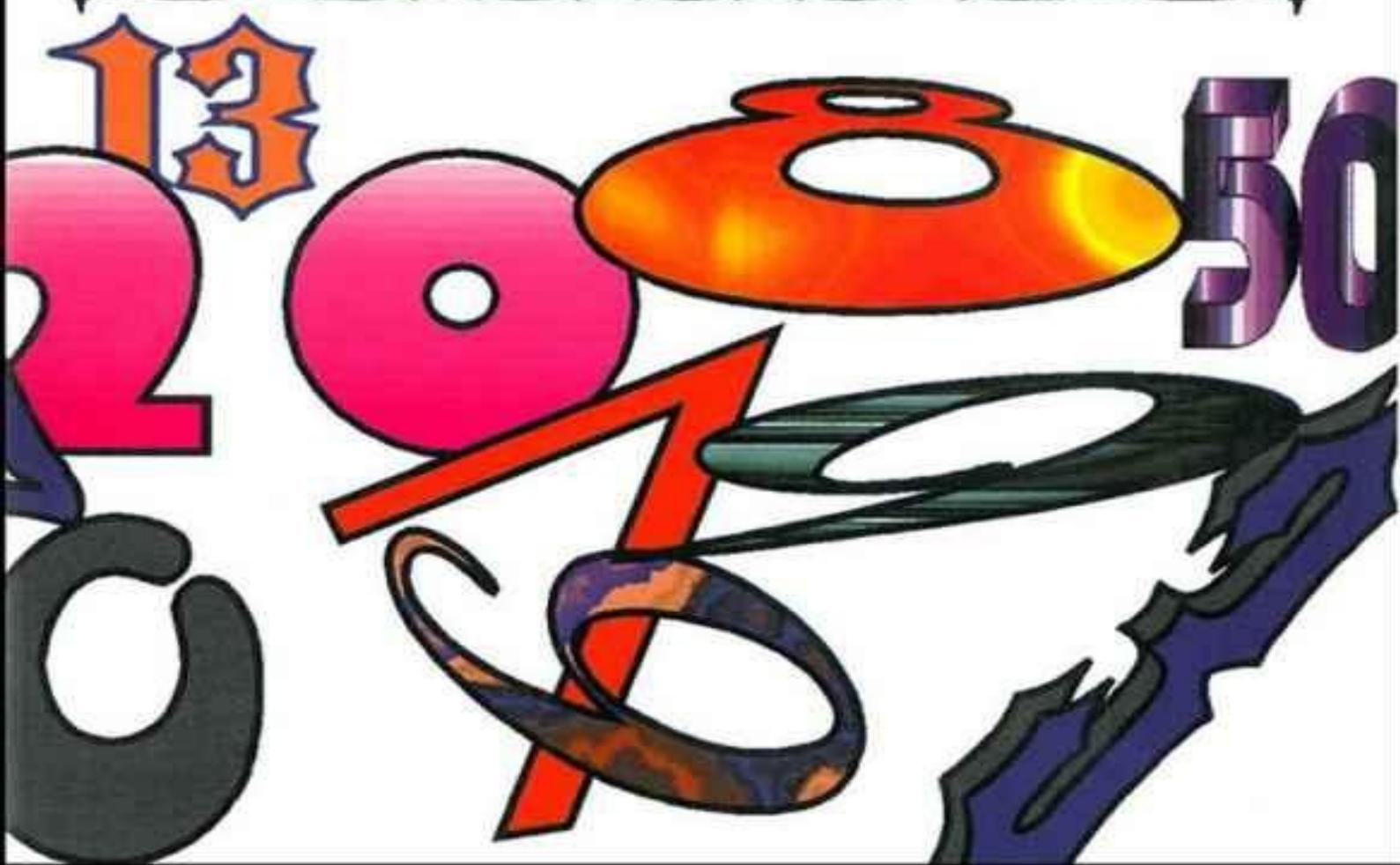


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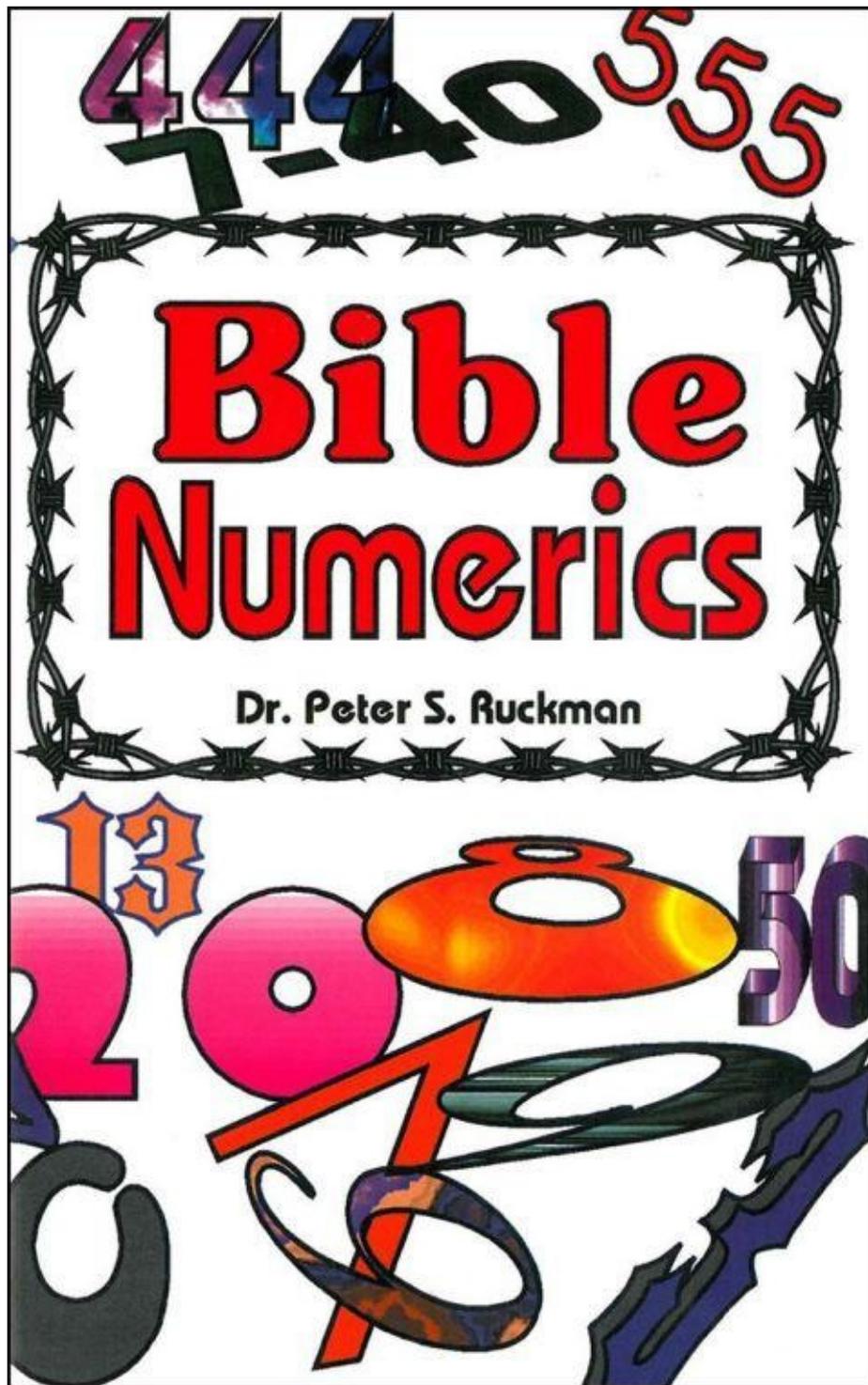


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**Bible
Numerics**

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The Scripture quotations found herein are from the text of the Authorized *King James* Version of the Bible. Any deviations therefrom are not intentional.

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Preface

The famous Bible-rejecting apostate, Albert Einstein (1879–1955), became an atheist on the grounds that he could not believe in a God who “was not a mathematical formula.” Patterning his conceptions about God after the hallucinations of his own unregenerate nature, Einstein, in his last days on earth, refused every attempt by evangelical preachers to lead him to Christ. Einstein majored in *numbers*—as the Antichrist will (see *Mark of the Beast*, 1960, 2000).

Aside from the fact that every unsaved man is blind and ignorant (Rom. 10:3; 2 Pet. 3:5; Eph. 4:18; etc.), Einstein was peculiarly stupid in that he never took time, in ninety years of living, to investigate anything Biblical that disagreed with his own opinions. For example, there is a mathematical phenomenon found in the Bible (any version of any translation) that defies every single known law of demonstrable “science.” It demonstrates (according to Einstein’s own theory of “meaning”) that the Bible is supernaturally conceived, written, and preserved, and it does it on a mathematical basis which can be found in no other Book ever written by anyone, living or dead, in the history of civilization.

This mathematical marvel is the fact that the Bible never hesitates to prophecy, again and again, on matters at which no one could even GUESS—let alone predict. Madalyn Murray O’Hair, Jean Dixon, Nostradamus, and Edgar Cayce are not in any bracket like the word of God, or near it. For example, the Book accurately predicts forty-eight details of a man’s life before He is born, and some of the predictions are given 1,000 years before He is born. *All come to pass literally as prophesied.* The chances (mathematically) of this happening—according to Heisenberg’s “uncertainty principle” and Einstein’s mathematics—is one out of ten to the 157th power. There are not that many electrons in the known Universe.

But the mathematics of the Bible never have to be lowered to the cheap and vulgar equations of some “Einstein.” No, the Book goes ahead and makes 500 detailed predictions about an event that is STILL in the future (after 3,500 years from the first predictions). The chances of 500 details occurring in the future, in regards to ONE HISTORICAL INCIDENT that deals with ONE MAN, are more than one out of ten to the 8,000th power. The author of real mathematics, God, set up a universe that runs so mathematically you can set your watch on it.

Einstein was a fool (Ps. 14:1).

Most educated idiots are (Mach, Heisenberg, Schweitzer, Weiskopf, Pestalozzi, Dewey, Russell, etc.).

Now the *King James Bible* contains, within its covers, not only these remarkable mathematical phenomena, but also a peculiar set of chapter and verse numberings which defy analysis. In an attempt to overthrow this natural display of the hand of God, Jerry Lucas (1978) attempted to prove (by using the numerical system of Panin—1910) that the Westcott and Hort Greek text of Nestle was “INSPIRED.” (We have gone into a lengthy

analysis of this work in our publication called *The “Errors” in the King James Bible*.) However, this type of fumbling is not nearly as impressive as the English text with the so-called “added” verse and chapter markings. Whoever put in the chapter and verse markings, as they are NOW found in the AV text, evidently had more insight into Bible numerics than any of the present-day so-called “scholars” who think they should be omitted.

