SECOND YEAR

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| **Typology I-A**  **DELIVERANCE BIBLE INSTITUTE of MOSHI**  *Moshi, Kilamanjaro Region, Tanzania*  **DELIVERANCE BIBLE INSTITUTE**  *Portland, Maine, USA* |
| Significance of Types in Scripture |

TEXTBOOK

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# Introduction to Typology I

## **Why study Typology?**

Understanding Typology is the beginning in drawing out the depths of Scripture.

Pr 20:5—*Counsel in the heart of man is like deep water; but a man of* ***understanding*** *will draw it out.*

Pr 25:2*—It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*

Pr 10:11—*The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.*

Pr 13:14*—The law of the wise is a fountain of life, to depart from the snares of death.*

Pr 16:22*—****Understanding*** *is a wellspring of life unto him that hath it: but the instruction of fools is folly.*

Pr 18:4*—The words of a man's mouth are as deep waters, and the wellspring of* ***wisdom*** *as a flowing brook.*

Ps 87:7*—As well the singers as the players on instruments shall be there:* ***all my springs are in thee****.*

Isaiah 12:2—*Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song;* ***he*** *also* ***is become my salvation****. 3 Therefore with joy shall ye draw water out of the wells of salvation.* John 2:8—*And he saith unto them,* ***Draw out now****, and bear unto the governor of the feast. And they bare it.*

* Few Christians have made an in-depth search of biblical types.

The Bible makes it quite clear that types are a vital part in God revealing His Ultimate Purpose of redemption.

**Unsearchable Riches of Christ**

Eph 3:8—*Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

**Fellowship of the Mystery**

9—*And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

**The Manifold Wisdom of God**

10—*To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

*11 According to the eternal purpose which he purposed in Christ Jesus our Lord:*

*12 In whom we have boldness and access with confidence by the faith of him.*

Gen. 3:15—*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Gen. 6:14—*Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.*

1Pet. 3:21—*The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*

**Why Study Typology? (**Continued**)**

The Jewish history is not given as merely a matter of historical record, but is given also as a pattern or blueprint or type for God’s plan of redemption of lost humanity.

Types are extremely important to study because they center round the person and work of Christ and they are illustrative of spiritual truth.

Typology demonstrates to us that Christ is in God's Plan in the Old Testament. The Old Covenant is a foundation for the New; but the New Covenant was always intended by God and is greater than the Old.

Heb 8:6—*But now hath he obtained* ***a more excellent ministry****, by how much also he is the mediator of a* ***better covenant****, which was established upon* ***better promises****.*

Typology sets the type (external and physical) in the dispensation of the Old Covenant against the antitype (Christ and the spiritual) in the dispensation of the New Covenant, and shows the antitype to be greater than the type. It sets forth in great detail and in graphic form, the great truths of the New Covenant.

Our faith is perfected when we begin to see how the Holy Ghost moved upon holy men of God to record truth for the unfolding of revelation in different dispensations.  This was done over centuries through different men, who set forth **types** without even knowing what their fulfillment would be. We see the Omniscient Sovereignty of God in action as we see Him move on various men in different ages to carry out His Divine Will.

* We see that the **unfolding revelation** of God moves from external and physical (Old Covenant) to spiritual and internal, teaching us not to return to Old Covenant ceremonial law.  It is not clearly taught in many churches how we should distinguish between the Old and New Covenants.

A study of **typology** helps make this distinction.

* We see that ritual is fulfilled in Christ and there is no longer need for O.T. ritual but to worship God in **Spirit and in Truth**. (John 4:24)

Jer 31:33—*But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Heb 10:16—*This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

We learn God truly never changes.  What He laid down in types in the Old Covenant becomes a spiritual reality in the New Covenant.  The same spiritual truth **revealed** in the New Covenant is the same spiritual truth **concealed** in the Old.  Christ was revealed through types and shadows in the Old Covenant.

Re 13:8—*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Eph 2:14*—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

*15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

*16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

*17 And came and preached peace to you which were afar off, and to them that were nigh.*

*18 For through him we both have access by one Spirit unto the Father.*

*19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

*21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the Spirit.*

## What is the study of Typology?

## The Types of the Old Testament were as pictures foreshadowing that which was to be fulfilled in the New Testament.

## Typology and Prophecy is not the same but do have a likeness.

Typology is a word picture. It is first natural and then spiritual.

The chief difference between a type and a prophecy is:

The difference lies in the fact that prophecy is verbally predictive; whereas, types are pictorially predictive.

They are alike in that they both prove and show forth the unity of the Old and New Testaments.

What is a shadow?

The Types are the Old Testament shadows, they only saw the shadows until the Revelation of the New Testament came.

## The Term Typology Defined

## Typology is the study of types and antitypes.

* A type is an illustration purposed and designed by God, to teach some spiritual truth.
* An antitype is the fulfillment of the type, which is usually found in the New Testament.

Exactly what is a type?

A type may be defined as a figure or ensample of something future and more or less prophetic, called the Antitype

A type is a preordained representative in certain persons, events, and institutions of the Old Testament corresponding to persons, events, and institutions in the New Testament.

A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or antitype is found in the New Testament revelation.

## New Testament Terms

There are several words used in the Greek New Testament to represent a type.

Heb 8:5 Who serve unto the example and **shadow** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the **pattern** shewed to thee in the mount.

Heb 10:1 ¶ For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

skia, skee'-ah---"shade" or a shadow

Rom. 5:14—*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the* ***figure*** *of him that was to come.*

1. The term tupos (the basis of our English word “type”). Though this word is variously employed in the New Testament, it is certainly used in our present sense in Romans 5:14 where Paul declares that Adam “is a figure (tupos) of him that was to come” Jesus Christ the Lord
2. The word skia, rendered “shadow.” In Colossians 2:17, certain elements of the Mosaic system are said to be “a shadow of the things to come” (Hebrews 8:5; 10:1).
3. The term hupodeigma, translated “copy,” and used in conjunction with “shadow” in Hebrews 8:5; 9:23
4. The Greek word parabole (compare our English, “parable”) is found in Hebrews 9:9, where certain elements of the tabernacle are “a figure for the present time” (11:19).

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the **figures** of the true; but into heaven itself, now to appear in the presence of God for us:

figures <antitupos> corresponding ("antitype"), a representative, counterpart:--(like) figure (whereunto). This word “figures”-antitupos, as used in the New Testament, denotes “that which corresponds to” the type; it is the real picture which fulfills the prophecy.

An example of a type and an antitype.

Type:

husband and wife; bridegroom and bride

Antitype:

Bridegroom, Husband: type of Christ

bride, wife: type of the overcomer

## The Nine Categories of biblical types.

* + 1. Person
    2. Event
    3. Ceremony
    4. Structure
    5. Object
    6. Creature
    7. Typical Colors
    8. Typical Numbers
    9. Typical Metals and Wood

## Here are examples of a type, in each category.

* + - 1. Person – Abraham and Isaac / God the Father, withheld not his only son
      2. Event – Wilderness Journeys / The walk of faith for Christians.
      3. Ceremony – The Passover / Christ is our Passover
      4. Structure – Temple / we are the temple of the Holy Ghost
      5. Object – Water / Christ, the living water
      6. Creature – Lamb / Christ was the lamb of God
      7. Typical Colors – Purple / kingly, royal
      8. Typical Numbers – Four / number for the world, worldly
      9. Typical Metals and Wood – Silver / redemption

There are four schools of thought on the History of Typology.

1. Hyper-Typical – Everything is a type including allegory.
2. Rational Critical – Nothing is a type.
3. Marshian Principle – A type is a type if the word type is used in the text by an Apostle. Bishop Marshian asked in describing his philosophy “By what means shall we determine, in any given instance, that what is alleged as a type was really designed for a type”?

The only possible source of information on this subject is Scripture itself. The only possible means of knowing that two distant, though similar historical facts, were so connected in the general scheme of Divine Providence that the one was designed to prefigure the other, is the authority of that book in which the scheme of Divine Providence is unfolded.

1. Moderate – Seeing both distinctive and inferred types.
   1. A distinctive type is a type specifically declared to be such by vocabulary.
   2. An inferred type is not specifically designated in the New Testament but is justified by the nature of the New Testament materials on the subject as related to the Old Testament type.

**Types should never be used as the sole basis for any doctrine**.

Types should only be used in a supporting role as a supplement to the clearer literal texts of Scripture.

The book of Hebrews is an argument for Christianity based upon the rites and ceremonies of Leviticus.

We know that the Holy Spirit established types in the Word because this truth is clearly prescribed in Hebrews 9:8-14; 15-18; 19-20 and chapter 10 as well.

A person will know that types are clearly **in** Scripture by a simple surface investigation of Scripture (with Paul’s mentioning of the law being a “shadow” and Christ’s references to the Old Testament as prophetic of Himself). (Heb.10:1)

**John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

If they are **in** Scripture, then **they are established by the Holy Spirit**, for the prophecies came not by the will of man but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1:21)

Examples of types as found in the Gospel of John:

* + Lamb of God John 1:29-36
  + 6 Stone water pots-wine John 2:6,9
  + The Temple John 2:19-21
  + The Brazen Serpent John 3:14-16
  + The well John 4:6-15
  + Manna-bread from heaven John 6:31-35
  + Light of the World John 8:12
  + Door-Shepherd John 10:1-27
  + Anointed John 12:1-7
  + The Vine John 15:1-8

(Jesus is the antitype to all of these)

We are justified in studying the Bible through typological interpretation by the fact that:

1. Typology is proof of the unity of the Old and New Testaments.
2. Jesus taught of Himself from the Old Testament types.
3. Typology is a credible historical consideration of Scripture.

**Typology** is a portrayal of a greater truth that will follow afterwards.

**Eschatology** is a future view of what is happening. It is a study of end time events.

SOTERIOLOGY: theology dealing with salvation by Jesus Christ

Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Luke 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

Jesus verifies Moses’ writings as being typical in Luke 24:25-44.

Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.45 Then opened he their understanding, that they might understand the scriptures,

John 5:46—*For had ye believed Moses, ye would have believed me: for he wrote of me.*

John 1:45*—Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*

Acts 26:22 *–Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:*

The very First type is shown of the restored earth as a type foreshadowing the Power of God to restore any soul of man.

The Genesis account of the beginning is, **God created** the Heaven and the earth.

God has provided a Redeemer to redeem Man, for God knew man would always fail on his own.

God put enmity between the serpent(satan-devil) and the woman.

Gen. 3:15—*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Acts 26:18*—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

“Enmity” Nu 21:6,7; Am 9:3; Mr. 16:18; Lu 10:19; Ac 28:3-6; Ro 3:13

* Hatred - abhor full of hate

Strong Hostile

Courageous Argumentative

Kind Confrontational

* Fight be an enemy full of unbelief

“thy seed” Mt 3:7; 12:34; 13:38; 23:33; John 8:44; Ac 13:10; 1Jo 3:8,10

1. Through lies
2. Through deception
3. Through distorting the truth
4. Through blinding the mind
5. Through questioning

“her seed” Ps 132:11; Isa 7:14; Jer. 31:22; Mic. 5:3; Mt 1:23,25; Lu 1:31-35,76; Gal. 4:4

1. Through Jesus Christ the Lord of Glory
   1. Divine Glory and Grace giving a son as a sign (Is.8:1,18; )

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

* + 1. Truth
    2. Through Revelation
    3. Through the preaching of the Word
    4. Through renewing the mind
    5. Through Faith

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa 8:18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

The world hated them, (viewed as strange sights, spectacles instead of a sign and not worthy to live) those who were willing to hear and obey the word of God. “from the LORD of hosts”

This was a consolation in their troubles, knowing that nothing could come to them, but by the will of the Lord.

Isaiah means "salvation of Jehovah"; His children's names, also (Isa 7:3,14; 8:1,3), were "signs" suggestive of their deliverance and the final end-time deliverance.

The meaning of the names apply typically to Isaiah and his children because their relation to the unbelieving Jews shadowed forth the relation of Christ and his disciples to the unbelieving world.

