21:8 used of the fiery serpents sent among Israel by Yahweh, and the incident from which the brazen serpents were made, and used by Jno. 3:14-17 as a type of the crucifixion of Christ and our hope of eternal life). This word is also used in Isa. 14:29; 24:9 etc.

Turning to the Six (6) names for Lions in the Old Testament all are found in the Book of Job, so we are informed (Job 4:10-11 and 28:8). They are as follows:-

1. Aree the Roaring Lion (Gen. 49:9; Num. 23:24; 24:9 etc.)
2. Shachal the fierce Lion with special reference to his Voice. (Job. 4:10, 28:8; Psa. 91:13; Hosea 13:7).
3. D'Phoer the Young Lion. Not a whelp as in Ez. 19:2. (Judges 14:5; Job. 4:10, 38:39; Psa. 17:12, 34:10).
4. Lah-yish the Old Lion. Not from age, but brave and strong (Job 4:11; Prov. 30:30; Isa. 30:6).
5. Lahvee the Old Lioness from root "to roar" (Gen. 49:9; Num. 23:24; Deut. 33:20 etc.).
6. Shachatz the Lion's Whelps (translated "of pride" (Job. 28:8, 41:34).

This is the kind of data we get upon consulting our Concordances and Lexicons. Bullinger supplied most of this material but it is, as he says, basically taken from these works of reference.

As we close this study perhaps it would be as well to look into some of the multiples of this Number, viz. 30, 60 and 666, for further enlightenment. 30 is a number attaining to "Completeness in Discipline" "Resultant of Process" "Maturity or Ripeness". It is also the number of the angular sections, divisions or degrees in a zodiacal sign:  $30 = 6 \times 5$ ; by such a process is maturity Biblically attained. 6 the number of man, multiplied by 5 Divine Grace; the result can only be "Completeness in Discipline", and the result of this process.

- (A) Joseph was reckoned to be this age on attaining responsibility (Gen. 41:46).
- (B) David upon commencing his reign (2 Sam. 5:4).
- (C) The Lord Jesus on opening His ministry was about 30 years, or literally "As if 30 Years of Age" (Luke 3:23).
- (D) This time was also the starting period of Levitical service. (Num. 4:3 etc.) See other instances in this chapter.

As each of the quotes are placed at the commencement of either reign, or service, then the figures  $3 \times 10$  come into focus, denoting in a higher degree the Perfection of Divine Order, that will have been observed in these examples. 60 years was the upper age limit named for personal ability under Mosaic Law (Lev. 27:3-7).

60 also is the Value of Tetragonos, a word applied in Rev. 21:16 to "the Holy Jerusalem" as "the City" in respect of its boundary and there translated "Four Square" etc. We can perceive the idea of selection and boundary in both Scriptures.

The Number 666 has already been given a little notice and must form our closing study on number 6. The Words of the Lord Jesus Christ give the key to Number 666.

In Rev. 13:17-18 we read "And that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name. Here is Wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six Hundred Threescore and Six" (666)!

Bullinger calls it "the trinity of human perfection or the perfection of imperfection", the culmination of pride in independence of God and opposition to His Christ. This number has to be reckoned or calculated.

Our calculation may run somewhat on these lines:-

- (1) The duration of the old Assyrian Empire was exactly 666 years before falling to Babylon.
- (2) Jerusalem was trodden down by the Roman Empire for exactly 666 years from the battle of Actium B.C. 31 to the Saracen conquest in A.D. 636.
- (3) We have mentioned the two other men who were outstanding protagonists to God's Truth (A) Goliath (1 Sam. 17:4-7) (B) Nebuchadnezzar (Dan. 3:1). There was also another man known as the Perfection of Money Power - Solomon, whose



imports of Gold in one year were 666 Talents (1 Kings 10:14). Did this colossal amount of Gold bring happiness or contentment? Just the opposite in fact: "Vanity and Vexation of Spirit" (Eccl. 2:81. Cp. 1 Tim. 6:10). Not only so, but the Wives Solomon married to gain political unity in the surrounding Nations to Israel, led him astray and caused him to worship strange gods (1 Kings 11:1-14 etc.).

- (4) Antichrist whose number Jesus said is 666! Undoubtably as suggested by Bullinger.

No. 1 of the Unholy Trinity was connected with the Pride of fleshly might, and also the ruthless antagonism and searing pride of anything (said to be Philistine) against the people of God.

No. 2 Human Pride and aggrandisement seen in pride of progress consummated in the absolution of Dominion.

No. 3 the opposition of Religious pride, dominated by direct apostasy, in which are included the sins of the first two, and as found in the Roman aspect of today. (A) the ceaseless war against those who oppose this way of religious bigotry (read "The Vatican against Europe" by Edmund Paris for modern day denunciation). (B) the absolution of power is still the supreme aim of the Vatican policy and the merging of the Harlot daughters will be at her dictation, religiously and politically, as per The Common Market. (C) the religious pride and opposition have operated since the concept of this religious, political power, in the days of Constantine, etc.

The lust for Gold, etc. is well known to all exponents of this system, the share for the church has always to have the prominent place in their household economy no matter how small it may be. The splendour of the Vatican and the Pope, and the abject poverty of the slums of Naples, and other cities "where Papal dominance holds shows little resemblance to the Lord Jesus who had not where to lay His head" and whose whole life was lived for other people and seeking their care from the malady of the sickness of sin.

From what we have discovered we realise that the Lord Jesus has indeed calculated for us, and revealed the identity of this mysterious person or sect. The test has identified the human elements of prejudice, pride and apostasy bound up in the character known as 666. The letters of the Greek alphabet used as Three (3) in this number we have a complete designation of Apostasy, etc. They are:-

$$\begin{array}{l} X \text{ or } (\text{Chi} = 600) \\ \text{or } (\text{XI} = 60) \\ \text{or } (\text{Stigma} = 6) \end{array} = 666$$

In Hebrew and Greek all the letters of both were used as numerals. In Latin, however, only Six were so used:-

$$\begin{array}{l} D = 500 \\ C = 100 \\ L = 50 \\ X = 10 \\ V = 5 \\ I = 1 \end{array} = 666 \text{ Most interesting!}$$

Historians reveal that 666 was the secret symbol of the ancient pagan mysteries connected with the foul worship of Apostasy (it is found today in Spiritualism, Theosophy and Masonic beliefs). Is it not significant that the delegates of the conferences of Church Reunion walked in Sixes as they assembled for conference?

Again is it not strangely apt that the Gematria for Lateinos is 666, used for either the Latin Man or Roman and Latin Peoples. Those who Name the name of Christ as Lord can have no dealings with such a system. This coming Apostasy is already upon us and its mark is significant - 666, as computed by the Lord Jesus. It is claimed that the Roman man was in the mind of the Lord Jesus when he gave the number 666. Caesar or Nero! Probably in that stage of dispensation it could be so construed, but in the ages since there can have been no doubt in Biblical students that as we have outlined the Papal System along with the Bishop of Rome, The Pope, in this symbology.

The only Latin system used, world-wide, believing God dishonouring doctrines of Mary worship, the Host, Celibacy, the Confessional, purgatory, indulgences, etc. A political power besides, holding religious sway over many millions today. Full of mystery and intrigue. For further identity see Hislop, Two Babylons pp 420-460. You will find that all the ancient mysteries are summed up in the Visible Head of the Roman Catholic Church, The Pope!

The depravation of mankind is to be seen in the Old Secret formula SSS because this letter in the Greek Alphabet was the symbol of the figure 6, the Greek Stigma (see first article in this series).

The word itself means a brand or mark, burnt either upon cattle, slaves or soldiers. Paul used it of the scars which he had acquired in Christ's Service and concluded that Christ was his master to whom he belonged and had been purchased at the price of his Master's blood. (Gal. 6:17).

The letters SS have found a personal meaning to many of our contemporaries.

The jack-booted stormtroopers of the German Reich had this significance during the last War. They represented the brutality of the Hun or the old Assyrian Empire; utterly depraved they sadistically tortured all that came within their power.

The Jews remember 6,000,000 dead officially recognised. How many more perished - Poles, Czechs, Russians all felt this oppression. Germany is rising again. Will Europe ring with the dreaded Jackboots once again. Rev. 17 appears to suggest so. What do you think?

We look for the day when in truth the name of Adonikam returns from the antitypical Captivity.

Adonikam means "The Lord of the Evening"; and the children of Adonikam numbered 666 (Ezra 2:13).

For had they not returned they would have perished which in Greek is Appollumetha and its number 666. Our Salvation is with the Lord our God, then may we be fully satisfied in the Seven of Covenantal Perfection.

## NUMERICAL EXPOSITION OF NUMBERS 29

### The Feast of the Tabernacles

This survey can but commence with command in Numbers 28:3, concerning the continual burnt offerings. "Two Lambs of the first year", because for each day (7) down the ritual of tabernacles the continual burnt offering had to be presented on the altar, meaning that God does not contemplate that His people will begin or end a single day of their lives without presenting His offering. This was ordained on Mount Sinai for a sweet odour, and offering made by fire unto Yahweh (Num. 28:6).

It goes back to the beginning as an essential feature in God's dispensation and it is never to drop out. God's perpetual thought is that His people are before Him in the perfect acceptability of Christ, and if that is appreciated by us we shall delight to come to Him continually in the sense of it and to minister unto His satisfaction. This is a service not to be omitted either individually or household-wise - that is, in the Ecclesia; morning and evening prayers are the modern version of it, thanking the Father, through the Son, for the constant provision of righteousness and acceptance in Him.

If these requirements had not been made then there would have been no calendar of redemption from Passover to Tabernacles for us to study today. So the basic thought lies in the continued commandment re the continual burnt offering, along with the Meal Offering and the Drink Offering. The meal offering speaks of the excellency of the character of the Lord Jesus, testifying to His suitability for the continual burnt offering. He was perfect in every part. This points out His reaction to the various commands which fell to His lot to fulfil. "Be ye holy, as I am holy" - Lev. 11:44-45 aptly summarises it.