This short survey of *Bible Numerics* is presented in the hope that the reader will pick up his Bible and “search to see if these things be so” or not. If eighty-five percent of the thirteens in the AV text are dealing with evil subjects, you cannot throw the truth out without proving you lack better sense than Einstein, or an unsaved gambler for that matter. One hundred percent is not required to establish the “meaning” of *numbers*.

A man who will not take a chance on eighty-five percent out of one hundred percent is not an intelligent man—at least where *numbers* and *odds* are concerned. Eight-to-one odds are strong to professional gamblers; they are only weak to a faculty professor who objects to the authority of the AV 1611 Bible. We will not accept any *Bible* that is only eighty-five percent the word of God, naturally, and the apostates who have those kinds of Bibles have no business publicly lying about believing that the Bible IS the word of God and does not just “contain” the word of God. *A Bible that is only eighty-five percent the word of God “contains” fifteen percent error.*

In dealing with *numbers*, where a number (forty for example) turns up eight and nine times out of ten to deal with ONE subject, you can be certain that *that* subject is represented by *that* number.

We trust you will enjoy the following brief study which only gives the bare, skeletal framework of Bible numerics. “The Bible” we use here is quite naturally the infallible, inerrant, living word of the living God—the *Authorized Version of 1611*.

BIBLE

NUMERICS

Numbers are strange things in that they have something to do with the function of the universe. That is, mathematics is an exact science. Numbers, like colors, have universal significance attached to them. No one can deny this, even though any attention to it may be labeled as “superstition.”

There are certain things in life that one gets to see and with which one gets acquainted after awhile, which confirms certain facts to him that don't need additional proof. Take the color red, for example. What does the color red mean? What does it stand for? Well, anybody knows what it stands for. It doesn't stand for anything different in China than it does in Africa, Japan, Cuba, or Nebraska.

A man said one time “Music is the universal language.” That's true. Glenn Miller's *In the Mood* says the same thing to a Russian as it does to a New Yorker.

There are certain things that have universal significance that are fixed. And when we talk about numbers in the Bible, we simply mean this: that the Bible, if God wrote it—and there is no doubt in my mind when I say it—the Bible, if God wrote it, has to fix the universal symbols and define them. That is, the Author of truth has to reveal truth in line with truth, as that is essential to His own being and His nature. The harmonies and the laws that God has established and fixed in the universe must be relative to His own divine person and expression of Himself. I remember a man one time who put out a very good book on this called *The Answer to Just About Everything*. It was a book about the Trinity to try to prove that since the Trinity was the basic nature of God and His essence, the Trinity, the “tri-formula” of three, was found in everything in the universe including time and space. And he proved it; yes, he proved it.

When we deal with *numbers*, then, we are dealing with something basic. The number *One* has certain things connected with it in the mind of anybody, anytime, any place, anywhere, in any condition, regardless of education. That is, *One* basically is the same to a Negrillo in Africa as it is to a Wall Street broker.

Now, men may disagree as to how they use the number or how they apply the number, but any man who has enough sense to scratch for grub ants and insects in the hills of the backwoods of Australia knows the difference between one and two. Of course, if you didn't, you couldn't survive. You know perfectly well that there are certain things you lift with two hands you cannot lift with one. That's a fact. There isn't the simplest man anywhere who doesn't know that it is better to have two eyes than one eye, and when one eye gets put out, he knows it's gone.

So numbers are something fundamental. And when I say fundamental, I'm going to turn to the Bible, and I'm going to show, from the Bible, that the Author of absolute truth

has a purpose or plan or pattern in His revelation of the Scriptures in line with this fundamental thing of the universe—numbers. I'm not trying to say here that this *system* is infallible, or that these numbers can always reckon the same thing or mean the same thing to everybody that they should every time, every way. When I say the number *Thirteen* is an unlucky number, I'm stating something that generally is just as true as any other law of mathematics. You say, "Well the laws of mathematics are not generally true; they're fixed." No, the higher mathematics that they're getting into these days are not fixed at all. Einstein's theory of relativity is hardly a fixed thing. And when I'm talking about these things here, I'm not going to say that these numbers have this meaning every time and every place, because that would violate God's nature.

For example: If the number *Thirteen* was a bad number, then if it showed up in a Christian's life, it would be bad, right? No, it wouldn't. Romans 8:28 says, "**And we know that all things work together for good....**" *Thirteen*? Including thirteen. So I say these things aren't fixed absolutely, mathematically, exactly, every time. But there is enough information in the Bible on them so that you know that the Designer who designed this Bible is the Author of creation and the Revealer of truth. There is enough of that. And with that we'll get into the numbers.

ONE

The number One means unity. That is, several things joined together to form a single, whole thing. Our words unum, united, unitas, unity (uno in the Spanish), and so forth, show there's truth to the evidence. One is stability; it's fixed; it's absolute. The number One, everywhere it's found in Scripture or outside of Scripture, is connected with something that has unity to it and stability to it and strength to it. It's the great word used by the communists. Hence United Drive, United Fund, United Peace Corps from unitas, unum, unos, one. One nation, indivisible, "under God." Scratch out "God," and you've gotten rid of the first commandment, and you only have the second commandment—"one nation," one people.

The word *One* occurs for the first time in the word of God in Genesis 1:9 where we read, "**Let the waters under the heaven be gathered together unto one place.**" Thereafter it occurs so many times that it would hardly do to list them—literally hundreds of times.

The great statement to Israel is, "**Hear, O Israel: The Lord our God is one Lord**" (Deut. 6:4). The word "**one**" here, as its fixed meaning, means a "plurality united"; not a single unit alone, but a "unity." The word there, in the Hebrew, is that word that refers to a oneness of a multiplicity rather than a oneness all by itself with nothing connected with it.

One, therefore, plainly stands for unity. That's what the world is working toward: unity without the Bible or unity with the Unitarian's Bible or unity with the United Nation's Bible or a United Church's Bible. What they want is oneness, and nothing brings this out any clearer than the first great case of "**one**" in the Bible, found again in the book of Genesis. Although the first time the word *one* occurs is in Genesis 1:9, the first time where we really see the word expounded on, in all the glory of its meaning, is in Genesis 11 where it says that the "**earth was of one language, and of one speech.**" God said in

Genesis 11:6, **“the people is one,”** and they all have one mind to do this, and He said, “I’m gonna go down and break em’ up.” He **“scattered them abroad”** upon the face of the earth. The number *one*, as it stands, refers then to a strength of unity, and when Paul says he wants to have the believers to be of one mind and the same mind, he’s speaking of this. Where he says, **“one body,” “one Lord,” “one faith,” “one Spirit,” “one baptism,”** he is referring to the same thing—a sole thing that is correct and absolute, into which everything is united in accord: *one*. There is no problem with the word *one*.

The Bible says a man shall **“leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh”** (Gen. 2:24). One, therefore, forever stands for unity. The unity may be a unity of two or of three or of five or of ten or a hundred, but one is a single unit as it stands, and so it stands anywhere in the word of God. There’s no trouble with *One*.

TWO

Now we get to *Two*. The number Two in the Bible is used like it is used anywhere, and of course the number Two immediately implies division. Amos chapter 3, verse 3, **“Can two walk together, except they be agreed?”** Why, in Genesis 2 Adam has his side divided; he’s cut open. The unity of his body is marred, and out comes a woman—*Two*. The Bible says in Genesis 2 that no help meet was found for Adam, so Adam became two in *Genesis 2*. You say, “Well, that’s kind of stretching it.” Yes, it is. Isn’t it strange, though? You don’t suppose the *King James* translators knew that when they put the chapter and verse markings in, do you? No, of course they didn’t. We find the same phenomenon in other places in twos in the Bible. But two doesn’t need a great deal of exposition. Two plainly gives division. The wise man says in the book of Ecclesiastes that **“two are better than one,”** referring, of course, to a man and woman; but even though those are *two*, they’re said to be *one*, and there should be no division between them. If there is, that isn’t an ideal situation, and it’s not a Scriptural situation. Two, as it stands, implies division.

Isn’t it strange that the division of the tribes of Israel began way back there in the book of Numbers and continues right slap on through, clean up to the time of Christ? Do you realize that there are *two* spies that came back in the book of Numbers, and that ten of them were not faithful and that two of them were, which divided the camp right down the middle? It was divided again under Rehoboam after Solomon: into *two* southern tribes and ten northern tribes. And so help me if James and John (two brothers!) didn’t come to Jesus and say, **“Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory”** (Mark 10:37).

Do you realize the Old Testament is divided, and the main division is between the law and the prophets? Jesus speaks about the law and the prophets and the psalms in His exact division, but where Paul is speaking before his witnesses and gives the divisions, he simply says, **“the law and the prophets.”** That is the usual division. I realize that technically there are *three* divisions: the writings and the law and the prophets, but we find very often the expression **“the law and the prophets”**—just the two given as the main divisions. The main representatives of **“the law and the prophets,”** of course, are Elijah and Moses. That’s division. Elijah divides off the prophets; Moses divides off the law. As

a matter of fact, with three sections in the Old Testament, there are two dividing marks in them. One demarcation is between the law and the prophets; the other demarcation is between the prophets and the writings. The two men who stand in these *two* divisions are Moses and Elijah. Isn't that a strange thing? I guess you realize when Moses and Elijah come back before the Second Coming of Christ, they'll herald the Second Coming of Christ, and when Christ returns (Zech. 14), the Mount of Olives shall cleave in two. The word *Two* clearly implies division. As a matter of fact, a schizophrenic is a split personality, implying two people in one person, or *two personalities* in one person.

There were two angels who came to Sodom and got Lot out of town. That split his family up pretty good, too, if you'll remember. He had two daughters. We find two daughters a lot; Laban had two daughters.

There is a superstition, of course, among natives, that twins are no good, and they are to be buried or killed. In many African tribes twins are still killed, and so is the mother. Why? *Two is division*. This is clear. You don't find many *good meanings* on the word *Two*.

The first time the word *Two* occurs in your Bible is Genesis 1:16. God made two lights, a reference to the sun and the moon. You know what the lord said they were for? They were to *divide*, brother, to *divide* the day from the night, the light from the darkness. One was lord of the daytime, the sun; one was lord of the night, the moon. *Two*, then, clearly stands for *division*, and most any place you find it, that will be the basic idea behind it. One is unity; *Two* is division.