The prophet Isaiah had three children that bore typical names by God's appointment,

Firstborn "Shear-jashub" second "Maher-shalal-hash-baz" third “Emanuel”

7:3 "Shear-jashub," the remainder in full recovery (the remnant shall return)

8:1,3 "Maher-shalal-hash-baz"

(hasting (is he (the enemy) to the) booty[or treasure], swift (to the) prey)

Maher – hasting, speedily, suddenly- shalal- booty:--prey, spoil- hash- to be eager with excitement- baz- plunder:--booty, prey, spoil(-ed)

In making speed to the spoil he hasteneth the prey, or, Make speed

Isa 8:1 ¶ Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.

That you may write in great letters to the intent that it may be more easily read. Hab. 2:1-3

Meaning, after the common fashion, that all men might read it.

Isa 8:4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

Isa 7:15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

2Ki 16:8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against

Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.

Is.7:14 “Emanuel” (God with us)

Typology I Assignment One

## Why study Typology?

## Why are Types extremely important to study?

1. What does Typology demonstrate?

## What is the study of Typology?

1. List the Nine Categories of biblical types.
2. Give an example for each one.

## Avoiding Extremism

We must be very cautious in the study of Bible types. There are some dangerous extremes to be avoided. Some deny the use of biblical type’s altogether. Obviously, this is a radical view contrary to the teaching of the Bible itself.

Others feel that the use of types in the Scriptures is quite limited. They believe one can only identify a type when the New Testament specifically does so. This is an extreme position. If one followed a similar line of reasoning, he might assert that there are no prophecies in the Old Testament save those which are specifically quoted in the New Testament.

Still another extreme is the notion that virtually every little detail of the Old Testament system was typical of some New Testament circumstance. The cords and pegs of the tabernacle are seen as representing significant antitype New Testament truths but the type cannot be forced to extremes. Types like pieces of a puzzle cannot be forced in place to fit.

1. **Interpretative principles** 
   1. Interpretative principles that one should keep in mind as he begins a study of Typology.

(1) It must be recognized that types are grounded in real history; the people, the places, the events were deliberately chosen by God to prepare for the coming of the body of Christ.

An old writer: William G. Moorehead has wonderfully described it: “God in the types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ and His Perfect Will.

(2) It must be clear (on the basis of reasonable evidence) that the type was **designed** by God to preview its fulfillment in the New Testament.

(3) There is a graduation from type to antitype; of the lesser to the greater; from the material to the spiritual; the earthly to the heavenly.

(4) We must distinguish what is **essential** in the type and what is merely **incidental**.

A failure to do this can lead to some serious errors.

Jonah’s expulsion from the great fish typifies Christ’s resurrection (Matt. 12:40); but Jonah’s restoration to the land does not necessarily typify Israel’s restoration to Palestine

We are now ready to consider several different categories of Old Testament types.

## Typical Persons

A number of Old Testament people, due to some character or relation which they sustain in redemptive history, serve as types.

1. Adam is a type of Christ Gen. 1:26; made in the image and likeness of God

Adam as the head of the family disobeyed and introduced sin into the world, Christ through obedience made righteousness available for mankind (Romans 5:19).

Ro 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of **him that was to come.**

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1. Melchizedek, who was both king of Salem and a priest of God—**at the same time** (Genesis 14:18-20)—was a type of Christ. Jesus, at his ascension, began to reign on David’s throne and simultaneously function as our high priest

(Psalm 110:4; Zechariah 6:12, 13; Hebrews 5:5-10; 6:20; 7:1-17).

If Christ is not yet king (as premillennialism asserts), then he is not yet a priest and we are **yet in our sins!**

1. Moses, in his noble role of prophet, leader, and mediator for Jehovah’s people, was typical of the Lord Jesus who functions in a similar, though more exalted, capacity (Deuteronomy 18:15; Acts 3:22; 1 Corinthians 10:2; Galatians 3:27; 3:19; 1 Timothy 2:5).

## Typical Places

Several prominent places emphasized in the Old Testament appear to have a typical significance.

**Egypt** is named in scripture the house or land of bondage, represents a state of bondage such as holds the sinner prior to his conversion. Ga. 4:2-3; 5:1 Ro.6:17; 1 Cor. 10:l;

**Jerusalem or Zion** typifies the church and finally heaven Gal. 4:25, 26; Heb. 12:22; Revelation 21:2

**Babylon**, (typifies the confusion) which held God’s people captive in the Old Testament, pictures the condition of an apostate church that has departed from the simplicity of the New Testament pattern Revelation 11:8; 14:8; 16:19; 17:5; 18:2

## Typical Things

Certain Old Testament objects preview New Testament truths.

1. Jacob’s ladder, with the angels ascending and descending upon it (Genesis 28:12), apparently pictured Christ; Jn. 1:51, who provides both communication from the Father (John 1:18; Hebrews 1:1-2) and access to heaven (John 14:6).
2. The brazen serpent, lifted up in the wilderness, through which the people found physical healing (Numbers 21:8) was a type of the lifted-up Christ (John 3:14; 12:32), through whom spiritual healing comes (Isaiah 53:5).
3. Jacob’s well John 4:6 100 feet deep; at the time over 2000 years old, now 3000 yrs old

The tabernacle and many of its features were typical of the present time Heb 9:8-9 As the tabernacle was designed to be a “house of God,” and since he is “Lord of heaven and earth” (Acts 17:24), it was proper that the tabernacle be composed of two compartments—one representing God’s heavenly dwelling place and the other his earthly dwelling place. Accordingly, the most holy place of the tabernacle represented heaven (Hebrews 6:19, 20; 9:8, 24), while the holy place was a type of the church (Acts 15:16, 17; 1 Cor. 3:16; 1 Tim. 3:15).

1. The Two Cherubims made IN THE MERCY SEAT progressive revelation reveals them as representive of pure vessels of mercy proclaiming God’s Justice dwelling in Christ and Christ in them. Rom.9:23; Psalm 89:14; Mat.23:23; Col. 1:27; 3:1-3; Eph. 3:11; 4:13;

Romans 9:23 And that he might make known the riches of his glory on the **vessels of mercy**, which he had afore prepared unto glory.

Ex 25:18-22

## Typical Events

Several Old Testament events seem to represent things to come. The creation of light on the first day of Earth’s history (Genesis 1:3) suggests the coming brilliant illumination of the gospel of Christ (2 Corinthians 4:6).

The flood of Noah’s day (Genesis 6-8) typified the sudden destruction of the world yet to come at the end (Matthew 24:37-39).

The miraculous water from the rock in the wilderness (Exodus 17:6) was a preview of the life-sustaining water provided by our Lord (John 4:14; 1 Corinthians 10:4).

The manna from heaven in the wilderness (Exodus 16:14-16) was a type of that spiritual bread who came down from heaven to nourish humanity (John 6:32).

The deliverance of Noah’s family from a corrupted world, by means of “water,” prefigured our salvation, through baptism, from the power of darkness into the kingdom of Christ 1 Pe 3:20-21; Col 1:13

## Typical Offices

There were three offices in the Old Testament characterized by an anointing.

1. Prophets (1 Kings 19:16),
2. Priests (Exodus 28:41), and kings (1 Samuel 10:1) were anointed in anticipation of the coming of the anointed one (cf. Daniel 9:25, 26) who is prophet (Acts 3:22), priest (Hebrews 3:1)
3. Kings (Revelation 17:14).

We too, as Christians, have an anointing from God (2 Corinthians 1:21) and we must function as

1. Prophets (miraculously, as “forth speakers” of the word of God— 1 Corinthians 11:4, 5), 2. Priests (1 Peter 2:9; Revelation 1:6). 3. Kings (1 Peter 2:9; Revelation 1:6).

The anointing’s in the Old Testament prefigured both the work of Christ and our service to him.

## Typical Actions

Certain ceremonial actions of the Old Testament system typified the atoning work of the Messiah. For instance, on the annual Jewish Day of Atonement, amidst numerous other rituals, the high priest presented two goats before the door of the tabernacle. After the casting of lots upon these animals, one was sacrificed as a “sin-offering” and the other was “set alive before Jehovah” (Leviticus 16:9, 10).

The blood of the slain goat was taken into the most holy place where it was sprinkled upon the mercy seat. This was typical of the sacrificial death of Christ (Hebrews 9:11, 12). The high priest then took the living goat, laid hands upon him and confessed over him all the iniquities of the people. Then by an appointed servant, the animal was led away into the wilderness Lev.16:21-22

Two goats constituted the solitary offering of Christ. The one signified his death and the atoning effect of his blood, the other his resurrection (Romans 4:25) and the complete removal of our sins (Isaiah 53:4, 6; John 1:29).

The similar ceremony in connection with the cleansing of the leper (Leviticus 14:4-7). Two birds were selected; one was killed, and the other was dipped in its blood and let loose alive.

## Typical Institutions

Many institutions of the Old Testament era were prophetic shadows of good things to come. The Passover, for instance, with its spotless lamb (Exodus 12:5) which was slain “between the two evenings” (12:6 ASV), between three and five P.M., without any bones being broken (12:46). It was a type of the death of Jesus (cf. 1 Corinthians 5:7), who was without spot or blemish (1 Peter 1:19), who died at about three P.M. Mat. 27:46 and who had none of his bones broken Jn 19:33

The feast of the firstfruits (Leviticus 23:10), Pentecost, was a celebration in which the initial produce of the harvest was offered to God as a token of the full crop to follow.

This ritual typified:

(1) The early influx of the Jews into the church of Christ (Romans 11:16); and,

(2) The Resurrection of the Lord Jesus as God’s pledge of the general resurrection to ultimately come (1 Corinthians 15:20, 23).

The feast of the tabernacles was instituted to commemorate Israel’s sojourn in the wilderness (Leviticus 23:43). But it was also designed to remind us that we are but sojourners on this earth (1 Peter 2:11), and that someday we will lay aside this earthly tabernacle (2 Corinthians 5:1; 2 Peter 1:13, 14) for a more permanent abiding place (Hebrews 11:9-13).

God has intended for us to learn valuable lessons from Bible typology.

Note Paul’s statement after discussing the experiences of Israel in the wilderness of Sinai: “Now these things were our examples tupoi, to the intent we should not lust after evil things, as they also lusted” (1 Corinthians 10:6,11).

May we truly attempt to learn the lessons of those pictures—those “visual aids”—which Jehovah incorporated into the text of his divine volume.

## The Purpose of Typology

One of the most fascinating studies of Bible is that of typology—the study of “types” in Scripture.

The Bible itself makes it quite clear that types are a vital component of Jehovah’s redemptive plan.

**Antitype** - a person or thing represented or foreshadowed by a type or symbol; especially a figure in the Old Testament having a counterpart in the New Testament

Introduction Biblical Typology   
  
Seeing the New Testament in the Old Testament is called Biblical typology.

The doctrine of Biblical typology is stated most directly by Jesus in Luke 24:27 when He says, *"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."*John the Baptist says it another way when in John 1:29 he states when he sees Jesus, "*Behold the Lamb of God, which taketh away the sin of the world."*

Based on Biblical typology as a hermeneutic method, one interprets some Old Testament events, persons, and ceremonies as signs (shadows, examples), which prefigured Christ's fulfillment and new covenant with the apostolic church. Biblical Typology involves identification both of a type (a figure, concept, ceremony, or event) as an Old Testament precursor and an anti-type, a New Testament historical figure or event that follows and fulfills the promise of the type.  
Biblical Typological hermeneutics involves signs in the Old Testament as foreshadowing events and people in the New. Our English word â€˜typeâ€™ comes from a Greek word which means â€œto strikeâ€, much like an old typewriter that would leave an impression (anti-type) of the character typed.

However Jesus Himself uses typology in His teaching while in the flesh.

Jesus refers to Malachi 4:5 where Elijah the prophet is described as coming again before the great and terrible day of the Lord when Jesus implies that this does not mean the physical return of Elijah, but that John the Baptist would fulfill a part of the ministry of Elijah.

Jesus points to Jonah and Solomon (Matt 12:41, 42) as His forerunners and notes that by their preaching and wisdom men were drawn to them and to the true God. He says the same was true for the Bronze Serpent in Numbers (type) and John 3 as Himself on the cross as anti-type.