The Drink Offering - Apart from revealing the suffering entailed in One pouring out His soul unto death, points to the willingness under which the sacrifice was given, and also the joy which surrounded it all. This was the response of the Lord Jesus to His work, not only as Son, but also sacrifice on His peoples' behalf. These facts we again emphasise are to be understood as the fundamental basis underlying the fulfilment of the Feast of the Tabernacles. "Once for all time was He offered" (Heb. 9:28) never again to suffer for sin.

It is remarkable that in Numbers 28 and 29, those reserved for details concerning the offerings or Bread of God (Num. 28:2) the command for a continual burnt offering occurs 17 times only, which tells its own story quite clearly. 17 is a prime number, having no factors, nor being a multiple of any other number. What is more startling about it is that it is the seventh in the list of prime numbers (seven runs) 1, 3, 5, 7, 11, 13, 17, etc. Therefore according to the laws of numerics, it partakes of and intensifies the significance of No. 7, and is the combination or sum of two perfect numbers, 7 and 10; 7 being the number of spiritual perfection, 10 being the number of ordinal perfection. Consequently number 17 means the perfection of spiritual order.

Romans 8:35-39 sets forth the findings of this number as it would apply to the effect of the continual burnt offering to us.

Here we find in 7 questions and 10 answers the spiritual and eternal perfection of our standing in Christ Jesus; completely covered and guarded from all evil and eventuality we are secure in Christ in every way.

One example only:

1. The Ark of Noah floated safely on the rising waters was seventeenth day of second month.
2. The day it came safely to rest on Ararat was seventeenth day (this time in seventh month).
3. 17th day, 7th month, centuries later, God showed His mighty power sweeping away the Egyptian host in returning waters of the Red Sea.

As we saw, to mark the spiritual Truth underlying this salvation, God made Israel alter the month from the 7th to the 1st (Ex. 12:2) (Redemption by power and blood). On the 17th day of the month, now the 1st month of Jewish Sacred Year, God raised His only Begotten Son from the dead, the wonderful hope being expressed that 17 highlights the position - that we "Rejoice in Hope of the Glory of God".

These are the promises upon which Numbers 29 is based. Let us now approach it reverently and with all due respect.

We find the number of animals registered for sacrifice very intriguing, to say the least. Why do these figures vary so much? It is seen in two ways.

- A. Declining numbers point out the possibility that sin is not yet eliminated, and obversely
- B. Also presenting the counter-possibility that sin is declining rapidly, emphasising the point that it is not necessary to impose the lesson so vigorously.
- C. That under the tuition of the Saints, world realisation of the situation has appropriately sharpened.
- D. What then will the nations learn by these sacrifices? Wordsworth thinks - Perhaps the presignification of the gradual evanescence of the Law, till the full absorption into the Gospel (Heb. 8:13).
- E. However, for our purpose each sacrifice will bear its original meaning in a spiritual sense, that is 17 we are thinking.
- F. We note first of all - the passage in Lev. 23:37 leaves out all reference to the offerings, except the special burnt offerings. (To which we have already made reference in our introduction.) One notable reference being to the omission of the Sin Offering in this Levitical record. This, however, is in keeping with the Levitical sequence, as we have already determined, in view of the manner in which this Feast is presented to the Lord, i.e.

1. With His views in focus - dedication to Himself, such

as the Burnt Offerings.

2. Keeping steadily in view the prophetic fulfilment of God's purpose, as they affected the Son Himself, etc.
3. The Numbers 29 identification apparently being used (also with prophetic fulfilment of God's purpose in mind) but inclusive to the experience of His people - the Saints also.

The Animals concerned:

1. The Burnt Offerings.  
The Lamb - the constant presentation of the value of Christ, THE TRUE LAMB OF GOD. Let us not forget the Lamb is the Father's personal name of affection and love for the Son (Jno. 3:16).
2. The Ram - the wholehearted consecration of the Son to God.
3. The Bullock - wrong term. How can any emasculated animal represent the love of the Son for the Father? Should be Young Bull. Full of vigour and strength - figure of absolute devotion in testimony and service to God.
  - A. All these were used in the unique burnt offerings of this Feast.
  - B. All bear the distinctive mark of constant devotion to God.
  - C. All the year round from Passover to Tabernacles.

Firstly as expressed in perfection in the Lord Jesus Christ.

Secondly as expressed in a more lowly form in His Brethren and Sisters.

Beautifully outlined in the Feast of Firstfruits and Pentecost:

1. No leaven - the Lord Himself.
2. Baked with Leaven - the Brethren and Sisters.

It would appear, however, that the distinguishing mark lies not in the animals themselves, but in the great numbers used during the Tabernacles ceremony.

Numbers 29:12-40. We notice a constant repetition of two rams (shaggy rams), full grown animals, all down the 7 days of the Feast. (The 8th day is reckoned separately.) The two rams are suggestive of the possible consecration of both Jew and Gentile to God (all down the Year and Millennial age). In other words, constant service to God on their behalf. Because if, as we have suggested, this Feast signifies the completion of God's purposes in the earth, then this must be a necessary requirement from His people - note Zech. 14, and its condemnation of those who "go not up to keep the Feast". Psalm 72 indicates that these offerings will demonstrate the attitude of the people to their God.

14 lambs for the 7 days of the Feast surely declare the way by which this purpose was made possible, and kept stable, all down the centuries of time. They repeat with reiterated emphasis the absolute efficacy and full value of the work of the Lord Jesus Christ, in a threefold, therefore perfect, spiritual presentation in all three dispensations of the Ages of Time.

- A. In times before the Law. Antedeluvian and Patriarchal. Gen. 22:13, 18-20; I Peter 3:18-22.
- B. Under the Mosaic dispensation. Hebrews Epistle. Song of Songs. Psalms, etc.
- C. During Christian dispensation. Philippians, Romans, Gospels, etc.

And this for Jew and Gentile.

14 lambs = 2 x 7. Again, 7 emphasises the perfection of the Covenants given in His name, both to Jew and Gentile. And because they are doubled (2 x 7 = 14) - Gen. 41:32, then in a threefold aspect

- 1. They were certified by the Father
- 2. They were established by God
- 3. God will shortly bring it to pass.

The commencing number of Young Bulls is very interesting. 13 for the first day, and decreasing day by day as the Feast draws on. You will remember we said that this number could either mean going towards perfection, or a departure from the ways of God to perdition. What is the teaching of the number? We shall find the answer here.

Immediately one tends to think just one short of real perfection, which of course is true when we think in sevens as at the moment, and particularly as this Feast is the prelude to perfection (8th day) and of course this Feast does imply perfection as we have laboured to say. The final harvest of the year all complete.

Let us test this theory. The basic idea associated with 13 is collective unity, corresponding to the Hebrew word which has this numerical value and meaning (Heb. Echad). The numerical value of Echad is 13, from which basic meaning we get two diametrically opposite, secondary meanings, which are derived according as to whether the union is with God or Sin, consequently rebellion and apostasy, (Gen. 14:4) working together at the same time. This is the way by which the answer is reached.

Deut. 6:4 "Hear O Israel the Lord our God is ONE Lord". One 'Echad' - a multiple noun or collective unity. Here we find 13 in a good sense expressing the future of the noun in particular. Similarly, Gal. 3:16 is a collective noun. The one seed in Christ is a collective unity, an Ecclesia called out to the Name above all Names. We understand the numeric value of the sentence in Deut. 6:4 is 1118, or 13 x 86. The numeric value of Elohim is 86 so we have from this view that Elohim also is a collective unity. This is the case for the good things, very briefly of course, for number 13 in scripture.

But usually the latter idea of sin, rebellion and apostasy has received more attention from Christian Bible students; consequently this number is known as the "unlucky number" from their angle. Number of Judas, the Pharisees, to say the least, Haman, dating right back to Cain, whose whole numerology is basically number 13, while Seth is found in number 8. Not so from the Jewish point of view, who say 13 are the attributes of Yahweh, because of Deut. 6:4, etc. Yahweh itself has the total of 26,  $2 \times 13$ , once again denoting a collective unity, 13, and because we have a 2 in the sum, once more as per Gen. 41:

1. It has been established by God
2. And has been, and will be, brought to pass by God.

How true this is, and we thank God that we have been called out into His name. We ourselves, had noted some years before the significance of this number and it had impressed us.

The fact that Genesis 1 had in tune No. 4, 5, 7, 8, 6, etc. a strain of No. 13 running through the web of the Hebrew script. We know the reason now, clearly defined -

- A. The fact that creation was of God No. 13.
- B. Being diametrically opposed to evolution; everything in creation has the imprint of Yahweh in its design and origin and consequently all creation depends on God for its very existence, "for if God was to withdraw His spirit, and His breath, all creation would perish". So for number 13 in Genesis 1.

The context then will always determine which of the meanings we use when we are faced by number 13 in the narrative. Another wonderful example came to hand only recently and it basically affects our subject at the moment. The Brazen Altar upon which the offerings were offered, "burnt offerings", etc., had the covering of brazen plates made out of the rebellion and apostasy of Korah, Dathan and Abiram. Numbers 16. We have received the information that 39 such plates were used.  $3 \times 13 = 39$ , so we find a sum of perfection in each diametrically opposed principle.

- A. The Altar represented the complete devotion of the Lord, and the absolute subjugation of the flesh to the will of the Father ( $3 \times 13 = 39$ ).
- B. But it was fashioned out of sinfulness, rebellion and apostasy as in the plates of brass beaten out of the censers of Korah, etc. Perfection of obedience and apostasy of sin, both found in number 13, both in operation at the same time.

We have chosen both developments in the meaning of the sacrifices in Numbers 29 because even at this late period in the purpose of God (i.e. His Kingdom) we have the working of righteousness and evil both working but in diametrically opposed directions.

The 13 Young Bulls determine, as we have said, the true realisation of the purpose of God under the influence of the everlasting Gospel (Rev. 14:6) as this time which will continually increase as the bulls diminish in number until in the 8th day we find uniformity. ONE BULLOCK. The whole global population serving with

ONE lip and ONE shoulder our Lord Jesus Christ (Zeph. 3:9). ONE bullock indeed - or? We have the diminishing of the bullocks outlining the growing weakness of faith and belief, ending up with the final rebellion of Rev. 20:7-9. Both ideas will be working simultaneously as they do at the present moment and having so occupied, since the Garden of Eden; equally seen under the establishment of God as He works to finalise His purpose during this last period of the earth's probation.

Sorting out the good from the bad. The Divine purpose in all proceeding ages was to test man under every variety of circumstances and every conceivable condition. Man failed in every test, whether

1. of innocence in Eden
2. law at Sinai
3. even grace at Calvary.

The final test will take place during the Millenium, where man will be tried under the most favourable conditions possible and once more proved to be an absolute failure in this sense.

The utter depravity of the human heart and the impossibility of anything short of the grace of God to change it, is clearly seen in the disappointing results at the end of the Golden Age. A millenium of peace and prosperity cannot change the sinful hearts of all men.

Another thought in regard to the bullock is that it was the largest sacrificial type of Christ, and it has been remarked that the "top goes first". That which is greatest and best requires the most spiritual power to maintain - and therefore it usually is the first to suffer when spiritual vigour declines. But the young bullocks do not rise above 13 at the most, and as the bullock being the largest sacrificial animal seems to set forth the largest possible apprehension, consequently points to the devotion that man and woman can have while remaining in natural bodies can only rise to 13 bullocks in comprehension, which is still short of two sevens.

So that there can never be quite a testimony to PERFECT APPREHENSION suggesting that restored Israel (even in the Golden Age) and many others as brought into blessing in the millenian earth, will fall short of perfection in their apprehension of Christ, or to offer it to Him. All greatness and wealth in Christ will go beyond what can be taken up, or offered by man.

Yahweh spoke through Malachi of pouring out a blessing "till there be no place for it" or as the margin reads "a blessing to superabundance". (Mal. 3:10). Well, the superabundance is another name in numerics for number 8 - 8th day, which we have studied, indicating that even when all nations shall call Israel blessed, and themselves are truly blessed, in Christ, when Israel shall be a delightful land, they will NOT be equal to taking up all that God has given. Not until the 8th day of Tabernacles which is reckoned separately to the preceding Seven of the Feast.

13 then is the ideal, and as scripture plainly reveals, upon a little reflection, the only number possible where the Lord might reveal the rival camps of sin and righteousness still at work in the millenium. Although sin will be greatly restrained as we know. (Rev. 20:1-3). The diminishing number of bullocks given in this chapter (as quoted by name!) equals 70 for the 7



days and we note with added relish that the identical number for the 7th day is 7 bullocks (Num. 29:32).

This number is a fitting conclusion to the millennial side of the presentation.  $70 = 7 \times 10 =$  THE SABBATH REST. 7 is the perfect covenantal number, revealing that the sabbath rest of God is concluded, because He has accomplished through 7 thousands of years His full purposes with, or through, the medium of flesh or human nature on earth.

No. 10 asserts that this has included all nations (with similar implications to Zech. 8). 10 men out of all languages. All nations will have given unrestricted obedience and devotion to the Lord, or as the opposite indication of number 13 has proved, will have perished in the final rebellion against God.

Again we notice the very striking mention of sin offerings in Numbers 29. "One for each day". Why only one against the other far greater number of offerings required?

70 bullocks in 7 days  
98 lambs (14 per day for 7 days).

A wonderful acknowledgment of the perfect sacrifice of Christ as defined in the covenant relationship of number 7 and again 2.

$2 \times 7 = 14$  lambs per day. Its establishment being blessed by God. When we add the 8th day quota of lambs which again is 7 - 105 lambs offered in all the days = by name.

$105 = 15 \times 7$ . 15 broken down means  $3 \times 5$ , in other words the Perfection of Grace. 3 = completion (spiritual), 5 = grace, by which the purposes of God will have been brought to pass. From Eden until perfection the memorial of the devotion of the Son will show.

We notice Numbers 29:13. Fourteen lambs of the first year, without blemish - reference to the Passover Lamb, as we have said. And the prevailing effect of that sacrifice has never dimmed throughout 7,000 years of man's habitation, ( $14 = 7 \times 2$ ), and the perfection for Jew and Gentile of which we have partaken and are glad!

So we come to the Sin Offering. "One He Goat" - Heb. shaggy he goat. Full grown and mature animal of two years old. Why this difference and also why only ONE goat per day? Experience is vitally necessary to deal with sin and may we say in our Lord's case, to remain sinless. Psalm 45:7 highlights the perfect balance found in the Lord Jesus. He hated perfectly, and at the same time could love and practise righteousness, also perfectly. From His earliest childhood to dying manhood he never sinned.

- A. To remain thus He was given the faculty of knowing immediately which was sin and that which was not and this obviously through the power of the Holy Spirit vested in him without measure. The Song puts it beautifully (5:16) "His mouth is most sweet: yea, he is altogether lovely."
- B. That of always obeying the impulse of righteousness was entirely up to Himself. Jesus always showed "Obedience in Righteousness". This is why He is the altogether lovely.

The mature buck goat aptly portrays this one point and of two years old, what shall we say?

The division is rightly found in the points stated.

1. The divine faculty of understanding given to Jesus (and only to Him).
2. The innate faithfulness and obedience in His endeavour to remain sinless.
3. Being of normal human nature we neither possess either
  - a. the faculty, or
  - b. the performance of righteousness,so to do.

This one offering indicated God's requirement to cover sin, found only in the Lord Jesus Christ. A single person, a Divine unit, all down the ages of time, which could neither be gainsaid nor replaced, as revealed in type and antitype of shadow and substance. In buck goat of nature age, or more gloriously in our Lord Jesus, in lifelong dedication to the Father's will.

The time to declare the final period is now at hand when He shall appear the second time without sin or sin offering to salvation. Then they of the millenium will look backwards as we do today with thankful praise towards the greater offering that was given "once for all" and for all time. (Heb. 9:28) The limited sin offering then could look forward to the fact that all the children of God, both Jew and Gentile, will be unitedly joined by the one offering for sin, and also referring to the glorious work of Jesus which has for the larger part during the millenium eliminated sin from the earth. Jesus comes in flesh which has had the stigma of sin removed, human flesh having given way to spirit nature. But, as we have seen, there are still sinners abroad and so must be indicated.

The teaching, we believe, is very much similar to that of the Feast of First Fruits:

- A. which allowed no leaven to be used. Lev. 23:10-14, and Pentecost.
- B. Lev. 23:15-20 - the end of the Harvest season. Wheat harvest completed. When two wave loaves of fine flour baked with leaven were commanded. Incidentally, we should observe that the leaven having passed through the fire is now dead, having ceased its insidious working (I Cor. 5:6-8).
- C. We notice sin offering was commanded. The first fruits could only apply to Jesus alone, consequently no sin offering required.
- D. Pentecost - applied to those who shall be His at His second coming, formed into the one body while in sinful flesh, hence the inter-relationship.
  1. Notice Lev. 23:15-20. We have a new meat offering and they are said to be the first fruits unto Yahweh. So

it will apply at Tabernacles during the millenium. Pointing back with unerring accuracy to Jesus, pre-eminently the first fruits of barley harvest to the Father. Pure and sinless in character, yet lived out in human flesh and under the law of Moses.

2. Pentecost intimated that in the harvest of wheat, sin was present. Matthew 13:24-30, and also the fine flour of the perfect Christ character is found in the same context as the sin of malice and wickedness found with the people called out to be His body, or Church.
3. The glorious answer is found in the two loaves (again Jew and Gentile contingents in Abrahamic promises are in view). They have been baked with fire and the evil workings of leaven have ceased. Then the two loaves may be presented, waved before the Lord as a working co-operation in righteousness to serve Him.

Sinners connected with Christ (fine flour), His character, etc., pass through the same crucible of fire and judgment, along with Him. (The veil of the Tabernacle, etc.). Therefore can find acceptance with Him and He as such can call them Brethren. These are they who can make their claim at that time to this honour. The result is the new meal offering. A new character, well pleasing and acceptable to God. The answer to Israel after the flesh is seen in Jeremiah 3. The offerings in the future will point directly to these principles, abounding in the Millenium. Meanwhile we rejoice in the fact that we are within the safe enclosure of "the people called out for His name" (Acts 15:14). This is the meaning behind the teaching of the sin offering in the Millenian Tabernacles, we believe.

Sin offerings are mentioned in Numbers 29. So those who in their day are found within the harvest of the Christ body will form under Christ Jesus the first fruits unto God during the Millenium leading to the 8th day when God is all in all, the more excellent glory, when all will be in Christ and without a sin offering - indeed, unto salvation. (Heb. 9:28)

As we observed, the 8th day, the great day of the Feast, must actually be reckoned alone, giving us the grand result of the labours of God and the Son in the redemption of the earth. What is the teaching of the offerings here. Num. 29:35-40.

One bullock	)	
One ram	)	
Seven lambs	)	for burnt offering.
One goat of sin offering)	)	

10 offerings in all, 2 x 5, meaning that it is a conclusion

1. established by God
2. brought to pass by God

5 is number of grace, therefore all this by the grace of God. (Heb. 2:9-11). Verily this has now come to pass.

1. By the perfect manner of sacrifice begun in Ex. 12 in covenantal character - 7 lambs.

2. By the devotion and service of the young bull in fullness of strength - one bullock.
3. By filling His hand (conservation) of Himself to the Father's will and work - one ram.
4. By His coverage of Sin by bearing the sin of the world (Jno. 1:29) every second of His waking, working life - one buck goat.
5. By the offering of His characteristics to others, both of Jew and Gentile. Now ONE in heart, mind, service - the meal offering.
6. By the willingness of His service, even though in sorrow unto death, because of the joy set before Him - the drink offering.

This then is the teaching behind the different offerings and divine numbers in Numbers 29. The number of bullocks beginning with 13 intimates that the seven days of the Feast, while in themselves hinting at the completion of God's plan, plainly speak and typify a time when "that which is perfect" has not yet come. Things are still "in part" and there will be always the possibility and tendency to decline. God has permitted this exercise to give us an intensified appreciation of the Eighth day, when that which is perfect is come. There will be unchanging and eternal conditions in which NO DECLINE is possible. All will subsist in the stability and permanence of resurrection and incorruptibility. They will have spiritual and glorified bodies. They will be in every way conformed to the image of God's Son. So the 8th day will show no imperfection. No decline is seen in the offerings, apart from 7 lambs, as we have just seen. One bullock, One ram, One he goat, 7 lambs. They portray the Lord Jesus Christ in His own perfection as seen and appreciated by God, for after all this was the Father's picture of Him centuries before He was born.

No varying of measures of apprehension now but the Saints find the final aspect in the Divine will as they are identified with Christ according to the working of His mighty purpose of eternal grace. "That which is perfect has now come" (I Cor. 13). There will be no disparity between Christ and His brethren. They will be "ALL ONE" manifestly, gloriously and eternally. (Eph. 1: 19-23). All will have come "In the unity of the faith and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure and stature of the FULLNESS OF CHRIST" (Eph. 4:13). The HEAD, which is Christ, being now fully united to the rest of a glorified body which may be set out in a threefold manner.

1. The Son - His body ) Now unified and identified with the
2. The Bride - His body ) Father, whose family is now complete
3. The Children - His Body ) in the Sons and Daughters of His  
grace. Psalm 45, etc.

What then is the sum of Numbers 29? We have seen that not only was Tabernacles held in the 7th month, lasting for 7 days; actually and so far as these days are concerned we find number 7 is stamped on all the offerings, whether viewed separately or as a whole.

Day	Num.29	Bullocks	Rams	Lambs	Goats	Continual Burnt	
1	v.13	13	2	14	1	2	= 32
2	v.17	12	2	14	1	2	= 31
3	v.20	11	2	14	1	2	= 30
4	v.23	10	2	14	1	2	= 29
5	v.26	9	2	14	1	2	= 28
6	v.29	8	2	14	1	2	= 27
7	v.32	7	2	14	1	2	= 26
Total Offerings for 7 days							203
8	v.35	1	1	7	1	2	= 12

Total for Whole Feast - 8 days = 215 43 x 5

The perfection of Tabernacles is to be seen in two prime numbers, 203 and 43, and the working out of the Divine purpose clearly emphasised by the inclusion of Number 5 as the outstanding factor in the scheme of things.

Number 5, as we have outlined elsewhere, is the Number of Grace throughout the Scriptures. Heb. 2:9 is sufficient to emphasise this fact! "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." The Gematria of the phrase "The Grace of God" is 725 and the Greek "Ho Charis". This number is a multiple of 5, 145 x 5, see 2 Cor. 12:9-10, as Number 5 affects both the Divine and human aspects. Note particularly verse 10 with the 5 experiences which are common to us all.

The whole purpose of God has been completed on the basis of Faith. No. 1 Divine Strength, and No. 4 human weakness, until we arrive at the 8th day of Tabernacles, which is summed up by 43, a Prime Number, hinting at the Divine inscrutability, which has brought it to pass.

This number also affects our personal future. 1 Jno 3:2 "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, (the Greek for "know" is Oida, the perfect tense, that is through experience) when he shall appear, we shall be like him; for we shall see him as he is."

#### THEY SHALL WORSHIP THE LORD OF HOSTS

Time. When passage is in context. "All shall know Thee from the least unto the greatest of them." (Jer. 31:34)

Brought about by three things:

1. The world shall have known. By Judgment. (As Zech. 14:1-15 has shown).

2. By the preaching of the Everlasting Gospel (Rev. 14:6).
3. By the love of Christ presented to the world by the Saint Rulers in a practical manner.

The result of the threefold witness of the Holy Spirit in open manifestation. (Zech. 13:9) Definite conviction particularly on behalf of Israel - i.e. the third surviving remnant of Israel.

"The Lord is My God".

This conviction being realised after 2,000 years (nationally speaking) of stubborn unbelief. They said at the crucifixion "His blood be upon us and on our children". (The awful effects have reached down to our generation upon whom the End of the Ages have come.)

THE THREEFOLD TESTIMONY of Power, Preaching and Love will have brought Israel down to the terrible mourning like unto Hadad Rimmon when the nation mourned the death of Josiah "who was taken in the peoples' pits" or sins. (Lam. 4:20). At last it will have been realised that Jesus the greater Josiah had borne the sins of the people in a far greater measure than Josiah himself. Christ impaled their sins on his stake at Golgotha. And we too forget our sins, of course.

2,000 years ago the same witness to Jesus was given individually by Thomas, the Disciple of the Lord, in John 20:28, when he exclaimed to Jesus, "My Lord and My God!", an earnest of his people in vivid type given, we notice, after temporary unbelief. As the scars in the hands and feet and the wound in his side were conclusive proof to Thomas, so we find the light dawning on Israel. "What are these wounds in Thy hands and feet". The stunning reply brings absolute conviction - "I received them in the House of my friends". Their terrible mistake will burst upon them and the whole nation will bow to Jesus in humble supplication as the brethren of Joseph did centuries before when he was made known to them.

The Threefold Testimony will have convinced both Jew and Gentile mightily of the Majesty and Truth of Yahweh of Hosts, whose armies have stunned and completely destroyed all opposition in its performance of power.

No. 3 Spiritual Perfection has done its entire work. We have the Gentile witness in Zech. 8:20-23.

- A. Main Intention. (8:21) Let us go speedily to pray (supplicate) and to seek the Lord of Hosts.
- B. Strong nations shall come to seek the Lord of Hosts - Where? In Jerusalem.
- C. (Zech. 8:23) The far reaching result of the appeal (Note from the nations themselves). "Ten men of all languages shall take hold of the Skirt - Blue Riband, or the Tassel (Titzith) on the border of the Garment". The definitive article is found with Jew (The Jew). Who alone is The Jew according to the Pauline definition, in Romans where he implies a pun on the term. "A Jew is one who has praise of

God and not of men".

The Man they have now recognised, the Lord Jesus Christ, absolutely and only.

Again you will have noticed the threefold context. The Blue Riband taking us back to Num. 15 "Yahweh Ropeka". I am the Lord that Healeth thee. Compare notable healings in New Testament.

1. Woman with Issue of Blood. (Mark 5:25-34)
2. Spindylitic Woman. (Luke 13:11-17)

When we remember that Healeth, and Redemption, are synonyms in this Hebrew word, it means that "All the world has realised that Redemption, or Heavenly Health is provided ONLY in Jesus." So long foretold "He shall save His people from their sins!" (Isaiah 7:14; Matthew 1:21) Compare again the Numerical Emphasis. "10 men of all languages". Perfect Ordinal Number (Completion). No nation or language excluded. "The Lord will be King over all the earth in that Day".

In this manner all the earth (or their representatives) will flock to Zion with willing feet to worship the Lord of Hosts and to keep Tabernacles. (Zech. 14:16)

Note again - a threefold warning complete from a Spiritual angle for their own good. (Zech. 14:17-19) "To worship the King, the Lord of Hosts". Yahweh Tavaroth "The Lord of Armies".

1. This means the Son Himself who is God Manifest.
2. Infinitely more so than the Angel - His type who led Israel through the Wilderness.
3. Jesus is the only Begotten of the Father, full of Grace and Truth, of which we have all lavishly shared. (John 1:16).
4. "He is higher (or better) than the Angels". (Heb. 1:4).

His worthiness to this high office is to be seen in the fact that He perfectly manifested the Yahweh Name in the days of His flesh - and let us remember "under the Law of Moses". Now he is made in Spirit Might.

5. The perfection of the manifestation of the Father is now infinitely more glorious.

He is then "The Lord of Hosts" of the Millenium, the perfect representative of the Father, resplendent in Power and Might, and as such is to be worshipped, prostrated before, supplicated to, etc.

1. Psa. 45 reveals his Majesty and Glory.
2. The song, His absolute loveliness. He is The Altogether Lovely.
3. Psa. 45 also explains why He is called the Everlasting Father of Isaiah 9:6. The King was reckoned to be the Father of the Race. The Lord Jesus Christ is to be Father

of the Age of the Millenium.

Psalm 45:16. Look at the momentous announcement "Thy fathers are said to be thy children ". Abraham, Isaac, Jacob, David, etc. will be resurrected to (could we call it, with reverence) their second Childhood, children of their Greater Son.

At the present, we worship the Father through the Name of Jesus and by His Mediatorship. Then, we have Open Manifestation of the Glory of the Father. As seen in the Son. "Now we see darkly indeed, but then FACE TO FACE we shall visualise the Open Glory". "Eye hath not seen nor ear heard of the Glory to be Revealed". So we go to worship the King, the Lord of Hosts at Jerusalem. When the horses of the land have found and girded the earth. (Zech. 1:8-11)

1. Why is Tabernacles specifically mentioned in this aspect as the particular time when all peoples bid their representatives to go to Jerusalem?
2. Who could these representatives be? Could it be that the Saint Rulers will have this privilege? What do you think?
3. Why is it the penalty is so drastic upon these nations who defer from going?
  - A. From God's angle it will be obvious in a few moments.
  - B. But should the representations refer to the Saints, then have we some indication of the warning of the final rebellion taking shape via Russia, etc., when the Saints are finally withdrawn into Jerusalem and all restraint taken away. As in Rev. 20:7-8. Perhaps it may be worth a thought sometime.

It has been said that the reason why the decision to gather all nations at this time for worship is because Tabernacles is the Pre-eminent Feast of the Millenium. Because it represents the Final Harvest of the Earth to God. (More later). Shall we enquire a little more closely into this Feast and its lessons for the Ancients and Moderns upon whom the End of the Ages has come. (That is, we hope!)

### Tabernacles

Following, as it does, immediately after Yom Kippur, the Day of Atonement, its teaching is very much like that of Jubilee! (10th day, 7th month). For both of them carry on our thoughts to the time of Perfected Blessing and Gladness which the Father has in store for his people.

1. But while Jubilee presents that time to us chiefly from the point of view of the blessings enjoyed by the Saints, release from sin and slavery to the tyrant that has plagued us all through our lives, keeping us in.
2. Tabernacles, like all other feasts, rather dwells on what that time will be to the Lord as the BRINGING OF ALL HIS WONDROUS PURPOSES OF GRACE to a COMPLETE FULFILMENT.
3. To this we say Amen.



And the answer to the future punishment for non-attendance at this feast is obvious. It would say that God had not done His work and that He was not capable of realising His great purpose - which is unthinkable.

Special emphasis is given to this point of fulfilment by the manner in which the instructions regarding the Feast of Tabernacles are given. (Lev. 23,33-44 is in mind at the moment). Yet the whole subject is brought to a conclusion without reference to that from which the Feast gets its name.

A careful scrutiny will find a remarkable break in these instructions. Commence Lev. 23:34, etc. 23 v 36 - we find a special word used to show the character of the "Eighth day of the Feast" - "Solemn Assembly", a very imperfect translation: Margin - "Day of Restraint", R.V. Margin - "Closing Festival". Hebrew word is taken from a root signifying to "Shut up" or "Bring to close". The prominent thought of this 8th day of the Feast is that all the purposes of God shadowed forth in the Opening Feast of the Year (Passover) and steadily wrought out from month to month. Unleavened Bread, First Fruits, Feast of Weeks, Trumpets, Atonement, Jubilee, etc. have been perfectly accomplished and brought to a close. "Shut up", indeed in Tabernacles; and particularly with regard to this most important day (the 8th day of the Feast).

At the commencement of the whole subject in connection with the words "Feasts of the Lord" and "Holy Convocation" we learned that the purpose of God was the gathering together of a people for Himself, that He might dwell in the midst of them for ever. And now, with the mention of the last day (8th of Tabernacles) we have the same expression repeated: Holy Convocation. All this helps to show that this Feast has brought us to the point where God's purpose is accomplished.

His wondrous toil of love ended so that henceforth He will rest in His love while throughout all eternity He will inhabit the praises of His people. All this through the sacrifice of the Son who actually on the Cross of His shame and dereliction looked through the agony of pain to His 8th day which could only be brought about by His willing sacrifice. So we see that Tabernacles shut up what was opened up at Passover. The Calendar of Redemption realised, in fact.

Lev. 23:39 touches upon another very important matter. 15th day, 7th month people were to take boughs of goodly trees in which they were to dwell throughout the Feast. Again, peculiar that we have no mention of all this detail until the other features of this Feast have been so fully dwelt upon. It would have appeared as if the whole subject had been concluded before this detail is given. What is the reason? The answer is to be found in the peace offering data (Lev. 3:1 etc.). The name of the offering is in connection with the fact that in distinction from all the other offerings, this one is partaken of in part by the offerer himself. Who is thus brought into close fellowship with Yahweh, for he shares in the same portion. Yet while this is so we find no mention of the feature of the peace offering in the whole of Lev. 3:7 where the commandment relating thereto is first given. Extraordinary indeed.

Answer. Lev. 3 is entirely occupied with showing how the

Lord's portion is to be presented to Him. It is not until after

1. The sin
2. Trespass offerings

have been fully dealt with that the subject is taken (Lev. 7) where we learn what the offerer's portion is to be. This is the way of the Spirit's teaching that

- A. the glory of God
- B. the fulfilling of his purposes

must ever be the first object before us, while if it be the Lord's will, our blessing will follow as a result of what He has done. This then appears to be the reason why the details of Tabernacles were withheld.

Another vital and interesting point is to be observed in Deut. 16:13. "Thou shalt observe the Feast of Tabernacles seven days after that thou hast gathered in thy corn and thy wine".

Obvious detail. The harvest is twofold in character. Comparison with other scriptures will abundantly satisfy us, as to the spiritual meaning of these two great divisions of the harvest.

1. Everywhere corn and cornfields denote the people of God; Jesus (John 12:24; Matthew 13 etc.) Good seed are the children of the Kingdom - branded worthless are those who never were the children of God.
2. Isaiah 63:3. Jesus depicted treading the winepress of God reveals the progress of Judgment on the earth. Rev. 14:12-14, 17, 20 gives the identity of both quite clearly.
  - A. First Jesus reaps the corn of the earth - the people of God.
  - B. Rev. 14:18-20. The Angel reaps the clusters of the vine of the earth and casts them into the Great Winepress of the Wrath of God.

Very plain then. The reaping of the corn and vine represents the gathering together of the saints for blessing and the ungodly for Judgment. And Tabernacles, falling as it did after both harvests were ended, must have its fulfilment after God has brought His Redeemed ones to the place of blessing and judgement, or the Christ reject us. Consequently, if Tabernacles takes place after these things and our gathering together with typical Gilgal, therefore final cleansing and judgment is past. Then surely we have here in unmistakable terms our dwelling in glory with Him. But, what about the booths in which the people were to dwell during the Feast? These conditions in booths, or huts, can never be permanent structures or residences as the case may be.

What does our Bible say? Lev. 23:39-40, 42. These booths were to be made from the Boughs of Trees. Only mentions Palm trees and Willows of the Brook, although 23:40 does specify "Goodly trees and thick trees". Quite substantial one would imagine. Neh. 8:15 takes the description further. Myrtle trees,

Olive trees, were added according to the Divine commandment. The word Pine Trees, we understand, is a mistranslation. R.V. gives Wild Olive Trees, literally "Trees of Oil". We have then the Olive, the Palm, Myrtle Trees to form the structure of these booths, interwoven (it would seem) with Willow boughs and Palm fronds.

We find the answer to our problem in these details:

1. The Olive speaks of spiritual power (full of the Olive of the word).
2. The Palm of righteousness and triumphant victory.
3. The Myrtle of joy and gladness.
4. But why should the Willow of sadness and weeping be found here? Psa. 137:1-2. Shall there be any sorrow to mar that joy? Hardly so now that Gilgal is past.
5. But it is true to say the remembrance of the past deliverance will be always with us. Nail prints. (Rev. 7:13-17)

Not now to cause one pang but to enhance our joy of the present and to cause forth eternal praise to the Father and the Lamb in adoring worship. Yet does it not pinpoint our existence now in the Lord. So now is no stranger to us all, have we not to weave sorrow with joy as the interweaving implies. Not one person here has had it all one way. All joy and no sorrow - it is all part of the chastening of the Lord. How about all sorrow (willows) and no joy (myrtle)? There are times when we think this is so! and we feel the burden is too heavy - but Jesus knows and Paul, that great sufferer, said if we do not suffer with Him (and this is the first stage in Redemption Passover) we shall not reign with Him in short range Tabernacles.

It is all around us, failure, and we feel how can I possibly attain to these things. Jesus said, John 14, "Let not your heart be troubled, Ye believe in God, believe also in me". So as sorrows are still present with us, the spiritual formula from the Lord, our physician, is Interweave your Branches of sorrow with the Palm branches of victory, with full anticipation of the full weight of glory and joy as depicted in the Myrtle branches.

From a spiritual angle, then, it would appear that this is the reason for the Booths of Tabernacles and their application is to our experiences in these far off Day of Gentile times.

And our joyous faith is reflected by Paul in Rom. 8:37. "Nay, in all these things we are more than conquerors through Him that loved us". For these things we shall worship the King in the full assurance of the power and joy of spirit nature. If we are found worthy.

We have to note that Tabernacles is only a millennial feast in the order of things that will then apply and will meet up with the seven days of the feast itself. The completion of God's purposes as outlined in the flesh state: while the 8th day Assembly or shut up day gives evidence of the merging into the everlasting future, because the remaining portion of the year was really an undefined period owing to the Jewish Year which was reckoned by

human months of about  $29\frac{1}{2}$  days, sometimes consisting of 12 months, other times 13 months, to make a Solar Year, and an additional month had therefore to be added. It is for this reason that the remaining part of the year was of undefined length. And because it was so - fitly represented the Eternity into which the last great day of the Feast of Tabernacles ushers us. Recalling to mind that wonderful incident recorded in "In the last day of the Feast (the 8th day we believe - the 7th day had already intimated that all God's purposes had been brought to a successful conclusion) Jesus stood and cried saying If any man thirst let him come unto me and drink".

Unlike faithless Israel we have done this and drunk deeply of the water of the word and the greater the thirst the more plentiful the supply. We have come to Jesus and found rest to our souls and hope to partake of the Sabbath of Rest at this time indicated by the 7th day of Tabernacles. As we come to the 8th day (the last great day) in this incident recorded we have the splendid reassurance that in that day all the normal conditions of flesh will have been taken away. No offering entirely without effect and matter. Outward and Inward conditions now similar, perfectly balanced. "Out of His belly" said Jesus "shall flow living water". It has been said that these words apply to Jesus, but they can only apply after the natural has taken place, i.e. blood and water flowed out of the side of Jesus.

1. So while the first application is to our Lord Jesus, we have the
2. speaking of spirit nature as the perfect condition which will apply to all Brethren and Sisters in this wonderful age.

This is the vision splendid held out to us as we contemplate.

Concurrent with these ideals we find (Zech. 14:20-21) "That Holiness to the Lord will dominate the whole economy both of Jew and Gentile". Even the bells of the horses, i.e. chariots of war, will be dedicated in Holiness to the Lord, even the earthenware utensils will be as the bowls before the altar which are used to carry the blood which is used for the sprinkling of dedication and Holiness.

Everything in Judah and Jerusalem where the Lord dwells - the Lord of Hosts - will be dedicated to Him in sacrifice and Holiness. (Unlike those whom our Lord thrust out in the days of His flesh.) And all trafficking and high talking of the Canaanite will be a just one and the money changers that of righteousness. The 8th day will merge these into Eternity. The old Rabbis said Whoever has not seen the Joy of Tabernacles has never known joy. We have got it in typical anticipation now, but look forward to actual participation then.

Come restitution of all things Acts 3:21 will have been accomplished. The trumpet of the Jubilee will have been sounded. 10th day, 7th month in the Day of Atonement (Lev. 25:9). This Jubilee year then did not commence at the time when their years actually began, but we see clearly where this brings us to in the Millennium. Long before God had changed the 7th month of the year to the 1st, but now the Jubilee commences at the 7th month and so carries things back to their original order before the giving of the law of types and shadows, reminding us of "the times of the

restitution of all things" spoken of by Peter. And Rev. 14:13 will be abundantly true "The Tabernacle of God is with men and He will dwell with them and they shall be His people. And God Himself shall be with them and be their God."

"FOOLS OLD AND NEW"

"There are fools at all ages, but not too many at ninety!" So runs an old saying. We can find plenty in both Old and New Testaments. A brief selection will come before us.

In Biblical thought a fool is one who is empty, not only of common sense, but usually of Divine illumination; and to call anyone a fool in this way Jesus thought to be very serious (Matt. 5:22); but he did! David expressed the Divine assessment of a fool in Psa. 14:1 and 53:1: "The fool hath said in his heart, There is no God." Modern scientists and would-be evolutionists should mark these words very closely.

What did Jesus think of fools? Read Luke 12:13-21. The essence of this parable is the contrast between earthly and heavenly riches. Note the egocentric fool (v. 20): of 46 words in the Greek, no less than 13 are occupied with self: I, my, thine own (vv. 17-20). There is no room for anyone else. The law regarding the poor is disregarded; he had received a bumper harvest so he would build bigger barns. But the voice of God came, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" From whence did Jesus draw this lesson? No doubt many fools occupied prominent places in Nazareth, and if they came within earshot of this teaching they would be quite sure that it was given for their benefit.

But there was in the Old Testament a particular fool, or the fool designate. He appears in 1 Sam. 25 and is mentioned also in the Psalms. We suggest that here is the true source of this parable. Read the whole chapter carefully before you proceed.

- v.2 Nabal was exceedingly prosperous (a businessman - marg.); in modern terms he had three factories, three cars and a beautiful wife. But as business affluence sometimes corrupts good manners, so he was evil and churlish. He rode roughshod over people, he was a black sheep himself, and the record goes on to say in amazement "and he was of the house of Caleb!" How incongruous - Caleb and Nabal!
- vv.4-8 It was the time of sheep shearing - a time of open house and great rejoicing, the season of plenty. David's men had guarded his shepherds during the lambing and grazing season. Would Nabal now be hospitable? Would he give David a hand-out?
- vv.10-11 Came the churlish answer, "Who is David? Shall I take my bread, and my water, and my flesh that I have killed for my shearers?" Six times in one short verse comes self.
- vv.12-17 David is naturally bent on revenge for this disdainful insult, and we have the consequent alarm of Nabal's servants, with an immediate reaction from Abigail, Nabal's wife (meaning "the joy of the Father") who takes provisions and graciousness to David to offset his anger.
- v.25 "Let not my lord...regard this man of Belial (i.e.

worthlessness)...Nabal is his name, and folly is with him". Or in modern parlance, "Fool by name and fool by nature". Here, we suggest is the fool of the parable of Jesus. Note further corresponding details, "The Lord smote Nabal, that he died" (v.38). Perceive also how Abigail kept David back from personal vengeance. She was the joy of the Father, indeed, and taught David a timely lesson, of great value when Saul came into David's hands later (1 Sam. 26:3-10, 21).

vv.32-35 David's admission of her wisdom and grace ended in the wonderful conclusion of v.42 - she became his wife.

Apparently David never forgot this incident, Psalm 49 being a personal exposition upon it and the lessons he learned from it. Like Luke 12:13-24, it is a parable. Again the linkage is very obvious. Read through the Psalm first.

vv.1-2 It is for all the world - rich and poor alike.

vv.4-5 These were days of fear for David because of the iniquities of men who had risen against him - "them that would supplant me" (RV marg.).

v.6 They were boasting in riches, as did Nabal.

vv. 7-8 Here is the true treasure, i.e. the redemption of the soul (cp. "bundle of life with the Lord" 1 Sam. 25:29).

vv.10-11 Death is not restricted to the fool and churlish alone - wise men die also. But the fool and brutish, or churlish, perish without hope of redemption and leave their wealth to others, as Nabal did to David. And the greatest treasure Nabal possessed was Abigail, as events proved.

v.14 Nabal, like his sheep, was laid in the grave. Death fed on him, or was his shepherd. The beauty or strength of the fool would be consumed in sheol, and the upright would have dominion over them in the morning. This came to pass when God smote Nabal.

v.15 God would redeem his (David's) soul from the grave, for He would receive him.

v.16 The glory of Nabal's house did not descend after him.

v.17 He would carry nothing away.

v.18-20 Though Nabal may have built bigger barns or larger sheepfolds and blessed his soul, he suddenly returned to the generations of his fathers, and will never more see light. "Man that is in honour (even in the line of Caleb), and understandeth not (as Nabal), is like the beasts (his sheep) that perish".

Contrast further teaching of the Psalms in 17:15. Beauty in Psa. 49:14 is rendered "form" (RV marg.), and in Psa. 17:14, again Davidic in origin, he is asking God to deliver him from men which have their portion in this life, who are satisfied with this life. David's thoughts fly to that redemption that he spoke of

as "very precious" in Psalm 49, and he continues, "As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness", "with thy form" (again RV marg.).

Paul's comments in 1 Tim. 6 close this brief glimpse into fools old and new. Again, read the whole chapter first.

- v.1 Compare this with Gehazi, the foolish servant of Elisha; particularly with regard to honouring one's Master, which Gehazi did not, and by his actions brought disrepute upon the Name and teaching of God. Elisha refused to accept any present from Naaman for his healing (2 Kings 5:16) but note the reaction of Gehazi to this and his consequent action (vv.20-24), and the inward appreciation of his action by Elisha, who actually told him what he, Gehazi, had planned to do with the 'loot' (v.26). Perceive the vivid contrast in the little maid of Naaman's household (vv.2-3).
- v.5 Here is Paul's definition of such characters - fools, perverse disputers, men of corrupt minds, destitute of the truth, supposing that "godliness is a way of gain" (RV). His stringent advice is, "From such withdraw thyself".
- v.6 Godliness with contentment is great gain. Empty we came into the world, empty we shall depart. Look only for the essentials of life, and we shall not be disappointed.
- vv.9-10 The love of money is the root of all evil, as witness Nabal, Gehazi and Judas, the biggest fool of all.
- vv.17-19 We are called to be fools for Christ's sake (but not too foolish) and are to "suffer fools gladly". All we have discovered about fools is here in cameo: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy... that they be rich in good works, ready to distribute... laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (the life which is life indeed). Remember the advice of Prov. 3:7: "Be not wise in thine own eyes: fear the Lord, and depart from evil...Withhold not good from them to whom it is due, when it is in the power of thine hand to do it...The wise shall inherit glory, but shame shall be the promotion of fools". "Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (v.9).



"THE MOSAIC LAW"

Its objective "To lead us to Christ"  
Its scope Yesterday, today, tomorrow

YESTERDAY

(1)

The Law in Prospect

1. Before the world was - in the mind of Elohim. The blueprint.
2. Its commencement - in time. The laws of creation (particularly 7th day Sabbath).
3. Its commencement - in the human race. Adam under Law - Yahweh revealed.
4. In prospect - human relationship. (a) Headship of man.  
(b) Weaker vessel - woman.  
(c) Marital relationship.
5. In prospect. Sin - disobedience.
6. The Divine answer. Curses upon  
(a) Adam  
(b) Eve  
(c) serpent.
7. The Divine requirement. Sacrifice.
8. The Divine provision (Gen. 3:21). (a) Lamb for a covering  
(b) Coat for the priesthood.
9. The Divine meeting point. (a) The gate of Eden (Gen. 4:7)  
(b) Cherubim structure  
(c) Sin offering
10. In prospect The first death.  
Murder.  
Sanctity of human life.  
Personal Aspect.
11. The prospective answer. The promises to Eve.
12. The personal aspect. Promises within this Name. The Yahweh Elohim name.  
(a) Abel  
(b) Enoch  
(c) Methuselah  
(d) Noah (Gen. 7:1-3 Clean-Unclean. Why? Which?)

- |     |  |   |
|-----|--|---|
| 13. | The priesthood in prospect and in actual fact. | The tents of Shem.<br>High Priest to God. Melchizedek   |
| 14. | In prospect - the nation.                      | The call of Abram.<br>The promises to Abraham   |
| 15. | In prospect - the Son.                         | Isaac<br>(a) Circumcision 8th day<br>(b) Separation<br>(c) Sacrifice<br>(d) In resurrection<br>(e) In marriage                        |
| 16. | In prospect - the Bride.                       | Call of Rebekah (significant "also" Gen. 24:14, Matt. 5: 40-42)<br>(a) her acceptance<br>(b) journey<br>(c) significance of her name. |
| 17. | In prospect                                    | Jacob The supplanter<br>Esau The profane  |
| 18. | In prospect                                    | The Israel of God<br>12 Tribes of Israel.   |

(2)

#### In Religious and Social Requirement

- |    |   |   |
|----|---|---|
| 1. | The Solemn Feasts                               | (a) Passover<br>(b) Unleavened bread<br>(c) First fruits<br>(d) Feast of Weeks<br>(e) Trumpets<br>(f) Day of atonement<br>(g) Tabernacles |
| 2. | Social requirement                              | Duty to our neighbour<br>(a) In social life<br>(b) In business contact<br>(c) In religious assembly                                       |
| 3. | In personal responsibility to the opposite sex. | (a) Before wedlock<br>(b) In marriage   |
| 4. | In family life.                                 | (a) Husband head of the house<br>(b) Wife keeper of the home<br>(c) Their attitude to children<br>(d) Children's attitude to parents.     |
| 5. | Personal dedication<br>The law of the offering  | The Lord our God<br>(a) In religious worship<br>(b) Dedicated life<br>(c) The Word - devout study.  |

(3)

In Hygiene and Holiness (forward to Christ)  
Leviticus = "And He called"

1. By separation  
Lev. 11:16-34  
The Law of Access  
Lev. 17:11
  - (a) From defilement
  - (b) Pure food
  - (c) Pure body
  - (d) Pure houses
  - (e) Pure nation
  - (f) By cleansing - day of atonement.
  
2. The Law of Holiness  
Lev. 19:2
  - By separation Lev. 17:18-30
  - (a) The people to Yahweh
  - (b) From demon worship 17:1-9
  - (c) From defiling food
  - (d) From evil practices
  - (e) In family relationship.
  
3. By sanctification  
Lev. 19:22-23
  - (a) To be holy as Yahweh
  - (b) Because of relationship
  - (c) In social relationship
  - (d) Of the priesthood
    - in relation
    - in person
    - in service
  
4. In mediation Lev. 8-10
  - (a) Consecration 8th ch.  
The place of priesthood  
in the economy of  
redemption.
  - (b) Inauguration 9th ch.  
The service of the priest-  
hood in type and antitype.
  - (c) Transgression 10th ch.  
The exercise of priest-  
hood according to the Law.

TODAY

(4)

In fulfilment      In Christ      Hebrews backward to Christ  
A right of entry into the Holiest  
The superiority of Christ

1. "Greater than"
  - (a) Angels      As Son
  - (b) Prophets and law      Than  
Moses
  - (c) Leader      Than Joshua
  - (d) Priesthood      Than Aaron.
  
2. "Better than"
  - Aaron
  - (a) By achievement and  
character

- (b) By appointment and training
  - (c) By a new order - Melchizedek.
  
- 3. Through a superior Ministry
  - (a) "Better covenant"
    - on surer grounds
    - in safer hands
    - a sure issue
  - (b) "Better sacrifice"
    - as to place
    - as to victim
    - as to satisfaction.
  
- 4. Result of entry into the Holiest (10:19, 13:25)
  - (a) Exhortation to faith
    - by fellowship "Draw near"
    - Better than Leviticus.
    - by separation - better than Sinai
    - by hope - sure and certain
    - by faith - "The law was unto death" "just shall live" In Christ.
  - (b) Examples of faith
    - Patriarchal
    - Mosaical
    - Prophetical - Genesis - Malachi
    - Monarchical
    - In dispersion
  
- 5. Education in faith
  - (a) the school of adversity
  - (b) the teacher - "Our Father"
  - (c) the object - "well trained"
  
- 6. Experience in faith
  - (a) we have come to Zion "Faith"
  - (b) we have a better hope
  - (c) we are to love.

TOMORROW

(5)

Forward to eternity  
In retrospect - backward to Christ

Leads to Christ  
(as a parenthesis)

Yesterday - today - tomorrow

The Consummation of the Divine Purpose  
All Three Phases revealed together

1. Yesterday (symbolical)
  - (a) Mosaic Laws
  - (b) Feasts
  - (c) Offerings
  - (d) Temple Worship
  - (e) Altars and Priests
  
2. Today (symbolic and actual)
  - (a) Christ - Priest King and Saints
  - (b) Adam. Abel who commenced sacrifice
  - (c) Noah, who sacrificed on new earth after the flood
  - (d) Abraham, who offered up his son and saw his Son's day afar off
  - (e) Moses, who legislated the Mosaic Law
  - (f) Aaron, the inaugural High Priest of the Mosaic Law
  - (g) David, who received the promise of the King.
  
3. Omissions and differences in Millennium against Mosaic Law
  - (a) no Ark of the Covenant
  - (b) no Lampstand
  - (c) no Table of Shewbread.
  
4.
  - (a) Altered position of Burnt Altar - different in measurement, etc.
  - (b) Censer or incense altar.
  - (c) Priesthood immortal and human.
  - (d) Temple "house of prayer for all nations"
  
5. Tomorrow (the eternal state)  
Seven "new things"
  - (a) New heavens "I saw a new heaven
  - (b) New earth and a new earth"
  - (c) New people "They shall be my people"
  - (d) New Jerusalem "The holy Jerusalem"
  - (e) New temple "I saw no temple"
  - (f) New light "The Lamb is the Light"
  - (g) New Paradise "No more curse"

"GOD ALL IN ALL"

## "THE LAW IN PROSPECT"

It was the Apostle Paul who revealed the true import of the Mosaic Law in Gal. 3:22-24. "The law was our schoolmaster or child slave to bring us unto Christ".

The slave was personally responsible for leading the child from home to the Tutor. Seeing that no harm overtook it by the way, he would correct, guide, counsel and hurry the child, preventing the truant inclinations of the unlearned and so on.

Briefly, this is the scope of the Law, to correct, guide, counsel, and to hasten our thoughts towards Christ.

The Mosaic Law has been designated as the biggest parenthesis in history, and a little further consideration will prove that this is the case, particularly so as we view the Law in Prospect.

### The Law in Prospect - Before Time Was

"The Lamb slain from foundation of the World", the allusion is to the sacrificial aspect of the Son. Rev. 13:8.

In Eden the first sacrifice was undertaken to cover the sins of our first parents; we are not told that it was a Lamb (Gen. 3:21), but from Abel's subsequent action, sacrificing the "firstling of the flock", such is the implication (Gen. 4:4).

"In prospect" the Lamb slain looked forward beyond the Mosaic Law to Jesus, the One Sacrifice (Heb. 10:10-14), such was its scope, as did Abraham, of course, when "he saw the day of Jesus and was glad" (Gen. 22, Jno. 8:56). But the Law was necessary to explain (as in a Parenthesis) how and why animal sacrifices pointed so unerringly forward to Jesus as the "One Sacrifice".

The early chapters of Genesis, and the offerings of Cain and Abel (Gen. 4:4) illustrated and outlined in brief the 1st and 2nd chapters of Leviticus in many ways. For instance

- (A) the Burnt Offering by Abel, represented God's requirement of a Life given in dedication to His dictates, and voluntarily so, before
- (B) the fruits of our Character, as seen in Cain's offering.

The Fruits of the ground (meal offering) can in any way be acceptable to Him. The Burnt Offering contained in itself the elements of the other Blood Sacrifices, i.e. Peace (Lev. 3), Sin (Lev. 6), Trespass (Lev. 7), which under the Mosaic Parenthesis were in themselves necessary to shew forth the fulness of sacrifice in life and obedience, which became splendidly apparent when there was the Priestly looking into the Burnt Offering itself, etc. (Heb. 4:12-13).

The use of the skin of the original Burnt Offering pointed precisely forward to the fact that "One offering" would finally unify all such offerings, and take them away in perfection or fulfilment (Gen. 3:15).

Skins here in Gen. 3:15 is singular, and not plural, so therefore ONE skin was sufficient to cover both Adam and Eve. Again the coats here mentioned had the forthcoming Priesthood also in "Prospect"; it is the word "Kethoneth", the Priestly garment of Aaron, unerring once again in aim and direction.

"The Lamb slain from the foundation of the World" at the same time, and in Himself be (a) offerer, (b) offering, (c) covering and (d) priest, and in the same order, a voluntary giving Himself as offering first of all, as seen in the death of the Animal. Then the skin provided the covering. Finally arising out of this we see the indication of the coming Great High Priest.

It should also be remembered that these Laws were given to an already separated people. Through Passover Lamb (Ex. 1) and Baptism into Moses at the Red Sea, the Lamb slain covered these aspects also, and the Parenthetical nature of the coming Law made known to us in greater length.

The details surrounding these cameos of the Spirit, Paul revealed to us the path in Hebrews (Heb. 10:19-25) - The Living Way all must tread who serve the Lord Christ.

All the basic elements of worship under the Law are clearly defined in Genesis. Gen. 3:24 The Cherubim of Glory and the Shechinah Fire. Gen. 4:7-16 "The door of a structure." Sin offering couching at the door, etc. (forward to Gen. 22).

Gen. 22           The Presence of the Lord from which Cain was banished. Also the supremacy of the first born over his brethren, should he be faithful, how best this is the first example of the Scriptural principle  
Gen. 4:7  
Gen. 25:23        "That the elder shall serve the younger".

The Altars of earth and unhewn stone shine forth as the Christ Altar, raised up by God, and unpolluted by man. Again we are led by our child tutor in Parenthesis, as Moses reveals in the various components and sizes which accompanied the Altars under the Law, their significance as they are found in Christ. In fact, to fully reveal their significance the Incense Altar is created, giving a second and vital aspect of the Ahlah or ascending Nature of the Burnt Offering that by which it is closely associated Mediation and Praise as they are found in Christ.

God Himself alone, will produce out of the dust (of the elements of Flesh) and out of the quarry from whence Christ was digged - the body of Mary. Altars acceptable for His usage.

Such is the wide scope of the vision of Altars, used in Prospect of the Law to come, and Christ who fulfilled them both in Himself.

Gen. 2:7           The connection between the Name, Yahweh, when man is first introduced into the scheme of things, and the resultant implications as far as he is concerned required far reaching (Parenthetical

Hosea 4:1-6

expression under the Law) and it was due in large part to Israel abandoning this vital teaching under the stupid assignment of calling this Name ineffable or too Holy to be pronounced that consequently its teachings were denied Israel (the Priesthood being in large part responsible) and the implications largely lost concerning their relationship with both Yahweh and man.

Adam is alone seen to be related to the Lord Yahweh out of all living creatures.

It is one personal opinion that Elohim, plural with single action, has to do (not basically with the angels) but with the superlative might and purpose of the God of creation; in short, the action of God Himself, and not His angels.

Gen. 1:1

Elohim formed from ancient Heb. root Alah - to swear and El - strength, we have the supreme Creator announcing in the first verse of Gen. 1 at the least three things consistent with Elohim.

- (1) His purpose (Titus 1:1-3; 2 Tim. 1-1; Eph. 1:1-32; Heb. 6:13).
- (2) Strength to perform it.
- (3) His guarantee.

Gen. 1:24-27

Coming to the creation of man, a separate and distinctive creation, God announced in the Plural voice, used of the superlative in Heb. c/f Blood of Abel, lit. Bloods (Gen. 4:10). Also peace offering which is in plural action, etc.

Lev. 3

Gen. 1:26

"Let us make man in our own Image" revealed the stark void which existed between all created things and Man alone to be made in God's own image. (Would to God that brethren today would recognise this distinct separation between brute beast and the moral being, capable of logical thought, deduction and praise.) Much trouble could be avoided by taking the evidence of God's Word on these matters.

In Gen. 2 then, we see Adam linked together with the Yahweh Name, later to be known as the Memorial Name, of celebrated future voice "I will be". The covenant Name in whom the Divine Purpose would be wrought.

Gen. 4:26

Reveals that in a limited sense the teaching of this Name was made known to the antediluvians.

Ex. 34:5

"Then men began to call, or proclaim The Name of Yahweh".

Gen. 6:5-9

Only one man God sought fit to proclaim righteous, Noah; as a result of this proclamation, and 7 other persons with him who came through the Flood of wrath when God blotted out all living things, apart from those in the ARK.

Gen. 5:22-24

What was the purpose in the manifestation of The Name at this time - similar to that of all ages -



Amos 3:1-8

That man might walk with God as Enoch and Noah did, and as it is a fact that no two persons can walk together unless they are agreed. So this Great Name was given that men might learn of Yahweh and walk with him.

This Name, though familiar in the sense we have suggested to the Patriarchs had to wait until the Exodus manifestation to Moses (Ex. 3:4 etc.) as to the scope of its extent and purpose and character in glorious outline (Ex. 33:34)

The Yahweh Name could only be fully revealed through Israel in her fortunes and glorious future.

Our emphasis at the moment, however, is upon the personal application, i.e. the Memorialising of the Name being made known in the believer's life.

Gen. 5 and 6

The quintessence of the Law of Parenthesis is revealed in this Name above all Names. If Israel had but followed their great forbears, Enoch and Noah, and lived HIS Name they could, along with these workers and others of whom "the world was not worthy" have walked with God.

2 Cor. 8:12

A man is not expected to give what is beyond his powers is true in all circumstances, they would have been found, as we hope to be "Blameless in Holiness" at the coming of the Name Bearer himself Jesus - Yeoshuah.

1 Thess. 3:13

Yet the Name passed by Israel unnoticed in the main, although they were given at the time of Jesus, the Apex of Manifestation - The Name in Life. They had no need to repair to the mountain heights to observe it, it was not kept for the favoured few, as in Elisha centuries before. The Name was revealed in everyday life, it glorified everyday toil, the home, and family worship. The Name dwelt among ordinary, common people, as "The Word made Flesh", full of Grace and Truth, and for those who had eyes to see, His presence cast a glow over them. The darkness around was pierced by the rays of the spiritual Glory of the Father. As they walked with Him in the way. The disciples walked with God, in this sense, and again the immense gulf which even separated the experience of Elijah and Moses, who indeed saw "The After Glow of the Glory", and Moses, who heard the characteristics of the Name pronounced. Those who followed Jesus saw the glory face to face, communed with it, lived with it, slept with it, all this in human frame, and Note under "The Law". The Father had revealed it to them. Not in awful majesty, even in angelic might, but in human flesh, yet without sin, and the glorious future "To see Him as He is - and to be made like Him." In such a way did our Lord reveal the Name to His chosen,

Heb. 2

Jno. 3:1-2

Jno. 17 by exposition of the Word no doubt, but mostly in Life. Such were the possibilities of the Law as it parenthetically interpreted the Law, as we saw it revealed in prospect in Genesis 2, when the Lord God made Adam and Eve. But Israel put the Name from them, even substituting Jehovah, pronouncing the Name to be ineffable, and they were lost. So the teaching of this Name became lost and came into force.

Gen. 2

Hosea 4

Yahweh, however, is God's Memorial, we have saluted it and expounded it many years in our body in its glorious Covenant; in its Prophecy aspects, rightly so, of course, the future Voice. I will be, but as we have seen, unless we can Memorialise this Name in practical demonstration in our lives, we have a lot wanting; the two aspects must be balanced, if "we would see Jesus" as in 1 Jno. 3: 1-2.

The Prophetic aspect has always been a Christadelphian forte and we have learned many wonderful truths in which we greatly joy. God's mighty acts are a Memorial, and in them we have abundant proof of the certainty of its completion in the future. God will be manifested in a multitude, our emphasis is loud and clear about this.

The Law revealed (as it led to Jesus) that the emphasis for us is particularly in the present tense, to work out our salvation with fear and trembling, doing our best to make sure that Yahweh is "Memorialised in us now", and if each successive generation can pass this on to the one following, the sentiments of Ex. 34 in Life, then this will be God's Memorial to all generations, of which the events of Rephidim prior to the Law pointed.

Ex. 17

So then Yahweh will be manifested in life as He was before the Flood, yes in individuals, and it is these individuals who will make up The Multitude when God is All and in All, and which Abraham saw in Prospect (Gen. 15:4-6). Let us follow then The Law in Prospect from those early days, linger long over its Parenthesis as it leads us to Christ, and take our stand in this day and generation to Memorialise the Name as it pointed to Jesus.

Ex. 34:6-7

Jesus was merciful, long-suffering, gracious, abundant in goodness and truth; this is the parenthetical aspect of the Name, let us follow closely. Not afar off, then maybe we shall have some joy of the Thessalonian experience as they lived it in the Roman World.

1 Thess. 1

Perhaps if we looked into the other aspects of the Yahweh name as revealed in the margin of Ex. 3:13-16, these other matters would be the more readily comprehended.

Such is the golden chain of the aspect of the personal appreciation of this great Name we bear, as seen first in Prospect, revealed in Parenthesis under the Law, as they are comprehended in Jesus, as the Christ Man, and also Christ Body.

Among other subjects to be profitably studied in our spiritual prospectus is that of the Redemption of the Bride of Christ, which comes under profuse Parenthesis under the Law.

- Gen. 24 Story of the calling of Rebekah.
- Gen. 24:2-9 Adonai Name as seen in Master and Slave relationship between Abraham and Eleazar, clearly points forward to the ensuing Law, further between Christ and disciple, and the supreme example in the Father and the Son as Lord and Slave (Psa. 40:6 Heb.). The jewellery given to Rebekah by Eleazar is eloquent for further explanation and expansion under the Law.
- Gen. 24 Golden ear-ring of half a shekel weight. Bekah is the half shekel.
- Ex. 28:26 We have in Prospect the complete Virgin, both definitions are applied to Rebekah - Bethulah which recognised her unmarried station, and Almah a spiritual virgin; because gold it used, then it would appear Rebekah, as typical of the Bride of Christ, is marked out for salvation. It is wonderful to note that when she has personally accepted Eleazar, after that Jewels of Silver are added, revealing the way in which the union would be welded - that of Redemption - the half shekel ransom money.
- Gen. 15:1 It is noticeable that the name of Rebekah points  
Some Heb.root clearly to all this formed from Bekah, the word in  
Song 2:17,etc. question meaning to "Bind again or Reunite that  
which has been divided or separated". The death  
of Christ made this possible, clearly explained  
under the Law.
- Gen. 24:58-62 So finally bringing to pass that "The twain became  
One Flesh" we have Rebekah's willingness, "I will  
go", and the glorious conclusion as indicated in  
1 Jno. 3:1-2.
- Gen. 24:65 Rebekah found Isaac at the Well of Lahai-Roi which  
means the Fountain of Life and Vision - "We shall  
see Him as He is", etc. Jno. states "We shall  
know Him when we shall see Him" so here Rebekah  
(c/f Heb. Emplah "What man" not query but glorious  
anticipation - she recognised her Lord instantane-  
ously).
- What glorious Prospectus (explained for us by this  
Law) and realised in Christ.

May we, through the guidance of the Law, be led to the Fountain of Life and Vision as it is found in Christ.

It will have been noticed that the possibilities for further enquiry into this subject are like the Word itself, infinite.