THREE

Two and One is Three. A division in unity or a unity in division is a trinitarian formula making three. We have this thing very much in evidence in the Trinity itself. The Trinity is only divided at the second one. The Bible says, "**God is a Spirit**" (John 4:24). Then we read that the Holy Spirit is spirit but the Son was a *man*. There is your division. One, two—division. There is a tri-nature, a tri-unity, a trinity. Three stands for something else, but notice that two is division. Now, I realize that there is no controversy in the Godhead. I realize that the Holy Spirit is referred to as the Lord in the book of Acts where Agabus said, "**Thus saith the Holy Ghost**" (Acts 21:11). I realize that the Holy Spirit is referred to as the Lord in 2 Corinthians 3:17 where it says, "**the Lord is that Spirit.**" I realize the Lord Jesus Christ is the Everlasting Father and so forth and so on. But from the practical standpoint, the only one of the three who appears in flesh, who actually walks around (I mean, the flesh itself), is the Son. Jesus said, "**He that hath seen me hath seen the Father**" (John 14:9), but of course He was referring to the Father's body, not the Father's soul. He said, "**I am in the Father, and the Father in me**" (John 14:11), and "As I live by the Father, so you'll live by me." The Lord Jesus Christ is the duo in the Trinity. The divider is that one member of the Trinity who becomes flesh and dies. God can't die. There is your division.

Then *three* brings a thing back together. Three universally is a *lucky* number. I don't know of any language or any nation or tribe anywhere in the world where three is considered to be an unlucky number. Three is a basic structure for things. Time is divided

into three: past, present, and future. Space is divided into three: height, length, and width—those three. Man has a tri-part nature: body, soul, and spirit. God has a trinitarian nature: God the Father, God the Son, God the Holy Ghost. You have this thing throughout constantly, this trinitarian thing, this three that brings it back together.

Did you ever wonder about the Bible itself? The Bible itself has two Testaments—division: the Old Testament which ends with a curse (Mal. 4) and the New Testament which ends, **“Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”** There’s real division. John says, **“The law was given by Moses, but grace and truth came by Jesus Christ.”** There is division between those Testaments. They’re not alike, but they need a third thing to top it off. What do you reckon the third thing is?

Did you ever think about that?

There are two Testaments. Isn’t that an incomplete Bible?

Do you know what the rest of that Bible is? It is Jesus Christ. How about that? John 1:1 says that He was the Word; Revelation 19:13 says that his name is called the **“Word of God.”** He is the third Testament. *There are only two of them in print.* The Bible says that in heaven **“there are three that bear record...the Father, the Word, and the Holy Ghost.”** You’ve got an incomplete Bible without Jesus Christ. How about that?!

The Neo-orthodox fellows put all the emphasis on Jesus Christ at the expense of the Bible. Sometimes we fundamental, Bible-believing people tend to put all the emphasis on the Bible at the expense of Jesus Christ. It is both: it is the incarnate Word, and it is the carnate word. There are *three* Testaments; only two are in print, and the third one completes it and brings it back to where it ought to be: Father, Son, and Holy Spirit.

All right, three points to the Trinity. There is not much doubt about the number three. The number three represents the Godhead Himself, in three persons, manifested throughout the universe in three phases. History is divided into past, present, and future. Every verse of Scripture has three applications: historical, doctrinal, spiritual. We find throughout the universe this *three* manifested.

I read a book by a man one time who insisted that time was the fourth dimension. He didn’t mean you had to go backward and forward in time to get into another dimension. He said that *reality* (what you lived in or experienced right now) was a combination of three dimensions, making the fourth dimension. He proved that thing by taking out any *one* of the other dimensions and showing you that without any *one* of the other dimensions, you’d be unconscious and dead; the whole universe would be unconscious and dead. He proved conclusively that you can’t have a line *without three dimensions*. There is no such thing as a *two-dimensional* line. Did you ever think about that?

So a thing has to be three to be complete. That is the trouble with an unsaved man: one part of him is missing. He is a *two* man; he is divided. He is divided against himself. An unsaved man has a live body and a dead spirit and a live soul. Only two parts of him are alive—his soul and his body. That’s division. He is not complete until he gets a live spirit—that’s a Trinity—and then he is born again.

Now, these things are basic—they’re *fundamental*. I haven’t even begun yet a

discussion of chapter and verse headings in detail. I'm talking about basic, fundamental things that are apparent to anyone who reads any Bible at all. Three stands for those things.

If you are working on a mathematical problem or a social problem or a family problem or an ecclesiastical problem or a spiritual problem or a problem in physics or a problem in chemistry, and the solution escapes you, let me tell you something: look for three sides and you'll have it. When you don't have the answer, it is when you only have one side or two sides. No problem is complete until the third side has been found. Hegel worked on this. Hegel called this "dialectic reasoning"—having a Thesis, an Anti-thesis, and a Synthesis. He began with A, opposed it with B, and got C, and thought he had something new. He had something that is fundamental to leaf structure and animal life. He had something that the writer of Genesis knew about before Hegel's grandmother had the syrup taken out of her formula. If you can't find an answer, it is because you don't have *three parts* to the answer. That goes for fixing an automobile or sewing a dress. *Three* is a fundamental, fixed, mathematical figure that controls the nature and function of reality; and so has God ordained it and set it up, and thus shall it ever be, **"world without end. Amen."** It works by threes.

When a man believes properly, according to Romans 10, he believes on the "Lord Jesus Christ"; not just "the good Lord," not just "my blessed Jesus," not just "the Christ." Have you ever noticed how all these false Christian gods have something hacked off their names? Did you ever hear some rural Christian people say, "O, Lordy," "O the good Lord," "Lordy, Lordy," "Lordy me," etc.? You haven't got ALL of it. Did you ever hear these holiness folks sing, "My Jesus," "Blessed Jesus," or "My Sweet Jesus"? That is interesting, but you have to be careful. Did you ever hear these modernists talk about the "Christ of Calvary," the "Christ of the open road," etc.—meaning the spirit that was in Christ who helped the socialists and the reformers centuries later. You have to watch that kind of business. It is THE LORD JESUS CHRIST. It's the *Lord*—so much for God the Father. It's *Jesus*—so much for God the Son. It's *Christos*—anointed, the Holy Spirit—so much for the Trinity. *Three is a picture or revelation of the Godhead.*

All of the light in this solar system and all of the heat in this solar system have their eventual source in the sun. I'm not saying that there aren't light bearers independent from the sun, but I'm saying that if the sunlight went out, there wouldn't be any phosphorus in the water or light in the lightning bugs, because the bugs would all die, and the chemical elements of the water wouldn't be there. It would be a dead, blasted planet like the moon. I'm saying that all the rays that come down to this earth are alpha rays, beta rays, and gamma rays; three types of rays—light rays, heat rays, and actinic rays. It is a manifestation, a type, of the Godhead; so much so that Paul says in Romans 1:20 that **"the invisible things of him, [God]...are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."**

There is no doubt about the number *Three*, absolutely no doubt at all.

FOUR

We have come to the number *Four*. Now, the number Four is far more elusive than the

number Three. The number Four occurs for the first time in your Bible in Genesis 2:10, where it speaks about the ancient river being parted into “four heads.” Then we find the four kings battling against five a little later on in Genesis chapter 14.

The word Four, as it stands, is also kin to the word *fourth*. The word *fourth* occurs the first time (by itself) in your Bible in 1 Kings 22:41, **“In the fourth year of Ahab king of Israel.”** We have the *fourth part* occurring in Exodus 29:40, **“the fourth part of an hin of wine,”** talking about the measurement put out for the sacrifice.

The number four doesn't yield too much. I've heard many things about the number four. In most of the books on numerology which you can buy (Christian numerology, like the list by Clarence Larkin in the middle of *Dispensational Truth* and the book called *Bible Numerics* and the work by Bullinger), we find the number four associated with the earth. It is supposedly the *earth number*. This may or may not be true. The Bible certainly doesn't put too much on it. It is called the “*earth number*” because the earth is supposed to have *four* seasons: summer, winter, spring, and fall. This isn't too conclusive as in the Bible there are six, not *four*. Notice the winter, summer, seed time, harvest, cold, and heat given in Genesis 8:22. You find *six* seasons and not *four*. Then we read about “the four corners of the earth,” a true expression from the compass, and of course, recently discovered to be a true expression of the land surface itself. They found definitely four elongated bumps on the earth's surface—not mountain ranges—but four places where the spheroid isn't shaped quite right. It has kind of an edge to it. Then we have the four corners of the compass: north, south, east, and west. This coupled with the four seasons is supposed to indicate that the number four is an “earth number.” It may be; I don't know. You have the basic elements: fire, wind, earth, and water, which may be significant. That about covers it, but of course the ancients went by this, and then you found out that there was more to it than that in the way of chemicals. The number four is very elusive when you get to actually tracking it down in the Bible. I'm not satisfied on it at all.

The ancient Hebrew is told to restore *four* sheep for a sheep, if he stole one, in Exodus 22:1. He was told to cast *four* rings of gold around the corners of all the articles of furniture in the tabernacle in order to carry them. And there were *four* rows of stones (three in each one) for the children of Israel. Certainly three by four is connected with the children of Israel, and we know what the number three is. The number three is connected with the Trinity. The number four might possibly be an earth number. It is certain that the twelve tribes of Israel were called out for an earthly inheritance and an earthly kingdom. That's for certain. But the evidence is not too conclusive. We read about animals that go on all four a number of times in Leviticus 11:21.

The fourth chapter in the Bible deals with the murder of Abel by Cain. It is hard to locate any one thing in the chapter that is significant. If a man wants to locate anything, I suppose he would locate **“thy brother's blood crieth unto me from the ground,”** or from the earth. Then you could tie this in with the earth number, but it is not too conclusive. A lot happens in that chapter besides the earth getting soaked with blood—an awful lot happens. In Exodus chapter 4, we have the call of Moses. In John 4, we have the conversation with the woman at the well. The number four just doesn't yield very much. You may say, “Well what do you mean by using those chapters”? Because the further we get in Bible numbers, the more we realize that the chapters have something to do with the

definition of numbers as well as the verses and as well as the numbers *in* the verses. *Four* evidently hasn't been worked out.

The word “**four**” occurs more times in Ezekiel 1 than any other chapter in the word of God. In this chapter, it occurs pretty close to ten times when it speaks of four living creatures which have four faces, four wings, and the four had this, and the four had that, and the four had the other thing. The number four occurs more times there than any other chapter in the word of God—Ezekiel 1. Of course, it is there dealing with the cherubim, and again there may be some reference to the earth. As we find out later in our study, there were five cherubim, and one fell and lost his place over the throne, leaving four cherubim. Those four cherubim undoubtedly represent *things on the earth*. For example:

1. The four had the face of a man (that's the king or crown of God's creation).
2. They had the face of an ox (the ox is the undisputed king of the domestic animals, the bull even so much that the white cow is considered a sacred animal).
3. The four had the face of an eagle (which is undoubtedly king of the flying animals).
4. They had also the face of the lion (which is undoubtedly the king of the wild beasts).

There is some reference to earth and especially to creation in the four beasts of Ezekiel 1. It may be that the number four has less to do with the earth, itself and more to do with creation than one might think. But again this doesn't follow through, as the periods of gestation among animals and human beings won't be connected with four; they're closer to nine. The number four is still a mystery to me, and I don't profess to know exactly what it is.

They divided Christ's garment into four parts, but of course they took the poncho—the one that was woven throughout from the top—making *five* parts, and shot dice over the fifth part, after they divided the four parts. I don't know what the significance of this is; that is the four pieces of the clothing that Christ wore. The court has *four* corners to it in Ezekiel chapter 46. We read about “**the four winds of the earth**” in Revelation 7:1. We run into “**the four beasts**” again in Revelation 6:1, and that about winds the thing up. The altar of burnt sacrifices was foursquare, and New Jerusalem is foursquare. But what this has to do with the earth, I don't know.

We read about Daniel's *fourth* kingdom in Daniel 2. That fourth kingdom in Daniel 2 is the Roman Empire: the one of iron. We read about the fourth beast in Daniel 7, and the fourth beast is not the Roman Empire, but the Antichrist's empire that comes out of the Roman Empire. And of course, the fourth being in Daniel 3:25 “**is like the Son of God.**” There must be some significance in the fact that Jesus comes “**in the fourth watch of the night**” to the disciples, as a type of the Second Coming, in Matthew 14:25 and Mark 6:48; but what that has to do with the earth, I don't know. Perhaps He is coming to the earth, one might say, but I think this is stretching the point a little.

The Passover is killed in the fourteenth day of the month, and this is a combination of ten and four. But when we get into the number Ten, we're going to find out, beyond the shadow of a doubt, that the number Ten is connected with the *Gentiles*. How you would

add a four to a Gentile to get a passover I don't know, and I don't profess to be able to find out. The number *Four* in the Bible is still a mystery; I have not mastered it. I do not profess to have mastered it; I know there is something lacking or something wanting in the dissertations of those who profess to have located it. There is some material they don't have. I don't know what is missing, but it is not conclusive evidence by any means.

FIVE

We now come to the number *Five*. The number Five can be located much easier, and it is very conclusive. Strangely enough, this one number is probably more conclusive than any number in the Bible—outside of the number Thirteen—but you won't find it defined properly in any book on numerology or Bible numerics. The standard interpretation of the number Five, according to Bible scholars, Christian scholars, and unsaved scholars, is “grace.” And the peculiar confusion connected with this number lies in the fact that Christ's death has connected with it five wounds (as the song writer Charles Wesley wrote) and also five pieces of garment (one for which the soldiers shot dice and the other four which were divided among them). This *five* shows up in connection with Christ's death. Of course, the word “Grace” itself has five letters in it, and the word “Death” has five letters in it; so it is taken for granted that the number five is “the number of Grace.” As a matter of fact, the number five only signifies grace in *one death out of the several billion deaths* that have taken place on this earth, and every other time the number five is connected with anything, it is connected with death without grace. As a matter of fact, the only reason Christ's death could be connected with the number five is because it was *death*, not *grace*. The fact that one death of grace happened to be connected with five and would alter the number five is ridiculous. Christ's death was the death of a man—as men have died on this planet—and He is called the “Son of Man,” who, as a man, died. As a man He said, “**My God, my God, why hast thou forsaken me?**” (Mark 15:34). As a Risen Saviour, He said, “**I was dead; and...am alive for ever more.**” The writer of Hebrews said of Him, “he tasted death for every man.” There is no doubt about His dying at all, and that is where the number five is. The fact that, *in His particular case*, it was an act of the grace of God toward sinners, doesn't affect the number at all. The number stands. The number five is death any place you find it—any time, anywhere. That's abundantly clear from the Scriptures.

Now, there is some phenomena that are connected with this that go unnoticed by Bible scholars. For example: “May-Day” is a plane crash signal, and while various reasons are offered for choosing the month, May is the *fifth month*. Somebody said, “That's an accident. That's coincidence.” Is it any accident that the S.O.S. signal is put out on one frequently and that is 500 kilocycles? Is it any accident that breakdown #5 is a breakdown of a ship in water? Didn't you know that every animal that ever died, died on an altar that was *five by five* in the Old Testament? That's why they think of it as grace. They think the lamb, being a type of Christ, died; therefore, five is *grace*. Brother, there may be grace in the lamb, but there is no grace in the altar. *The altar is a type of hell*, and it was five cubits by five cubits. That isn't all.

The first man who ever died, died in Genesis 5:5, and don't tell me the *King James* translators planned that thing. They couldn't have known what the number meant because

the best Bible scholars *today* don't know what it means. The proof is in the pudding. The best Bible writings you can get today, by Eric Sauer, Pink, Bullinger, Larkin, and Stamm, have no idea what the number means. Why would the *King James* translators accidentally put it in chapter 5, verse 5? You say, "Well, Abel died." He did not; he was *killed!* The first man who ever *died* on this planet died in the fifth verse of the fifth chapter of a *King James Bible*. Somebody said, "Well, they were added later." Well, whoever added them sure knew how to add, brother!

That isn't all. Did you see that man die over there in Acts 5:5? Didn't you read that whole *death chapter* on Adam and Christ in Romans 5? You know there is more there than meets the eye, brother. Did you notice when you got in that Bible, that the man who replaced Abel, when he was killed, was Seth? The number five occurs for the first time in your Bible as such in Genesis 5:6 where it says Seth lived 105 years "... **and he died**" (Gen. 5:8). Did you notice in Genesis 43:34 and Genesis 45:22 that Benjamin got five times as much as his brothers? Why? Grace? Not by a sight. *His mama died when he was born.*

Did you notice that no life shows up on this earth until the *fifth* day, because Christ doesn't die until after 4,000 years. That is something to think about, isn't it? The first time life shows up in your Bible is in Genesis 1, on the fifth day. Why? Because "**One day is with the Lord as a thousand years, and a thousand years as one day**" (2 Pet. 3:8). There are 4,000 years before the first coming of Christ; therefore, there has to be four days before there is any life. "**For he that hath the Son hath life; and he that hath not the Son of God hath not life**" (1 John 5:12), and "**except a corn of wheat fall on the ground and die**" (John 12:24). *Five is death.*

You can't beat *five*. Every man on this earth who is normal has five fingers on each hand, and they've been killing each other ever since they came on the scene. Why, the man who got off the cross was a murderer, Barabbas, and the Prince of Life took his place, and they pounded those nails into Him. Do you know how many wounds Christ had on him when they got through? He had *five* of them: one on each hand, one on each foot, and one through the side. Five is death! *It is not grace.* It never has been grace, and *never* will be grace.

Didn't you read about all of those fellows who got killed in 1 Samuel that got hit in the *fifth* rib? Fifth is kin to five just like fourth is kin to four.

Read over there in 2 Samuel 2:23; 3:27; 4:6; 20:10. It says there four times, when those fellows were killed, that they were smitten in the *fifth* rib, right where Eve came out of Adam, brother. Eve was death for Adam. Didn't Adam *die* for her? That's what he says over in 2 Timothy; that's what he says over in Ephesians 5. Five is death; *five is death.*

Didn't you read about the *five sons* of Michal that David killed and strung up in 2 Samuel 21:8? Don't you know that when the plague hit the Philistines in 1 Samuel 6 and they were dying like flies, they had to get *five* golden emerods and *five* golden mice to atone for their sins. There were *five* lords of the Philistines that fought against the children of Israel right throughout all the time they were there. And you know about the five kings whom Joshua chased and put his foot on and slew. Five is death.

Isn't it five loaves with which Christ feeds the multitude in Matthew 14:17? Didn't He

say, in less than thirty minutes after that, that those loaves weren't the bread of life and that they'd eat of that bread and *die*. Five is death.

Paul got five good whippings from the Jews in 2 Corinthians 11:24. He said he bore in his body the marks of Christ. There is just no doubt about the number five; *five is death*.

If every numerics book in the world said it was "grace," it wouldn't mean anything except that it was grace in one case out of 155 million, give or take a few. *Five is death*.

Man is mortal; he is subject to death. He has five toes on each foot; he has five fingers on each hand. He's death! As a matter of fact, the last great Gentile world kingdom that is on this earth before the Second Coming of Christ is like a man, Daniel 2, with *five toes* on each foot. When the smiting stone falls and drops and tears up that image, when that smiting stone lands on 200 million of the United Nation's troops in the book of Revelation, when the blood comes up on the horse's bridles, it is said to land on five toes on one side and five on the other. It is death, Brother, and Gentile death at that. Ten (five times two) is the number of the Gentiles. Having located *Five*, we now go on to the number Six.

SIX

Now Noah was 500 years old when the Lord began to deal with him about making the ark; he begat Shem, Ham, and Japheth. He was 600 when he went into the ark, which brings us up to the number Six. Noah, of course, had "**found grace in the eyes of the Lord,**" and so somebody could grab that 500 and say, "Well, that shows grace." But let's just face it, Noah may have had some grace shown on him, but the Bible says he condemned the world over in 2 Peter 2 and Hebrews 11. *He is death to them*. The number that is connected with going into the ark and the flood coming was 600; which brings us to Six.

Six has some problems connected with it. Normally, it is said to be "the number of man," and I'm not going to argue with this. I'm sure it has *something to do with man*, but as to whether it is limited to man, I don't know. Also, as to whether or not it is man in this age, I don't know. I don't know how much you can connect it with man *alone* or the Antichrist alone or demons or the Devil in relation to man, but the facts are these: The number, as it stands by itself (*six*), occurs for the first time in Genesis 7:6 where Noah is 600 years old when the flood comes.

"Sixth," which is kin to it, is of course connected with Genesis 1 "on the sixth day," and the sixth day is the day that Adam is made, and this of course gives tremendous weight to the theory that six is connected with *man*. It's on the sixth day that Adam is made. (It certainly has something to do with man.) The number "six" occurs several times in the book of Genesis, and the most notable place was the 600th year of Noah's life.

Later in the Bible, we find 600 men, a very common expression for some reason. The scholarly approach to this business is "These are just round numbers"—that is, they don't mean anything. Of course we reject that nonsense. *Everything in that Book has some meaning to it*. They're not just round numbers; they have meaning to them. We find 600 men used frequently, and we find that in Genesis 46:26 the number of souls that go down

into Egypt with Jacob have the number six in them, **“all the souls were threescore and six.”** It is used in reference to people in that case, and most of the time it is. When Pharaoh chases the children of Israel, he takes 600 chosen chariots, and as I said before, this 600 men keeps popping up. Notice it in 1 Samuel 30:9; notice it in 2 Samuel 15:18; and there are several other places where this business shows up. Notice in the book of Judges, three times in Chapter 18, the six hundred men. Notice it in Judges 20:47. I don’t know why that is, but there is something very significant about that. Notice again in 1 Samuel 23:13; 27:2; and 30:9. I never have worked out that six hundred, but there is bound to be something to it. The Bible doesn’t throw numbers around for no reason, and this idea of “round numbers,” of course, is nonsense.

The Lord is very careful to tell you the number of fishes that come into the net in John 21 and the number of people that were saved with Paul on the boat wreck in Acts 27. Any book that specific is not going to waste time talking about generalities and “round numbers.” When it gives a number, Brother, there is a reason and purpose behind it, and our ignorance is no reason to reject it.

I’ve never professed to know all that Book; I don’t profess to know it now. There is something about the tone of my voice that irritates people, and I’ve heard people complain and say, “You know, Bro. Ruckman thinks he’s right and everybody else is wrong.” You have to consider the source. Those who say that are usually either too lazy or too proud to investigate anything but their own conceit. As a matter of fact, I’ve learned, in dealing with the ministry, that people who say that are the most dogmatic, narrow-minded, intolerant, bigoted, egotistical people you can find. Anybody who takes the trouble to do a great deal of studying quickly finds out that many of the things he’s been taught (the sacred cows) *are* wrong and “Brother Ruckman” is right. And many of the people who study real long find Brother Ruckman confessing hundreds of times that *he doesn’t know*. So I can always mark one of these bigoted, intolerant, narrow-minded pompadoodles by his saying, “Well, you know Brother Ruckman thinks he’s right and everybody else is wrong.” There is plenty about the Bible I don’t know. I know where the verses are, but God forbid that I should profess to be able to interpret them. I can’t interpret them; the Holy Spirit interprets them, and where He doesn’t show me the answer, I don’t have the answer. But I know when another man doesn’t have it too! That’s one of the blessings about being critical. If you are hard on yourself, the other fellow won’t get by you too close. I don’t know why these six hundred men keep popping up, but I’m absolutely certain there is a purpose behind it.

The *six* days of creation are found repeated throughout the Bible in connection with the Sabbath rest and the warning to the Jew to be careful about the seventh day. He keeps mentioning the six days and the six years in Exodus 16:26; 20:11; 21:2; 23:12; 23:10. The cloud covers the tabernacle *six* days in Exodus 24:16. The golden candlestick in the tabernacle has seven lights on it, but it is so made that it has only six branches—the seventh branch being the candlestick itself, the center piece. We read about *six* names of the Jews on one stone and *six* on the another in Exodus 28:10. When the Jews get in the promised land, they’re told to have *six* tribes on one mountain and *six* tribes on another, reading the curses of the law. Yet when the division of the tribes comes, it never comes on a six and six proposition. Where the tribes are divided, they’re always divided off into ten and two, as we’ll see later when we get into a study of the number ten. They’re always

divided off into ten and two, for some reason, with Joshua and Caleb leading the way back there in the book of Numbers.

Jericho is compassed *six* days before it fell on the seventh day. The giants evidently have *six* fingers and *six* toes in 2 Samuel 21:20, showing that they were supermen. Solomon, as a type of the Antichrist, has his throne with *six* steps and *six* lions on one side and *six* lions on the other side, making 666. Now this lends great weight to the theory that six is connected with man, as the Antichrist will be the Super-man, the God-man, the Trinity—666. Of course, the only problem is that he is the wrong god. If you're looking for a God-man, you'd have to look for 777. And of course, this is all outside of the realm of physics and mathematics; and not even the extra sensory perception, LSD, hippie, gurus, and Berkeley crowd can get on the boat here because they don't have the brains or the fortitude! What you're looking for is 777; it is three times completion. That's the Trinity times perfection, and that's the One you're looking for.

Obviously, 666 is incomplete, and 666 is obviously a trinity of sixes. If six is *man*, then it is man at his *best*: fallen man at his best. This is the number you're told to look out for in Revelation 13:18. Somehow or other, the verse marking escaped the notice of the new conservatives, for in that verse, 18 itself has *three sixes in it!*

I suppose the *King James* translators rigged that up! Certainly, they positively could not have even thought about it. It just came out that way. Somebody says, "Coincidence." Well, I used to believe that for a long time. Then, after I discovered about 85 percent of the "instances" in the Bible were sheer "coincidence," I decided I'd better go with the bookies and con men and bet safe.

Let me illustrate: It is amazing how when you produce these things from the word of God somebody says, "You can do that with any type of number, and there is nothing to it." Yet no man who bet on odds or numbers, no professional man who dealt with numbers professionally, would think of taking such odds. The only people who take such odds are Bible "scholars" who resent the *Authorized Version*. They'll take em'; I won't!

How do you account for that 666 popping up in Chapter 13 on a verse that is divisible by three sixes? A man said, "Coincidence." Tell me something. Why does the number occur again in Ezra 2:13? In the thirteenth verse of Ezra 2, it says 666. Could you tell me why the only other time that thing occurs is in 2 Chronicles 9:13? 666. How come it is always showing up with the *thirteen*? You say, "Well, it shows up in Chapter 10 of 1 Kings." Well, that's one out of four. Tell me something, with the odds of three to one in 31,000 verses; what are you talking about, "Coincidence," when the odds are three to one?! I don't know many gamblers who would take odds of three to one, do you? I've known some gamblers; I've known some who take what appear to be three-to-one odds, but that isn't all. These odds are better than three to one considering all the possibilities of numbers that could have been used.

The 666 occurs again in 1 Kings 10:14, and it is still connected with the same man, the same thing, the same measurements, and the same articles mentioned in 2 Chronicles 9:13. How can we separate this gold or gold image with a head like a lion of Nebuchadnezzar, the king of Babylon, from the beast in Revelation 13 who has a mouth like a lion, who controls all the gold, whose number is 666, who shows up in a verse divisible by sixes and

is found in Ezra 2:13 where the man mentioned, *Adonikam*, means the “lord of rebellion”? The odds are not three to one. If it were just *the number* with which you were dealing, the odds would be three to one, but you were dealing with *gold, lions, kings, rebellion, and world dictatorship*. Now what are the odds? The odds are too great for a gambler to take a chance on. The only person who would take a chance on it is a Protestant, Catholic, or Jew who doesn’t like the Authorized Version of the Bible.

When Jesus dies on Calvary’s cross, “**it was about the sixth hour**” when the darkness comes (Luke 23:44), and that, of course, puts it from noon until about three o’clock in the afternoon—clearly dividing the day itself at the sixth or middle point. Thus, *six* evidently has something to do with the division of time. *Six* months is going to be a division of a year; the *sixth* hour is going to be a division of a day. We were amazed to find how many times this combination of three and six is used where it refers to a division: three years and six months, three days and a half. This thing occurs over and over again in your Bible in connection with the resurrection of Jesus Christ and the reign of the Antichrist. The measurement of forty-two months itself is three years and *six* months. The measurement 1,260 days, given in Revelation 11, is three years and six months. This division occurs over and over again—three and one-half, three and one-half, three and one-half. Daniel refers to it as “time, times, and a half a time.”

So I learn the term “six” has not only something to do with man, but also has something to do with the division of time in connection with man. His days are “numbered,” as it were. Exactly what all of it means, I don’t know. I know the Antichrist is the Superman, 666. I know that God commanded His blessing on the Jew on the sixth year in Leviticus 25:21 so they could rest on the seventh year. I know six cubits is said to be something to do with a man in the book of Revelation. I know from reading the Bible that six days has to do with the period of this age. Christ doesn’t appear in glory until after six days, Matthew 17:1, Mark 9:2. The Sabbath is plainly a type of the Millennial reign of Jesus Christ, so *this age* that I live in is peculiarly marked by the number Six. That has to be a characteristic of this age. If I had lived before the year 1000, the thing that would have marked my age would have been five. If I had lived the first 1,000 years before Christ, my number would have been four. If I had lived before the reign of Solomon, it would have been three. You can’t beat the mathematical, absolute, infallible accuracy of numbers. The number that will characterize this age before Christ comes will be the number *six*. You say, “Are you sure?” Yes sir! “Dead right?” Absolutely! “You think everybody else is wrong?” Absolutely, Brother! You say, “I never heard such conceit in all my life.” No, you never heard such truth in all your life, Brother. *Six is the characteristic of this age* (and you’d better look out for words that end in X)!

All right, there is the number Six, and it obviously has something to do with man, although I don’t understand everything about it. It has something to do with the Superman, and something to do with the day or age of man in which you’re now living. It is wound up by the perfect complete number, Seven. I’m looking for the return of 777, and you can have old 666. I don’t want him; I don’t like him; he’s too electronic for me. (I never cared much for “Iron Men” either, but we won’t go into *that* now!)

SEVEN

Now we come to the number *Seven*. There is no need for a great deal of thought or research or study or consideration as *Seven* is so obviously the number of *completion* that it doesn't need any justification. One of the ways you mark dead scholarship or dead-orthodox foolishness, where it crosses the word of God, is by the mania of scholarship to count every number as a "round number" or a "complete number." If you read very many commentaries on the Scriptures (which I hope you don't) or read very many scholarly works on the Scripture by dead-orthodox scholars (which would be a waste of your money and your time), you'll find whenever a number is given, the scholar simply dismisses it by saying, "This is not an exact number, but a round number showing completeness." This asinine procedure is followed by the greatest conservative scholars in the world until it just gets to be down right ridiculous. "The 1,000 years in Revelation is not a real period of time but a round number of completeness"; "Gideon had more than 300 men, but the scribe simply used 300 as a round or complete number," and so forth and so on. *Ad nauseum!*

The number *Seven* is the number of *completeness*, and there is no other number that is as complete as the number *Seven*. This can be proved anywhere, as someone once said, "From Generation to Resolution."

To begin with, we have the present earth and heaven, and I say present (not the one in Genesis 1:1). The present earth and heaven is made in six days, and God ceases from His work on the seventh day. As a matter of fact, that is how the Bible begins, and it is interesting to note that when the Bible ends, it ends with a book where the words, "this Book," are found *seven* times, where there are *seven* bowls, *seven* vials, *seven* trumpets, *seven* candlesticks, *seven* spirits, and *seven* churches. The Book, being an infinite Book, goes in a circle (and anybody who reads the book of Revelation knows that already). The Tree of Life found in Genesis shows up in Revelation. The paradise of God in Genesis shows up in Revelation. It takes you right back in a circle. That's why the Bible is not a "drop in an ocean of truth" (as we hear propounded by the leading infidels of the National Council of Churches), but it *is* the whole cotton-pickin' ocean—including several hundred billion square miles of water above the universe that the National Council hasn't found yet!

Seven is plainly the number of completion. This is apparent at the beginning of the Bible and at the end of the Bible. If it were not apparent from here, one would see immediately from studying Leviticus 23 and 25 that God doesn't do anything without "sevening" it. As a matter of fact, the word for seven in the Hebrew is the same word as to swear or put yourself under an oath. When the Lord says, "I have sworn by myself," He has *sevened Himself*, or as they say on the craps table—"seven come eleven." *Seven is the finish.*

Seven, in Leviticus 23 and 25, is pictured as the number of days in a week, the number of weeks before the Pentecostal celebration, the number of months before the Feast of Tabernacles and the Day of Atonement, the number of years before the land release, and the number of sevens of years before the jubilee and the sounding of the trumpet. As a matter of fact, God divides the ages into periods of sevens and the *dispensations* into periods of sevens. There is not much doubt about what the Lord does with the number *Seven*. *Seven winds it up.*

We have the original earth in Genesis 1:1. We have the earth that was destroyed, or became **“without form, and void,”** and the one in Genesis 1:2–3. We have the present earth as it was before the flood in Genesis 4, 5, 6, 7, and 8. We have the earth overflooded. We have the present earth after the flood left it from Genesis 10 on to the present time. We will have the Millennial earth when Jesus Christ returns to this earth as found in Romans 8, Isaiah 11, and Revelation 20. We will have the burning or consummation of that in 2 Peter 3, Isaiah 66, and Revelation 20. And **“we, according to his promise, look for new heavens and a new earth.”**

If you’ll go back through and count, there are *seven earths*. The new heavens and the new earth is the eighth, and this is the law of music and art. As a matter of fact it is the law of *nature*. Nature does nothing by ten’s. It does everything by *seven’s*. If you are a male or female, you have seven members to your body; the body being the trunk. The trunk of the body, the body proper, has seven members protruding from it. Male or female, you have *seven members*.

That isn’t all; there are only *seven colors*. If a man has red, yellow, and blue, the primaries; orange, green, and purple, the secondaries; and black, he can make or mix any color there is. You say, “What about white?” White is *absence of color*. “White” people are called “white” because of the absence of pigmentation in their skin. (They’re not really white; their skin is actually “pink” because of the blood flowing underneath. If they were really white, they’d be dead!) White is an absence of color. That’s the point. So if a man has seven colors, he can paint anything, because seven winds it up. There are no more than seven colors.

I know men whose eyes can pick out all kinds of colors. I know other men whose eyes have a spectrum range of about 360 shades; that is, they can only see 360 different forms of color. In regular house paint put out in the paint store, there are well over 800 different shades. But every one of those 800 plus shades are made of red, yellow, blue, orange, green, purple, and black with mixtures of white; white being the color of the paper itself, colorless. If you have *seven colors*, you can paint anything, if you can paint at all. There is nothing that Michelangelo or DaVinci or Rembrandt or Monet or Trujillo or Goya or Norman Rockwell ever painted in their lives that had any more colors to it than *seven colors*. Seven colors is all there is—there ain’t no more!

Then you have *seven notes* on the musical scale. There is not a piece of music that came from the pen of Beethoven, Brahms, Tchaikovsky, Rachmaninoff, Stravinsky, Schumann, Schubert, Mendelssohn, Handel, Bach, Rimski-Korsakov—not a one of them ever penned anything that used any more than *seven notes*. You see the *black notes* on a piano are not true notes; they’re what you call *half notes*. The notes are the white notes, and when you get on the *eighth note*, you’re playing the same one as the first one, because an octave up from the first one is eight. *There are only seven notes on a piano*. That’s all there are; there aren’t any more. When you get to eight, you’re up an octave from the first.

So there is not much doubt about the number *Seven*. You don’t have to even begin to trace it in the word of God. Wherever you find *seven*, it is going to wind up. Whether it be seven seven’s or seventy seven’s or seventy times seven, that’s the end. It is very interesting to note that in *Dispensational Truth* by Clarence Larkin, you’ll find the entire history of Israel divided off into periods of 490 years each, which is plainly 7 times 70—

490. You might check that on dispensational dealing with Israel—God’s plan of dividing things off according to seven’s. Seven is plainly, and clearly beyond any refutation, the number of completion. And although Gentiles count by ten’s—and we’ll see why later on—God counts by sevens.

EIGHT

Now going from seven to *eight* is not going to be very difficult—because once we define seven, we’ve practically defined *eight*. If seven is the final and complete number (and there is no doubt about it in the Scripture), then *eight* has to be first in a series of new things. This would be true in the case of music or anything. The human body itself changes all its cells once every seven years and begins over again with a new set of cells. *Eight is something brand new*. We find eight used many times in the word of God in all kinds of cases, and yet it plainly sets forth something that is new.

For example: the first time we read about “*eight*” in connection with a bunch of people is Noah and his family. Noah was the *eighth person*, a preacher of righteousness. There were *eight souls* in the ark (1 Pet. 3:20), and these were the people who populated the new earth. They were the new beginning, all over again, after a previous civilization had been wiped clean out.

We read that *eight days* are accomplished when a child is born; it is circumcised on the eighth day, Luke 2:21. Nothing could be clearer about this business. Notice the same thing in Leviticus 12:3, 14:10, 14:23, 15:14, and 15:29, and notice that circumcision is an eight-day ritual. Anybody who studies circumcision in the Bible knows immediately what is involved. Circumcision is a type of a *new creature*. The cutting is in connection with a man’s seed. The circumcision of Christ that makes a man a new creature in Christ is found in Colossians 2, and this circumcision in the Old Testament took place on the eighth day. Paul says this about himself in Philippians 3:5. Abraham, of course, was circumcised the eighth day, Acts 7:8; and so was the Lord Jesus Christ—notice Luke 1:59. *Eight is plainly a picture of something new*.

The seven sons of Jesse are one bunch, and the *eighth*, David, is something new, a type of Christ.

Eight then in the Bible, and multiples of eight, are plainly going to be connected with something that’s brand new. It may have other connotations, but that much is certain. That much we can rest on until the Lord Jesus shows us something else in connection with the number. We have other multiples of course—800 and 8000 and series of eight’s (2 times 8, 3 times 8, etc.), but *Eight*, basically, stands for something new.

NINE

We now come to the number *Nine*. The number Nine is going to be a little bit tougher to get into and work out. You may find books of numerology which profess to have run down this number Nine, but I must confess that in all my dealings with the number, I can’t find anything absolutely conclusive. I’ll tell you what I have found and give you the findings, and you can run them down. *Nine* seems to be connected with *fruitfulness*, and,

evidently, has some connection with *covenants*, although I don't fully understand everything about it. *Nine* is one short of the Gentile number, which can be proved very quickly. It is one number beyond the new man, the new creation, which is eight. It is also what is kept for self when you give God a tenth. Now this may give some hint as to how the number works out as Abraham is *ninety-nine* years old when God makes a covenant with him—*ninety-nine*. He is said to be dead in Romans 4 and yet bearing fruit. And Christ said, **“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit”** (John 12:25).

Nine seems to be connected with fruitfulness. I'll tell you why I say that, because they are of the Spirit given in Galatians 5:22–23. (5:22? 5 plus 2 plus 2 equals nine!) Three are inward; three are outward; and three are Godward. Notice too that there are *nine gifts* of the Holy Spirit in 1 Corinthians 12 for power and for character in Galatians. There are nine in each one of these cases that have to deal with the fruit of the Holy Spirit, and nine is the number that follows eight which is the new line.

In Genesis 9:9 we clearly have a covenant—**“I establish my covenant with you, and with your seed after you.”** I take this to be of some significance as it seems like the numbers in Genesis (the first book) seem to settle the meaning thereafter. Abraham is ninety-nine years old when that covenant is made with him, but as I said before, there is not a great deal that's conclusive on this thing. In Genesis 17:1 (one plus seven plus one), the covenant with Abraham is made when he is ninety-nine, and of course here he is said to be “dead.”

There are other nines in the Bible which don't seem to fall in line with this. We read of the 900 chariots of iron in Judges 4:3, and we read some connection of this iron with giants in other places in the word of God. The bedstead of Og, the king of Bashan (Deut. 3:11) was **“nine cubits was the length thereof.”** The number nine is very prominent in the age of the Patriarchs in Genesis 5, where we read 900, 900, 900, 900, 900, seven or eight times in one chapter. So I say this thing here is not too clear. When we studied the number five, I mentioned the Mayday—the fifth month; I mentioned the #5 breakdown in water of a ship in dry dock; I mentioned the distress frequency of 500 kilocycles for an SOS—the international distress frequency, and some other things which may not seem very related to Bible truth. But in all heresies there is some truth, and every superstition has a background in absolute truth as God is the Author of all truth. Therefore He is the one who sets up the absolute standard from which all the imitations and counterfeits have to be made. I say that because of the peculiar expression used universally—“Cloud Nine.” I don't fully understand it, but it is an expression meaning joyfulness or happiness. They say, “That fellow is on Cloud Nine,” meaning he is in a happy, joyful condition.

Other famous nines are the ninety-nine good sheep and the one that got lost. Jerusalem was destroyed in the *ninth* month in Jeremiah 52:4–6. The Bible was cut up in Jeremiah 36:22–23 in the *ninth* month. Nine is the period of gestation—*nine* months—for women in producing fruit. Peter's vision is around the *ninth* hour; Ezekiel 24 speaks of the *ninth* year; and there are a few other places. None of these, of course, give us conclusive evidence as to what the number means. It probably has a good meaning as it is plainly three times three. That much is clear. You can also make up combinations. For example:

1. Six and three—Six is the number of man, and three is the Trinity. This would say

plainly, “Bring forth fruit.”

2. Eight and one—Eight is the new creature and one is unity. This would bring forth fruit.

3. Seven and two—Seven is the number of completion and two is the number of divisions. This is a very odd combination which doesn’t yield anything numerically.

4. Five and four—Five, as it stands, is death and four, as it stands of course, has no absolute meaning fixed that we’ve been able to locate. Now, if it is the earth, it is the earth plus death, which gives a bad connotation to nine.

Strangely enough, most of the connections of nine in the Bible are good connotations. They indicate the longest lives that men have ever lived. If they indicate giants, at least they indicate the biggest men who ever lived. Its peculiar connection with the fruits of the Spirit in Galatians and the gifts of the Spirit in 1 Corinthians plainly indicates some kind of a spiritual thing that has to do with bearing fruit. Abraham’s case has already been cited. He doesn’t bear fruit until he is ninety-nine, and the fact that it is a gestation period for women is highly significant—nine months. But I wouldn’t make a final statement on it because all the evidence has not been accumulated, and it may have more than one meaning. It seems to have that primary meaning.

TEN

We come now to the number *Ten*. Now, ten, of the numbers in the Bible that are given, is by far the easiest number to locate outside of five and seven. Only five and seven are easier to locate than the number ten. The number ten is called a round number or number of completeness by Bible writers who are lazy and irreverent and who do not believe the *Authorized Version* is reliable, but for those of us who believe it to be the word of God, preserved in the form in which He intends for us to have it, the word “Ten” is of easy location. It can be located immediately, dogmatically, without fear of contradiction; and it will stand. The *Bible* is right, and whoever disagrees with it is off base. The number Ten can be located.

The tenth man from Adam is Noah, who is the father of the *Gentiles*. Isn’t it a strange coincidence that *Gentiles* count by ten’s? If that weren’t enough, in Genesis 10, you have the first *Gentile kingdom* ever started, and the last *Gentile* kingdom has ten nations in it, Daniel 2. If that weren’t conclusive enough, you ought to read the entire *tenth* chapter of Genesis and find that is the list of the genealogies of the *Gentiles*. If that weren’t enough, in *Acts 10*, you have the opening of the door to the Gentiles in the New Testament. In *John 10* is the sheep of the “other fold”; the missionary call and message to the Gentiles is found in *Romans 10*. And it is in *Revelation 10* the Lord puts His foot on the earth and takes possession of the Gentile kingdoms. There is no doubt about ten; it has to do with the Gentiles. *It is a Gentile number.*

Twelve is plainly a Jewish number, as we are going to see when we get to it. In contradiction with Twelve is Ten, which of course is Gentile.

This might give the argument of Garner Ted Armstrong some precedence, although he’s not aware of the truth involved (otherwise, I’m sure he would have used it long before

now). As you remember, his argument was that the *ten northern tribes of Israel* scattered out through Europe and *became England* and the United States. This “*British Israelism*” put out by Armstrong is about a hundred years out of date, and it is amazing that you’d find anybody who would subscribe to such a harebrained theory any more, but scores of people do. This will leave the two southern tribes—Judah and Benjamin (although the tribe of Levi stuck with Judah; as the priestly tribe, it was not numbered with the twelve.) That’s the position of Garner Ted Armstrong.

The first time the word “*ten*” occurs in the Bible, it occurs in Genesis 5:14. (Five plus one plus four equals ten.) The days were 910 years in a man’s life—the word *ten* occurring here for the first time—which is a reference to the life of somebody before the law. They are all Gentiles before the law. Of course, I know that they’re divided off into Gentiles coming from Japheth and then the Shemites and Ham under another grouping, but the division in the New Testament is Gentile, Jew, and Church. Before the law, Abraham is an uncircumcised Gentile.

The next time the word *ten* occurs in the Bible is Genesis 16:3. (One plus six plus three equals ten.) Notice also in Genesis 18:32, the ten is found in Sodom and Gomorrah; not inhabited by the descendants of Abraham, Isaac, and Jacob, but by the Canaanites. And the next time the word *ten* occurs, it occurs three times in a row. As a matter of fact it occurs three times in Genesis 24:10; 24:22; and 24:55 where *ten* camels go out, the bracelets weigh ten shekels, and the damsel is said to abide *ten* days. The damsel is from the still uncircumcised progenitors of Abraham, where back there Laban and the rest of them stayed in Haran before God circumcised Abraham and made him a peculiar people and race. *The term “ten,” then, is plainly Gentile.*

The last world power on this earth under the United Nations will be a *ten-kingdom, federated kingdom of Gentiles* represented by the toes on Daniel’s image, and represented by the *ten kings of Revelation 17*. This is the Gentile world dominion when Christ Jesus returns to set up an Everlasting Kingdom. This first Gentile kingdom was set up in Genesis 10 by Nimrod, *the thirteenth from Adam.*

That is, we’re dealing here with something that is as scientific as anything the world has set up. We’re not dealing here with a thing that occasionally works. We’re dealing with a thing that is an underlying law with deep significance as it affects all numbers. We may not be able to state a theorem that will meet all the demands of each number. We may not be able to, in the Bible itself, trace down every case and prove every case as it comes up, connect it with what we’re talking about. We’re dealing here with a general law that is as generally true as the law of gravity. You say, “The law of gravity is always true.” It most certainly is not! There are numerous exceptions to the law of gravity. The law of gravity is no more scientific than the law of numbers. It will be discovered some day that the law of gravity is based on the law of numbers. Numbers, as used in the Bible, gives the reader the clue or key to the basic meaning of each number. *Ten* is the Gentile number.

ELEVEN

Of all the numbers in the Bible, the next one is the least satisfactory, and that is the number *Eleven*. In fact, I don’t really profess to have any solution on it at all. I’ve read

books about it; I've seen numerology books printed about it, but none would give me any satisfaction. I find no clue in Scripture to locate the thing as to exactly what it is. As a general practice in trying to find a number, the thing you do is find the number of that book—like if you are looking for eleven, you take the *eleventh book in the Bible*. Then when you have found the eleventh book, take the *eleventh* chapter and look at the *eleventh* verse. This does not always yield results, but sometimes it does.

The eleventh book in your Bible, as it stands, is 1 Kings, and of course 1 Kings 11 takes you right into the time of Solomon, king of Israel. First Kings 11:11 is a warning by the Lord that Solomon has not kept the covenants that He made with him. This means nothing by itself, and it stands about by itself in the Bible. It isn't good. The eleventh chapter in the Bible is Genesis 11 which is not good either. In Genesis 11, we have the Tower of Babel and the scattering of the nations abroad across the face of the earth. The first time the word eleven occurs in the Bible is in Genesis 32:22. The obvious indication is in Genesis 37:9, referring to the sons of Israel exclusive of Joseph.

Now, we find this *eleven* popping up in the New Testament: the eleven disciples in Matthew 28:16, the eleven in Mark 16:14, the eleven in Acts 1:26 and Acts 2:14. The eleven are the apostles minus Judas, and yet this is an incomplete number in that they have to choose a replacement for Judas. Jesus promised in Matthew 19 that twelve apostles will **“sit upon twelve thrones, judging the twelve tribes of Israel.”** The number, as it stands, is *one number over a Gentile and one number short of Israel*, as it stands.

“Twelve,” in the Bible, is very rarely divided into eleven and one, except in the case of Judas. The division normally in twelve is ten and two or six and six. (I don't recall hardly any places where it is divided any differently.) Wherever you have twelve, it's divided into six and six. For example, like the six tribes and the six stones and the six more below them and the six in one mountain cursing and the six in the other mountain blessing and that kind of business. Then there's ten and two which is a division of the tribes of Israel, but eleven and one is a division that doesn't bode too much good. *It is only used in reference to Judas Iscariot*; I hardly know of any other place where the thing is used any other way than that.

The eleventh month is referred to a good bit in Numbers and Deuteronomy, but nothing special with it. We read about the *eleventh hour* in Matthew 20:6, meaning the last hour as in Matthew 20:9. Eleven seems to indicate something right before a catastrophe, and it is almost impossible to locate it. I don't profess to know exactly what it does mean.

We could work in combinations. It's made up of ten and one. Ten is plainly a Gentile number beyond any dispute; One is unity or singleness or unification, so I don't know where you are there. You could work it up of nine and two. Two is division and nine is probably fruitfulness—that doesn't yield anything. You could work it up of seven and four—seven being completeness or perfection, and four, unknown. You could work it up of five and six—six being man's number, and five being death. That isn't a very good combination.

The number is a dark horse. It has not been located. It is usually significant of the lull before the storm or the last hour before the thing falls apart. This is, of course, because there are twelve hours in a day and twelve hours in a night. As I've said before, the

findings on it are inconclusive.

TWELVE

Now when we come to the number *Twelve* we're on solid ground again. There are *twelve saved nations* in eternity, because in Deuteronomy 32:7-8 we read that the Lord God set the boundaries of the nations **“according to the number of the children of Israel.”** There are *twelve* children of Israel, and they have *twelve* breastplate stones that represent them back there in making the breastplate in the book of Exodus. We find that the *twelve* stars on the woman in Revelation 12 represent the *twelve* tribes. There are *twelve* gates for the tribes, *twelve* foundations for the apostles in the New Jerusalem, and *twelve* manner of fruits for the nations who are numbered after the number of the tribes. If this weren't enough, there are *twelve* constellations in the zodiac which must match the months (twelve months in the year), and these match the nations in the birthstones in the breastplate. There are *twelve* chapters in Daniel dealing with the salvation of Israel during the Tribulation. You might also check Genesis 12 where the first Hebrew or Jew is called out; *there are no Jews before Genesis 12*. You might look at Exodus 12 which is the beginning of the Jewish nation as such. You might also check Numbers 12 and Revelation 12.

The number *twelve* plainly is a reference to Israel, and anything connected with it is connected to Israel. You often hear the common fable that twelve represents “government.” Of course, this is sheerly pure nonsense; twelve represents *the nation of Israel* always, every time. If it represents government, it represents government *in relation to Israel*, not Israel in relation to government. Twelve is plainly *Israel*. You put two of those stars of Moloch together—stars of Remphan (Acts 7) which are not symbolic of Israel at all, but a false god—you put two of those together and you have twelve points; there are six points on each one. So *twelve* is Israel. That is easy to locate.

THIRTEEN

Thirteen is extremely easy to locate. There is no doubt about the number thirteen at all. Eighty-five percent of the thirteens in the Bible refer to something *bad*. (You can check it out in every verse.) There are *thirteen* words in the harlot's subscription in Revelation 17. There are *thirteen* letters in Judas Iscariot. He is mentioned in John 13:13, which has *thirteen* words in it and thirty-nine letters which is three times *thirteen*. The word “dragon” occurs thirteen times in Revelation. Nimrod, the first type of Antichrist, is the *thirteenth* from Adam. The curse of the law is in Galatians 3:13. You are delivered from the curse of the law in Acts 13:39— multiples of thirteen. There are thirty-nine books in the Old Testament, three times *thirteen*, and the last word is curse. There are *thirteen* evils in the human heart which Jesus lists. There are *twenty-six* unclean animals. (You might compare this with the list in Leviticus.) In Mark 1:13, you'll find Satan showing up. You'll find forty, save one, for breaking the law, making *thirty-nine stripes*— thirty-nine is three times *thirteen*. There are *thirteen* Baals in Scripture. The king of Assyria (type of the Antichrist) is mentioned thirteen times. The number 666 occurs in Ezra 2:13 and Revelation 13:18. You'll find it in 2 Chronicles 9:13, and another reference

to the Devil in Revelation 2:13. The other multiples of it like twenty-six and thirty-nine and fifty-two are too numerous to mention. There is no doubt about thirteen.

Thirteen has a well-founded superstition connected with it, and you may well be highly suspicious of it and have the psychiatrist think you are guilty of tripska-dekaphobia, but it makes no difference. The number thirteen has a bad connotation about eighty-five percent of the time.

Paul wrote thirteen epistles, and he is the thirteenth apostle, and it is 1 Corinthians 13 that is the foundation and ground root of the National Council of Churches. As a matter of fact, it is the Pauline epistles that people stumble over and wrest to their own destruction (2 Pet. 3:16), and it is the Pauline epistles that are placed aside by Rome, in favor of the Jewish gospel of Matthew, to try to prove that Peter was the first bishop to Rome.

Thirteen will fix you; it'll fix you!

Is it possible there will be fifty-two states in the United States before long? On the old dollar bill, which was a *silver certificate* (not a federal reserve note), there were twenty-six ones. E Pluribus Unum has *thirteen* letters in it, and there were *thirteen* stars and *thirteen* stripes for the original *thirteen* colonies that had a snake for a symbol on their flag with the words, "Don't tread on me"—which has *thirteen* letters in it. You may notice the *thirteen* stars in the Confederacy—the losing side—have the X-bar in the middle with the thirteen stars across it. Thirteen is the number of *rebellion*. The first time it occurs in the Bible it says, **"in the thirteenth year they rebelled,"** Genesis 14:4. There is no doubt about that number whatsoever.

Here we finish the numbers that can be deciphered accurately and positively, except for the numbers forty and one thousand which are comparatively simple.

FORTY

The number *Forty* is comparatively simple, because it is plainly *probation* or a testing period of time. Practically every time the word or number forty shows up in the Bible, it is within this connection or context. That is, the number is connected with *some type of testing*. The first time the word occurs as just plain **"forty"** is Genesis 5:13 as the age of a man, but the time the word actually occurs just by itself, without the 800 attached to it, is in Genesis 7:4, where the flood was upon the earth forty days and forty nights (and again in Genesis 7:17). This context of the first mention generally fixes the meaning for the number forty thereafter. Notice, *Esau* is forty years old when he messes up and takes the wrong kind of wife. Notice, that *Isaac* is forty years old when he takes Rebecca to wife. Notice, the *children of Israel* are tested forty years in the wilderness until the rebels are purged out from among them. Notice, *Jesus Christ* fasted forty days and forty nights. Notice, that *Moses* himself was on the mount for forty days and forty nights fasting (Exod. 24:18). Notice, *Elijah* the prophet was in the same condition in 1 Kings 19:8. Elijah goes forty days and forty nights without anything to eat, this being the days or time given to testing. The man healed in Acts 4:22 is above forty years old, which is considered an absolute limit or time limit for getting healed; hence, the peculiar expression among Americans, "Life begins at forty."

The references for the children of Israel being in the wilderness for forty years are too numerous to mention such as: Hebrews 3:9; 17; Numbers 14:33–34; Deuteronomy 2:7, 8:2; and Moses fasting forty days and forty nights in Deuteronomy 10:10. The land of Israel rests in the period of the Judges forty years in Judges 3:11 and again in Judges 8:28. Notice, Eli judges forty years in 1 Samuel 4:18. If that weren't enough, it turns out that this is the length of Saul's reign in Acts 13:21, the length of *Solomon's* reign, and the length of *David's* reign, 1 Kings 2:11, 11:42. The period is very significant then, and it's very significant as a period of testing or waiting to determine the issue or outcome of a thing. This probably has a tremendous bearing on the Second Coming of Christ which I don't profess fully to understand. But the number *forty* is plainly a period of testing or probation or a kind of interim before God does something in a certain situation.

SEVEN AND FORTY

One of the strangest phenomena observed by the careful student of the Scripture, that seems to have escaped the eye of Pettingill, Gaebelein, DeHaan, Scofield, Larkin, Bullinger, Sauer, and all others included, is the peculiar relationship of *Seven* and *Forty*. Notice this in Genesis 7:4—first the word “seven” and then the word “forty.” By itself this would have no significance at all, but come now to Genesis 25:17. Notice how this thing keeps recurring in the most unlikely combinations. Here the number seven is the last numeral given in the series in verse 17, and the next numeral given in any series in the narrative is the number forty in Genesis 25:20. Somebody says, “That's an accident.” I don't know how much of an accident it is; it's seven and forty. Let's just see if it is a coincidence. Look at Leviticus 12:2–4 and notice how this thing keeps cropping up constantly.

In Leviticus 12 (again an unlikely series), we read in verse 2 about this woman being *seven days unclean* after she has born a man, and then she is to continue thirty-three days in her purifying of her blood. The thirty-three and seven makes *forty*—the seven occurring first and the next total number being forty, and although the next number given is thirty-three, *the inclusion is forty*, which may be merely an accident and maybe not.

Now turn to Numbers 13:22 (a parenthetical passage put in for no reason at all, they'll tell you!). “**Now Hebron was built seven years before Zoan in Egypt.**” Lo and behold, not three verses later in verse 25, “**they returned from searching of the land after forty days.**” *Seven and forty*—all of which you say might be manipulated and might not prove anything. But step over to 2 Kings 11:21 and look at the *age of the king* when he began to reign. Jehoash was seven years old when he began to reign, and in chapter 12, verse 1, he reigned forty years. *Seven and forty*. Seven followed immediately by forty in chapter 12. Unfortunately, I haven't marked all these references like this, but they occur a number of times. Of course somebody will say, “Well, look at the number of times forty occurs after different numbers.” That's true, and yet the first time that the numbers seven and forty occur together, they occur together at the first of the Bible, in the first book, in connection with a *judgment on man*, where the seven precedes the testing period. Some time later you will find the seven *following* the testing period. I'd suggest you go through a Bible and mark these places where forty follows seven or seven follows forty; and although you couldn't establish a law on it absolutely, I'll guess very strongly that when the problem is

finally unravelled and the knot is untied, you will find it has a definite bearing on the time of the Second Coming of Jesus Christ and the Tribulation (which is seven years) ending a probation period.

ONE THOUSAND

Now the number *One Thousand* is very easy to locate. The word **“thousand”** occurs six times in the book of Revelation, indicating that there is a 6,000-year span of time before the seventh day Millennial Sabbath rest of the Lord Jesus Christ, when He returns to the earth to set up His kingdom. So that much is plain.

The word **“thousand,”** where it occurs, is the division that divides off the ages. The ages are divided off into periods of one thousand years each, and these periods are roughly, as found in your Bible: the first period coming from the time of Adam down about the year 3,000 B.C.; the next period would come down about the year 2,000 B.C., which would be right after the flood around 2,300 B.C. You could date the time of Abraham right on the millennial mark at 2,000 B.C., and the founding of the temple by Solomon right on the millennial mark at 1,000 B.C. Also, it could be dated during the middle of the Dark Ages and the Crusades at A.D. 1,000, as well as the Second Advent in the fall (September or October) at the Feast of Tabernacles when the Lord Jesus is coming to set up His Millennial kingdom on this earth in the year 2000 (if our calendar is right). I realize that this comes under the heading of date setting to some people, so I'll not go on any further, but there is definitely something to it. **“One day is with the Lord as a thousand years, and a thousand years as one day”** (2 Pet. 3:8). And as the Bible scholars at the turn of the millennial period, A.D. 1000, began to talk more about the Second Coming of Christ, so we begin to talk about it now at the beginning of the next Millennial period, except the first time is always the faux pas—the false or feinted movement—the second time is always the real thing. **“The law was given by Moses, but grace and truth came by Jesus Christ”** (John 1:17). It isn't Cain; it's *Abel*. It's not Esau; it's *Jacob*. It isn't Ishmael; it's *Isaac*. It's not A.D. 1000; it's A.D. 2000 (if our calendar is correct).

All right, that is all that I can do with numbers, and I confess ignorance for the rest of them. Perhaps they can be figured. Sixty is certainly six, the number of man, times ten, the number of the Gentiles. Fifty is plainly the Gentile number multiplied by the number of death, five. Seventy is plainly a Gentile number with a seven slapped onto it that indicates completion; and the seventy elders of Israel are set up as the seventy, and there is the LXX—Gentiles trying to imitate them with a Greek translation down in Alexandria, Egypt, which undoubtedly they never made. Also, as the nations will be ruled by the numbered division bounds of Israel (Deut. 32:7–8), I have no doubt that the seventy elders of Israel have something to do with judicial divisions of the Gentile nations at a future date. The number 100 is plainly a century number or century mark. The number seventy is not only a Gentile times seven, but it is the completion of a Gentile's life—**“the days of our years are threescore years and ten”** (Psa. 90:10). I don't profess to know the meaning of 15 or 20 or 25 or 30 or 35 or 45, or the 1,100 pieces of silver mentioned so frequently in the word of God. It will take more prayer and more study than I have been able to put out yet in order to get the answers, but I trust God will give them to the person who diligently

applies himself.

“No prophecy of the scripture is of any private interpretation” (2 Pet. 1:20). What I don't know, God hasn't shown me. What He hasn't shown me, He can show somebody else. He did not show everything to the Scofield Board of Editors nor to the New Scofield Board of Editors.

Don't ever stop with Scofield or DeHaan. They didn't stop with Calvin and Luther.

Go with the Book. It is an eternal Book. It has much more to reveal that no one has seen yet.