Jesus tells the two on the road to Emmaus that they should have known that the Messiah was to suffer and be crucified. In Luke 24, Jesus starts with Moses and the Prophets and explains to the two what they said about the Messiah. The Bible contains one central message and that is Jesus and Him crucified.   
  
Some people who don't understand Biblical Typology struggle with seeking how both the Old and New Testament combine to present this story, which starts in Genesis and continues until it finishes in the book of Revelation. Biblical Typology is a critical link to seeing this unifying mystery. *"But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory."* (1 Cor. 2:7-8)  
  
To see the Bible as one unified story about Jesus requires us to view some aspects of the Old Testament in places not as a literal account, but as a foreshadowing, of the events of the New Testament. Some events of the Old Testament must be seen as part of the story, a prefiguration, of the events of Christ's life.

It has been said that God in using types in the Old Testament was teaching His children their letters. The anti-types in the New Testament God is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ.

This is the conclusion that Paul comes to when he says, I teach nothing but Jesus and Him crucified. In Biblical Typology there is a graduation from type to antitype; of the lesser to the greater; from the material to the spiritual; the earthly to the heavenly.

Biblical Typology represents a vital part of early Christian hermeneutics built upon the belief that God is in control and has unified His Word and the events in redemptive history. This view believes that types occurred because God intentionally constructed pictures of Christ, and then placed those pictures within Israel's history.

A canonical (Biblical Theology) approach to the problem states that any particular biblical text can be interpreted in terms of its total biblical context. In other words, all of Scripture is related, NT writers could see many parallels (types, anti-types) between Jesus and the religious experiences of Israel.

The work of Christ as our sacrifice and high priest makes it possible for us to come to God. This is the key teaching of Hebrews.  We must never forget that the writer of the book of Hebrews  shows the earthly tabernacle as pointing beyond itself to that heavenly tabernacle of which it is the antitype (Heb 9:24), where Christ is now ministering in the presence of God (Heb 8:1, 2; 9:11, 24).

The whole sacrificial system of the Old Testament was considered by New Testament writers to be typical of the perfect and final sacrifice of Christ. When John the Baptist saw Jesus coming toward him he said: Behold the Lamb of God, which takes away the sin of the world (John 1:29).

Just as Israel was delivered from the bondage of Egypt through the blood of the Paschal lamb, so the Christian is saved from sin through the sacrifice of Christ. Peter also reminds us 1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Peter is referring to the Paschal lamb which, according to Exodus 12:5, is to be without blemish.

Paul, reminds us a number of times of this especially when he states Christ our Passover has been sacrificed for us; therefore let us keep the feast (1 Cor 5:7, 8).

The book of Hebrews is the best book in the Bible that connects the Old and New Testament into a single story of Jesus and Him Crucified. Hebrews contains many examples of typology. For example, the tabernacle is typical of Christ and His work in two ways. First, it represented the presence of God among His children in the early days, so Christ is described in John 1:14 as tabernacling among us. Second, the tabernacle afforded the means of approach to God through the sacrificial system and the priesthood.

The whole concept of speaking of Israel when He says*"you will be my people, I will be your God, and I will dwell with you"* is a type of the "Church of Christ" in the book of Revelation as being the anti-type, His true people.

Re 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Le 26:12 And I will walk among you, and will be your God, and ye shall be my people.

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Re 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

There are three classes of types used in Biblical writings

1. Institutions
2. Historical events
3. Persons.

Most of these are not designated as types but, they all fulfill the specifications of the type as defined in its theological or technical sense. The Old Testament institutions which are treated as types in the New Testament are the tabernacle, the sacrificial system, the priesthood, circumcision, and the Sabbath.

The tabernacle was a parable for the time in which it stood (Heb 9:9), teaching God’s children what He required of them. Christ’s life is a perfect fulfillment of these truths taught by the tabernacle. He is the true Shekinah, tabernacling with man; He led a life of perfect fellowship with God, proved in his intercessory prayer in John 17; He gave Himself a ransom for many in His perfect sacrifice on the Cross.   
  
The Old Testament tabernacle was the material replica of the heavenly one which was shown to Moses on the mount. It was transitory and perishable. In the New Testament the truths taught by the tabernacle were embodied in the life and teachings of our Lord. In this sense the New Testament tabernacle was perfect, spiritual, and eternal. For a few years we beheld on earth the glory of the true tabernacle, full of grace and truth. But there is coming a time when that heavenly tabernacle will meet earth again, and God will dwell with His people forever Rev 21:3   
  
The word Egypt becomes a symbol of captivity, as seen in Hosea 8:13; 9:3, 6 ; 11:5 (where the writer makes sure that the term Egypt be not taken literally). Also in Isaiah the experiences of the Exodus are used to describe the greater return of the exiles (Is 48:20).   
  
Historical types exist in the O. T. and prefigure characters and events in the New Testament, for example, Moses, Adam, David are types of Christ; Christ is the antitype. Samson, who sacrifices his life for God's people, partially anticipates Christ, as do the animals sacrificed at Jerusalem   
  
David, who embodied the idea of the kingdom where concrete order is obtained through the Spirit for divine law and who became the ideal King of Israel, is closely associated with the Messiah in the New Testament, as the expressions seed of David, son of David, root of David clearly show. David’s earthly kingship and kingdom were perfectly fulfilled in the spiritual kingdom where Jesus is King of Kings and Lord of Lords. So David becomes a type of that ideal king and shepherd who was to come in power (Hos 3:5; Jer 30:9; Ezek 34:23, 24; 37:24).   
  
In Psalm 110:4 Melchizedek is connected with the future head of God’s people, the divine king and priest is to be after the order of Melchizedek, and not after the Levitical priesthood.

The conditions and relations of Melchizedek’s time (Gen 14) are again to be revived in this One of divine character, and the same part to be played anew, but raised to a higher sphere and invested with a heavenly greatness.   
  
Heb. 9:13-14 makes it clear that the O. T. sacrificial system was transitory and unsatisfactory. Through it all God was teaching His children that there was no remission of sin without the shedding of blood. Christ’s perfect sacrifice is, the fulfillment of the Levitical sacrifices.   
In Hebrews 9:13-14 we read: *For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?* The yearly sacrifices on the Day of Atonement which dealt with moral impurities (Lev 16) and the occasional offering of the red heifer for ceremonial impurity (Num 19) are here taken as types of the sacrifice of Christ which obtained eternal redemption.   
  
In the O. T. a sacrifice was a necessary part of the covenant-establishing ritual (Gen 15; Ex. 24). But the covenant made between God and His people on Sinai was broken by the people’s faithlessness and a new one had to be made, as Jeremiah indicates in Jer.31:31-34. Christ, through His death, is the mediator of this new covenant which is eternal and must not be broken (Heb 9:15).   
  
Heb. 9:12-13; 10:1-4; The sacrifices of the Old Testament were types. The whole burnt offering had the idea of complete surrender and consecration offered to God, shown by the burning of the victim on the altar. Christ perfectly fulfilled this sacrifice, for God had given Him a body which He in turn offered in perfect, daily self-oblation and in His death on the cross.  
  
The Old Testament priest, as he ministered in the tabernacle and temple and interceded for his people, was a type of the priesthood of Jesus. His priesthood was perfect, however, in that it was royal, Jesus being of the tribe of Judah; eternal, since Jesus ministers in the heavenly tabernacle which the Lord pitched; and free from sin, since He is without sin. According to the Epistle to the Hebrews Melchizedek was a more perfect type of Christ’s priesthood than the Aaronic priests, since he received tithes of Abraham and those in his loins, including, therefore, Levi himself. In this way the writer of the Epistle to the Hebrews goes far beyond the author of Psalm 110, who does no more than mention the fact that the ideal figure to come was to be *a priest forever after the order of Melchizedek.*   
  
The rite of circumcision had already been thought of in the Old Testament in a spiritual sense. The circumcision of the heart is mentioned in Leviticus 26:41; Deuteronomy 10:16; 30:6 ; Ezekiel 44:7, the circumcision of the lips in Exodus 6:12, 30, the circumcision of the ear in Jeremiah 6:10. So in the New Testament the spiritual circumcision is contrasted with the physical, as seen in Romans 2:25, 29; Philippians 3:3; Colossians 2:11, 12; Rom.6:4

Paul argues that the circumcision of the flesh is no longer needed since the Christian is circumcised with a circumcision not made with hands, and then he goes on to describe this spiritual circumcision in the terms of water baptism. In the Old Testament circumcision was the seal of that covenant relationship with God which was to bring salvation, baptism of the Spirit in the New Testament is the seal that we are His and the Holy Ghost dwells within us.   
  
The ultimate goal of God’s redemptive purpose is to bring men into the divine rest, which is typified by the earthly Sabbath. In the Old Testament the entrance of Israel into Canaan under the leadership of Joshua failed to bring the promised rest because of the unbelief and disobedience of the people. 

Hebrews 3:11-19, the Bible compares Israel’s failure to enter God's rest (because of lack of faith) with critical need for the Christian to possess faith in Christ to enter God's rest.  
  
Viewing Biblical Typology at a very highest level allows one to see that the Old Testament as a whole is a type (foreshadowing) of the New Testament, the Law as a type of Gospel and Israel as a type of the Church.

Just as Paul states that he preaches nothing but Jesus and Him Crucified, he also writes in Romans 11:36 that Christ is the perfect anti-type to most of the Old Testament typology when it states, *"For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen."*

*The use of Biblical Typology in Bible interpretation is critical in seeing the Bible as one message about the GREAT mystery of Christ.*

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

What does a hardened heart mean?

Israel's wilderness experience shows us. After the Jews had been freed from Egyptian slavery, they wandered about in the wilderness of the Sinai desert for some forty years. During their wanderings, they committed gross sins that hardened their hearts.

1. They provoked God.
2. They tempted God
3. They tested God for forty years
4. They erred in their heart and went astray
5. They knew not God’s ways.

Faith is the way of God; Faith is what God is after. Faith is the reason God created us—to know Him and to fellowship with Him.

The only way we can ever get to know Him and to fellowship with Him is to learn to trust Him more and more.

Our faith must be tried and tested so that we will draw closer and closer to Him and learn to believe and trust Him more and more. This is what Israel failed to learn; this was the great failure of Israel: unbelief and disobedience. They just never learned that God's way was belief and trust.

God’s way is a continual faith in the Son of God for us to become sons of God in full stature like Christ

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Heb. 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Heb.13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

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| --- | --- |
| **Moses**  **1. Evil king tried to kill him as a baby (Ex. 1:22)**  **2. He was hidden from this evil king (Ex. 2:2)**  **3. He was saved by women: his mother (Ex. 2:3); Miriam, his sister (2:4, 7-8); and Pharaoh's daughter (2:5-10)**  **4. Pharaoh's daughter, the princess, adopted him (Ex. 2:10)**  **5. Therefore Moses was a prince Ex. 2:10**  **6. Long period of silence from youth to adulthood**  **7. He had a secret identity (Ex. 2:11-12)**  **8. He saved Hebrews (Ex. 2:11 -12)**  **9. A prince to a pauper (Ex. 2:15-19)**  **10. Saved women at a well (Ex. 2:16-19)**  **11. Saved Gentiles (Ex. 2:16-19)**  **12. Became a shepherd (Ex. 3:1)**  **General Observations:**  **a. Moses was a prophet**  **b. Often rejected by his own people**  **c. Led God's people from bondage**  **d. Led to the Promised Land**  **e. Gave a law to live by from a mountain**  **f. Knew God better than anybody else** | **Christ**   1. **Herod tried to kill baby Jesus Mat. 2:16** 2. **An angel said to hide the child Mat. 2:13**   **3. Mary saved and helped Jesus (Matt. 2:14, Luke 2:48), and other women helped Jesus (Luke 8:1-3)**  **4. Joseph adopted him (Matt. 1:25)**  **5. Was the Prince of Peace**  **6. Long period of silence from youth to adulthood**  **7. The Messianic secret — Jesus is the Son of God**  **8. He saved Hebrews!**  **9. Went from being God to being man (John 1:1-3, Mark 6:3)**  **10. Saved woman at well Jn.4:6-7,25-26**  **11. Saved all Gentiles (Luke 2:29-32)**  **12. Is the Good Shepherd (John 10:11)**  **a. Jesus is the Prophet**  **b. His own people rejected him**  **c. Leads us from bondage of sin**  **d. Leads into the Kingdom of God**  **e. Gave the Sermon on the Mount**  **f. Jesus Christ the Son of the living God Is one with the Father** |

**The Hebrew Letters**

**With Numbers and Word Pictures**

Certain numbers functioned both as numerals and symbols.

**The Hebrew language uses letters as numbers, and the letters are also words and concepts that can be used either literally or symbolically. Psalm 119 has every eight verses prefaced with a letter of the Hebrew alphabet in order.**

**1: Aleph** (an ox or bull = strength, primacy, leader) Ps.119:1-8

**2: Beth** (a tent, house, in, into = household, family) 9-16

**3: Gimel** (a camel = to be lifted up, pride) 17-24

**4: Daleth** (a door = opening, entry, pathway) 25-32

**5: Hey** (a window = behold, the, to reveal, inspiration, what comes from) 33-40

**6: Vau** (a nail, hook, and = to fasten, join together, secure, add) 41-48

**7: Zain** (a weapon = cut, cut off) 49-56

**8: Chet** (fence, enclosure = inner room; heart; private; separate) 57-64

**9: Teth** (snake, serpent = surround) 65-72

**10: Jod** (hand that is closed, deed, work, to make) 73-80

**20: Caph** (palm, open hand = cover or give, open, allow) 81-88

**30: Lamed** (goad, staff = authority, control) 89-96

**40: Mem** (water, what flows down = immensity, or chaos) 97-104

**50: Nun** (fish darting or swarming = life, activity) 105-112

**60: Samech** (prop, support, twist or turn slowly) 113-120

**70: Ain** (an eye = to know, see, look, manifest, make visible) 121-128

**80: Pey** (mouth = to speak, a word, open) 129-136

**90: Tsaddi** (a fish hook = desire, need, catch, that which has control) 137-144

**100: Koph** (back of the head = behind, last, least, what follows) 145-152

**200: Resh** (head, leader, person, skull) 153-160

**300: Schin** (teeth = to consume, devour, destroy) 161-168

**400: Tau** (sign, signature, mark, a cross = to seal, to covenant) 169-176

**One - (aleph) – God - Unity**

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

The number one signifies God, unity or that which is first.

Genesis 1:1 “In the Beginning” The one beginning was by God.

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

1. One – God (Deut. 6:4; Eph. 4:4-6)

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

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

1Jo 1:5 ¶ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Ps 27:1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Ps 38:10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

**Two - (beth)** - **Division, Double Witness**

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

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

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

**Three - (gimel) – God’s Trademark, The Trinity, Divine Fullness, Divine Completion, Divine Perfection**

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

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

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

There are three primary feast days in Israel: Passover, Pentecost, and Tabernacles. It takes all three feasts to perfect a man with the fullness of the Spirit. Each feast is an aspect of salvation for man’s three-fold nature: spirit, soul, and body .

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Lu13:32 *Behold, I cast out devils and I do cures today and tomorrow and the third day… perfected*

Jesus the Good Shepherd in death Jn.10:14,15 “*I am the good Shepherd… I lay down My life for the sheep* Jesus the Great Shepherd in resurrection,

Heb 13:20 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep*, through the blood of the everlasting covenant,

1 Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

**Four - (daleth) - the World**, **The Earth, Material Creation**

**Daleth** is a door in Hebrew.

Four is the number of the world, earth, or the material creation of God. On the fourth day of creation the material world was finished (Gen. 1:14-19), thereby allowing God to furnish it with living creatures. The gematria of the Hebrew phrase, <'erets> *h’eretz*, “the earth,” is 296, which is 4 x 74.

There were four divisions of creation represented by the cherubim (Ez. 1:5), or the four “beasts” around the throne (Rev. 4:6). These represent all believers have provision for new creation in Christ.

The four gospels present a different “beast” around the throne. Matthew presents the Lion, Behold the King. Mark presents the Ox, Behold the Servant. Luke presents the Man, Behold the Son of Man. John presents the Eagle, Behold the Son of God.

There were four colors in the curtains of the Tabernacle of Moses that proclaimed Christ to the world. The color purple proclaimed, “Behold your King.” The scarlet proclaimed, “Behold the Servant.” The white proclaimed, “Behold the Son of Man.” The blue proclaimed, “Behold the Son of God.”

The four winds of heaven reach all four corners of the world; north, south, east, and west

Four Old Testament Prophets (Jeremiah 49:36; Ezekiel 37:9; Daniel 4:8-9; 5:11 “in whom is the spirit” 7:2; 8:8; 11:4; Zechariah 2:6) speak of the “four winds” God breathing life or scattering.

Mr 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Re 7:1 ¶ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

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

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

Jos 19:51 “These are the inheritances” It has to do with inheriting the earth (Matt. 5:5), beginning with our own “earth,” our own “Canaan,” our Promised Land, the glorified body. Yet before the righteous can inherit the earth, they must be trained and disciplined in the earth, often suffering to test their faith. Thus, Israel had to be tested in the wilderness (Ps. 95:8; Heb. 3:8) before they could inherit the land of Canaan.

**Five - (hey) Grace, Favor**

**Hey** at the beginning of a Hebrew word means “the” or “behold.” In the middle of a word it signifies inspiration or revelation. At the end of the word it signifies something is coming.

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

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

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

The fifth letter of the Hebrew alphabet is **hey**, which is spoken by breathing. When placed in the middle of a word, it indicates inspiration, something that is God-breathed. God put the **hey** in Abram’s name to make him Abraham. He put the **hey** at the end of Sarai to make her Sarah. God changed Oshea to Jehoshua (Num. 13:16).

Nu 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. {Oshea: also called Joshua} {Jehoshua: or, Joshua}

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

The fifth time Noah’s name is used is in Gen. 6:8 But Noah found grace in the eyes of the LORD.

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

Ru 2:2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

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

Ru 2:8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

1Sa 16:22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

1Sa 17:40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

In 1 Sam. 17:40 David chose five smooth stones with which to fight the Philistine giant, Goliath.

Goliath represents the world’s oppressive system, as well as the “giants” in our own lives that keep us in bondage to sin.

David’s actions set forth the idea that only by Grace—through the indwelling of the Holy Spirit—can these giants be overcome, setting us free from the sins of the flesh.

**Six - (vau) - Man**

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

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

Moses had to wait for six days before he was allowed to go up the mount to meet the Lord

(Ex. 24:16-18)

Even so, man has to wait six thousand years to meet the Lord in the second coming of Christ.

Israel compassed the walls of Jericho for six days before the city fell on the seventh (Joshua 6:14, 15).

This is a type of 6,000 years of labor in spiritual warfare before the world system falls.

In Daniel 3, King Nebuchadnezzar of Babylon erected an image of gold by which the gold standard was created. Verse 1 says that it was 60 cubits high and 6 cubits wide.

In this image is set forth the power and the glory of man.

The image bears the number of man- 60 by 6 cubits - The number of man.

Six instruments of music vs. 5

Da 3:5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

Whenever you see man exalting himself in his pride - it is always “sixes.”

Speaks of man’s effort to establish a system of economic control by means of the worship of gold and money in general.

Paul writes in 1 Tim. 6:10 that “*the love of money* [greed] *is the root of all evil*.”

The works of the flesh in Gal. 5:19-21 lists witchcraft as the sixth vice. Witchcraft is simply man’s attempt to manipulate others against their will. For this reason, Saul’s rebellion against God was “*as the sin of witchcraft*” (1 Sam. 15:23). What is not generally understood is that man’s religion is largely a matter of doing rituals to manipulate one’s god (or gods) into doing things that are beneficial to them.

Such a view proceeds from the assumption that God does not want to do what man thinks He ought to do. Thus, men set out to change God’s mind, either by bribery, appeasement, or even by going “on strike.” Saul was a type of modern day charismatic, being crowned on Pentecost, the day of wheat harvest (1 Sam. 12:17). Thus, he serves as a type of the leavened Church that often operates unknowingly by a spirit of witchcraft today.

Psalm 6 describes the voice of all the oppressed in the earth.

The sick man’s couch

Ps 6:6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

(When men and beasts are against him he is fine, when God is against his sin he is nothing)

The sinner’s couch

It is the condition of all men since Adam who labor six “days” in bondage to sin.

Goliath - I Sam. 17:4-7

1Sa 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

1. 5 And he had an helmet of brass upon his head,
2. and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.
3. 6 And he had greaves of brass upon his legs,
4. and a target of brass between his shoulders.
5. 7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron:
6. and one bearing a shield went before him.

2Sa 21:20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

Re 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Ps 66:6 He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

John 6:66 From that time many of his disciples went back, and walked no more with him.

**Seven - (zayin) - Completion, Spiritual Perfection**

**Zayin** is a weapon in Hebrew.

The perfect weapon is the Sword of the Spirit, by which spiritual warfare is accomplished.

2Co 10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Seven is the biblical number of completion and spiritual perfection.

Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Ge 5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Mt 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Ac 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Ac 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

Ro 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Re 1:20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Seven days in a week Gen.2:3; Ex.20:11; Deut.5:13,14 Seven days completes a Sabbath cycle.

Noah was in the ark before the great flood for seven days Ge 7:4,10

Noah remains in the ark after sending forth the dove for seven days Ge 8:10,12

Seven deadly Sins

Pr 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

1. A proud look, Pr 6:17

2. a lying tongue,

3. hands that shed innocent blood,

4. An heart that deviseth wicked imaginations 18

5. feet that be swift in running to mischief,

6. A false witness that speaketh lies, 19

7. he that soweth discord among brethren.

Pr 26:25 When he speaketh fair, believe him not: for there are seven abominations in his heart.

Seven abominations in his heart means full of abominations

Seven Colors in the rainbow

1. Red
2. Orange
3. Yellow
4. Green
5. Blue
6. Indigo
7. Violet

Seven notes in a musical scale

***Do Re Mi Fa So La Te***

**Do**, a dear a female dear **re**, a drop of golden sun **mi**, a name I call myself   
**Fa**(far), a long long way to run **so**, a needle pulling thread   
**la**, a note to follow so **te**, a drink with jam and bread   
and that brings up back to do....

Increasing C major scale is C-D-E-F-G-A-B-[C], higher octive

Decreasing C major scale is C-B-A-G-F-E-D-[C], lower octive

In Rev. 10:7 the mystery of God is finished when the seventh angel blows his trumpet.

In Rev. 16:7 “it is done” when the seventh angel pours out the seventh vial into the air.

It took seven days to consecrate Aaron and his sons to the priesthood (Lev. 8:31-35) before emerging from the tabernacle on the eighth day. Ex.29:30,35;Eze 43:25,26

Joshua and the Israelite army had to march around Jericho seven times on the seventh day (Joshua 6:15) before the city fell.

Numbers functioned both as numerals and symbols.

One – God (Deut. 6:4; Eph. 4:4-6) Two – Division, Double Witness Three – Fullness Four – World, the whole earth (four corners, four winds) Five – Grace Six – man, human imperfection (one less than 7, (Rev. 13:18)

Seven – divine perfection (the seven days of creation). Notice the symbolic usages in Revelation:

a. seven candlesticks, 1:12,20; 2:1 b. seven stars, 1:16,20; 2:1 c. seven churches, 1:20 d. seven spirits of God, 3:1; 4:5; 5:6 e. seven lamps, 4:5

f. seven seals, 5:1,5

g. seven horns and seven eyes, 5:6

h. seven angels, 8:2,6; 15:1,6,7,8; 16:1; 17:1

i seven trumpets, 8:2,6

j. seven thunders, 10:3,4

k. seven thousand, 11:13

l. seven heads, 13:1; 17:3,7,9

m. seven plagues, 15:1,6,8; 21:9

n. seven bowls, 15:7

o. seven kings, 17:10

p. seven vials, 21:9

John 5:42; 13:35; 15:9,10 (twice)13; 17:26 1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

**Eight (chet)**  - **New Beginning - The heart**

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

Eight is the number of new beginning.

The sons of Abraham were to be circumcised on the eighth day (Gen. 17:12), because the eighth day was the lawful time for the presentation of the firstborn (Ex. 22:29, 30).

It took a full seven days to consecrate the priests (Lev. 8:33), and then they emerged from the tabernacle on the eighth day.

God then manifested His presence to the people on the eighth day (Lev. 9:1, 4, 24).

Jesus was raised from the dead on the eighth day to fulfill the law of the wave-sheaf offering (Lev. 23:10, 11).

Pentecost occurred seven weeks later on the fiftieth day, which was also the eighth day of the feast(Lev. 23:15-17).

Jesus prophesied on the eighth day of Tabernacles (John 7:37-39) about the outpouring of the Spirit.

These examples all fulfill the law of the presentation of the firstborn on the eighth day in Exodus 22:29, 30.

**Nine - (teth)** – Judgment - **Visitation**

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

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

Lu 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

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

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

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

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

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

It is the job of the Comforter (Holy Spirit) to discern, judge and convict men of sin according to the evidence. The Comforter is a defense attorney to a believer, but a witness against the unbeliever.

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

[Gr., *parakletos*] **shall not come to you; but if I go, I will send Him to you. 8 And He, when He comes, will convict** [*elengkos*] **the world concerning sin, and righteousness, and judgment** [Gr., *krisis*, “decision for or against; justice”]**.**

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

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

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

Once a sinner goes through that Door, the Holy Spirit continues to take an active role in our lives to teach us the difference between sin and righteousness. This is not for the purpose of justification in the divine court, but rather for the purpose of sanctification in our personal lives.

Justification is when a sinner is pronounced *not guilty before the law, through faith in Christ.*

Sanctification is the next step—the work of the Spirit to teach us to conform our lives to the image of Christ—that is, being made not guilty *by nature*. Sanctification is pictured by the feast of Pentecost. His very presence is a continuing “visitation” that gathers more evidence of our justification.

As we said earlier, Jesus is the Heavenly Fruit Inspector, gathering evidence for the divine court.

* There are nine fruits of the Spirit listed

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

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

* There are nine gifts of the Spirit listed.

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

The gifts of the Spirit are supernatural tools to be used to make the “tree” more fruitful. They are not an end in themselves. The purpose of a tool is to bring forth the fruit of the Spirit. Yet because these spiritual gifts are of a supernatural quality, many carnally minded people desire them above the fruit.

This is like a farmer who bought a new plow and then preferred to keep it in the show room where men could admire it, rather than use it to plow the field.

These gifts of the Spirit are the operations of power given by the Spirit as needed. They are supernatural tools by which men’s hearts are exposed to bring them to repentance as the Holy Spirit brings them into alignment with the Father’s mind and will. The effect of these gifts upon believers and unbelievers are different. For believers, the gifts represent the supernatural power of God operating in their lives. For unbelievers, the gifts expose the secrets of his heart and cause him to repent.

1Co 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

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

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

Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Evidence of Developing Character

2Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

The ninth time that the name of Abraham appears is found in Gen. 17:24, Ge 17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

Circumcision of the flesh foreshadowed the circumcision of the heart, which is the work of the Holy Spirit judging “the flesh.” Even as Abraham had to receive bodily circumcision in order to bring forth the son of promise, so also must we receive heart circumcision in order to be brought forth as a full grown son of promise—the Manchild, The Nature of Christ fully developed in you, We are an Heir of the Promise.

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

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

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

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

The “fire” may be painful to our flesh, but it is gives life to our spirit. The purpose of the Holy Spirit’s work of judgment, then, is to bring all men to repentance.

This is the background of Psalm 9, where we see God’s judgments upon the rebellious portrayed.

Ps 9:7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

**Ten (yod) Divine Order, Law, Testing**

**Yod** is a closed hand. Ten is the number of the law, which speaks of divine order, it signifies “the works of the law.”

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

*Ten* is the number of divine order being established through the judgment of Christ keeping the law.

*Ten* manifests the actual sentence of the law which follows the gathering and presentation of the evidence. After the Holy Spirit has revealed the evidence to expose men’s hearts (number nine), the Judge reveals the law. That is, he pronounces the sentence (number ten) according to the law.

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

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

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

Ge 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

This speaks of judgment by the divine law in Noah’s day, because the people had rejected Noah’s message

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

**Eleven (yod-aleph)** imperfect ***DISORGANIZATION* -**

Imperfection, Disorder, Incompleteness

Eleven, two Hebrew letters: yod (hand) and aleph (strength). The hand (outworking) of one’s strength. Man’s works apart from God are imperfect and out of order, and so they come ultimately to disintegration.

Eleven is the number of imperfection, disorder, or being out of order.

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

Israel was rebellious against God ten times from the time they left Egypt to the day the twelve spies gave their reports (Num. 14:22). God then judged them, saying that they would have to spend 40 years in the wilderness. As we showed earlier, ten indicates the judgment of the law. But then the people refused to accept God’s judgment, and this became their eleventh sin—disorder is a sin.

The attempt to conquer Canaan on their own was a sin, they failed miserably (Num. 14:39-45). It does not work to do the right thing at the wrong time, nor to do the wrong thing at the right time. Both manifest disorder.

The eleven-day journey from Mount Horeb to Kadesh-Barnea, was where the 12 spies gave their report and where Israel committed their eleventh act of rebellion against God.

Jer. 39:2, (Babylonians destroyed Jerusalem) in the eleventh year of King Zedekiah. Ez. 26:1 God gave Ezekiel a revelation about the destruction of Tyre “*in the eleventh year*” Ez. 30:20 of Egypt “*in the eleventh year*”

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

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

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

Ac 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

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

Eleven, shows disorder and incompletion, judgment is against all disorder.

Egypt was out of order by refusing to let Israel go. So God brought ten plagues upon Egypt—the judgments of God. The eleventh offense was at the Red Sea when Pharaoh tried to bring Israel back into slavery. They were out of order. Canaan had eleven sons (Gen. 10:15-18). Canaanite kings depict the inner strongholds in our minds (2 Cor. 10:4, 5) that prevent us from absolute surrender to Christ. Eleven dukes, or chiefs, of Edom (Gen. 36:40-43).

The Ministry is seen in the Curtains of the Tabernacle

Ex.26:1-30

1. Making the Curtains

Ex 26:1—*Moreover thou shalt make the tabernacle with* ***ten curtains*** *of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them*.

Ex 31:1 And the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

Ex. 36:8-19

Ex 36:8—*And every wise hearted man among them that wrought the work of the tabernacle made* ***ten curtains*** *of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them*.

Ex 40:38—*For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.*

The Tabernacle was God’s dwelling place with Israel.

The Church, Baptized Believers (Body of Christ) is God’s dwelling place.

2Cor. 6:16—*And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

Eph 2:22—*In whom ye also are* ***builded together for an habitation of God through the Spirit.`***

Mat. 16:16—*And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

17—*And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

18*—And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it*

Ex 25:22—*And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.*

Acts 7:44—*Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.*

God reveals His Son, that the Son may manifest the Glory of God.

Eph 3:5—*Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;*

1Co 2:10*—But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

Gal. 1:16*—To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*

Romans 3:23*—For all have sinned, and come short of the glory of God;*

* The state of the world—The Glory of God is kept from all that do not accept Jesus Christ as Savior.
* The state of the church in this world is according to the Revelations of Jesus Christ as Son.
* God's kingdom among men.

Mat.16:19—*And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

1. Make the Tabernacle with curtains.
   1. In a strict sense, the tabernacle is the inner set of curtains and the tent is the coverings.
   2. There were four coverings
2. Ten “***fine twined linen****”* curtains. Ex.26:1-6
3. Eleven “curtains of goats' hair” Ex.26:7-13
4. Curtains of “rams' skins dyed red” Ex. 26:14; 36:19
5. Curtains of badger’s skins Ex. 26:14; 36:19

The Tabernacle was revealed to Moses from the inside out, starting with the furniture and then working out. We approach the sanctuary from the outside in, but God builds the sanctuary from the inside out. He works in His people according to the same pattern.

Php 2:12—*Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

13*—For it is God which worketh in you both to will and to do of his good pleasure.*

* Over the Tabernacle were **FOUR LAYERS** for the **ROOF**:
* Two Inner **CURTAINS**: Fine twined linen, Goat's hair.
* Two Outer **COVERINGS**: Ram's skins, Badger skins.

Ex 26:1—*Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.*

**Fine linen** Ministry—The Righteousness of God

1. Imputed righteousness is our Justification
2. Imparted righteousness is our Sanctification.

The Covering closest to the boards was the fine linen.

Together in two sets of five, joined by 100 **LOOPS OF BLUE** and **5O GOLDEN TACHES**.

Woven (cunningly, skillfully worked with BLUE, SCARLET, PURPLE, and CHERUBIMS.

This is Christ (RIGHTEOUS, HEAVENLY, SACRIFICIAL, ROYAL, Holiness)

LINEN - spotless, sinless, righteous (The Person and Work of Christ).

BLUE - The color of His Heavenly origin, His deity - SON OF GOD.

PURPLE - His royalty, mixing of blue and scarlet - the GOD-MAN, the King of the Jews, the King of Kings.  
SCARLET - The sacrifice and death of Christ, the work of the Cross. (Suffering, Sacrifice).  
CHERUBIM - of gold, expressing HOLINESS, above the Mercy Seat and on the Veil,

GOLD TACHES,

BLUE LOOPS - (making one perfect whole curtain) - the loops take hold of each other.  
TEN Curtains (two sets of FIVE):TWO - (number of division).

FIFTY - The number of Pentecost (Lev. 23:15, 16; Acts 2:1).  
The fifty loops rested over the golden fillet that held the Veil,

**GOAT'S HAIR**— First Curtain seen in the Holy place black – Ex. 26:7-13

1]. Also called the Tent  
2]. It actually was a set of (11) curtains joined together in two pieces

(5 & 6), and the two pieces joined by **FIFTY BRASS TACHES** and **ONE HUNDRED LOOPS**.  
3]. **HERE IS CHRIST** (the **SIN-BEARER**).  
4]. The goat was used as a sin offering (Lev.9,16); and the Palestinian goat was black (Gen. 30:25-43) depicting the blackness of sin.  
[5]. Christ as the sin offering was judged (brass) and accepted by God.  
[6]. 10 of the 11 sections were covered by the two outer coverings, the 11th was hanging and seen.

***ELEVEN IS THE NUMBER OF DISORGANIZATION* -** Christ's life on the earth was 33 years (11 periods of 3 years each), the first 10 were obscure (30 years), and the 11th was His public ministry of 3 years.

Joseph (Gen. 37) dreamed of eleven stars (brothers), then sold by his brothers, family left disorganized;

11 apostles (instead of 12) after the Passover, disorganized until Pentecost. The Holy Ghost dwelling.

First Covering –seen from the outside **BADGER SKINS** (dull, bluish gray).

**This is Christ’s ministry** shown through **Suffering** and **Humility**.

The Badger skins symbolized the Protection of the Providence of God upon the beauty of holiness.  
Separate from the world and from sinners.

These skins protected the Tabernacle from the rain, sand, and sun.  
Weather-beaten, dull and bluish-gray, it was unattractive, no beauty was in it (this was all that could be seen from the courtside).

Heb 7:26—*For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

This "covering" of Christ is for all who will put their trust in Him.  
The world doesn’t see His Glory. Isaiah 53:2,3 - " no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

John 3:3—*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

**The Glory of God is veiled** to the outside world  
Does the world see Jesus in you today? Probably not; but even if they do, be ready to suffer shame, ridicule, reproach, pain, sorrow, immeasurable trials and tests, Remember He did.

**Badger skin**—**Preservation and protection** from the scorching sun, the torrential rains, the windy desert sand storms, taking a constant beating.

Strong, durable, weather resistant, rough, and tough and without exact measurements, it must be made according to the need. **Cover all**.

* + - 1. This Badger skin ministry is course, rough, tough, its weather beaten, it’s been through so many storms it has lost count, you can’t even measure the suffering they have been through.
      2. Badger skin ministry that have an open hand, not arrogant with a clenched fist but rough and seemingly no thought for your feelings or your thinking. Nothing seems to faze them as to stagger or falter and will keep other’s from falling into deception from every wind of doctrine.
* Taking the force and the effects of the storm and enduring it.
* There is no limit of protection that Jesus gives us and that unlimited protection is passed on through the ministry. Be thou **strengthened** old badger skins of God and strengthen **for** the brethren.

The Most needed ministry is that which will bear the storm for you, not blame you and pour it on you. There is a lot of people that are looking for someone else to prepare and provide for the storm.

* Be ye crucified with Him

1Cor. 13:7—***Beareth all things****, believeth all things, hopeth all things, endureth all things.*

Gal. 6:2—***Bear ye one another's burdens****, and so fulfil the law of Christ.*

1Peter 4:8—*And above all things have fervent charity among yourselves: for charity shall* ***cover*** *the multitude of sins.*

STORM of false doctrine

Eph 4:14—*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

Second Covering **Ram skins dyed red**—The depths of suffering and the depths of reproach, laying down your life for the brethren.

**This is Christ** as our **Substitute** and **Sacrifice**. It was **His Blood** that was shed for us.

The ram was the animal for sacrifice; also used in the consecration of the priests.  
“dyed red” His Blood signified, the blood and life of the ram— (A Total surrendered life)

Php 3:10—*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

Gal. 2:20—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Heb 12:4—*Ye have not yet resisted unto blood, striving against sin.*

1John 3:16—*Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*

Rev. 12:11*—And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

**On the Day of Atonement—**two goats were chosen. High Priest goes beyond the Vail.

A ministry to put away sin.

One sin disqualifies you, one complaint, one unforgiveness, one act or thought of disobedience or pride.

1. The first goat was a sin offering.
2. The second “A Scapegoat”— to bear away the reproach

Scapegoat ministry is (everything is on you, everything that happens, you get blamed for it)

They hate you without a cause, but they are guilty, we all have been guilty but now we are free and we bear away the reproach faithful following Him

Heb 13:12—*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*

13*—Let us go forth therefore unto him without the camp, bearing his reproach.*

Luke 6:22*—Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*

1Tim. 3:7*—Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*

4:10*—For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*

Heb 11:26*—Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

13:13*—Let us go forth therefore unto him without the camp, bearing his reproach.*

**Twelve (yod-beth)** Eternal Government **Governmental Perfection/Authority**

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

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

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

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

1. Aaron (Lev. 8:12)

2. Nadab (Lev. 8:30; 10:1)

3. Abihu (Lev. 8:30; 10:1)

4. Eleazar (Lev. 8:30; 10:12)

5. Ithamar (Lev. 8:30; 10:12)

6. Saul (1 Sam. 10:1); the sixth being man’s choice (1 Sam. 8:18)

7. David (1 Sam. 16:13); the seventh being God’s choice (1 Sam. 13:14)

8. Absalom (2 Sam. 19:10)

9. Solomon (1 Kings 1:39)

10. Jehu (2 Kings 9:6)

11. Joash (2 Kings 11:12)

12. Jehoahaz (2 Kings 23:30)

There were 12 appointed Deliverers that ruled as Judges in the book of Judges

1. Othniel Jg 3:9 (married Achsah Caleb’s daughter)
2. Ehud Jg 3:15 “I have a message from God unto thee” (death to self)
3. Shamgar Jg 3:31 (slew of the Philistines six hundred men with an ox goad)
4. Deborah Jg 4:5 (Barak)
5. Gideon Jg 6:36 (Abimelech)
6. Tola Jg 10:1 (he judged Israel 23 years)
7. Jair Jg 10:3 (judged Israel 22 years) 30 sons that rode on 30 ass colts, and they had 30 cities
8. Jephthah Jg 11:11 (his daughter, she was his only child)
9. Ibzan Jg 12:8 Judged 7 yrs. 30 sons , 30 (daughters) received 30 (daughters for his sons)
10. Elon Jg 12:11 (judged Israel 10 yrs.)
11. Abdon Jg 12:13 40 sons – 30 nephews, that rode on threescore and ten ass colts
12. Samson Jg 16:30 (no son’s or daughters)

Jesus spoke of 12 thrones on which the 12 apostles would sit to judge the 12 tribes of Israel Mat.19:28

Solomon had 12 officers, or deputies, ruling with responsibility in his household 1 Kings 4:7

The twelfth time Jesus is mentioned is in Matt. 4:10, He establishes the truth of divine government: Mt 4:10 Then saith Jesus unto him…Thou shalt worship the Lord thy God, and him only shalt thou serve.

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

Thirteen, two Hebrew letters: **yod-gimel**. These signify the hand (outworking) of pride.

The number thirteen speaks of rebellion and depravity.

Gen. 14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

13 tribes of Israel, including Levi, after Joseph received the double portion with two tribes, Ephraim and Manasseh. 13 tribes were given their inheritances in Canaan, there were 13 inheritances as well. Levi received from theirs, Manasseh received a double portion, one on each side of the Jordan River. This shows the *rebellious* heart of Israel after the flesh.

In Mark 7:21, 22 Jesus lists 13 sins that proceed out of the heart of a carnal man.

The word “dragon” appears 13 times in the book of Revelation.

**Fourteen (yod-daleth) Deliverance, Saved, Release**

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

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

In Gen. 12:10 Abram went down to Egypt in order to deliver himself from the famine in Canaan. This was the 14thtime Abram’s name is mentioned in Scripture.

The 14thtime that Abraham is mentioned is in Gen. 18:13, where the Lord told them that Sarah would deliver a child (Isaac) in the next year. When Sarah laughed, the Lord said, “Is anything too difficult for the Lord?”

The 14thtime Israel’s name is mentioned is in Gen. 45:28, when Jacob-Israel came to understand that God had delivered Joseph. This also released Jacob himself from his second 21-year “time of trouble,” for Joseph had been presumed dead for 21 years.

14thtime Joshua’s name is mentioned in Num. 27:22. Moses laid hands upon him to commission him as Moses’ replacement. This *released* Joshua *into* his calling and *released* Moses *from* his own calling.

14thtime Jesus’ name mentioned in Luke 4:35. Jesus delivered a man from demons.

**Fifteen (yod-hey) Divine Guidance New Direction**

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

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

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

The 15thtime that Noah is mentioned is in Gen. 7:7,

Ge 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

It was a new direction not only for Noah’s family, but for the whole earth as well.

The 15thtime that Abram is mentioned is in Gen. 12:14,

Ge 12:14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

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

Ge 18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

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

The 15thtime Jacob is mentioned is in Gen. 27:21,

Ge 27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

Again, the idea of movement comes into the forefront, the new direction being toward Isaac.

The 15thtime Israel’s name is mentioned is in Gen. 46:1,

Ge 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

Israel was going in a new direction—this time to Beersheba (a place within the promised land).

The 15thtime Joseph is mentioned is in Gen. 37:28, where Joseph’s brothers lifted him out of the pit and sold him to the Ishmaelites, effectively sending him in a new direction to Egypt.

In Judges 19:10 Jerusalem is mentioned for the 15thtime,

Jg 19:10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

The man departed and went in a new direction.

The 15th time David is mentioned is in 1 Sam. 17:23, 24, Goliath was challenging the armies of Israel

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

The Israelites fled in a new direction. In the New Testament, the 15th time Jesus is mentioned is in Matt. 4:18 And walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casing a net into the sea; for they were fishermen. 19 And He said to them, “Follow Me, and I will make you fishers of men.” 20 And they immediately left the nets, and followed Him.

These disciples were called into a new direction for their lives. In the book of Mark, the 15thtime *Jesus* is mentioned is in Mark 3:7,

Mr 3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

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

Lu 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

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

15 is the number of divine guidance for rest. The 15thday of the 7thmonth is the beginning of the feast of Tabernacles, and that it was a Sabbath day of rest. However, a Sabbath is also a new direction.

The people were to cease their labor and do something different.

The 15thtime that Naomi is mentioned in Ruth 3:1,

Ru 3:1 Then Naomi her mother in law said unto her, My daughter, shall I not seek **rest** for thee, that it may be well with thee?

Naomi sent Ruth in a new direction in order to make herself noticed by Boaz. Going from “work” to “rest” is a new direction.

**Sixteen (yod-vav) Divine Love**

Sixteen, two Hebrew letters: **yod-vav**. These signify the hand (outworking) of the nail, which joins the hearts of two people as one.

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

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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

1. Charity suffereth long,
2. is kind;
3. charity envieth not;
4. charity vaunteth not itself,
5. is not puffed up,
6. Doth not behave itself unseemly,
7. seeketh not her own,
8. is not easily provoked,
9. thinketh no evil;
10. Rejoiceth not in iniquity,
11. but rejoiceth in the truth;
12. Beareth all things,
13. believeth all things,
14. hopeth all things,
15. endureth all things.
16. Charity never faileth:

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

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

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

**Seventeen (yod-zayin) Victory**

Seventeen, two Hebrew letters: **yod-zayin**. It signifies the hand (outworking) of spiritual weaponry, which gives us the victory.

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

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

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

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

# Rebekah Is A Type of the Bride

# Isaac and Rebekah is a type of Christ and His Bride

Gen. 24

Abraham (a type of God the Father) sent Eliezer (a type of the Holy Spirit) from Canaan (at the time, a type of heaven) to Mesopotamia (a type of the world) to select a bride for his son Isaac (a type of Christ). The entire family of Bethuel received Eliezer, and he bestowed gifts upon each of them: to the brother (a type of the Family of God, the Saved), and to the mother (a type of the Body of Christ, the Church).

This is a beautiful example of God the Father sending the Holy Spirit in search of a Bride for His Son, the Lord Jesus Christ.

1. Isaac is One of the Clearest Types of Christ
   1. He was a Child of Promise

## *Gen. 15: 2–4* “And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the Word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.”

## *Gal. 4: 28* “Now we, brethren, as Isaac was, are the children of promise.”

As was Christ Jesus, a Child of Promise –

## *Isa. 7: 14* “Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel.”

* 1. He was of Miraculous Birth

## *Gen. 21: 1–8* “And the LORD visited Sarah as He had said, and the LORD did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.”

As was the Lord Jesus Himself -

*Lk. 1: 27–35* “To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

* 1. He was Hated and Persecuted by His Half-Brother

## *Gen. 21: 8, 9* “And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.”

## *Gal. 4: 29* “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

As Christ was hated and persecuted by his half-brothers, the Jews –

## *Jn. 8: 41–59* “Ye do the deeds of your father. Then said they to Him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye cannot hear My Word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour My Father, and ye do dishonour Me. And I seek not Mine Own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself? Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; of whom ye say, that He is your God: Yet ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see My day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I Am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.”

* 1. He Left Home to be Offered as a Sacrifice

He left his home in Mamre (a type of heaven) to go to Moriah, a hill in Palestine, (a type of the world and Calvary) to be offered as a sacrifice, and then returned home.

## *Gen. 22: 1–19* “And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a Lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. And the Angel of the LORD called unto Abraham out of heaven the second time, And said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice. So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.”

As Christ left heaven and went to the Cross on Calvary –

## *Jn. 3: 13, 17* “And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.”

## *Lk. 23: 33* “And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.”

* 1. He was under Sacrificial Death for Three Days

## *Gen. 22: 4* “Then on the third day Abraham lifted up his eyes, and saw the place afar off.”

As Christ was under sacrificial death for three days –

## *Matt. 16: 21* “From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

* 1. He was Given a Bride that was Chosen after His Sacrificial Death (in figure) on Mount Moriah (a type of Calvary)

## *Gen. 24: 1–4* “And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.”

Abraham, (a type of God the Father) was concerned about a wife for his son, Isaac. He did not want him to marry one of the Canaanites, among whom they lived, because they were evil and unbelievers. God had said they were not to intermarry. This is a type of the Bride of Christ being taken from spirit filled believers (the Church, the Body of Christ).

Abraham called his servant, Eliezer (a type of the Holy Spirit), and sent him back to his own people to find a bride for his son, Isaac. This is a type of God the Father sending the Holy Spirit to take out of the Body of Christ (the Church) a Bride for His Son, the Lord Jesus Christ. Remember, it is not all that are in the Family of God (the Saved; the Born Again) nor is it all that are in the Church (the Body of Christ), that will be in the Bride. It is only the Overcomer, out of the Church that will be the Bride.

As the Church is taken out of the Family (the Body of Believers), so will the Bride be taken out of the Church (the Body of Christ).

**The Son Will Not Return To Get His Bride.**

The servant, Eliezer, was aware that the one he chose for Isaac might be too involved in the affairs of her own country and kindred, and might refuse to follow him back to his land. There is little or almost no desire in the Church today to “*…follow the Lamb whithersoever He goeth.*” (Rev. 14: 4)

## *Gen. 24: 5, 6* “And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring **not** my son thither again.”

So likewise God the Father is saying, “My Son will not return to earth again before He gets His Bride.”

## *Lk. 12: 36* “And ye yourselves like unto men that wait for their Lord, when He will return from the wedding;”

After the marriage of the Lamb has taken place, then, and only then, will the Lord return in the air to Rapture the Church. Then the Church will be invited to the Marriage Feast.

## *Lk. 12: 37* “Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.”

When the Lord came the first time, they rejected Him.

## *Isa. 53: 3* “He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.”

They refused His message.

## *Jn. 8: 45* “And because I tell you the truth, ye believe Me not.”

They mocked Him, plaited a crown of thorns, and put it on His head. Then they nailed Him to a Cross and crucified Him.

## *Lk. 23: 33* “And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.”

In fulfillment of the type of Eliezer searching for a bride for Isaac, the Holy Spirit is in the land today searching for a Bride for the Son of God.

1. Requirements for the Bride

The Bride will meet the requirements of the Servant. Eliezer took with him servants and camels laden with gifts and went back to the land from which Abraham came. When he arrived at to the well, he prayed a prayer.

## *Gen. 24: 14* “And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray Thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master.”

* 1. The Bride Will Be Beautiful and A Virgin

## *Gen. 24: 15, 16* “And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.”

Before he had finished praying Rebekah came and she “*…was very fair to look upon, a virgin…*” The Bride of Christ is going to be fair to look upon; not adorned with coverings of the world. In the eyes of the Holy Spirit, she is going to be very fair to look upon; pure, holy, righteous. The Lord’s Bride is going to look holy, dress holy and be holy.

## *Rev. 19: 7, 8* “Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness *(righteous acts)* of saints.”

This is acquired righteousness. It is the righteousness of “*good works*,” for which we were “*…created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*” (Eph. 2: 10) This is not imputed righteousness that we received when we accepted Christ as our Saviour; this is acquired righteousness that is gained by obedience to the Word of God.

* 1. The Bride Will Be Willing to Fulfill All Righteousness

Rebekah met the requirements of the servant for the Bride. The servant’s request was that the Bride give him drink and give the camels drink. These ten camels had traveled a long way through a desert land, and would have been very thirsty. Camels are able to drink enough to last them seven days. The ten camels are a type of the Law of God. The law requires much and cannot be easily satisfied.

* 1. The Bride Will be Willing to Forsake All

She had to be willing to leave her father’s house.

## *Gen. 24: 58* “…They called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.”

As Rebekah met all the requirements of the servant, so likewise the Bride of Christ will meet all the requirements of the Holy Spirit.

Being baptized in the Holy Spirit and speaking in other tongues does not necessarily qualify one to be the Bride. However, it does give one access to become a part of the Bride. To be a part of the Bride there must be a willingness and a dedication to the Lord to obey all that He requires. One must also submit to the Holy Spirit, allowing Him to sanctify and bring them into perfection (maturity). God has given the Holy Spirit the responsibility of perfecting the Bride, and He is performing the work in the hearts of those who will yield to Him.

## “Wilt thou go with this man?”

* 1. The Bride Will Thirst for Fullness

It is very interesting that Eliezer went to the well to search for a bride. Jesus said:

## *Jn. 7: 37* “If any man thirst, let him come unto Me, and drink.”

Those who will make up the Bride will always be thirsting for more. Like Paul, after years of ministry and being part of great miracles said, “*That I may know Him…*” (Phil. 3: 10)

“Ginosko” – “Know” – experiential knowledge

Paul’s desire was to know Christ in a greater way than he had ever known Him. This will be the compelling thirst of the Bride, to know Him in all His fullness.

1. Gifts for the Bride

## *Gen. 24: 53* “And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah…”

* 1. Jewels of Silver

Silver is a type of the Redemptive work of Christ which provides salvation in its completeness. The Bride will apprehend every redemptive right by the Word of Truth, through faith.

* 1. Jewels of Gold

Gold is a type of the Divine Nature of God.

## *Rom. 13: 14* “… Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”

## *I Cor. 15: 49* “…As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

## *II Cor. 7: 1* “…Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

## *II Pet. 1: 4* “Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers** **of** **the** **Divine** **Nature**…”

* 1. Raiment

Raiment is a type of the fullness of the Holy Spirit.

## *Lk. 24: 49* “And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

“Enduo” – “Endued”– be clothed with, to put on

The Scripture is easily understood to be saying, “...Until ye be clothed and empowered with the Holy Ghost.”

The Church has received the **earnest** of their inheritance but the Bride will receive the **fullness** of their inheritance.

## *Eph. 1: 13, 14* “In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance **until** **the** **redemption** **of** **the** **purchased** **possession**, unto the praise of His glory.”

The baptism of the Holy Spirit, proven by the sign evidence of speaking in other tongues, is the earnest of our inheritance **until** the redemption (“Apolutrosis” – the complete state of release of the purchased possession). We are in the process of being released or delivered. When complete deliverance has been reached, we will receive the fullness of our inheritance.

## *I Pet. 1: 4, 5* “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation *(deliverance)* ready to be revealed in the last time.”

This is not salvation in its first principles, which Peter covered in:

## *I Pet. 1: 3* “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

This fullness of inheritance has not yet been given. “*To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*” Who is it reserved for? Peter says for those “*Who are kept by the power of God through faith unto salvation* (deliverance) *ready to be revealed* (disclosed) *in the last time.*”

It was in the evening time that Rebekah was brought to Isaac. We are now in the evening time. The Bride will soon be brought to her Bridegroom in the fullness of the Spirit, the “*fullness of our inheritance.*”

1. Rebekah Rode the Camel

## *Gen. 24: 61* “And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man…”

There were two things Rebekah had to do – ride the camels, and follow the man. She reached her destination by riding on the camels. Notice, she did not drive, she did not control – “*she rode*” “*and followed the man;*” This is a type of following the Spirit’s leading.

## *Rom. 8: 14* “… As many as are led by the Spirit of God, they are the sons of God.”

“Huios” – “Sons” – fully mature – grown up – no longer babes or children

## *Gal. 4: 1, 2* “…The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father.”

We have the earnest of our inheritance until fully grown, fully mature, unto a state of perfection.

## *II Cor. 7: 1* “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting** holiness in the fear of God.”

## *Eph. 4: 11, 12* “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the **perfecting** of the saints, for the work of the ministry, for the edifying of the body of Christ:”

## *Heb. 6: 1* “…Let us go on unto **perfection**…”

## *Jn. 16: 13* “Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth…”

“Hodegeo” – “Guide” – lead – to show the way

Those that are full grown and mature will be obedient and follow the leading of the Spirit.

In fulfillment of the type of Rebekah, the Bride will follow through the desert, through the wilderness, through the rivers, through the heat of the day, through the coldness of the night, through the thickets, through valleys and over mountains until she sees the Bridegroom.

1. The Bride Will Watch For The Bridegroom

## *Gen. 24: 64, 65* “And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.”

## *Gen. 24: 67* “…Isaac… took Rebekah, and she became his wife; and he loved her…”

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

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

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

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

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

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

**Eighteen (yod-chet) Oppression, Bondage**

To write eighteen in Hebrew, they wrote two Hebrew letters: **yod-chet**. These signify the hand (outworking) of a fence (prison), which brings men into bondage or oppression. Eighteen is the number of oppression or bondage. The 18th time *Abram* is mentioned is in Gen. 12:18, where his wife was in the house of Pharaoh (bondage). After *Abraham* is mentioned for the 18th time in Gen. 18:19, the Lord speaks of Sodom and Gomorrah who were in bondage to sin.

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

**8 Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt…**

1Ch 26:9 And Meshelemiah had sons and brethren, strong men, eighteen. (his relatives are included)

1Ch 26:2 The 18th time Jesus is mentioned in the gospel of Luke is in Luke 5:19, where a man oppressed by paralysis was trying to come to Jesus for healing. Luke 13:16 also says, **16 And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?**

**Nineteen (yod-teth) Faith and Hearing**

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

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Mt 10:16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

12:32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

But when viewed in the positive sense, we see Jesus Christ on the cross John 3:14; 12:32, 33 foreshadowed by the Serpent on the pole in the wilderness.

The number 19 in Hebrew was meant to illustrate the fact that one must have faith in Christ and His cross and hear His Word.

Nu 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

The number 19 includes two things: faith and hearing.

The 19th letter of the Hebrew alphabet is the *kof*, which literally means “the back of the head.” The word picture has to do with hearing God’s voice in “the back of your head (mind).” The Hebrew word for “voice” is *kol*, which begins with the *kof*. When God spoke to Elijah, through the tempest, the earthquake, the fire, but heard through the “*still small voice*” (1 Kings 19:11, 12).

The first pictures God reaching down to man by speaking to him (hearing); the second pictures man responding to God by faith. This is the force behind the number 19. It has two parts to it: God’s voice and faith. it requires God to make a declaration before man can respond to His voice.

There are 19 people of faith in the great faith chapter, Hebrews 11. It begins in verse 3 with “*By faith we*…” Verse 4 says, “*By faith Abel*…” Verse 5 says, “*By faith Enoch*…”

The 19th one listed is in verse 32, “*By faith the prophets*…”

All of them heard the voice of God, and this produced faith in them, by which they preached the Word and even suffered for it at the hands of those who could not hear.

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

Paul also says in Eph. 2:8,

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

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

The salvation of Noah and his family came by faith as well, after they had heard. They believed what they heard. That is why they entered the ark and were saved through the flood.

Thus, the 19th time *Noah* is mentioned is in Gen. 7:13,

Ge 7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Ge 12:9 And Abram journeyed, going on still toward the south.

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

The 19th time Isaac is mentioned is in Gen. 24:66,

Ge 24:66 And the servant told Isaac all things that he had done.

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

The 19th time that Paul is mentioned is in Acts 15:36

Ac 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

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

**Twenty (kaph) Redemption**

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

Ge 31:38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

Jacob *waited* 20 years to get possession of his wives and property before being released. This could indicate that it took 20 years for Jacob to be redeemed from bondage.

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

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

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

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

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

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

Yes, we are God’s temple. The Most Holy Place is our spirit; the Holy Place is our soul; and the outer court is our body. Thus, the wall of the tabernacle itself represents the boundary of the soul within the body (outer court). The 20 boards, then, speak of the redemption of our souls.

Ps 34:22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

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

Ro 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Jesus Christ, not only covered our sin, but also freely gave His life to redeem us from the bondage of sin.

Boaz, that great kinsman-redeemer and type of Christ, appears 20 times in the book of Ruth. Likewise, there are 20 different people mentioned in the book of Ruth.

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

The 20th time Abraham is mentioned is in Gen. 18:23,

Ge 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

The answer to this question is NO.

God will redeem the righteous, even as He redeemed Lot.

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

Ge 27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? {Jacob: that is, A supplanter}

Ge 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

The Struggle for the Birthright still goes on.

God could have redeemed the birthright from Esau in His own way and in His own time. But Jacob was fearful that God could not fulfill His word and thought God needed help. So in doing it himself by deceit, he “supplanted” Esau. He usurped the birthright.

Ge 25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Heb 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Temple Type

* The word “temple” is first used in Scripture in I Samuel 1:9:

“So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.”

* There are 6 different words in the original languages translated “temple” in the King James Version of the Bible.

Hebrew:

1. heykal (01964) *probably from 3201 (in the sense of capacity); a large public building, such as a palace or temple:--palace, temple*
2. bayith (01004) *probably from 1129 abbreviated; a house (in the greatest variation of applications, especially family, etc.):--court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home(born), (winter)house(-hold), inside(-ward), palace, place, + prison, + steward, + tablet, temple, web, + within(-out)*
3. heykal [Aramaic] (01965) *corresponding to 1964:--palace, temple*

Greek:

1. hieron (2411) *neuter of 2413; a sacred place, i.e. the entire precincts (whereas 3485 denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere):--temple*
2. naos (3485) *from a primary naio (to dwell); a fane, shrine, temple :--shrine, temple. Compare 2411.*
3. eidoleion (1493) *neuter of a presumed derivative of 1497; an image-fane:--idol's temple*

* In the Greek the last word is:

eidoleion (1493)

This word is talking about temples of other false gods.

This word is only used 1 time in the whole New Testament.

* All different authors use this type it in the same manner as to say, a place where God is to dwell, whether in the physical, or in the heart of man. The only deviation from the motivation of this word is when it is referring to false god’s temples.
* The temple was always supposed to be a place for the Lord to dwell in. It was to be a beautiful place, whether physical or spiritual. The temple was to be honored and sacred, and not just another building. It was to be the house of the Lord.
* The temple falls under the category of Object and Person. Both physical building and spiritual building in the heart of man.
* Appearance -unbelievable beautiful

Action -the temple was a dwelling place of God

Effect -keeping us in communication with the Lord, all together blessings

Position -on land and in flesh and in the spirit

Value -it is absolutely essential, required

* The antitype is from the temple being a physical building to the temple being the body of Christ, the church.

Ac 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Ro 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Ro 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

2Co 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

1Ti 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1Th 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Heb 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Heb 13:16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

1Pe 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

**type**

* 1. A figure
  2. Indicator, Picture, Image, Representation, sign, illustration, symbol
  3. Symbol of something to come

a. such as an event in the Old Testament that foreshadows another in the New Testament.

**an·ti·type**

* 1. One that is foreshadowed by or identified with an earlier symbol or type.
  2. A figure in the New Testament who has a counterpart in the Old Testament.

### Example of Jonah

An example of typology is the story of Jonah and the fish from the Old Testament. In the Old Testament Jonah told the men aboard the ship to sacrifice him by throwing him overboard. Jonah told them that by taking his life, God’s wrath would pass and the sea would become calm.

Jonah spends three days and three nights in the belly of a great fish before he is spit up onto dry land. Typological interpretation of this story holds that it prefigures Christ's burial, the stomach of the fish being Christ's tomb: as Jonah was freed from the fish after three days and three nights, so did Christ rise from His tomb after three days and three nights.

As the crowds increased, Jesus said,

This is a wicked generation. It asks for a miraculous sign, but none will be given it except the sign of Jonah.” Luke 11:29–32 (see also Matthew 12:38–42, 16:1–4). Jonah called the belly of the fish "hell” the land of the dead (the grave)

A sign for the burial and resurrection of Christ.

Typological signs; the four major Old testament prophets Isaiah, Jeremiah, Ezekiel, and Daniel prefiguring the four Evangelists Matthew, Mark, Luke, and John, or the twelve tribes of Israel foreshadowing the twelve apostles.

## Old Testament examples

Jesus is the mediator of the New Covenant.

In the [Sermon on the Mount](http://en.wikipedia.org/wiki/Sermon_on_the_Mount) he [commented on the Law](http://en.wikipedia.org/wiki/Expounding_of_the_Law).

**antitype** of the proclamation of the [Ten Commandments](http://en.wikipedia.org/wiki/Ten_Commandments) or [Mosaic Covenant](http://en.wikipedia.org/wiki/Mosaic_Covenant) by [Moses](http://en.wikipedia.org/wiki/Moses) from [mount Sinai](http://en.wikipedia.org/wiki/Biblical_Mount_Sinai).

Genesis 22 The sacrifice of Isaac. God asks Abraham to sacrifice his son Isaac to Him, foreshadowing of God sacrificing His Son. When Isaac asks his father “where is the lamb for the burnt offering” Abraham prophesied "God will provide Himself a lamb for the burnt offering" A ram caught by its horns in the thicket, is seen as a type for Christ, the [lamb that God provides](http://en.wikipedia.org/wiki/Lamb_of_God) for sacrifice.

Ge 40:11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: **44:2** And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. 12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. 17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

2Sa 12:3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

1Ki 7:26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths. 2Ch 4:5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

Ps 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

16:5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. 23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

75:8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. 116:13 I will take the cup of salvation, and call upon the name of the LORD.

Pr 23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

Isa 51:17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. 22 Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

Jer 25:15 ¶ For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me: 28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

Jer 49:12 For thus saith the LORD; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

Jer 51:7 Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

La 4:21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Eze 23:31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. 32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Hab 2:16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

Mt 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

20:22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Mt 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

Mr 9:41 ¶ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Mr 10:38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Mr 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Lu 11:39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Lu 22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Joh 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

1Co 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1Co 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Re 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

### Genesis 37-50 Joseph is a type of Christ.

### Joseph is a very special son to his father.

### From his father’s perspective Joseph dies and then comes back to life as the ruler of Egypt. Joseph’s brothers deceive their father by dipping his coat in the blood of a sacrificed animal. Later Joseph’s father finds that not only is Joseph alive but he also is the ruler of Egypt that saves the world of his day from a great famine.

### Joseph and Jesus both were rejected by their own people, both became servants, both are betrayed for silver, both are falsely accused and face false witnesses. both attain position at the "right hand" of the respective thrones (Joseph at Pharaoh's throne and Christ at the throne of God), and both provided for the salvation of gentiles (Joseph a physical salvation in preparing for the famine, while Christ provided the deeper spiritual salvation).

### Joseph married an Egyptian wife, bringing her into the Abrahamic lineage, whereas Christ's relationship is with the Gentile Bride, not the church.

### Moses, like Joseph and Jonah, undergoes a symbolic death and resurrection. Moses is placed in a basket and floated down the Nile river, and then is drawn out of the Nile to be adopted as a prince (floating the body down the Nile river was part of an Egyptian funereal ritual for royalty).

### Mt 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Nu 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Jesus proclaimed that the brazen serpent lifted up on a pole, was a type of Himself, "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14) and "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2Co 5:21)

In a battle with the Amalekites, Ex 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. Moses' raised hands are a type of Jesus' raised hands upon the Cross, for when Jesus' hands were raised as He died, a battle with sin was waged, victory was won- 1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

**The Silver Cup**

Gen. 44:1—*And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.*

2—*And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.*

Joseph was rejected by his brothers

Gen. 37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

37:11—*And his brethren envied him; but his father observed the saying.*

Acts 7:9—*And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,*

Joseph was cast into a pit and then sold

Gen. 37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

37:22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Psalm 105:17 He sent a man before them, even Joseph, who was sold for a servant:

Acts 7:9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

Joseph became Prime minister of Egypt

Gen. 41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

Ps 105:21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

Famine caused Jacob to send his son’s to Egypt

Gen. 41:30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

47:13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

Acts 7:12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Bring your Brother Benjamin

Gen. 42:20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Gen. 43:3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

Benjamin is a type of the Over comer

Benjamin means ―Son of my right hand‖

Or (the Manifestation of Divine Power)

*Rachel died giving birth to Benjamin*

Gen. 35:16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

Gen. 48:7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

I. Joseph Spreads a Table–The Lord has a Table

1. Arranged in order – oldest to the youngest.

2. Sent messes – A Type of the Word.

3. Benjamin’s – (Five times as much)

Gen. 43:34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

II. Reasons Joseph loved Benjamin more

1. The others were only half brothers.

2. Benjamin was His full blooded brother.

3. There are those today who are by

Professing christians (half brothers) they want his blessings, but not His Word. They try to change the Word to fit their doctrine. We change for the Word, but the Word doesn’t change for us.

The two ships seemingly facing each other in an extreme foggy night,

―This is a Battleship‖ – ―This is the Light House.

III. The Steward was commanded to fill their Sacks

Gen. 42:25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

(Always remember it pays to be patient)

Gen. 45:22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

44:1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

Gen. 44:2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

A Type of the Holy Ghost (Jn.16:15)

―as much as they can carry‖

―put every man's money in his sack's mouth‖ (faith)

―put my cup, the silver cup, in the sack's mouth of the youngest‖

Joseph had the Silver Cup put in Benjamin’s sack

The Cup Represents:

1. SALVATION – ―The Silver Cup‖

2. SANCTIFICATION - Joseph’s cup

a. Separation from the world

b. Set apart unto God

1Cor. 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

3. SUFFERING - If ye drink the cup

2Tim. 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

4. Fellowship (Drink of ―my cup‖)

5. Overcoming

Rev. 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

IV. The Steward searches for the Silver Cup.

Oldest to the youngest

Gen. 44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

1. Reuben? Didn’t have it. (Gen. 49:4Unstable as water)

2, Simeon Didn’t have it.

3 Levi? Didn’t have it. Instruments of cruelty

4. Judah? Didn’t have it. Gen. 44:10 ―a lawgiver‖

5. Zebulun? (NO) 49:13 ―dwell at the haven of the sea‖

6. Issachar? No 49:14 ―Issachar is a strong ass‖ (donkey)

7. Dan? Didn’t have it. 49:16 ―Dan shall judge‖

8. Gad? Didn’t have it. Gen. 49:19 ―Gad, a troop‖

9, Asher? No cup Asher (Activity)

10 Naphtali? (NO Cup) —Naphtali struggling‖

11. Benjamin (had the Silver Cup) There it is, It is here

Gen. 44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. John 6:56; 1John 5:12

Gen. 44:17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Benjamin is referred to as ―a little one”

Isaiah 60:22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Isaiah 66:7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. (CHRIST) Israel put forth no effort to bring forth the Messiah.

Micah 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Rev. 12:2 And she being with child cried, travailing in birth, and pained to be delivered. (―a little one) – ―A Man Child Rev. 12:5,11

Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Judah knew that Joseph was sold, and therefore had reason enough to think that he was alive; at least he could not be sure that he was dead: but they had made their father believe he was dead; and now they had told the lie so long that they believed the lie.

Romans 1:25; 2Thess. 2:10,11

Gen 49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

Heb.1:9; 7:14,25; Rev.3:18; Eph.1:18-20;1Pt.1:3-5;Titus 2:11-13; Gal. 1:16; Eph 3:19; 4:13

Silver typifies Redemption in scripture but not without refining:

Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Num. 10:2; Mt 26:15; Luke 15:8; 1Peter 1:3-10;18,19

“apolutrosis” A Complete state of Release

Lk 21:28; Rm. 3:24; 8:23; 1Cor. 1:30; Eph 1:7,14,30; 3:20,21; 4:30 Col 1:13,14; Heb 9:15;

Redemption-Redeem-(To Recover) To Full Release

A Complete State of Release

To regain possession of by paying a price

To restore to its original condition

To transform the purchased Possession

―Agorazo – The Price Paid;

Rev. 5:9 “they sung a new song…thou wast slain, and hast redeemed (Agorazo) us to God” ―exagorazo – The Price Paid with a view to Release

Gal. 3:13 “Christ hath redeemed (exagorazo) us from the curse of the law”

―Lutroo – To release on receipt of ransom,

- It signifies the actual deliverance, the setting at liberty.

Titus 2:14 “that he might redeem” (lutroo)

―Lutrosis – Redeemed, A state of deliverance or release

Hebrews 9:12 “having obtained eternal redemption (Lutrosis) for us”

“apolutrosis”A Complete state of Release, Totally delivered

The Time: Luke 21:28 redemption (apolutrosis )draweth nigh. 1Peter 1:5

The Believer’s Coats Gen. 37:1-3

I. A Coat of Character

* 1. The Robe of Righteousness

Gen.39:12—*And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.*

1. He was tempted

2. Temptation revealed his character

3. The garment left in her hand was a testimony of Joseph’s character.

II. A Coat of Honor

1. He was rejected by his brothers and put into a pit. