

# The Biblical Meaning of Numbers from One to Forty

by

**Dr. Stephen E. Jones**

This book is a companion to  
The Genesis Book of Psalms,  
because the psalm number helps to convey  
the meaning of the number itself.

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# The Hebrew Letters as Numbers and Word Pictures

**Note: The Hebrew language uses their letters as numbers, and the letters are also words and concepts that can be used either literally or symbolically.**

- 1: Aleph** (an ox or bull = strength, primacy, leader)
- 2: Beth** (a tent, house, in, into = household, family)
- 3: Gimel** (a camel = to be lifted up, pride)
- 4: Daleth** (a door = opening, entry, pathway)
- 5: Hey** (a window = behold, the, to reveal, inspiration, what comes from)
- 6: Vav** (a nail, hook, and = to fasten, join together, secure, add)
- 7: Zayin** (a weapon = cut, cut off)
- 8: Chet** (fence, enclosure = inner room; heart; private; separate)
- 9: Teth** (snake, serpent = surround)
- 10: Yod** (hand that is closed, deed, work, to make)
- 20: Kaf** (palm, open hand = cover or give, open, allow)
- 30: Lamed** (goad, staff = authority, control)
- 40: Mem** (water, what flows down = immensity, or chaos)
- 50: Noon** (fish darting or swarming = life, activity)
- 60: Samech** (prop, support, twist or turn slowly)
- 70: Ayin** (an eye = to know, see, look, manifest, make visible)
- 80: Pey** (mouth = to speak, a word, open)
- 90: Tsadik** (a fish hook = desire, need, catch, that which has control)
- 100: Koof** (back of the head = behind, last, least, what follows)
- 200: Resh** (head, leader, person, skull)
- 300: Sheen** (teeth = to consume, devour, destroy)
- 400: Tav** (sign, signature, mark, a cross = to seal, to covenant)

## One (aleph) Unity

**Aleph** is an ox in Hebrew. It signifies strength or being first or “Number One.”

The number one signifies unity or that which is first. Bullinger says that “in all languages it is the symbol of unity.” Genesis, the first book, is entitled, “In a Beginning.” There can only be one beginning.

The first Commandment is, “*Thou shalt have no other gods before Me.*” It expresses the unity of God and the fact that this one God is the Creator of all.

In the Hebrew language, there are two words for the number “one.” *Yacheed* means an absolute unity, or an only one (Gen. 22:2); *echad* is a compound unity (Gen. 2:24; Deut. 6:4).

## Two (beth) Division, Double Witness

**Beth** is a house or household in Hebrew. God established the household with Adam and Eve, two people in a marriage. This provided direction, a double witness in the family to know the will of God. It takes two points to make a line and establish direction.

The number two signifies either division or a double witness. God established two covenants in the Bible, first as a double witness of truth, but also to establish direction. Going from the Old Covenant to the New Covenant shows a progression of revelation from the lesser to the greater.

This same principle is found with Hagar and Sarah, Ishmael and Isaac, with Jacob and Israel, with David and Saul, and (in the New Testament) in the contrast between Saul and Paul. In each case, there is division with a resulting conflict between the two characters, yet also God establishes the pattern of moving from one point to another.

## Three (gimel) Divine Fullness, Perfection

**Gimel** is a camel in Hebrew. It signifies to be lifted up. Pride is its negative side; being glorified or elevated to a position of authority is its positive side.

The number three is the number of divine fullness, completeness, or perfection. Whereas it takes two lines to fix a position by an x-y axis, it takes three to give *shape* and to enclose a geometric area—in this case, a triangle.

Because the law establishes truth on the basis of two *or three witnesses* (Deut. 19:15), the number three may be considered to be a complete witness. Two witnesses are enough to establish truth, but three brings completeness, clarity, and shape to it.

For this reason, there are three primary feast days in Israel: Passover, Pentecost, and Tabernacles. It takes all three feasts to perfect a man with the fullness of the Spirit. Each feast is an aspect of salvation for man’s three-fold nature: spirit, soul, and body (1 Thess. 5:23).

In Luke 13:32 Jesus said, “*Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.*”

Jesus was the Good Shepherd in death, for John 10:14, 15 says, “*I am the good Shepherd ... and I lay down My life for the sheep.*” Jesus was the Great Shepherd in resurrection, for we read in Heb. 13:20,

**<sup>20</sup> Now the God of peace, who brought up from the dead the Great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord.**

Finally, Jesus is the Chief Shepherd in glory, for 1 Peter 5:4 says,

**<sup>4</sup> And when the Chief Shepherd appears, you will receive the unfading crown of glory.**

So we see that three is the number indicating completeness and perfection.

## Four (daleth) The Earth, Material Creation

**Daleth** is a door in Hebrew.

In biblical numerology, four is the number of the earth, or the material creation of God. On the fourth day of creation the material world was finished (Gen. 1:14-19), thereby allowing God to furnish it with living creatures. The gematria of the Hebrew phrase, *h'ereetz*, "the earth," is 296, which is  $4 \times 74$ .

There were also four great divisions of mankind represented by the cherubim (Ez. 1:5), or the four "beasts" around the throne (Rev. 4:6). These represent all creation.

Likewise, there are four gospels, each corresponding to a different "beast" around the throne. Matthew presents the Lion, saying, "Behold the King." Mark presents the Ox, saying, "Behold the Servant." Luke presents the Man, saying, "Behold the Son of Man." John presents the Eagle, saying, "Behold the Son of God."

In accordance with this also were four colors in the curtains of the Tabernacle of Moses. The purple proclaimed, "Behold your King." The scarlet proclaimed, "Behold the Servant." The white proclaimed, "Behold the Son of Man." The blue proclaimed, "Behold the Son of God."

In geometry, a four-sided square represents the earth, while a circle represents heaven, eternity, and the realm of spirit.

The fourth book of the Bible is the book of Numbers, whose Hebrew title is *B'Midbar*, "The Wilderness." The wilderness symbolically represents *the earth*. On the Day of Atonement the second goat (Christ) was led into *the wilderness* by a "fit man" to remove sin from all the people (Lev. 16:10, 21). Thus, after His baptism on the Day of Atonement, Jesus was led by the Spirit into the wilderness to be tested by the devil. This was to fulfill the law of the second goat.

At the end of Psalm 4, we find that it is "to the chief Musician upon Nehiloth," which means *inheritances*. It has to do with inheriting the earth (Matt. 5:5), beginning with our own "earth," our own "Canaan," our Promised Land, the glorified body. Yet before the righteous can inherit the earth, they must be trained and disciplined in the earth, often suffering to test their faith. Thus, Israel had to be tested in the wilderness (Ps. 95:8; Heb. 3:8) before they could inherit the land of Canaan.

## Five (hey) Grace, Favor

**Hey** at the beginning of a Hebrew word means "the" or "behold." In the middle of a word it signifies inspiration or revelation. At the end of the word it signifies "what comes from."

Five is the number of grace, or favor. The number is found 318 times in the Bible. The number 318 is significant, because it is the number of armed servants in Abram's house who rescued Lot (Gen. 14:14). It is grace that rescues us and sets the captives free.

There were five sacrifices portrayed in Gen. 15:9 by which the promise to Abraham was secured: a heifer, a goat, a ram, a dove, and a pigeon. These typified Christ's sacrifice on the cross to secure the promises for mankind.

To bring grace in the Old Testament there were five offerings (Lev. 1-3): Burnt Offering, Sin Offering, Meal Offering, Trespass Offering, and Peace Offering, each representing a different aspect of Christ's sacrifice of Himself in the New Testament.

The fifth letter of the Hebrew alphabet is **hey**, which is spoken by breathing. When placed in the middle of a word, it indicates inspiration, something that is God-breathed. God put the **hey** in Abram's name to make him Abraham. He put

the **hey** at the end of Sarai to make her Sarah. God also did this with Joshua, changing his name to Jehoshua (Num. 13:16).

This is the Grace that God give to us whereby we may receive the Holy Spirit.

The fifth time Noah's name is used is in Gen. 6:8, "*But Noah found favor [Heb., *chen*, "grace"] in the eyes of the Lord.*"

The fifth time the name Ruth is found in the Bible, it speaks of grace:

**Ruth 2:2—And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain after one in whose sight I may find favor [Heb., *chen*, "grace"]." And she said to her, "Go, my daughter."**

The fifth time the name Boaz is found in the Bible, it also speaks of grace:

**Ruth 2:8-10—Then Boaz said to Ruth, "Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids.<sup>9</sup> Let your eyes be on the field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw."<sup>10</sup> Then she fell on her face, bowing to the ground and said to him, "Why have I found favor [Heb. *chen*, "grace"] in your sight that you should take notice of me, since I am a foreigner?"**

The fifth time that the book of 1 Samuel mentions David is in 1 Sam. 16:22,

**<sup>22</sup> And Saul sent to Jesse, saying, "Let David now stand before me; for he has found favor [Heb. *chen*, "grace"] in my sight."**

In 1 Sam. 17:40 David chose five smooth stones with which to fight the Philistine giant, Goliath. This was because Goliath represents the world's oppressive system, as well as the "giants" in our own lives that keep us in bondage to sin. David's actions set forth the idea that only by Grace—the indwelling of the Holy Spirit—can these giants be overcome, setting us free from the sins of the flesh.

## Six (vav) Man

**Vav** is a nail or peg in Hebrew. It is also a conjunction ("and"), for it takes a nail to connect two things.

Six is the number of man, for man was created on the sixth day (Gen. 1:24-31). Man was also to labor for six days before entering into the Sabbath rest (Ex. 20:8-11), and the Hebrew slave was to serve for six years (Ex. 21:2).

Moses had to wait for six days before he was allowed to go up the mount to meet the Lord (Ex. 24:16-18). Even so, has man had to wait six thousand years to meet the Lord in the second coming of Christ.

Israel compassed the walls of Jericho for six days before the city fell on the seventh (Joshua 6:14, 15). This is a type of 6,000 years of labor in spiritual warfare before the world system falls.

In Daniel 3, King Nebuchadnezzar of Babylon erected an image of gold by which the gold standard was created. Verse 1 says that it was 60 cubits high and 6 cubits wide. The dimensions of this image are too thin to be the statue of a man. It was more likely something else with a gold object on the top or head. But it does speak of man's effort to establish a system of economic control by means of the worship of gold and money in general.

Hence, Paul writes in 1 Tim. 6:10 that "*the love of money [greed] is the root of all evil.*" Also, the works of the flesh in Gal. 5:19-21 lists witchcraft as the sixth vice. Witchcraft is simply man's attempt to manipulate others against their will. For this reason, Saul's rebellion against God was "*as the sin of witchcraft*" (1 Sam. 15:23). What is not generally understood is that man's religion is largely a matter of doing rituals to manipulate one's god (or gods) into doing things that are beneficial to them.

Such a view proceeds from the assumption that God does not want to do what man thinks He ought to do. Thus, men set out to change His mind, either by bribery, appeasement, or even by going "on strike." Saul was a type of Pentecostal,

being crowned on Pentecost, the day of wheat harvest (1 Sam. 12:17). Thus, he serves as a type of the leavened Church that often operates unknowingly by a spirit of witchcraft today.

Psalm 6 describes the voice of all the martyrs beginning with Abel. Yet the oppressed condition of the martyrs is only part of the general condition of all oppressed men in the earth. It is the condition of all men since Adam who labor six “days” in bondage to sin.

## **Seven (zayin)**

### **Completion, Spiritual Perfection**

**Zayin** is a weapon in Hebrew. The perfect weapon is the Sword of the Spirit, by which spiritual warfare is accomplished, for “*the weapons of our warfare are not carnal*” (2 Cor. 10:4).

Seven is the biblical number of completion and spiritual perfection. As such, Psalm 7 speaks of the two floods by which the earth is cleansed and brought to the perfect order of the Kingdom.

Seven days completes a Sabbath cycle. In Rev. 10:7 the mystery of God is finished when the seventh angel blows his trumpet. In Rev. 16:7 “it is done” when the seventh angel pours out the seventh vial into the air. It took seven days to consecrate Aaron and his sons to the priesthood (Lev. 8:31-35) before emerging from the tabernacle on the eighth day. Joshua and the Israelite army had to march around Jericho seven days (Joshua 6:15) before the city fell.

## **Eight (chet)**

### **New Beginning**

**Chet** is a fence in Hebrew. It can also signify an inner room, even the heart itself.

Eight is the number of new beginning. The sons of Abraham were to be circumcised on the eighth day (Gen. 17:12), because the eighth day was the lawful time for the presentation of the firstborn (Ex. 22:29, 30). It took a full seven days to consecrate the priests (Lev. 8:33), and then they emerged from the tabernacle on the eighth day. God then manifested His presence to the people on the eighth day (Lev. 9:1, 4, 24).

In the New Testament, Jesus was raised from the dead on the eighth day to fulfill the law of the wave-sheaf offering (Lev. 23:10, 11). Likewise, Pentecost occurred seven weeks later on the fiftieth day, which was also the eighth day (Lev. 23:15-17). As we showed earlier, Jesus prophesied on the eighth day of Tabernacles (John 7:37-39) about the outpouring of the Spirit. These examples all fulfill the law of the presentation of the firstborn on the eighth day in Exodus 22:29, 30.

## **Nine (teth)**

### **Visitation**

**Teth** is a snake in Hebrew. It can also signify being surrounded, for the snake was often pictured in a circle swallowing its tail.

The number nine speaks God’s “visitation.” This is a Hebraism that pictures God as an Investigator “visiting” a person, city, or nation to expose the hearts, gather evidence, and “see” firsthand, as it were, the truth of a matter. It is much like a divine court case where the evidence is uncovered and presented to the judge for judgment. In Luke 19:43 and 44, Jesus says to the temple in Jerusalem,

**<sup>43</sup> For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, <sup>44</sup> and will level you to the ground and your children within you, and they will not leave you one stone upon another, because you did not recognize the time of your visitation [Greek: *episcopos*, “bishopric, overseer”].**

In this case, the time of visitation was the three-year period of Jesus' ministry from 30-33 A.D., where God manifested in human flesh to "visit" Judea and Jerusalem and to test the hearts of the people. (Jesus is called a Bishop or Overseer in 1 Peter 2:25.) In another sense, Jesus was the Heavenly Fruit Inspector. Jesus found a few whose hearts were right, and these formed the branches of the good fig tree that brought forth good fruit (Jer. 24:5-7). The majority, however, along with the religious leaders, were of the evil fig tree (Jer. 24:8-10). The good figs were Jesus' disciples and the converts of the early Church, who were expelled from the land (by persecution), in order that God might spare them from the coming judgment forty years later.

The idea of "visitation" is shown in the Old Testament. For believers, it has a positive connotation, as in Gen. 50:24, 25, Psalm 106:4, and Jer. 27:24. Their visitation results salvation or deliverance. However, for unbelievers, it carries a negative result, as we see in Ex. 32:34, Lev. 18:25, Isaiah 10:3, and Jer. 10:15. The Hebrew word for "visitation" in the Old Testament is *peqadah*, and the Septuagint Greek equivalent is *episcopo*.

As the Heavenly Fruit Inspector, Jesus was sent to taste of the fruit being given to God at the temple in Jerusalem to see (and judge) if it was good. He was gathering evidence to be presented to the divine court that would determine the fate of Jerusalem.

At the same time, He was also training and testing the hearts of twelve disciples. Divine visitation is God's judgment in the life of the believer by which the Holy Spirit trains them in obedience. By His guiding voice, He shows them the will of God and writes His law upon their hearts. So we see that divine visitation, or judgment, has a positive outcome for the believer and a negative outcome for the unbeliever. And yet, even the negative outcome is not permanent, for the purpose of judgment is ultimately to correct men and bring them into alignment with the will and mind of God.

The Greek word for Comforter is *parakletos*, which means an intercessor, an advocate, or helper in a court of law—that is, a defense attorney, one who knows the law and can show sinners the lawful way to avoid God's judgment. The lawful way, Jesus said, is to through the Door, rather than over the wall (John 10:1-10). Going over the wall (avoiding Jesus Christ and His Sacrifice for sin) is how many religions advocate salvation, but they will lose their case when they stand before the Great White Throne.

It is the job of the Comforter (Holy Spirit) to discern, judge and convict men of sin according to the evidence. The Comforter is a defense attorney to a believer, but a witness against the unbeliever. In John 16:7, 8, we read that He is also the Judge:

**<sup>7</sup> But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper [Gr., *parakletos*] shall not come to you; but if I go, I will send Him to you. <sup>8</sup> And He, when He comes, will convict [*elengkos*] the world concerning sin, and righteousness, and judgment [Gr., *krisis*, "decision for or against; justice"].**

The Greek verb translated "convict" above is *elengkos*. Its noun form is *elegmos*, which means "proof or evidence." So the verb means to convict or judge according to the evidence that has been gathered during the time of visitation, or investigation. For the world in general (unbelievers), this evidence will convict them of sin. But for the believers, the evidence will show proof of righteousness.

During Jesus' earthly ministry, the time of His visitation was to decide the fate of Judah and to divide the good figs from the bad (Jer. 24). The majority were bad figs by God's definition in Jeremiah 24, because they refused to submit to Rome according to God's judgment and desired a military messiah who would throw off the Roman yoke. Jesus found only a minority who could accept the Prince of Peace as their Messiah. These were the good figs of Judah. These were promised "another Comforter," the Holy Spirit, who would come on Pentecost to begin the next "time of visitation" in the Pentecostal Age leading to Christ's second coming.

It is the job of the Holy Spirit to help advise sinners who stand convicted by the law (Rom. 3:19) to find justification—that is, be pronounced not legally guilty. Jesus trained His disciples during His time of visitation. And then toward the end of His ministry, He spoke of "another Comforter" (John 14:16) that was yet to be given. The use of the term "another" indicates that Jesus Himself was a Comforter prior to the time when the Holy Spirit was given in Acts 2. In fact, at the beginning of His life, Simeon called Him "the consolation of Israel" (Luke 2:25). The word is *paraklesis*, the same word as the Comforter.

His advice includes presenting Christ's Sacrifice as payment for sin. The Holy Spirit reveals this as the way to avoid the penalty of the law for sin. There is only one Door into the Kingdom, and this is it. Happy are those who believe what He says.

Once a sinner goes through that Door, the Holy Spirit continues to take an active role in our lives to teach us the difference between sin and righteousness. This is not for the purpose of justification in the divine court, but rather for the purpose of sanctification in our personal lives. Justification is when a sinner is pronounced *not guilty before the law, even though he is actually guilty of sin*. Sanctification is the next step—the work of the Spirit to teach us to conform our lives to the image of Christ—that is, being made not guilty *by nature*. Sanctification is pictured by the feast of Pentecost. His very presence is a continuing “visitation” that gathers more evidence of our justification.

As we said earlier, Jesus is the Heavenly Fruit Inspector, gathering evidence for the divine court. The fruit of the Spirit takes nine forms, as listed in Gal. 5:22, 23,

**<sup>22</sup> But the fruit of the Spirit is love (1), joy (2), peace (3), patience (4), kindness (5), goodness (6), faithfulness (7), <sup>23</sup> gentleness (8), self-control (9); against such things there is no law.**

The fruit of the Spirit show us the evidence of the character change within those who grow into spiritual maturity.

There are also nine gifts of the Spirit. They are listed in 1 Cor. 12:8-10,

**<sup>8</sup> For to one is given the word of wisdom (1) through the Spirit, and to another the word of knowledge (2) according to the same Spirit; <sup>9</sup> to another faith (3) by the same Spirit, and to another gifts of healing (4) by the one Spirit, <sup>10</sup> and to another the effecting of miracles (5), and to another prophecy (6), and to another the distinguishing of spirits (7), to another various kinds of tongues (8), and to another the interpretation of tongues (9).**

The gifts of the Spirit are supernatural tools to be used to make the “tree” more fruitful. They are not an end in themselves. The purpose of a tool is to bring forth the fruit of the Spirit. Yet because these spiritual gifts are of a supernatural quality, many carnally minded people desire them above the fruit. This is like a farmer who bought a new plow and then preferred to keep it in the show room where men could admire it, rather than use it to plow the field.

These gifts of the Spirit are the operations of power variously distributed among believers by the power of Pentecost. They are supernatural tools by which men’s hearts are exposed to bring them to repentance as the Holy Spirit brings them into alignment with the Father’s mind and will. The effect of these gifts upon believers and unbelievers are different, however. For believers, the gifts represent the supernatural power of God operating in their lives. For unbelievers, the gifts expose the secrets of his heart and cause him to repent. 1 Cor. 14:24, 25 says,

**<sup>24</sup> But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; <sup>25</sup> the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.**

We see from this that the judgment of the Holy Spirit has a different effect upon believers and unbelievers. It can either convict or release. But its primary purpose is to expose the evidence, much like the purpose of a court case prior to the final decision of the judge. The Comforter is the Advocate to a believer but testifies as a witness against the unbeliever.

There are also nine beatitudes in Matt. 5:3-11, which manifest the fruit of the Spirit:

**<sup>3</sup> Blessed are the poor in spirit (1), for theirs in the kingdom of heaven. <sup>4</sup> Blessed are those who mourn (2), for they shall be comforted. <sup>5</sup> Blessed are the gentle (3), for they shall inherit the earth. <sup>6</sup> Blessed are those who hunger and thirst for righteousness (4), for they shall be satisfied. <sup>7</sup> Blessed are the merciful (5), for they shall receive mercy. <sup>8</sup> Blessed are the pure in heart (6), for they shall see God. <sup>9</sup> Blessed are the peacemakers (7), for they shall be called sons of God. <sup>10</sup> Blessed are those who have been persecuted (8), for the sake of righteousness, for theirs is the kingdom of heaven. <sup>11</sup> Blessed are you (9) when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.**

The ninth time that the name of Abraham appears is found in Gen. 17:24,

**<sup>24</sup> Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.**

Circumcision of the flesh foreshadowed the circumcision of the heart, which is the work of the Holy Spirit judging “the flesh.” Even as Abraham had to receive bodily circumcision in order to bring forth the son of promise, so also must we receive heart circumcision in order to bring forth our own son promise—the Manchild, Christ in you, the Heir of the Promise. The reason Abraham had to wait until he was 99 years old was because 99 indicates agreement with God. The

numeric value of the Hebrew word *amen* is precisely 99. Men say “amen” to indicate agreement with what has been said or done.

Thus, in this we see also the meaning of the number nine. It portrays the judgment and work of the Holy Spirit in our lives to bring us into full agreement with God. When all of creation comes into agreement, the four living creatures say “Amen!” (Rev. 5:14).

The Holy Spirit’s “baptism of fire” is the latter-day counterpart to the water baptism in Noah’s day. The primary difference is that the water destroyed all flesh, while the Spirit baptism of fire destroys “the flesh,” that is, the carnality in man. The water killed in Noah’s day; but the fire of God brings life. Each represents the Spirit in different ways, because each convicts the world of sin and righteousness in a different manner.

The “fire” may be painful to our flesh, but it gives life to our spirit. The purpose of the Holy Spirit’s work of judgment, then, is to bring all men to repentance. This is the background of Psalm 9, where we see God’s judgments upon the rebellious portrayed. When viewed as a revelation of the book of Genesis, Psalm 9 portrays the court case against Nimrod, whereby the secrets of his heart are made manifest.

## **Ten (yod)**

### **Divine Order, Law**

**Yod** is a closed hand. Because ten is also the number of the law, which brings divine order, it signifies “the works of the law.”

As we wrote earlier, the number *eight* indicates a new beginning, a new birth in a believer. *Nine* is visitation and manifests the Holy Spirit’s leading, training, and judgment (learning to discern right and wrong) in the life of the believer, and acts as a witness against the unbeliever to expose the secrets of his heart.

*Ten* is the number of divine order being reestablished one way or another through the judgment of the law (as pictured by the Ten Commandments). In other words, it manifests the actual sentence of the law which follows the gathering and presentation of the evidence. After the Holy Spirit has revealed the evidence to expose men’s hearts (i.e., number nine), the Judge reveals the law. That is, he pronounces the sentence (i.e., number ten) according to the law.

Ten is the number that portrays that time of judgment when men either receive reward or come under divine judgment. One way or another, the law must be fulfilled and the divine order reestablished.

The tenth letter of the Hebrew alphabet is the **yod**, which means a deed or work. Because ten is also the number of the law, as seen in the Ten Commandments, the **yod** became a symbol of “the works of the law” (Rom. 3:20). The meaning of the number ten is based upon the divine law, because as Revelation 20:12 and 13 say, all will be judged “*according to their deeds.*”

The tenth time Noah’s name is mentioned is in Gen. 6:13, where God said,

**<sup>13</sup> Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.”**

This speaks of judgment by the divine law in Noah’s day, because the people had rejected Noah’s message—that is, the message of the Comforter (Menachem).

The tenth time *Isaac* is mentioned is in Gen. 22:3, where we see his father taking him to Mount Moriah. This pictures the great sacrifice of Christ on the cross, where the law’s judgment fell upon the only-begotten Son of God, who paid the penalty for our sin and rebellion.

## **Eleven (yod-aleph)**

### **Imperfection, Disorder, Incompleteness**

To write eleven in Hebrew, they wrote two Hebrew letters: **yod** (hand) and **aleph** (strength). These signify the hand (outworking) of one's strength. Man's works apart from God are imperfect and out of order, and so they come ultimately to disintegration.

Eleven is the number of imperfection, disorder, or being out of order. Jacob had only eleven sons remaining at home after Joseph was lost and presumed dead. This portrays a measure of disorder. Only when Joseph was found and reunited with his brethren was there the order of divine government—the number 12.

Israel was rebellious against God ten times from the time they left Egypt to the day the twelve spies gave their reports (Num. 14:22). God then judged them, saying that they would have to spend 40 years in the wilderness. As we showed earlier, ten indicates the judgment of the law. But then the people refused to accept God's judgment, and this became their eleventh sin—disorder. They attempted to conquer Canaan on their own, but failed miserably (Num. 14:39-45). It does not work to do the right thing at the wrong time, nor to do the wrong thing at the right time. Both manifest disorder.

Also of note is the fact that it was an eleven-day journey from Mount Horeb to Kadesh-Barnea, where the 12 spies gave their report and where Israel committed their eleventh act of rebellion against God.

According to Jer. 39:2, the Babylonians destroyed Jerusalem in the eleventh year of King Zedekiah. Again, to emphasize disorder, God gave Ezekiel a revelation about the destruction of Tyre "*in the eleventh year*" (Ez. 26:1) and also of Egypt "*in the eleventh year*" (Ez. 30:20).

After Judas betrayed Jesus and hanged himself, this left just eleven disciples. As they contemplated the soon-coming day of Pentecost, Peter understood that eleven disciples constituted a number of disorder. He also understood that Judas had played the role of Ahithophel (Psalm 109:8) and that, therefore, he should be replaced (Acts 1:20).

So the disciples cast lots (Acts 1:26), and Matthias replaced Judas, making the total number of disciples back to twelve—divine government. Matthias served temporarily as a stand-in (Acts 1:26) until Jesus appeared to Saul and called Him to the ministry (Acts 9:5). God then trained him for fourteen years before commissioning him on his first missionary journey (Gal. 2:1; Acts 13:2) and renaming him "Paul" (Acts 13:9).

The eleventh time Paul is mentioned is in Acts 14:14. Paul had just worked a miracle, healing a lame man. The multitudes then said, "*The gods have become like men and have come down to us*" (vs. 11). The people brought out garlands to honor Paul and Barnabas like gods. This was clearly out of order.

**<sup>14</sup> But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out <sup>15</sup> and saying, "Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these vain things to a living God, who made the heaven and the earth and the sea, and all that is in them."**

After Paul brought correction to these people, they dragged him out of the city, stoned him, and left him for dead.

Eleven, therefore, shows disorder and incompleteness. For this reason there is often judgment associated with this number.

In similar manner, Egypt was out of order by refusing to let Israel go. So God brought ten plagues upon Egypt—the judgments of God. The eleventh offense was at the Red Sea when Pharaoh tried to bring the "Church in the wilderness" back into slavery. They were out of order.

Canaan himself had eleven sons (Gen. 10:15-18). The Canaanite kings symbolically depict the inner strongholds in our minds (2 Cor. 10:4, 5) that prevent us from submitting to Christ fully. Likewise, there were eleven dukes, or chiefs, of Edom (Gen. 36:40-43).

## **Twelve (yod-beth)**

### **Governmental Perfection/Authority**

To write twelve in Hebrew, they wrote two Hebrew letters: **yod-beth**. These signify the hand (outworking) of the household in harmony under divine authority.

Twelve is the number of governmental perfection and divine authority. It follows 11, which is the disorder preceding this perfection. There were 12 sons of Jacob in the Old Testament and 12 apostles in the New Testament. There are 12

foundations in the New Jerusalem (Rev. 21:14). It also has 12 gates and 12 angels at the gates (Rev. 21:12) and 12 pearls at the gates (Rev. 21:21). The city is foursquare at 12,000 furlongs (Rev. 21:16). The wall is 144 cubits high (Rev. 21:17), which is 12 x 12. All of this is to portray the concept of divine government and order.

Though all priests and kings were anointed, the Old Testament specifically records 12 anointed men. The first five are priests; the last seven are kings:

1. Aaron (Lev. 8:12)
2. Nadab (Lev. 8:30; 10:1)
3. Abihu (Lev. 8:30; 10:1)
4. Eleazar (Lev. 8:30; 10:12)
5. Ithamar (Lev. 8:30; 10:12)
6. Saul (1 Sam. 10:1); the sixth being man's choice (1 Sam. 8:18)
7. David (1 Sam. 16:13); the seventh being God's choice (1 Sam. 13:14)
8. Absalom (2 Sam. 19:10)
9. Solomon (1 Kings 1:39)
10. Jehu (2 Kings 9:6)
11. Joash (2 Kings 11:12)
12. Jehoahaz (2 Kings 23:30)

Jesus spoke of 12 thrones on which the 12 apostles would sit to judge the 12 tribes of Israel (Matt. 19:28). Solomon had 12 officers, or deputies, ruling with responsibility in his household (1 Kings 4:7).

The twelfth time Jesus is mentioned is in Matt. 4:10, where He establishes the truth of divine government:

**<sup>10</sup> Then Jesus said to him, “Begone, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only’.”**

## **Thirteen (yod-gimel) Rebellion, Depravity**

To write thirteen in Hebrew, they wrote two Hebrew letters: **yod-gimel**. These signify the hand (outworking) of pride.

The number thirteen speaks of rebellion and depravity. The first occurrence of the number 13 in the Bible is found in Gen. 14:4, where it signifies a time of rebellion:

**<sup>4</sup> Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.**

There were 13 tribes of Israel, including Levi, after Joseph received the double portion with two tribes, Ephraim and Manasseh. And when the tribes were given their inheritances in Canaan, there were 13 inheritances as well. Levi received no inheritance, but Manasseh received a double portion, one on each side of the Jordan River. These show the *rebellious* heart of Israel after the flesh.

In Mark 7:21, 22 Jesus lists 13 sins that proceed out of the heart of a carnal man. The word “dragon” appears 13 times in the book of Revelation.

Dr. Bullinger points out on pages 206, 207 of his book, Number in Scripture, that in the lineage of Cain (from Adam to Tubal Cain), when we add the gematria of all the names, it comes to 2223, a multiple of 13 (13 x 171). Contrast this with the lineage from Adam to Japheth (Noah's oldest son), which is 3168. This is also the gematria of “Lord Jesus Christ.” (800 + 888 + 1480 = 3168)

On pages 216 and 217, Dr. Bullinger points out that the names of Judah's kings have a gematria of 4400 (8 x 550), while the names of Israel's kings have a gematria of 3900 (13 x 300). While Judah's kings (David's lineage) were anything but perfect, they did provide the genealogy to Jesus Christ, while the kings of Israel were in open revolt against the house of David in Jerusalem. Thus, the gematria of Israel's kings is a multiple of 13, the number of rebellion or depravity.

## Fourteen (yod-daleth) Deliverance, Release

To write fourteen in Hebrew, they wrote two Hebrew letters: **yod-daleth**. These signify the hand (outworking) of the door. It pictures a release or deliverance from the prison with the opening of the door.

Fourteen is the number of deliverance or release. Israel was delivered from Egypt by the Passover lamb that was killed on the 14<sup>th</sup> day of the first month (Passover). When the ship that was carrying Paul to Rome was caught in the storm, they were delivered on the 14<sup>th</sup> day (Acts 27:33, 34).

In Gen. 12:10 Abram went down to Egypt in order to deliver himself from the famine in Canaan. This was the 14<sup>th</sup> time Abram's name is mentioned in Scripture.

The 14<sup>th</sup> time that Abraham is mentioned is in Gen. 18:13, where the Lord told them that Sarah would deliver a child (Isaac) in the next year. When Sarah laughed, the Lord said, "Is anything too difficult for the Lord?"

The 14<sup>th</sup> time Israel's name is mentioned is in Gen. 45:28, when Jacob-Israel came to understand that God had delivered Joseph. This also released Jacob himself from his second 21-year "time of trouble," for Joseph had been presumed dead for 21 years.

The 14<sup>th</sup> time Joshua's name is mentioned is in Num. 27:22. It was the occasion where Moses laid hands upon him to commission him as Moses' replacement. This *released* Joshua *into* his calling and *released* Moses *from* his own calling.

The 14<sup>th</sup> time Jesus' name is mentioned in the book of Luke is in Luke 4:35. Jesus delivered a man from a demon.

## Fifteen (yod-hey) New Direction

To write fifteen in Hebrew, they wrote two Hebrew letters: **yod-hey**. These signify the hand (outworking) of the inspiration of the Holy Spirit, which gives us a new direction in life.

Fifteen is the number of new direction. Psalm 15 speaks of entering God's rest when we dwell on God's holy hill. This is a new direction from the normal walk of the carnal man. Even as eight follows the perfect cycle of seven and is the number of new beginnings, so also 15 follows 14 (the second cycle of seven).

Israel left Egypt on the morning of the 15<sup>th</sup> day of the first month. After being in bondage in Egypt for so long, this marked a new direction for the nation.

The 15<sup>th</sup> time that Noah is mentioned is in Gen. 7:7,

**<sup>7</sup> Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.**

It was a new direction not only for Noah's family, but for the whole earth as well. The 15<sup>th</sup> time that Abram is mentioned is in Gen. 12:14,

**<sup>14</sup> And it came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.**

Here we find Abram taking a new direction by going to Egypt. The 15<sup>th</sup> time that Abraham is mentioned is in Gen. 18:16,

**<sup>16</sup> Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.**

After the two angels had appeared to Abraham, they were ready to go in a new direction to Sodom.

The 15<sup>th</sup> time that Isaac is mentioned is in Gen. 24:14, where Eliezar had gone to Haran to find a wife for Isaac. He arrived at a well and needed to know what direction to go, so he prayed that God's choice of bride for Isaac would offer him and his camels a drink. Rebekah showed up and did this.

The 15<sup>th</sup> time Jacob is mentioned is in Gen. 27:21,

**<sup>21</sup> Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.”**

Again, the idea of movement comes into the forefront, the new direction being toward Isaac. The 15<sup>th</sup> time Israel’s name is mentioned is in Gen. 46:1,

**<sup>1</sup> So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father, Isaac.**

Israel was going in a new direction—this time to Beersheba. The 15<sup>th</sup> time Joseph is mentioned is in Gen. 37:28, where Joseph’s brothers lifted him out of the pit and sold him to the Ishmaelites, effectively sending him in a new direction to Egypt.

In Judges 19:10 Jerusalem is mentioned for the 15<sup>th</sup> time,

**<sup>10</sup> But the man was not willing to spend the night, so he arose and departed and came to a place opposite Jebus (that is, Jerusalem)...**

The man departed and went in a new direction. The 15<sup>th</sup> time David is mentioned is in 1 Sam. 17:23, 24, where Goliath was challenging the armies of Israel.

**<sup>23</sup> ... and he [Goliath] spoke these same words; and David heard them. <sup>24</sup> When all the men of Israel saw the man, they fled from him and were greatly afraid.**

The Israelites fled in a new direction. In the New Testament, the 15<sup>th</sup> time Jesus is mentioned is in Matt. 4:18,

**<sup>18</sup> And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casing a net into the sea; for they were fishermen. <sup>19</sup> And He said to them, “Follow Me, and I will make you fishers of men.” <sup>20</sup> And they immediately left the nets, and followed Him.**

These disciples were called into a new direction for their lives. In the book of Mark, the 15<sup>th</sup> time *Jesus* is mentioned is in Mark 3:7,

**<sup>7</sup> And Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and also from Judea.**

It is obvious that Jesus went in a new direction when He “withdrew to the sea.” The same idea is found in Luke 5:8, where Jesus is mentioned the 15<sup>th</sup> time in that book:

**<sup>8</sup> But when Simon Peter saw that, he fell down at Jesus’ feet, saying, “Depart from me, for I am a sinful man, O Lord!”**

The 15<sup>th</sup> time Paul is mentioned is in Acts 15:12, where Paul and Barnabas found a multitude of people who were ready to hear about the new direction of the Gospel of Jesus Christ.

Evangelist Ed Vallowe says that 15 is the number of “rest.” He cites the fact that the 15<sup>th</sup> day of the 7<sup>th</sup> month is the beginning of the feast of Tabernacles, and that it was a Sabbath day of rest. However, a Sabbath is also a new direction insofar as the people were to cease their labor and do something different. Likewise, the 15<sup>th</sup> time that Naomi is mentioned in Ruth 3:1,

**<sup>1</sup> Then Naomi her mother-in-law said to her, “My daughter, shall I not seek security [“rest”—KJV] for you, that it may be well with you?”**

If one continues to read the context, we find Naomi sending Ruth in a new direction in order to make herself noticed by Boaz. The idea of “rest” itself can certainly fit the number 15 at times, because going from “work” to “rest” is a new direction. But the number 15 has a broader meaning.

The first section of the Psalms began with the perfect man in the garden and ended with Noah’s flood. Section two began with Nimrod the Rebel and ended with Isaac the obedient servant, the type of Christ who came to redeem rebellious man. Section three of the Genesis Book of Psalms, beginning with Psalm 16 (KJV), focuses more upon the perfect man, Jesus Christ and His redemptive work on the Cross.

## Sixteen (yod-vav)

### Love

To write sixteen in Hebrew, they wrote two Hebrew letters: **yod-vav**. These signify the hand (outworking) of the nail, which joins the hearts of two people as one.

Sixteen is the number of love. It was because of the love of God that Jesus was nailed to the cross for the sin of the world. The cross manifested the love of God for all mankind. John 3:16 says,

**<sup>16</sup> For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have eternal life.**

In the great “Love Chapter” of 1 Cor. 13:4-8, Paul lists sixteen characteristics of love.

**<sup>4</sup> Love is patient (1), love is kind (2), and is not jealous (3); love does not brag (4) and is not arrogant (5), <sup>5</sup> does not act unbecomingly (6); it does not seek its own (7), is not provoked (8), does not take into account a wrong suffered (9), <sup>6</sup> does not rejoice in unrighteousness (10), but rejoices with the truth (11); <sup>7</sup> bears all things, (12) believes all things (13), hopes all things (14), endures all things (15). <sup>8</sup> Love never fails (16).**

In the tabernacle of Moses, there were 16 sockets of silver to hold up the 8 boards on each side. Ex. 26:25 says,

**<sup>25</sup> And there shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.**

The sockets held the boards in place and gave the tabernacle stability. But today God indwells us. We are His temple, or tabernacle. Paul alludes to this in Eph. 3:17-19,

**<sup>17</sup> so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love [the sockets], <sup>18</sup> may be able to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.**

The 16<sup>th</sup> time Noah is mentioned is in Gen. 7:9,

**<sup>9</sup> there went into the ark to Noah by twos, male and female, as God had commanded Noah.**

Does this not speak of love and marriage? Even all the animals went in “*by twos, male and female.*” The 16<sup>th</sup> time Abram is mentioned is in Gen. 12:16, where Pharaoh loved Sarah and took her into his harem. The book of John uses the Greek word *agape* (“divine love”) precisely 16 times.

## Seventeen (yod-zayin)

### Victory

To write seventeen in Hebrew, they wrote two Hebrew letters: **yod-zayin**. It signifies the hand (outworking) of spiritual weaponry, which gives us the victory.

Seventeen is the number of victory. It follows number sixteen, because “*love never fails*” (1 Cor. 13:8). In fact, let it be emphasized that there is no ultimate victory without love. Adding all the numbers from one to seventeen gives us 153, which is the number of fish that the disciples caught in John 21:11. Because 153 is the numeric value of *beni h’elohim*, “sons of God,” we can see that there is a strong connection between the final victory and the manifestation of the sons of God.

The 17<sup>th</sup> time Abraham is mentioned is in Gen. 18:18, in connection with the final victory and purpose for his calling:

**<sup>18</sup> since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed.**

The 17<sup>th</sup> time Isaac is mentioned is in Gen. 24:63, where his bride was coming to meet him after Eliezar had found her. Eliezar means “God helps,” and he is a type of the Holy Spirit, the “Helper” or “Comforter” who is sent to seek out a Bride in the earth for Christ. When the Bride of Christ comes to meet Him, it is a time of great victory.

In Gen. 27:22 we see Jacob mentioned for the 17<sup>th</sup> time. It is in connection with his victory over Esau in obtaining the blessing from Isaac. However, in this case he obtained victory in a deceitful manner, as his name *Jacob* suggests. Jacob means “supplanter.”

In 2 Sam. 5:5 we find the 17<sup>th</sup> time Jerusalem is mentioned in the Bible. It says that David reigned in Hebron for 7 years and in Jerusalem for 33 years. The passage also tells us that David conquered Jerusalem and “*the stronghold of Zion*” (2 Sam. 5:7). This portrays David as victorious. In addition to this, Jerusalem is mentioned a total of 17 times in the Psalms in order to portray David’s victory in the old Jerusalem as well as Christ’s victory in the New Jerusalem.

Jeremiah records 17 prayers. The 17<sup>th</sup> prayer is found in Jeremiah 32. The prayer is made while the Babylonian army was surrounding Jerusalem. In such circumstances, the prophet redeems land in Anathoth for 17 shekels of silver (Jer. 32:9). It is remarkable that Anathoth means “*answered prayers*.” Then in 32:17-25 Jeremiah prays his great prayer of victory. There are no more prayers in Jeremiah, as if to remind us that once we obtain the victory of answered prayer, no further prayer is needed to obtain the object of prayer.

In Mark 5:7 Jesus is mentioned for the 17<sup>th</sup> time in that gospel, where He is victorious over an unclean spirit. In Luke 5:12, Jesus is victorious over leprosy in the 17<sup>th</sup> time Jesus’ name appears in Luke’s gospel. In Rom. 8:35-39 there are 17 things that are unable to separate us from the love of Christ.

**<sup>35</sup> Who shall separate us from the love of Christ? Shall tribulation (1), or distress (2), or persecution (3), or famine (4), or nakedness (5), or peril (6), or sword (7)? <sup>36</sup> Just as it is written, “For Thy sake we are being put to death all day long; we were considered as sheep to be slaughtered.” <sup>37</sup> But in all these things we overwhelmingly conquer through Him who loved us. <sup>38</sup> For I am convinced that neither death (8), nor life (9), nor angels (10), nor principalities (11), nor things present (12), nor things to come (13), nor powers (14), <sup>39</sup> nor height (15), nor depth (16), nor any other created thing (17), shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

His love is victorious over all of these. It is plain, then, that the numbers sixteen and seventeen are linked together, because love is the path to victory, and victory is not possible without the love of God.

## **Eighteen (yod-chet)**

### **Oppression, Bondage**

To write eighteen in Hebrew, they wrote two Hebrew letters: **yod-chet**. These signify the hand (outworking) of a fence (prison), which brings men into bondage or oppression.

Eighteen is the number of oppression or bondage. The 18<sup>th</sup> time *Abram* is mentioned is in Gen. 12:18, where his wife was in the house of Pharaoh (bondage). After *Abraham* is mentioned for the 18<sup>th</sup> time in Gen. 18:19, the Lord speaks of Sodom and Gomorrah who were in bondage to sin.

The 18<sup>th</sup> time Israel is mentioned is found in Gen. 46:8, at the beginning of their Egyptian bondage:

**<sup>8</sup> Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt...**

The 18<sup>th</sup> time Jesus is mentioned in the gospel of Luke is in Luke 5:19, where a man oppressed by paralysis was trying to come to Jesus for healing. Luke 13:16 also says,

**<sup>16</sup> And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?**

## **Nineteen (yod-teth)**

### **Faith and Hearing**

To write nineteen in Hebrew, they wrote two Hebrew letters: **yod-teth**. These signify the hand (outworking) of the serpent (wisdom). This can, of course, be seen in a negative sense, for the wisdom of this world is foolishness with God.

But when viewed in the positive sense, we see Jesus Christ as the Serpent on the pole in the wilderness, picturing Jesus Christ on the Cross, as Jesus in John 12:32, 33,

**<sup>32</sup> And I, if I be lifted up from the earth, will draw all men to Myself. <sup>33</sup> But He was saying this to indicate the kind of death by which He was to die.**

The number 19 in Hebrew was meant to illustrate the fact that one must have faith in Christ and His cross, where He died as the Serpent on the pole. Those who listen to Moses and look upon Him (Num. 21:9) are those who hear and who have faith.

The number 19 includes two things: faith and hearing. Though we have said little up to now about the Hebrew letters themselves, it would be helpful to do so now. The 19<sup>th</sup> letter of the Hebrew alphabet is the *kof*, which literally means “the back of the head.” The word picture has to do with hearing God’s voice in “the back of your head (mind).” The Hebrew word for “voice” is *kol*, which begins with the *kof*. When God spoke to Elijah, it was not through the tempest, the earthquake, or the fire, but the “*still small voice*” (1 Kings 19:11, 12). Jewish author, Lawrence Kushner, says in his Book of Letters, p. 68, 69,

“*Kof* is one of the letters made by two marks. *Hay* is the other. The lower mark of the *kof* is man calling G-d. But G-d also calls man. With the upper mark of the *kof* He whispers very softly to see if you are really listening. *kol d’mama daka*. A voice which is still and small. A little girl. The daughter of a voice, God’s voice, *bat kol*. Like an echo. Always listen.

“Such is *kof*. The voice by which man allows G-d to be present by calling: Holy (*Kadosh*).”

It is significant that this Hebrew letter is in two parts. The first pictures God reaching down to man by speaking to him; the second pictures man responding to God by faith. This is the force behind the number 19. It has two parts to it: God’s voice and faith. Hence, it requires God to make a declaration before man can respond to His voice.

There are 19 people of faith in the great faith chapter, Hebrews 11. It begins in verse 3 with “*By faith we...*” Verse 4 says, “*By faith Abel...*” Verse 5 says, “*By faith Enoch...*” The 19<sup>th</sup> one listed is in verse 32, “*By faith the prophets...*” All of them heard the voice of God, and this produced faith in them, by which they preached the Word and even suffered for it at the hands of those who could not hear.

In Paul’s great discussion of justification by faith from Romans 3:21 to 5:2, he uses the word “faith” nineteen times, and then the word is not used again until Romans 9:30. Paul also says in Eph. 2:8,

**<sup>8</sup> For by grace [5] you have been saved [14] through faith [19]; and that not of yourselves, it is the gift of God.**

Five plus fourteen equals nineteen. Faith is a gift from God, because it depends totally upon God speaking first. One cannot hear God until God speaks and He opens our ears to hear. We love Him because He first loved us (1 John 4:19). In Jer. 31:18 (KJV) the prophet prays, “*Turn Thou me, and I shall be turned, for Thou art the Lord my God.*” We can only respond to God when He takes the first step.

The salvation of Noah and his family came by faith as well, after they had heard. They believed what they heard. That is why they entered the ark and were saved through the flood. Thus, the 19<sup>th</sup> time *Noah* is mentioned is in Gen. 7:13,

**<sup>13</sup> On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with them, entered the ark.**

The 19<sup>th</sup> time Abram is mentioned is in Gen. 13:1, where he leaves Egypt and returns to Canaan. This is a prophetic picture of salvation after learning a lesson in faith. He went into Egypt having very little faith, and for this reason he allowed Sarah to be taken by Pharaoh, being too afraid to tell people that she was his wife. He left Egypt with a lot more faith in God’s ability to protect him than when he went to Egypt earlier.

The 19<sup>th</sup> time Isaac is mentioned is in Gen. 24:66,

**<sup>66</sup> And the servant [Eliezer] told Isaac all the things that he had done.**

As we said earlier, Eliezer means “God of help,” and he pictures the Holy Spirit, the Helper, or Comforter, an advocate or helper in a court of law. Faith comes by hearing the Spirit of God. So this is a picture of the Holy Spirit speaking to Isaac, giving him understanding concerning the Bride that he has found for him.

The 19<sup>th</sup> time that Paul is mentioned is in Acts 15:36,

<sup>36</sup> **And after some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we proclaimed the word of the Lord, and see how they are.”**

Take note that once again, the number 19 is associated with the preaching of the word and the faith-response to that word. Paul wanted to return to these cities and see if their preaching had produced any lasting faith.

## Twenty (kaph) Redemption

**Kaph** is a palm, an open hand, in Hebrew. It signifies giving freely with the palm up, or covering sin with the palm down.

There is some disagreement on the meaning of the number 20. Bullinger quotes Dr. Milo Mahan and appears to agree with him that it is the number of *expectancy*. Ed Vallow says it means Redemption.

Bullinger cites Gen. 21:38, 41 saying that Jacob *waited expectantly* 20 years to get possession of his wives and property before being released. However, this could also indicate that it took 20 years for Jacob to be redeemed from bondage.

Bullinger also cites Judges 4:3, showing that Israel waited 20 years to be delivered from Jabin’s oppression. However, we could also say that Israel was redeemed from bondage after 20 years.

As I see it, these examples show the negative and positive sides of a number. When viewed as a time cycle—in this case, 20 years in length—the time indicates a *waiting* period and can be viewed as negative. But when seen as THE END of the 20 years, that is positive, for it is then the time of redemption. We may view virtually all numbers in this way. When viewed as time cycles, most of these numbers would convey the idea of *waiting* for the time to be concluded.

For example, 40 is the number of trial, testing, or probation. Israel spent 40 years in the wilderness being tested. That was a hardship for them, and in that sense, the number could be viewed negatively. But when viewed as a single point of time, 40 years was when Israel finished their time of testing and were able to enter the Promised Land. It would not be practical to say that 40 was a *waiting* period, nor would 30 be a *waiting* period for the priest’s consecration. If so, most of these numbers would be given the same meaning, for when applied by time cycles, they are all waiting periods.

Twenty is the number of Redemption. The Hebrew letter *kaph* represents the number 20, and it means an open palm, or hand, often cup-shaped as if giving something. The Hebrew word *gaal* means “a redeemer.” The word is made up of three Hebrew letters: *gimel*, *aleph*, and *lamed*. The *gimel* is a camel and carries the idea of being lifted up. The rest of the word spells *EL*, which means “God.” Thus, a redeemer (*gaal*) literally means “Lifting Up God.” For this reason Jesus said in John 12:32 and 13,

<sup>32</sup> **And I, if I be lifted up from the earth, will draw all men to Myself.** <sup>33</sup> **But He was saying this to indicate the kind of death by which He was to die.**

Jesus was about to fulfill the literal meaning of the Hebrew word for a Redeemer. Not only does this indicate His death on the Cross as the Redeemer of mankind, but it also suggests the deity of Christ.

The Israelite men who were numbered in any census had to be 20 years old, and each was redeemed, or ransomed by a half-shekel of silver, the metal of redemption (Ex. 30:14). (The number 20 is often linked with silver throughout the Scriptures.) Likewise, there were 20 boards on each side (north and south sides) of Moses’ tabernacle (Ex. 26:18, 19). Paul says in 1 Cor. 3:16, “*Do you not know that you are a temple of God, and that the Spirit of God dwells in you?*”

Yes, we are God’s temple. The Most Holy Place is our spirit; the Holy Place is our soul; and the outer court is our body. Thus, the wall of the tabernacle itself represents the boundary of the soul within the body (outer court). The 20 boards, then, speak of the redemption our souls by experiencing the feast of Pentecost. Psalm 34:22 says, “*The Lord redeems the soul of His servants.*”

The outer court of the tabernacle was surrounded by a wall anchored by 20 pillars (Ex. 29:10). This wall (curtain with pillars) also pictured the “skin” or outer shell of our body. These 20 pillars reveal “*the redemption of our body*” (Rom. 8:23) by experiencing the feast of Tabernacles.

Our Redeemer, Jesus Christ, not only covered our sin, but also freely gave His life to redeem us from the bondage of sin. Boaz, that great kinsman-redeemer and type of Christ, appears 20 times in the book of Ruth. Likewise, there are 20 different people mentioned in the book of Ruth.

The 20<sup>th</sup> time Abram is mentioned is in Gen. 13:2, “*Now Abram was very rich in livestock, in silver and in gold.*” Silver is the METAL of redemption, so here we see the number 20 again linked with silver.

The 20<sup>th</sup> time Abraham is mentioned is in Gen. 18:23,

**<sup>23</sup> And Abraham came near and said, “Wilt Thou indeed sweep away the righteous with the wicked?”**

The answer to this question is NO. God will redeem the righteous, even as He redeemed Lot in the context of the verse above.

The 20<sup>th</sup> time Jacob is mentioned is in Gen. 27:36. As we so often see in the examples of Jacob, the meaning is distorted by its fleshly application. At that time, Jacob was still deceitful, though he thought he was merely helping God. He did not know that his own works (hand) was covering his true motives, so that he could not see his heart as God saw it. And so in this example, his “redemption” takes the form of supplanting in an unlawful manner:

**<sup>36</sup> Then he said, “Is he not rightly named Jacob, for he has supplanted me these two times. He took away my birthright, and behold, now he has taken away my blessing.”**

If Jacob had been led by the Spirit, he would have had the faith in the sovereignty of God to let God handle the situation. Even if Isaac had given the birthright and blessing to Esau, the prophecy was clear that God had chosen Jacob (Gen. 25:23). Therefore, God could have redeemed the birthright from Esau in His own way and in His own time. But Jacob was fearful that God could not fulfill His word and thought God needed help. So in doing it himself by deceit, he “supplanted” Esau. That is, he usurped the birthright. Thus, it has taken nearly 4,000 years for God to unravel this sin, as I showed in my book, The Struggle for the Birthright.

The number 20 appears 288 times in the Bible. This is of particular interest, because there are two groups of 144,000 in the book of Revelation. The first group is in Revelation 7, and these are pictured as warriors being sealed by their captain. It was a custom in those days that warriors who emerged from battle unscathed were given a mark on their forehead to signify that they had been divinely protected. This is the meaning given in Ezekiel 9:4 as well.

The other set of 144,000, those who sing the new song, are mentioned in Revelation 14. Of these we read in Rev. 14:4, “*these are the ones who have not been defiled among (meta, ‘with in the sense of amidst, or among’) women.*” It is apparent, then, that the first group of 144,000 are male, and the second set are female. Together, they form 288,000.

This number is found in connection with David’s kingdom in the Old Testament. Since Psalm 20 was written by David, and is prophetic, we can say that David’s kingdom was a type of the Kingdom of Christ as pictured in the book of Revelation. David had 288,000 warriors—24,000 from each of the 12 tribes (1 Chron. 27:1)—as well as 288 trained singers (1 Chron. 25:7).

It is no coincidence that “*the bride, the Lamb’s wife*” (Rev. 21:9) has a numeric value of 2880. It is no coincidence that “*the joy of the Lord*” (Matt. 25:21) has a numeric value of 2880. It is no coincidence that the Hebrew word *charaph*, “betrothed” has a numeric value of 288. It is no coincidence that “a holy calling” (2 Tim. 1:9) has a numeric value of 288.

As we said earlier, there are 20 different people mentioned in the book of Ruth, which is the story of the Kinsman-Redeemer. It speaks of the redemption of the captive bride, the Lamb’s wife, so that she may enter the joy of the Lord, which is her holy calling. This is all done by the power of the Spirit, whose work was manifested at the creation when the Spirit of God moved, hovered, or fluttered (*rachaph*) upon the face of the waters (Gen. 1:2). The Hebrew word *rachaph* also has a numeric value of 288.

## Twenty-One (kaph-aleph)

### Distress

To write twenty-one in Hebrew, they wrote two Hebrew letters: **kaph-aleph**. These signify giving strength as well as the strength of God’s grace to cover sin during our time of spiritual growth.

When twenty-one is used in terms of time (as in a 21-year period) it is the number of trouble or distress (*tsarah*), during which time we are in need of God's strength, offered by an open hand. When it is used as a number in itself, it speaks of the end of the distress. Thus, it speaks of the blessing at the end.

Israel entered the land of Canaan after 21 sins were recorded against them in their wilderness wandering. Yet the tabernacle had 21 coverings to cover all of Israel's sins (Ex. 26:3, 7). So we see God's provision in the midst of this distress.

Sin is always the cause of distress, because God brings distress in order to teach them the consequences of their sin. Yet 21 is also the number signifying the *end* of distress. Jacob's times of distress ended after 21 years. At the end of this distress, he went to Bethel and "*called on the name of the Lord.*"

Likewise, the 21<sup>st</sup> time Abram is mentioned is in Gen. 13:3, where he returned to Bethel after being in distress in Egypt. Verse 4 says that there he "*called on the name of the Lord.*"

The 21<sup>st</sup> time Isaac is mentioned is in Gen. 24:67, after Eliezer has returned from finding a wife (Rachel) for his master.

**<sup>67</sup> Then Isaac brought her into his mother Sarah's tent, and she became his wife; and he loved her; thus Isaac was comforted [*nacham*] after his mother's death.**

Though we are not told whether or not Isaac was distressed while awaiting his bride, we do know that this prophesies of the time when the Bride of Christ will be joined with Him. Prophetically speaking, the world's time of distress and tribulation ends with the day Christ meets His Bride. This day is foreshadowed with David's coronation in Jerusalem, on which occasion Psalm 21 was written.

The 21<sup>st</sup> time Jacob is mentioned is in Gen. 27:41,

**<sup>41</sup> So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."**

Jacob is the deceiver, the supplanter, and in this verse Esau plots to kill him. Jacob's deception had brought about this reaction from Esau. One cannot merely blame Esau for this. We must recognize that although Jacob was a believer and had faith in God, he was not yet spiritually mature, for he thought God needed the arm of flesh to help him fulfill His purposes. Jacob also thought that he was justified in lying to his father to obtain the birthright, which God had promised to him before he and his brother were even born. This immature attitude brought him into this time of distress, or trouble, and at the end of this time, after learning his lesson, God changed his name to Israel.

So when we look at the 21<sup>st</sup> time Israel is mentioned is in Gen. 47:27 says,

**<sup>27</sup> Now Israel lived in the land of Egypt in Goshen, and they acquired property in it and were fruitful and became very numerous.**

Note how this portrays a time of prosperity and fruitfulness, rather than distress. This example is of particular interest because it combines fruitfulness with being in Egypt. It deals with fruitfulness, because of the name *Israel*. But it is a time in Egypt, which created a mixed situation of both pain and joy.

We know that Joseph's sons were given the name *Israel* (Gen. 48:16). The 21<sup>st</sup> time *Joseph* is mentioned is in Gen. 39:2,

**<sup>2</sup> And the Lord was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.**

Here we see the same type of contrast. Joseph was in bondage in Egypt, but he was also "*a successful man,*" prospering in the midst of distress.

The 21<sup>st</sup> time Joshua is mentioned is in Deut. 31:3, where Moses told the people of Israel that Joshua would be leading them into the Promised Land:

**<sup>3</sup> It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken.**

This was a reference to the end of Israel's wilderness journey after committing their 21 sins in the wilderness. The time of distress in the wilderness for the nation of Israel was at an end, and Joshua was about to lead them into the Promised Land.

Distress, then, is the meaning of the number 21 as it is used in Scripture. The Hebrew word for distress or trouble, *tsarah*, is used in Jer. 30:7, where it speaks of "*the time of Jacob's distress*" (NASB). The KJV renders it, "*the time of Jacob's trouble*."

Jacob had two times of distress, each lasting 21 years. The first time of distress was when he was essentially driven out of Canaan by Esau, who was plotting to kill him. He worked for Laban for 20 years and returned to Canaan in the 21<sup>st</sup> year, which was a Sabbath-rest year. It was also 21 years between his trips to Bethel. On his first trip to Bethel, he was given the dream of the angels ascending and descending upon him. On his second trip to Bethel, he buried the household idols and built an altar to God. Gen. 35:3 2, 3 says,

**<sup>1</sup> Then God said to Jacob, "Arise, go up to Bethel, and live there; and make an altar there to God, who appeared to you when you fled from your brother Esau." <sup>2</sup> So Jacob said to his household, and to all who were with him, "Put away your foreign gods which are among you, and purify yourselves, and change your garments; <sup>3</sup> and let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress [*tsarah*], and has been with me wherever I have gone."**

The word translated "distress" is the same word is used in Jer. 30:7,

**<sup>7</sup> Alas! For that day is great, there is none like it; and it is the time of Jacob's distress [*tsarah*], but he will be saved from it.**

Jacob's second trip to Bethel thus ended the first 21 years of his "time of distress." It was a time of bondage, but without it he would not have gotten his wives, Leah and Rachel. Thus, there was both a negative and a positive side to this 21-year period. The pain he felt under Laban's bondage was overcome by the joy he had in the prospect of marrying Rachel. Hence we read in Gen. 29:20,

**<sup>20</sup> And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.**

Jacob's second time of distress was when he was separated from Joseph for 21 years. Joseph had his dreams at the age of 17 (Gen. 37:2), which infuriated his brothers. The book of Jasher tells us that he was sold into Egypt shortly afterward at the age of 18. The Bible tells us that Joseph was 30 when he became Prime Minister of Egypt under Pharaoh (Gen. 41:46) after interpreting his dreams. There were then 7 years of plenty, which ended when Joseph was 37 years of age. Then in the second year of famine, when Joseph was 39, he revealed his identity to his brothers and to his father.

Joseph was 18 when he was sold into Egypt (Jacob presumed that he was dead). Eighteen is the number of oppression or bondage.

Joseph was 39 when he revealed to his father that he was alive and well. From Jacob's viewpoint, this was a 21-year time of mental distress, thinking that his son had been killed and was lost forever. We should also keep in mind that a big part of the distress was in wondering how the promise of God could have failed, for Joseph was the holder of the birthright. Yet the time of distress ended happily, and the promise of God was fulfilled in the end. Thus ended Jacob's second 21-year "time of distress."

## **Twenty-Two (kaph-beth) Sonship, Sons of Light**

To write twenty-two in Hebrew, they wrote two Hebrew letters: **kaph-beth**. These signify the open palm in the act of giving something to the house or household. It speaks of the Fruitfulness Mandate in Gen. 1:28, "be fruitful and multiply."

Twenty-two is the number of Sonship, or the Sons of Light.

This is the first promise of Sonship, which, along with the Dominion Mandate, formed the Birthright. This Fruitfulness Mandate was later given to Joseph when Jacob said in Gen. 49:22, “*Joseph is a fruitful bough*” [*ben*, “son”], the builder of God’s household.

Ed Vallowe’s book, Biblical Mathematics, pages 138 and 139, says that 22 is the number of light, but Psalm 22 does not support his interpretation. Vallowe says,

“TWENTY-TWO is the number that is connected with LIGHT. There were TWENTY-TWO bowls to hold oil in the candlestick in the Tabernacle. . . The purpose of the candlestick with its lamps was to give light.

“The saved are called the children of LIGHT. . .

“In the Gospel of John the word LIGHT is used TWENTY-TWO times.”

Certainly, 22 includes the idea of light, because the overcomers—the sons of God—are the children of light. But the meaning of 22 is more inclusive than just light. It includes all aspects of Sonship, including authority, as we will see shortly.

As Vallowe says, there were 22 almonds on the 7 branches of the candlestick in the tabernacle (Ex. 25:31-37). The candlestick gave light to the Sanctuary and is a picture of Christ, as John 1:9 tells us,

**<sup>9</sup> There was the true light which coming into the world, enlightens every man.**

But this is also connected to the concept of authority. In Numbers 16 we read about the Korah rebellion. Korah disputed the authority of Moses and Aaron. After God judged him, the next chapter establishes the authority of Aaron and the tribe of Levi in general. The princes of each tribe had to bring their rods of authority to the tabernacle, where they were laid up over night in the sanctuary. Num. 17:8 says,

**<sup>8</sup> Now it came about on the next day that Moses went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms and it bore ripe almonds.**

In this we see that almonds have to do with divine authority. So the almonds on the candlestick speak of those God has chosen to be the light of the world and to rule in the Kingdom of God. That highest Authority is Jesus Christ, but it also speaks of those called as priests of God to rule with Him (Rev. 5:10; 20:6). Thus, the candlestick is more than light; it is authority as well. Putting them together, we see that these things characterize the sons of God. So 22 is the number of Sonship.

In Num. 3:39 there were 22,000 priests of Levi that redeemed *the firstborn sons of Israel*. A thousand is the number of glory, so 22,000 speaks of “the glorified sons.” Thus, these 22,000 priests of Levi represented all of the firstborn sons. They represented the manifested sons of God, the true children of light, whom God has set apart to teach the word and to administer the law to the people by the mind of Christ.

In 2 Chron. 7:5 Solomon offered 22,000 sheep to God when he dedicated the temple on the eighth day of Tabernacles. This again speaks of the 22,000 true sheep dedicated and given to God, who are the glorified firstborn sons. In this example there is no mention of light. It speaks of sheep. Sheep speak of the sons of God.

In the New Testament, Saul is mentioned precisely 22 times in the New Testament, all in the book of Acts. The reason for this is because he is an example of Sonship. Saul was converted and his name changed to Paul. He shows us the way to go from Pentecost to Tabernacles. The 22<sup>nd</sup> time Saul is mentioned is in Acts 26:14, where he tells King Agrippa of the glorious manner of his conversion:

**<sup>14</sup> And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, “Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.”**

Most people do not understand this last statement, because they do not know the Hebrew language. The word for God is *El*, which is spelled **alef** and **lamed**. **Alef** is an ox, a symbol of strength. **Lamed** means an ox goad, a symbol of authority over the ox. *El* thus means the strong authority. So when Jesus told Saul that it was hard for him to kick against the goads, He meant that Saul was fighting God Himself, the strong Authority, the Sovereign One.

Thus, when Saul was forced to recognize the sovereignty of Jesus Christ, he was converted and ultimately began to go by the name *Paul*. Paul means “little,” and it contrasted with what was said about his ancestor, King Saul, who was tall

and stood head and shoulders above everyone else (1 Sam. 10:23). When Saul became little in his own eyes, he stood taller in the eyes of God.

The 22<sup>nd</sup> time that Abraham is mentioned is in Gen. 25:5, “*Now Abraham gave all that he had to Isaac.*” Isaac was the inheritor of the promise, and he was a type of Christ in this regard, for after He died and rose again, He ascended, and the Father put all things under His feet (authority). And the sons of God are co-heirs with Christ (Rom. 8:17).

Likewise, the 22<sup>nd</sup> time Joseph is mentioned is in Gen. 37:4,

**<sup>4</sup> So Joseph found favour in his [Potiphar’s] sight, and became his personal servant; and he made him overseer over his house and all that he owned he put in his charge.**

Joseph, the type of Christ in His second coming, was given authority over all that Potiphar owned. Even so, Christ the Head and the Body of Christ will be given authority over all that He owns—the creation itself. This speaks of ruling as Sons.

Joshua is another great type of Christ, since he had the same name as Jesus (Yeshua). The 22<sup>nd</sup> time Joshua is mentioned is in Deut. 31:7, where he was given authority over “the church in the wilderness” (Acts 7:38) and was charged with the duty of giving them their inheritances:

**<sup>7</sup> Then Moses called to Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance.”**

The 22<sup>nd</sup> time David is mentioned is in 1 Sam. 17:34, where he tells Saul that he delivered a lamb from both a lion and a bear, so why should he fear Goliath? As a type of Christ, David delivered the lambs from death. Jesus, the antitype, delivered the lambs (people) from death as well by giving His life for them on the cross.

## **Twenty-Three (kaph-gimel) Death and Resurrection Life**

To write twenty-three in Hebrew, they wrote two Hebrew letters: **kaph-gimel**. These signify the open palm in the act of lifting up—in this case, lifting up from death.

Twenty-three is the number of death and resurrection-life.

In Rom. 1:28-32 there are 23 things listed that are “worthy of death”:

**<sup>28</sup> And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, <sup>29</sup> being filled with all unrighteousness (1), wickedness (2), greed (3), evil (4), full of envy (5), murder (6), strife (7), deceit (8), malice (9), they are gossips (10), <sup>30</sup> slanderers (11), haters of God (12), insolent (13), arrogant (14), boastful (15), inventors of evil (16), disobedient to parents (17), <sup>31</sup> without understanding (18), untrustworthy (19), unloving (20), unmerciful (21), <sup>32</sup> and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same (22), but also give hearty approval to those who practice them (23).**

The 23<sup>rd</sup> time Noah is mentioned is in Gen. 7:23,

**<sup>23</sup> Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.**

The 23<sup>rd</sup> time Jacob is mentioned is in Gen. 27:42,

**<sup>42</sup> Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, “Behold, your brother Esau is consoling himself concerning you, by planning to kill you.”**

The 23<sup>rd</sup> time Israel is mentioned is in Gen. 47:31, where he has just given instructions to Joseph concerning where to bury him when he died.

The 23<sup>rd</sup> time Joshua is mentioned is in Deut. 31:14,

**<sup>14</sup> Then the Lord said to Moses, “Behold, the time for you to die is near; call Joshua, and present yourselves at the tent of meeting, that I may commission him.”**

The 23<sup>rd</sup> time Jerusalem is mentioned is in 2 Sam. 10:14, where David returned from battle after he had defeated the Arameans. Then another battle occurred, where another 700 charioteers and 40,000 horsemen were killed (vs. 18).

## **Twenty-Four (kaph-daleth) Priesthood**

To write twenty-four in Hebrew, they wrote two Hebrew letters: **kaph-daleth**. These signify the open palm in the act of opening a door, signifying an open hand showing and offering to us the door of priesthood and access into the Sanctuary of God.

Twenty-four is the number of priesthood.

Even as the number 12 is the number of governmental perfection, its multiple (24) is the number of priesthood, wherein lies the call to spiritual government. It is a heavenly government of priesthood, rather than a political government of kings.

God revealed to David the pattern of the heavenly Temple, so that he could draw the blueprints for the temple on earth that his son, Solomon, was to build. Among these patterns was a change in priesthood from 12 to 24 courses of priests (1 Chron. 24:1-18). For this reason also, we read in Rev. 4:4 of the 24 elders around the throne, after which the earthly manifestation was patterned.

In 1 Chron. 24:1-18, where David divided the priesthood into 24 courses, we find another natural division. The 24 courses are composed of 16 men of the family of Eleazar and 8 of the family of Ithamar (1 Chron. 24:4). The number 16 speaks of Love, while the number 8 speaks of New Beginnings. The number 24, then, which signifies priesthood, cannot be understood apart from the context of a new beginning (8) of spiritual rebirth and Love as the foundation of their character.

It is interesting that the 24<sup>th</sup> time the name of Jesus is mentioned in the book of John is found in John 3:3, which says,

**<sup>3</sup> Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.”**

This is about a new beginning in one’s life, and it connects the number 8 with the priesthood (24).

Most of the time, the 24<sup>th</sup> time a key name is used speaks of an aspect of work or duty that a true priest of God is to do, whether it is intercession, healing, or ruling.

For example, the 24<sup>th</sup> time that the name of Joseph appears is in Gen. 39:6, where we read that Potiphar “*left everything he owned in Joseph’s charge.*” Jesus said in Luke 12:44 about the good stewards, “*Truly I say to you, that he will put him in charge of all his possessions.*”

Such is the Melchizedek Priesthood, taken from every tribe, tongue, and nation (Rev. 5:9, 10), for they will be made into a kingdom of priests and will reign on the earth.

## **Twenty-Five (kaph-hey) Blessing**

The Hebrew number 25 consists of two Hebrew letters, **kaph** and **hey**. *Kaph* is an open palm, the act of giving or covering. *Hey* means inspiration, or the breath of God, and generally has to do with the Holy Spirit. Thus, 25 has to do with laying on of hands to bless people with the Holy Spirit.

Twenty-five is the number of blessing. It is five squared, and so twenty-five is related to five, the number of grace. Blessing is based upon the idea of grace.

The 25<sup>th</sup> time that Noah's name is mentioned is in Gen. 8:6, which speaks of Noah opening the window of the ark to let in the fresh breeze that signified the inspiration of the Holy Spirit. It was then that He sent first the raven (unclean spirit) to demonstrate the fact that the flood had not resolved the problem of unclean spirits yet. Then he sent out the three doves to signify the solution to this problem. The doves indicate the three historic occasions by which the Holy Spirit would be poured out in Passover Age, the Pentecostal Age, and the Tabernacles Age.

The 25<sup>th</sup> time that Isaac's name is mentioned is in Gen. 25:11, where we read,

**<sup>11</sup> And it came about after the death of Abraham, that God BLESSED his son Isaac; and Isaac lived by Beer-lahai-roi.**

The 25<sup>th</sup> time that Jacob's name is mentioned is in Gen. 28:1,

**<sup>1</sup> So Isaac called Jacob and BLESSED him and charged him, and said to him, "You shall not take a wife from the daughters of Canaan."**

The 25<sup>th</sup> time that Israel's name appears is in Gen. 48:8 when he calls Joseph to his bed side to BLESS his two sons, Ephraim and Manasseh.

The 25<sup>th</sup> time Abraham's name is mentioned is in Gen. 19:29, where God is said to have brought Lot out of Sodom before its destruction. That was certain a blessing for both Lot and Abraham.

The 25<sup>th</sup> time that Joseph's name is mentioned is in Gen. 39:6, where Potiphar put all of his belongings under the authority of Joseph. He was blessing Joseph with authority.

The 25<sup>th</sup> time that Joshua's name is mentioned is in Deut. 31:23, where Moses confers authority upon him:

**<sup>23</sup> Then He commissioned Joshua the son of Nun, and said, "Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.**

Moses was blessing Joshua with authority and the presence of God, even as Potiphar had blessed Joseph in Gen. 39:6.

Thus, the number 25 signifies blessing, specifically by conferring the Holy Spirit and the authority to fulfill the calling that the Holy Spirit equips us to do.

## **Twenty-Six (kaph-vav) Power of Salvation**

To write twenty-six in Hebrew, they wrote two Hebrew letters: **kaph-vav**. These signify an open hand with a nail. The Power of Salvation is pictured by Jesus' hands being nailed to the cross.

Twenty-six is the number signifying the Power of Salvation. The Hebrew word translated "Salvation" is Yeshua, which is Jesus' Hebrew name. Thus, the Power of Salvation is also the Power of Yeshua (Jesus). Likewise, the Hebrew name for Yahweh (YHVH) carries a numeric value of 26. (Y = 10; H = 5; V = 6; H = 5)

The 26<sup>th</sup> time that Noah's name is used in the Bible is found in Gen. 8:11, where we read of the second and third doves that Noah sent into the world. These two doves signify the Holy Spirit, by which the Gospel—"the Power of God for Salvation" (Romans 1:16)—was to be preached in the whole world. This began at Pentecost and will be completed through the third dove, the third feast (Tabernacles). That third outpouring of the Holy Spirit will see the fulness of the Holy Spirit poured out, bringing the Power of Salvation into its full manifestation in the earth.

The 26<sup>th</sup> time that Abram's name is mentioned is in Gen. 13:14, where God told him to walk the land in all directions, for God would give it to him. It is a prophetic reference to all things being put under the feet of Christ, not by carnal weapons, but by the Power of Salvation.

The 26<sup>th</sup> time Joshua's name is mentioned is in Deut. 34:9, where we read,

**<sup>9</sup> Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses.**

In this particular sequence of types, Moses is a type of Christ, and Joshua is the body of Christ, which is “*filled with the spirit of wisdom.*” These Spirit-filled believers, like Paul, are not ashamed of the gospel of Christ, for it is the Power of God unto salvation (Rom. 1:16). This is the Power of Salvation (Jesus) operating in them.

The 26<sup>th</sup> time that David’s name is mentioned is in 1 Samuel 17:39, where David is being equipped with the sword to go out against Goliath—the world system. Of course, he declines the use of the carnal sword in order to rely upon his sling and the five smooth stones of Grace. Grace is the Power of Salvation.

The 26<sup>th</sup> time Paul is mentioned is in Acts 16:18, where Paul casts out the spirit of divination (“python”) as a demonstration of the Power of Salvation (Jesus).

The 26<sup>th</sup> time Peter’s name is mentioned in the book of Acts is in Acts 9:40. Peter raises Dorcas from the dead in another demonstration of the power of salvation.

The 26<sup>th</sup> psalm (i.e., Psalm 27) commemorates Jacob-Israel’s return to Bethel, the “house of God,” to meet with Yahweh. Like Gen. 8:11, 12, this story speaks of the Holy Spirit empowering God’s people to bring the Gospel of Salvation (Jesus Christ) to all mankind.

## **Twenty-Seven (kaph-zayin) Ministry of Salvation**

To write twenty-seven in Hebrew, they wrote two Hebrew letters: **kaph-zayin**. These signify the open palm in the ministry of spiritual warfare.

Twenty-seven is the number of the Ministry of Salvation and naturally follows 26, which is the Power of Salvation. We must first receive the Power of Salvation in order to do the work of the Ministry of Salvation. Thus, 27 pictures the weapons of our warfare, which are given to us to accomplish the Ministry of Salvation. 2 Cor. 10:3, 4 says,

**<sup>3</sup> For though we walk in the flesh, we do not war according to the flesh, <sup>4</sup> for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.**

Twenty-seven is 17 plus 10. The number 17 is Victory, and 10 is the law. In 1 Tim. 3:1-7 Paul gives 17 qualifications for ministering the word in victory. If we add 10 to this number (the law), we see that 27 indicates the Ministry of Salvation, not without law, but including the revelation of the law as part of God’s word.

Our ministry is to present the gospel of Jesus Christ. The numeric value of “*the gospel is the power of God*” (Rom. 1:16) is 27 x 100. The essence of the gospel is about believing that Jesus is the Son of God. So in 1 John 4:15, “*Jesus is the Son of God*” has a numeric value of 27 x 111. Likewise, in Mark 3:11, “*Thou art the Son of God*” has a numeric value of 27 x 111. In Matt. 1:23, we read, “*Behold, a virgin shall conceive and bear a son,*” which carries a numeric value of 27 x 111.

During the Pentecostal Age, the gospel has been preached by those who yet see through the glass dimly (1 Cor. 13:12), and thus, they know in part and prophesy in part (1 Cor. 13:9). Such words depict Jacob’s condition after his first trip to Bethel. But in his second trip to Bethel, we see the type of the feast of Tabernacles. By this time he has seen God “face to face” (Gen. 32:30) through the angel Peniel.

Likewise, the disciples were fishing on the left (judgment) side of the boat all night without catching anything. This signifies their attempt to be “fishers of men” with an imperfect gospel message. Then Jesus came and said in John 21:6, “*Cast the net on the right [mercy] side of the ship and ye shall find.*” That statement carries a numeric value of 27 x 153. The 27 indicates the Ministry of Salvation; the 153 is the number of fish that they caught (John 21:11), representing the Sons of God.

Joshua is Yeshua and is a type of Christ. The 27<sup>th</sup> time that Joshua’s name appear in Scripture is in Joshua 1:1, where God told him that now that Moses was dead, it was time to cross the Jordan into Canaan. Under the Old Covenant, of course, the conquest of Canaan was done by the physical sword; but under the New Covenant, the disciples were told to go into the world and preach the Gospel to all creation, baptizing them. Thus, the New Covenant “kills” the flesh by the

Sword of the Spirit, leading to their Salvation. This death of the flesh and resurrection as a new creation is symbolized by baptism.

The Ministry of Salvation, as preached by the overcomers under the anointing of the feast of Tabernacles, is a pure word. The Hebrew word for pure is *zak*, which has a numeric value of 27.

## Twenty-Eight (kaph-chet) Leading of the Spirit

To write twenty-eight in Hebrew, they wrote two Hebrew letters: **kaph-chet**. These signify the open palm covering the inner chamber of the heart.

Twenty-eight is the number of the leading of the Spirit. Dr. Bullinger's Number in Scripture says very little about this number, treating it mostly as  $7 \times 4$ . Ed Vallowe's book, Biblical Mathematics, unconvincingly treats the number 28 in terms of  $23 + 5$ , saying that it means *eternal life*. He comes to this conclusion because it follows the number 27, which he says means "Preaching of the Gospel." His logic is that eternal life follows the preaching of the gospel.

I find that the number 27 indicates the Ministry of Salvation, which is quite similar to Vallowe's Preaching of the Gospel. This semantic difference is relatively unimportant. More important is the concept of what comes after this preaching ministry. What comes after a person's acceptance of Christ? Is it not the leading of the Spirit? The Gospel, as pictured by most people, has to do with one's Passover experience—that is, accepting Christ and being justified by faith. As a Baptist evangelist, Ed Vallowe focuses upon the idea of eternal life as the result of the Gospel, but many biblical examples show that it is really about the leading of the Spirit. I found no example where 28 clearly pointed to the idea of eternal life.

In the first chapter of Matthew, the genealogy of Christ is divided into three sections of 14 each. Matt. 1:17 says,

**<sup>17</sup> Therefore all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportations to Babylon to the time of Christ fourteen generations.**

The number 28, then, should be viewed as having a connection with the number 14, which is the number of release, as well as the number 42. These three numbers, in a sense, represent Passover, Pentecost, and Tabernacles. Israel was released from Egypt at Passover because of events occurring on the night of Abib 14/15. The number 28 indicates the leading of the Holy Spirit, which points to Pentecost. And finally, the number 42 has to do with the full anointing of Christ, which points to Tabernacles.

The number 28 is the climax of the second period of 14 generations. After 28 generations from Abraham, the people of Judah were taken into captivity to Babylon. Because of a general lack of understanding of the nature of Pentecost, most people find this to be puzzling, because one would think that Pentecost would be a time of freedom, rather than bondage. However, when we understand that Pentecost is a leavened feast and that King Saul was a Pentecostal type, the connection becomes clearer.

Israel left Egypt at Passover and spent its Pentecostal days in the wilderness under Moses. They were supposed to enter the Promised Land at the time of the feast of Tabernacles. And so we find that after 28 generations, Judah was led into another "wilderness" type experience outside of the land, where they had to rely upon the leading of the Holy Spirit.

In Ecclesiastes 3:2-8 we are given 28 "times" divided into  $14 \times 2$ .

- |                          |                         |
|--------------------------|-------------------------|
| 1. A Time to be born     | A Time to die.          |
| 2. A Time to plant       | A Time to pluck         |
| 3. A Time to kill        | A Time to Heal          |
| 4. A Time to break       | A Time to Build         |
| 5. A Time to weep        | A Time to Laugh         |
| 6. A Time to mourn       | A Time to dance         |
| 7. A Time to cast stones | A Time to gather stones |
| 8. A Time to Embrace     | A Time to refrain       |
| 9. A Time to get         | A Time to lose          |

- |                            |                     |
|----------------------------|---------------------|
| 10. A Time to keep         | A Time to cast away |
| 11. A Time to rend         | A Time to sew       |
| 12. A Time to keep silence | A Time to speak     |
| 13. A Time to love         | A Time to hate      |
| 14. A Time of war          | A Time of peace     |

This is another example of how the number 28 is divided biblically into 14 x 2 and is therefore connected to the number 14. As we study this, we find that many men of the Bible were required to leave, depart, or go do something on the 28<sup>th</sup> time that their name is mentioned. It is clear that they were to do as they were led by the Holy Spirit.

The 28<sup>th</sup> time that Noah's name is mentioned is in Gen. 8:15, where God told him to "go out of the ark" (vs. 16). In leaving, he was following the leading of the Spirit.

The 28<sup>th</sup> time that Abram's name is mentioned is in Gen. 14:12, where the kings of Elam and Babylon took Lot (Abraham's nephew) captive in the war with Sodom. This is much like Judah being taken captive to Babylon after 28 generations many years later. One can easily draw a parallel between Lot and the people of Judah, showing how each was full of leaven that needed to be purged by some tribulation.

The 28<sup>th</sup> time that Jacob's name is mentioned is in Gen. 28:6, when Esau recognized that Isaac had sent Jacob to Paddan-aram to find a wife. Jacob was being led by the Spirit. Jacob was yet a supplanter, or usurper, and so God was sending him to a foreign land for further purging through tribulation. In bondage to Laban, he had to learn to be led by the Spirit, and in his return home, he became an overcomer, and the angel changed his name to Israel.

The 28<sup>th</sup> time Israel's name is mentioned is in Gen. 48:13, where Joseph took his two sons, Ephraim and Manasseh, to be blessed by Jacob. In this, he was led by the Spirit.

The 28<sup>th</sup> time Joseph's name is mentioned is in Gen. 39:11, where Joseph went into the house of Potiphar to conduct his duties. Potiphar's house is his house of bondage, and there Potiphar's wife attempted to seduce him. It is not hard to see how Joseph was led by the Spirit while in bondage. It is again similar to the stories of both Lot and Judah.

The 28<sup>th</sup> time that Joshua's name is mentioned is in Joshua 1:10, where he commanded the people to great ready to cross the Jordan. That, of course, is the purpose of Pentecost, for the leading of the Spirit is what prepares us to "cross over" to fulfill the feast of Tabernacles.

The 28<sup>th</sup> time that David's name is mentioned is in 1 Sam. 17:39. In this passage Saul has given him his armor in order to fight Goliath, but David says, "I cannot go with these." David took off Saul's armor and went against Goliath with the full armor of God, the spiritual armor given by the Holy Spirit.

The 28<sup>th</sup> time that Peter's name is mentioned is in Acts 10:5, where Cornelius was told by the Spirit of the Lord to send men to Joppa and inquire in the tanner's house for a man named Peter. This is clearly an example of being led by the Holy Spirit.

The 28<sup>th</sup> time that Paul's name is mentioned is in Acts 16:25, where Paul and Silas were signing praised to God in prison. An earthquake struck, which opened the doors and loosened their chains. The prison warden was about to kill himself, because he thought the prisoners had escaped, but Paul was led by the Spirit and remained in the prison to lead the man and his family to Christ.

Finally, in Exodus 26:1, 2 we read that the tabernacle of Moses was to have ten curtains of 28 cubits' length each. These curtains covered the tabernacle, to signify the covering of the Holy Spirit. Paul says in 1 Cor. 3:16, "Do you not know that you are a temple of God?" The curtains in that tabernacle represented a type of the Holy Spirit that would cover us—our temples. This curtain is, in fact, a word picture of the two Hebrew letters that form the number 28, **kaph** (covering) and **teth** (the heart).

The fact that there were ten curtains signifies the fulfillment of the law, for Pentecost was a commemoration of the giving of the law at Sinai. So we see here the message that the Holy Spirit writes the divine law upon our hearts as we hear His voice and are led by the Spirit.

## Twenty-Nine (kaph-teth)

### Departure

To write twenty-nine in Hebrew, they wrote two Hebrew letters: **kaph-teth**. This letter combination can signify the works (**kaph**) of the serpent (**teth**), but in this case the **teth** has more to do with the idea of surrounding or encircling. The serpent was often pictured as eating its tail to form a circle.

Twenty-nine is the number of departure. This being the last number of the series of twenties, it depicts a change from the covering of one's house into something new. Also, because the number nine has to do with the judgment of the Holy Spirit, the baptism of fire, it is preparatory to the number 30, which is about dedication to rulership.

The 29<sup>th</sup> time the name of Noah is used (Gen. 8:18, 19), he and his family are departing from the ark after the flood.

The 29<sup>th</sup> time the name Abram is used (Gen. 14:12), he is departing from the kings of Sodom and Gomorrah.

The 29<sup>th</sup> time the name Abraham is used (Gen. 20:11-13), he tells *Abimelech* about when he had departed his father's house.

The 29<sup>th</sup> time the name Isaac is used (Gen. 26:1), he is departing from Beer-lahairoi to go to Gerar.

The 29<sup>th</sup> time the name Jacob is used (Gen. 28:7), it says that he had left his parents and had gone to Padan-aram.

The 29<sup>th</sup> time Joshua's name is mentioned (Joshua 1:12), the tribes of Israel were being instructed as to their Jordan crossing. They were departing from the wilderness and entering the Promised Land.

The 29<sup>th</sup> time Salem or Jerusalem is mentioned (2 Sam. 15:8), Absalom was departing from Jerusalem to go to Hebron, where he was about to instigate the revolt against David.

The 29<sup>th</sup> time Jesus' name is mentioned in the book of Matthew (8:34), the people were requesting that He depart from their coasts after He had healed the demoniac.

The 29<sup>th</sup> time Jesus' name is mentioned in the book of John (4:2, 3), we read that He departed from Judea.

The 29<sup>th</sup> time Paul's name is mentioned in Acts is in Acts 16:28. The earthquake had just occurred, and the jailer assumed that the prisoners had all departed. But Paul prevented the jailer from committing suicide by telling him that no one had tried to escape.

## **Thirty (lamed)**

### **Dedication for Rulership**

The number thirty in Hebrew was written as the letter **lamed**, which is literally an ox goad or staff. Thus, it was a symbol of authority, leadership, or rulership.

Thirty is the number of dedication for rulership. It was the age which God established as the age of rulership for priests (Num. 4:23). Joseph was elevated to power at the age of 30, as we read in Genesis 41:46,

**<sup>46</sup> Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.**

David was also thirty when he became king, as we read in 2 Sam. 5:4,

**<sup>4</sup> David was thirty years old when he became king, and he reigned forty years.**

The fact that Judas essentially sold Jesus for thirty pieces of silver (Matt. 26:15; Zech. 11:12, 13) indicates that Judas presumed to take authority over Jesus. Thirty pieces of silver was the price of a slave, and so Judas was acting as if he was the ruler and Jesus was his slave. This is also the central point of the law in Ex. 21:32,

**<sup>32</sup> If the ox gores a male or female slave, the owner shall give his or her master thirty shekels of silver, and the ox shall be stoned.**

Again, thirty is the price of a slave in this case.

The length of each curtain over the tabernacle of Moses was thirty cubits (Ex. 36:15). The curtains are the covering of God over the tabernacle and signify God's rulership and covering over the true temple, which is the Church.

In Biblical Mathematics, Ed Vallowe says that the number thirty signifies “the blood of Christ . . . dedication.” He bases this view on the fact that the number is often linked to the idea of sacrifice. But his view is too restricted, because the Hebrew letter, **lamed**, is clearly about authority or rulership. The idea of *dedication to rulership*, however, combines the ideas and shows their connection.

The 30<sup>th</sup> time that Noah’s name appears is found in Gen. 8:20, where Noah built a sacrifice after departing from the ark.

The 30<sup>th</sup> time that Isaac’s name appears is found in Gen. 25:21, where Rebecca conceives and brings forth twins, Jacob and Esau. In verse 23 we find the prophecy that Jacob would be rule over Esau.

The 30<sup>th</sup> time that Jacob’s name appears is found in Gen. 28:10, where he went from Beer-sheba to Haran. In the next verses (before his name appears again in verse 16), we read that God appeared to him in a dream at Bethel and confirmed the covenant with him. He was given authority or rulership in all directions, and even the purpose of rulership is given in verse 14: “*in you and in your descendants shall all the families of the earth be blessed.*”

The 30<sup>th</sup> time the name Joshua appears is in Joshua 1:16. He has just given the people instruction about leaving the wilderness and entering the Promised Land, and now we read,

**<sup>16</sup> And they answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us, we will go.”**

Essentially, they were dedicating themselves to divine service by this vow.

The 30<sup>th</sup> time that Jesus’ name is mentioned in the book of Matthew (9:2), he says to the man being healed of palsy, “*Take courage, my son, your sins are forgiven.*” Jesus was manifesting his authority to forgive sin as well as to heal, and this immediately caused controversy among the scribes, who thought he was blaspheming. However, Jesus responded in verse 5,

**<sup>5</sup> For which is easier, to say, “Your sins are forgiven,” or to say, “Rise up and walk”?**

Jesus was demonstrating His power or authority as the Messiah and as King of creation, as the number thirty indicates.

## **Thirty-One (lamed-aleph) Offspring**

The number thirty-one in Hebrew was written with the letters **lamed** (authority) and **aleph** (ox, strength, or first). Thirty-one is therefore the gematria of *El*, the Hebrew word for God. *El* literally means “the strong (or primary) authority.” Thirty-one is the number associated with offspring in the Bible, because the “son” in the house is the heir with the authority of the birthright.

The 31<sup>st</sup> time the name Noah appears in the Bible is found in Gen. 9:1,

**<sup>1</sup> And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.**

The 31<sup>st</sup> time the name Abram appears in the Bible is found in Gen. 14:14,

**<sup>14</sup> And when Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.**

These examples have to do with bearing children. The 31<sup>st</sup> time the name Isaac appears in the Bible is in Gen. 25:26, where we read,

**<sup>26</sup> And afterward his brother came forth with his hand holding on to Esau’s heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.**

In the New Testament, the 31<sup>st</sup> time Jesus’ name appears in Matthew is in Matt. 9:4, where it speaks of Him as “the Son of Man.” The 31<sup>st</sup> time Luke uses His name is in Luke 8:28, where He is called “Jesus, the Son of the Most High.”

Thus, the number 31 is associated with offspring.

## Thirty-Two (lamed-beth) Covenant

The number thirty-two in Hebrew was written with the letters **lamed** (authority) and **beth** (house or household). The Hebrew word formed by these two letters is *leb*, which means “heart.” Another word for heart is *lebab* (“heart of the father”).

Thirty-two is the number of Covenant. Covenants reveal the heart of the father and bring about a Father-Son relationship.

The 32<sup>nd</sup> time the name Noah appears in the Bible is in Gen. 9:8, 9,

**<sup>8</sup> Then God spoke to Noah and to his sons with him, saying, <sup>9</sup> Now, behold, I Myself do establish My covenant with you, and with your descendants after you.**

Hebrew scholar, Alan Newton, tells me that this literally reads, “*I will arise My covenant in you.*” The word “covenant” appears 5 times in Numbers and 27 times in Deuteronomy for a total of 32.

The 32<sup>nd</sup> time the name Abram appears in the Bible is in Gen. 14:19. It is the blessing of Melchizedek in conjunction with the bread and wine, which is a sign of the covenant, as we read in Matt. 26:28,

**<sup>28</sup> For this is My blood of the covenant, which is poured out for many for forgiveness of sins.**

Melchizedek is, of course, a type of Jesus Christ, who came as High Priest after the Order of Melchizedek (Heb. 7:17). Thus, when He instituted communion just before His death on the cross, it was according to the pattern set forth by Melchizedek.

The 32<sup>nd</sup> time the name Abraham appears in the Bible is found in Gen. 20:17,

**<sup>17</sup> And Abraham prayed to God; and God healed Abimelech and his wife and his maids, so that they bore children.**

This may seem more akin to the number 31, “offspring,” and indeed, Ed Vallowe miscounted and made this mistake in his book, Biblical Mathematics. (He apparently overlooked Gen. 17:23, where “Abraham’s house” was mentioned.) But this does have to do with covenant in that it foreshadows the time when God’s covenant will bring forth many sons among all the nations. The Sons of God are only possible by means of a covenant with God.

The first covenant was made with Noah, his sons, and “every living creature of all flesh that is on the earth” (Gen. 9:16). Thus, there is a tight connection between 31 (“offspring”) and 32 (“covenant”).

The 32<sup>nd</sup> time that Isaac’s name is used is in Gen. 25:28. It is the story of how Esau despised his birthright and sold it to Jacob for a bowl of soup. The birthright determined who would be the inheritor of the covenant with Abraham and Isaac.

The 32<sup>nd</sup> time that Jacob’s name is used is in Gen. 28:18, where Jacob pours oil on the rock that had been his pillow at Bethel. He then makes a conditional covenant with God for divine protection in return for service.

The 32<sup>nd</sup> time that Jerusalem is mentioned is in 2 Sam. 15:29, where David told Zadok and Abiathar to return to Jerusalem with the Ark of the Covenant.

In the New Testament, Mark 8:27 is the 32<sup>nd</sup> time Jesus’ name is used in his Gospel, and Jesus’ name is not mentioned again until the next chapter. In that passage, Peter makes his great confession of faith that Jesus was the Son of the Living God. Because they finally knew by revelation who He was, Jesus then explained to them the purpose of the Messiah—to establish the New Covenant by means of His death and resurrection (vs. 31). It was, after all, a blood covenant, for we read in Hebrews 9 that He entered the Most Holy Place as High Priest, carrying not the blood of goats, but of His own blood (9:12). “*And for this reason He is the mediator of a New Covenant*” (Heb. 9:13).

Finally, in Acts 10:17 we find the 32<sup>nd</sup> time that Peter’s name is mentioned in the book of Acts. He had just had his great vision of the unclean animals being let down out of heaven by a sheet with the command to “kill and eat.” While Peter contemplated its meaning, a knock came on the door, and then the meaning was clear: God’s *covenant* was being

given freely to non-Jews, and Peter then went to the house of Cornelius with the Gospel and the baptism of the Holy Spirit.

In all these cases, the number 32 has to do with the idea of Covenant in some manner.

## Thirty-Three (lamed-gimel)

### A Sign

The number thirty-three in Hebrew was written with the letters **lamed** (authority) and **gimel** (camel, or to lift up). Thirty-three is the number of a Sign—that is, the confirming evidence establishing a prophetic word. The prophetic word itself is authoritative (**lamed**) and the confirming sign upholds it (**gimel**), presents it, and *establishes* the prophetic word by the double witness.

The 33<sup>rd</sup> time Noah is mentioned is in Gen. 9:17, which speaks of the rainbow that was God’s promise to Noah and to all flesh,

**<sup>17</sup> And God said to Noah, “This [rainbow] is the sign of the covenant which I have established between Me and all flesh that is on the earth.”**

Ed Vallowe says that thirty-three means Promise. I find that this is close, but not fully accurate, because his perspective is not broad enough to encompass all of the biblical examples. For this reason he misunderstands Gen. 9:17, thinking it refers to the promise of God that He will not destroy the earth with a flood again. But he misses the point of the verse, which is that the rainbow was the SIGN of this covenant, or promise.

The 33<sup>rd</sup> time Abraham’s name is mentioned is in Gen. 20:18,

**<sup>18</sup> For the Lord had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham’s wife. <sup>1</sup> Then the Lord took note of Sarah as He had said, and the Lord did for Sarah as He had promised. <sup>2</sup> So Sarah conceived and bore a son to Abraham in his old age . . .**

Closing up the wombs of Abimelech’s household was a sign that the prophecy was not to be fulfilled through the Philistine king, but through Abraham and Sarah.

The 33<sup>rd</sup> time that the name Isaac is mentioned is in Gen.26:1, where he too went to the land of Gerar, ruled by Abimelech (“Father-King,” the title of all the Philistine kings). In that passage (verse 4), God says that his seed would become like the stars of heaven. So in this case, the stars of heaven were the sign of Isaac’s many children.

The 33<sup>rd</sup> time that the name Jacob is mentioned is in Gen. 28:20-22, where Jacob vowed a vow, promising as follows:

**<sup>20</sup> Then Jacob made a vow, saying, “If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, <sup>21</sup> and I return to my father’s house in safety, then the Lord will be my God. <sup>22</sup> And this stone, which I have set up as a pillar, will be God’s house, and of all that Thou dost give me I will surely give a tenth to Thee.**

In this case, the stone was the sign, a type of Christ in that it was *anointed*.

In the New Testament, the 33<sup>rd</sup> time that Peter’s name is mentioned in the book of Acts is in Acts 10:18. Peter had just received the vision of the unclean animals being lowered from heaven in a sheet, and God had told him to “kill and eat.” Peter did not know the meaning of this vision until a moment later when the men sent by Cornelius knocked on the door. In this case the vision was the confirming sign by which Peter knew that he was to go with them to Caesarea.

The 33<sup>rd</sup> time Paul’s name is mentioned is in Acts 17:2, where he is seen explaining the Old Testament signs that proved Jesus to be the Messiah.

## Thirty-Four (lamed-daleth)

### Identification

The number thirty-four in Hebrew was written with the letters **lamed** (authority) and **daleth** (a door). It has to do with the authority to walk through the door or to enter a house. One may lawfully enter after one has identified himself. And so thirty-four is the number of identification.

Ed Vallowe tells us that thirty-four is the number of the naming of a son. I find this definition to be too restricted, for although it certainly includes this, the number is also used to identify even demons (as we will see shortly). Vallowe bases his view primarily on Gen. 21:3, which he mistakenly said was the 34<sup>th</sup> time the name Abraham appears in the Bible. That verse speaks of Abraham calling his son *Isaac*.

The 34<sup>th</sup> occurrence is actually the previous verse, Gen. 21:2, which says,

**<sup>2</sup> So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him.**

This verse does speak of a son being born to Abraham, but the real focus here is the timing of his birth. The appointed time is an identification of what later came to be known as a feast in Israel. I believe this to be either the feast of Trumpets, foreshadowing the birth of Jesus Christ, or perhaps the first day of the feast of Tabernacles, which is the time of the birth of the Manchild company of overcomers.

In Gen. 9:18, we find Noah mentioned for the 34<sup>th</sup> time in connection with his sons, Shem, Ham, and Japheth.

**<sup>18</sup> Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.**

These names identify Noah's sons. Another example is Jerusalem, or the "City of Salem." Salem occurs in Gen. 14:18 in connection with Melchizedek. The 34<sup>th</sup> time that either Salem or Jerusalem appears in Scripture is found in 2 Sam. 16:3,

**<sup>3</sup> Then the king [David] said, "And where is your master's son?" And Ziba said to the king, "Behold, he is staying in Jerusalem," for he said, Today the house of Israel will restore the kingdom of my father to me.**

On the surface, this verse deals with the identification of Jerusalem in answer to the question, "Where is your master's son?" But there is an underlying question revealed here. Ziba was a servant of Mephibosheth, who was of the house of King Saul, the former ruler of Israel. Mephibosheth was hoping that civil war between David and Absalom would weaken the house of David and allow Saul's family to regain the throne of Israel.

Thus we see that the 34<sup>th</sup> time Salem or Jerusalem is mentioned has more to do with identity of the true king than with the naming of a son as such.

In Luke's gospel the 34<sup>th</sup> time that the name of Jesus appears is found in Luke 8:30,

**<sup>30</sup> And Jesus asked him, "What is your name?" And he said, "Legion," for many demons had entered him.**

Here we see that the entities being identified are not sons, but demons.

The 34<sup>th</sup> time that Paul is mentioned is found in Acts 17:4. It has to do with the people who believed Paul, who had identified Jesus as the Christ. Verses 3 and 4 read,

**<sup>3</sup> . . . "This Jesus whom I am proclaiming to you is the Christ." <sup>4</sup> And some of them were persuaded and joined Paul and Silas, along with a great multitude of the God-fearing Greeks and a number of the leading women.**

Here Paul identifies Jesus as the Christ at the synagogue of Thessalonica.

In Matthew 9:12 the 34<sup>th</sup> time the name Jesus appears in that book is when Jesus identifies those that He has called—not the healthy, but the sick, not the righteous, but the sinners.

Going back to the Old Testament, the 34<sup>th</sup> time the name Abram appears is in Gen. 14:22, where he identifies *El Elyon*, the Most High God. This is where Melchizedek, king of Salem, brings bread and wine for Abram on his return from saving his nephew, Lot. Incidentally, Melchizedek is a title that means "King of Righteousness." This king's name was Shem, who had inherited the birthright of Adam, including the dominion mandate to rule the earth (Gen. 1:26). The numeric value of the name *Shem* is 340, or 34 x 10. *Shem* means "name," which, of course, is the primary means of identification.

The 34<sup>th</sup> time Isaac appears is in Gen. 26:6, where he misidentified Rebekah as his sister, rather than as his wife.

The 34<sup>th</sup> time David appears is in 1 Sam. 17:45, where David is about to fight Goliath and identifies the One in whose name he fights:

**45 Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted.**

So as we can see, these are all examples of identification. Names are part of it, but the number is used scripturally in a broader sense.

## **Thirty-Five (lamed-hey) Vindication**

The number thirty-five in Hebrew was written with the letters **lamed** (authority) and **hey**, which, at the end of a word, means “what comes from.” The number itself, then, indicates “what comes from authority. When there is an unresolved question or dispute among men, a ruling is necessary from a higher authority. And so thirty-five is the number of vindication.

Ed Vallowe says it is the number of hope, but he offers no convincing proof in his book, Biblical Mathematics.

The 35<sup>th</sup> time the name *Abram* appears is in Gen. 14:23 where he tells the king of Sodom that he will not take so much as a shoelace of the spoils of war, “*lest you should say, ‘I have made Abram rich’.*” Abram was concerned that the king of Sodom would vindicate the wickedness of the city essentially by bribing Abram.

The 35<sup>th</sup> time the name Abraham appears is in Gen. 21:3,

**3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.**

Abraham and Sarah had waited patiently for many years for the promised son. No doubt many shook their heads, saying, “Poor Abraham; when will he ever learn?” But when Isaac was born, it vindicated their faith.

The idea of vindication carries with it some sort of closure, or conclusion. In this sense, the 35<sup>th</sup> time the name *Isaac* appears is in Gen. 26:8,

**8 And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.**

The context of this verse is that Isaac and Rebekah had gone to the land of the Philistines, and Isaac had told them that Rebekah was his sister. The 35<sup>th</sup> time that Isaac’s name is used in Genesis brings this deception to a conclusion. It does not vindicate Isaac, but it does vindicate Abimelech, as the next few verses show.

The 35<sup>th</sup> time the name Jacob appears is in Gen. 29:4. Jacob has arrived in Padan-aram (Haran) and is looking for his uncle Laban. He asks some local men if they knew Laban, and they do. Thus, he has concluded his trip, and his purpose was vindicated.

The 35<sup>th</sup> time the name Joshua appears is in Joshua 3:5,

**5 Then Joshua said to the people, “Consecrate yourselves, for tomorrow the Lord will do wonders among you.”**

Israel had reached the Jordan River, and the people were about to cross into the Promised Land after being in the wilderness forty years. It was the conclusion of their long journey. It was the time of vindication for all those who retained the hope of returning to the Promised Land, as God had promised. The wonder that God did at this time was to cause the waters of the Jordan River to be blocked upstream, so that the Israelites were able to cross the river on dry ground. God vindicated their faith.

In the New Testament, the 35<sup>th</sup> time the name Jesus appears is in Matt. 9:15. The disciples of John had come to Him, questioning why they and the Pharisees fasted, but Jesus and His disciples did not fast. Jesus vindicated Himself and His disciples in verses 15-18,

**15 And Jesus said to them, “The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they**

will fast. <sup>16</sup> But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results. <sup>17</sup> Nor do men put new wine into old wineskins . . .

The 35<sup>th</sup> time the name Paul appears is in Acts 17:10. The apostle and his friends in Thessalonica had been opposed by the Jews in the synagogue and had caused Jason to be arrested for helping Paul. Jason posted a bail and was released. Then we read,

<sup>10</sup> And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. <sup>11</sup> Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.

We see here that the Scriptures vindicated the Berean synagogue for its open mindedness and desire to know the truth. The vindictive and jealous leaders of the synagogue in Thessalonica were NOT vindicated in this account.

## Thirty-Six (lamed-vav) Adversary, Enemy

The number thirty-six in Hebrew was written with the letters **lamed** (authority) and **vav** (a nail, peg, that which joins, or the conjunction “and”). These two letters in themselves do not tell us what is being joined with (or by) the power of divine authority. But when we see that thirty-six is the number associated with His adversaries (or enemies) and how God deals with them, the meaning becomes clearer.

God is the creator of evil as well as of good (Isaiah 45:6). He uses both for His purposes, for what men call *evil* is generally the means by which God judges men and nations. So also by His sovereignty, God intends to reconcile all of creation back to Himself (Col. 1:16-20; 1 Cor. 15:27-28). Reconciliation means to make peace between enemies (Rom. 5:10), by means of the cross. Nails (**vav**) were used to nail Jesus to the cross, and so we might read **lamed-vav** to mean “the authority of the nail,” which reconciles His enemies back to Himself.

We find that God judges His adversaries, but also that He uses them for a good purpose in His overall plan.

The 36<sup>th</sup> time Noah is mentioned is in Gen. 9:20. It shows how his son Ham became an enemy under a curse.

The 36<sup>th</sup> time Abram is mentioned is in Gen. 15:1, where God tells him not to be afraid, because He is Abram’s shield.

The 36<sup>th</sup> time Abraham is mentioned is in Gen. 21:4, which says,

<sup>4</sup> Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

The act of circumcision signifies the cutting away of “the flesh,” our great enemy, so that we might walk by the Spirit of God. Gal. 5:17 says,

<sup>17</sup> For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Romans 8:6-8 says,

<sup>6</sup> For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, <sup>7</sup> because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, <sup>8</sup> and those who are in the flesh cannot please God.

A good illustration of the flesh in operation is found in the 36<sup>th</sup> time that the name Isaac appears in Scripture. It is found in Gen. 26:9, when Abimelech sent for Isaac to ask him why he had lied to him about Rebekah being his wife. Isaac’s fleshly nature had made him fearful of telling the truth.

The 36<sup>th</sup> time that David’s name is mentioned is in 1 Samuel 17:48, when “*David ran quickly toward the battle line to meet the Philistine*” (i.e., Goliath, his adversary).

Ed Vallowe points out that the 36<sup>th</sup> time that the names of both Esther and Haman appear is in Esther 7:6, which reads, “*And Esther said, ‘A foe and an enemy is this wicked Haman’!*”

In Joshua 7, we read the story of the battle of Ai, which immediately followed the battle of Jericho. Because of the sin of Achan, who took some gold, silver, and a garment from the battle of Jericho, which were supposed to be dedicated to God, Israel lost the battle of Ai, and 36 Israelites were killed. This is a good example of the fact that when Israel was disobedient, God became their enemy, as the prophet tells us in Isaiah 63:10,

**<sup>10</sup> But they rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy; He fought against them.**

In the types and shadows of the Old Testament, we find the same principle established in the law of Exodus 22:31, which is the 36<sup>th</sup> time the word “flesh” is used (including “flesh hook”). It says,

**<sup>31</sup> And you shall be holy men to Me, therefore you shall not eat any flesh torn to pieces in the field; you shall throw it to the dogs.**

The reasoning behind this law is stated in clearer fashion in Lev. 17:13-15. Animals that die by themselves retain the blood in the flesh, and the people were prohibited from eating blood—not only in Lev. 17:14 but also in Acts 21:25. Drinking blood or eating meat full of blood signifies being “bloodthirsty.” Those who do not hate this bloodthirsty attitude are enemies of God—that is, of His Spirit. God condemned Mount Seir (Edom) for this fleshly attitude in Ezekiel 35.

**<sup>2</sup> ... Set your face against Mount Seir and prophesy against it... <sup>5</sup> Because you have had everlasting ENMITY... <sup>6</sup> therefore, as I live, declares the Lord, “I will give you over to blood(shed), and blood(shed) will pursue you; since you have not hated blood(shed), therefore blood(shed) will pursue you.**

Death itself is said to be “the last enemy” (1 Cor. 15:26). Thus, we find that the 36<sup>th</sup> time the name Jesus is named is in Matt. 9:19, when a certain official told him that his daughter had just died. Jesus went and raised her from the dead.

The 36<sup>th</sup> time the name Jesus appears in the book of Luke is in Luke 8:35 was when Jesus had healed the demoniac who had been afflicted by “Legion.” The local people “were gripped with great fear” and asked Jesus to leave their town. Fear is an enemy, and fear makes people think Jesus is their enemy.

The 36<sup>th</sup> time the name Paul appears is in Acts 17:13,

**<sup>13</sup> But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.**

Paul knew their carnal mindset, because he had been one of the first to persecute the early Church before Christ revealed Himself to him. Paul writes in 1 Thess. 2:14-16,

**<sup>14</sup> For you, brethren, became imitators of the churches of God in Christ Jesus that are in Judea, for you also endured the same sufferings at the hands of your own countrymen, even as they did from the Jews, <sup>15</sup> who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, <sup>16</sup> hindering us from speaking to the Gentiles [ethnos, “nations”] that they might be saved; with the result that they always fill up the measure of their sins [Matt. 23:32]. But wrath has come upon them to the utmost.**

Finally, if we add all the numbers from one to thirty-six, they come to a total of 666 a tripling of man’s number that generally has adversarial implications.

We see then that there are numerous examples of the meaning of number 36 as it is used in the Bible. It is not surprising, then, that the 36<sup>th</sup> psalm (Psalm 37) speaks of God’s enemies, “evildoers,” those carnally-minded people who oppose Him and refuse to live by His Spirit.

## Thirty-Seven (lamed-zayin)

### Inheritance

The number thirty-seven in Hebrew was written with the letters **lamed** (authority) and **zayin** (weapon, to cut or pierce). Our inheritance from God comes by means of “cutting a covenant,” as the Bible puts it. When God made His covenant with Abraham in Gen. 15:10, He required Abraham to cut the animals in half (except for the birds). Verse 18 reads, “*On that day the Lord made [karath, “cut”] a covenant with Abram.*”

Thirty-seven is the number of inheritance, which is established by God “cutting a covenant” with us. It is often associated with Jesus Christ the ultimate Inheritor of the earth, but it is also applied to inheritance in general. Further, one’s land inheritance was said to be “divided” among the people. The land was “cut” or “divided” in that sense in order to give each his portion.

Perhaps the most striking example that shows the meaning of this number is the fact that the name *Caleb* appears precisely 37 times in the Bible. Caleb is best known for inheriting Hebron. When Joshua gave the Israelites their inheritances, we read in Joshua 14:5-14,

**<sup>5</sup> Thus the sons of Israel did just as the Lord had commanded Moses, and they divided the land. <sup>6</sup> Then the sons of Judah drew near to Joshua in Gilgal, and CALEB the son of Jephunneh the Kenizzite said to him, “You know the word which the Lord spoke to Moses the man of God concerning you and me in Kadesh-barnea... <sup>9</sup> So Moses swore on that day, saying, ‘Surely the land on which your foot has trodden shall be an inheritance to you and to your children forever, because you have followed the Lord my God fully’...” <sup>13</sup> So Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance. <sup>14</sup> Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the Lord God of Israel fully.**

Besides the name *Caleb*, the 37<sup>th</sup> time Noah is mentioned is in Gen. 9:24, where Noah awakes from his drunken stupor, learns what his sons did, and then put a curse upon Ham, and blessings upon Shem and Japheth. This determined the future inheritances of his three sons.

Because of that curse, Ham’s son, Canaan, was disinherited according to the factor of Cursed Time, which is the meaning of the number 414. (See my book, Secrets of Time.) And so, precisely 828 years (414 x 2) after Noah’s curse, Joshua led Israel into Canaan and disinherited the Canaanites and gave Hebron to Caleb as his inheritance.

The 37<sup>th</sup> time the name Abram is used is in Gen. 15:1, where God said to Abram,

**<sup>1</sup> ...Do not fear, Abram, I am a shield to you; your reward shall be very great.**

Abram’s reward was his inheritance. The 37<sup>th</sup> time the name Abraham is used is in Gen. 21:5,

**<sup>5</sup> Now Abraham was one hundred years old when his son Isaac was born to him.**

Abraham’s inheritance properly began with the birth of Isaac, the heir. The number 100 indicates fullness—in this case, the fullness of time. Interestingly, the 37<sup>th</sup> time that the name Isaac appears is in Gen. 26:12,

**<sup>12</sup> Now Isaac sowed in that land, and reaped in the same year a hundredfold. And the Lord blessed him, <sup>13</sup> and the man became rich, and continued to grow richer until he became very wealthy.**

Isaac did not own any land inheritance, because, like his father, he was a stranger in the land of Canaan. Yet God had promised that he would inherit the land some day, and we know from hindsight that his descendants would inherit it at the end of Canaan’s Cursed Time. The purpose of Cursed Time is to provide a grace period to give the people time to repent and come into Blessed Time (period of 490 years). The Canaanites did not do so, and so they were disinherited 828 years from their offense and from Noah’s curse.

The 37<sup>th</sup> time Moses is mentioned is in Ex. 6:2 at the burning bush:

**<sup>2</sup> God spoke further to Moses and said to him, “I am the Yahweh; <sup>3</sup> and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but by My name, Yahweh, I did not make Myself known to them. <sup>4</sup> and I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.**

Once again we see the connection with Israel’s inheritance, the land of Canaan. Yet also foreshadowed in this is the fact that God was the inheritance of the priesthood (Num. 18:20).

The 37<sup>th</sup> time that the name Joseph appears is in Gen. 40:12, where he interprets the butler’s dream, telling him that he would be restored to his position (inheritance) within three days.

The 37<sup>th</sup> time that *Jerusalem* is mentioned is in 2 Sam. 19:19. David was returning to reclaim His throne, which was his inheritance, after Absalom had usurped the throne for a time.

## Thirty-Eight (lamed-chet)

## Work, Labor

The number thirty-eight in Hebrew was written with the letters **lamed** (authority) and **chet** (inner chamber, including the heart). Thirty-eight is the number of *work*, or labor. It includes the idea of one's calling, or life's work and purpose, for this is the true *authority* that each one possesses in his *heart*.

A biblical example of this number is found in Deut. 2:14, where Israel entered its calling after a delay of 38 years:

**<sup>14</sup> Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered, was thirty-eight years; until all the generation of the men of war perished from within the camp, as the Lord had sworn to them.**

In John 5:5 we read of the man who had been sick for 38 years until Jesus healed him. Jesus said to him in verse 8, "*Arise, take up your pallet, and walk.*" In verse 10 the Jews criticized him for *working* because that day happened to be a Sabbath. In fact, they often criticized Jesus for healing people on the Sabbath, considering that to be "work." If they had understood the principle of the "rest-work," where a person ceases from *his own works* to do the works of God (Heb. 4:10; Isaiah 58:13), they would have rejoiced that the sick had been healed instead of grouching that it was done on a Sabbath.

Ed Vallowe says that thirty-eight is the number of "slavery," but I find no particular evidence that this time of work is necessarily slavery. Adam was given work to do even before he sinned (Gen. 2:15). After he sinned, the work became more difficult (Gen. 3:17-19). Eve's work also became more difficult in childbearing.

The 38<sup>th</sup> time that Abram's name appears is in Gen. 15:2,

**<sup>2</sup> And Abram said, O Lord God, what wilt Thou give me, since I am childless, and the heir of my house is Eliezer of Damascus?**

This has to do with childbearing. Likewise, Eliezer was the head steward, or servant in Abram's household. So this verse is also about the head *worker* being the heir if God's promise to Abram were not fulfilled. Furthermore, it has to do with one's callings, for if Sarah were to die childless, Eliezer would receive the calling given to Abram.

Interestingly enough, the 38<sup>th</sup> time that Abraham's name appears is in Gen. 21:7, and it also deals with bearing children:

**<sup>7</sup> And she [Sarah] said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.**

In these examples, we must keep in mind that Abram was a type of believer without the Holy Spirit, while Abraham was a type of Spirit-filled believer. The Hebrew letter *hey* that God added to the middle of his name is the breath of God and indicates inspiration or revelation. It also has to do with entering into God's Rest. Without the power of the Holy Spirit, man works hard for the things of life, whereas with the Holy Spirit, man's work is a "rest-work."

When Abram attempted to do the work of God by his own strength, his work only brought forth Ishmael. But after being empowered by the Holy Spirit (with his name change at the age of 99), he brought forth Isaac.

The 38<sup>th</sup> time that Isaac's name is mentioned is in Gen. 26:12,

**<sup>12</sup> Now Isaac sowed in that land, and reaped in the same year a hundred-fold. And the Lord blessed him.**

Here again we find work to be a blessing to Isaac. He did not sow the land as a slave under compulsion. Furthermore, the Lord blessed him a hundredfold.

The 38<sup>th</sup> time that *Jacob's* name appears is in Gen. 29:11, "*Then Jacob kissed Rachel, and lifted his voice, and wept.*" The book of Jasher tells us that he wept because he had no dowry with which to obtain a wife, for the dowry had been stolen by Eliphaz, son of Esau while he was on his way to Haran (Jasher 29:31-38). Later, Jasher 30:8 and 9 says,

**<sup>8</sup> And when Jacob saw Rachel the daughter of Laban, his mother's brother, he ran and kissed her, and lifted up his voice and wept. <sup>9</sup> And Jacob told Rachel that he was the son of Rebecca, her father's sister, and Jacob continued to cry because he had nothing with him to bring to the house of Laban.**

And so, for this reason, Jacob had to *work* 7 years as a substitute for the dowry. He worked for 14 years for the privilege of marrying Leah and Rachel.

The 38<sup>th</sup> time Joseph's name is mentioned is in Gen. 40:16, where the baker asked him to interpret his dream. The baker was hoping that Pharaoh would raise him out of prison and give him his old job again, but this did not happen. Again, it involved work (his job).

The 38<sup>th</sup> time that the name Israel is mentioned is in Exodus 18:8, where Moses told his father-in-law how God had delivered Israel from the house of *bondage* in Egypt. In that case, the work was bondage.

In the New Testament, the 38<sup>th</sup> time that Jesus is mentioned in the four Gospels is: Matt. 9:23; Mark 9:25; Luke 8:40; and John 4:34. In each case, Jesus was doing His work, healing and casting out demons. Of course, in each of these cases, Jesus was not in "slavery," unless one considers Him a bond slave to His Father.

But it is better to consider the number 38 to speak of the work that one is called to do. In fact, the 38<sup>th</sup> time that the Hebrew word *Elohim* (God) appears is in Gen. 2:7,

**<sup>2</sup> Then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.**

This was the crowning achievement of His work of creation, performed by the authority of the heart of God.

## **Thirty-Nine (lamed-teth) Infirmity**

The number thirty-nine in Hebrew was written with the letters **lamed** (authority) and **teth** (serpent). Thirty-nine is the number of *infirmity*. When Adam and Eve sinned by falling for the temptation of the serpent, they inadvertently gave up their God-given authority to the serpent, who subjected them to disease, infirmity, and ultimately to death itself.

The only time that the number 39 appears in Scripture is found in 2 Chron. 16:12,

**<sup>12</sup> And in the thirty-ninth year of his reign, Asa became diseased in his feet. His disease was severe, yet even in his disease he did not seek the Lord, but the physicians.**

In addition to this, however, we find that the 39<sup>th</sup> time Noah's name is mentioned is in Gen. 9:29, "*So all the days of Noah were nine hundred and fifty years, and he died.*" The 39<sup>th</sup> time that Joshua's name is mentioned is found in Joshua 3:10, where the people were ready to cross the Jordan River. Crossing the Jordan speaks of baptism, as well as death and resurrection.

The 39<sup>th</sup> time that Abram's name is mentioned is in Gen. 15:3, where he confessed that he had "no seed" to inherit the promises of God. This was his infirmity for many years until God worked a miracle in his life to bring forth Isaac, the promised son.

The 39<sup>th</sup> time that Israel is mentioned is in Exodus 32:13, where Moses had to intercede for the people for worshiping the golden calf. The golden calf was Israel's spiritual infirmity on a national level.

In the New Testament, the 39<sup>th</sup> time that Jesus' name appears in the gospels has to do with disease or infirmity. Matthew 9:27 speaks of two blind men that Jesus healed. Mark 9:27 speaks of a man being healed of an evil spirit and being raised up as if dead. Luke 8:41 tells us of Jairus who pleaded with Jesus to come and heal his daughter who was deathly ill. Even in John's gospel, the 39<sup>th</sup> time Jesus' name is mentioned speaks of a prophet being without honor except in his own country—which is the infirmity of a prophet as he tries to convey the word of God to the general public. All of these are examples of disease or infirmity on some level.

The 39<sup>th</sup> time that Paul's name appears is in Acts 17:16, where the apostle saw that Athens was totally given over to idolatry and to pagan philosophers such as the Stoics and Epicureans. It is not hard to see in this the spiritual and moral disease of the city.

Thirty-nine has to do with the authority of the serpent, which believers are called to overcome and overthrow wherever it is found. For this reason, Jesus healed the sick, cast out evil spirits, raised the dead, and preached the Word of Life.

## Forty (mem) Trial, Probation

The number forty in Hebrew was written with the letter **mem** (water, flowing or coming from). Forty is the number of *trial or probation*. When viewed as a time cycle, we find that Israel spent 40 years being tested and tried in the wilderness. Jesus spent 40 days in the wilderness being tested of the devil. The number 40 can be viewed negatively in terms of the full 40 days/years of trial, but it can also be viewed positively in that it is the END of the time of trial or testing. In the positive sense, then, forty (i.e., **mem**) speaks of Israel crossing the Jordan River (water) after 40 years in the wilderness. In that sense also, Israel *came from* the wilderness and *flowed* into the Promised Land.

Forty is the product of eight and five. Eight is the number of New Beginnings, while five is grace. Thus, forty can be seen as entering grace after a period of trial, as well as the beginning of something new. Obviously, these are both factors in the cases of Israel and Jesus.

Likewise, Dr. Bullinger's Number in Scripture, p. 267, points out the fact that there are eight forty-day periods mentioned in the Bible. They are:

1. Forty days Moses in the mount (Ex. 24:18) to receive the law.
2. Forty days Moses in the mount after the Golden Calf incident (Deut. 9:18, 25).
3. Forty days of the spies (Num. 13:26; 14:34).
4. Forty days of Elijah in Horeb (1 Kings 19:8).
5. Forty days of Nineveh's probation (Jonah 3:4).
6. Forty days Ezekiel lay on his right side for Judah (Ez. 4:5).
7. Forty days Jesus was tempted of the devil (Matt. 4:2).
8. Forty days from Jesus' resurrection to His ascension (Acts 1:2).

The total of these eight forty-day periods is 320 days. Since 32 is the number of Covenant, we see a special connection with the idea of covenant. In fact, God made a covenant with Israel twice while they were in the wilderness. The Exodus covenant (Ex. 20) came at the beginning of their 40 years at Mount Horeb, and the second covenant (Deut. 29:1) came at the end of their 40 years in the wilderness of Moab, just before they entered the Promised Land.

These two covenants provided a double witness to the Old Covenant that God made with "the church in the wilderness" (Acts 7:38). Yet they prophesied of the two-fold aspect of the New Covenant while the New Testament Church spent 40 Jubilees in a wilderness of its own (33-1993 A.D.). The "Exodus" covenant was made at the cross through the feast of Passover, while the Deuteronomy covenant is made as we enter the Promised Land in the Age of the feast of Tabernacles.

The 40<sup>th</sup> time Noah's name is mentioned is in Gen. 10:1, "These are the generations of Noah." It speaks of a new beginning (eight), a new generation, as if Noah's time of trial on earth had been completed.

The 40<sup>th</sup> time that Abram's name is mentioned is in Gen. 15:11, where he made a covenant with God, cutting three animals in half, but leaving the turtledove and the pigeon. When the fowls came to consume the carcasses, "*Abram drove them away.*" Here we see the covenant theme associated with this example of forty. Abram's driving away the fowls also speaks spiritually of driving away "the evil one," for Jesus identified the fowls as such in the parable of the sower (Matt. 13:4, 19). And so we see that a primary purpose of a forty-day or forty-year testing period is to learn to drive away the evil one, that is, to overcome temptation.

The 40<sup>th</sup> time that Abraham's name is mentioned is in Gen. 21:9, where we see Hagar "mocking" Isaac. The Apostle Paul says in Gal. 4:29 that son of the bondwoman "persecuted" Isaac, and he makes the point that this is a pattern of Old Covenant behavior. Hagar represents the Old Covenant, Paul says (Gal. 4:24), and her son the children (i.e., adherents) of Old Covenant religion.

This pattern is set forth not only in Hagar and Ishmael, but also in Israel under the Old Covenant, who desired to stone both Moses and Joshua at times. Likewise, we see King Saul persecuting David, and later, Saul (Acts 8:1) persecuting the New Testament Church.

It is with good reason, then, that the 40<sup>th</sup> time Abraham's name is mentioned has to do with Hagar and Ishmael's defective spiritual condition. This was the same spiritual condition found during Israel's forty-year testing, as well as King Saul's forty-year rule. It makes us wonder if perhaps the New Testament Saul was converted at the age of forty, or perhaps came to be renamed "Paul" when he was forty.

The 40<sup>th</sup> time Joshua's name is mentioned is in Joshua 4:1. Israel had just crossed the Jordan into the Promised Land.

The 40<sup>th</sup> time David's name is mentioned is in 1 Sam. 17:51, which says that he cut off Goliath's head with his own sword. The purpose of a time of trial or testing is to overcome the flesh and subject it to the rule of the spirit. Goliath, as a Philistine, depicts the flesh prophetically, and David subdued this "giant" in a great type and shadow.

In the New Testament we find that Jesus ascended after appearing to His disciples (and to about 500 people) over a period of forty days (Acts 1:3). When He ascended, He said He would return in like manner. Perhaps this forty-day period is prophetic of a forty-Jubilee period, wherein He has continually taught us since His resurrection. Perhaps He will return some time after forty Jubilees of the Church's time of trial and testing. If so, we are in that season now, for 1993 was the 40<sup>th</sup> Jubilee of the Church's wilderness time.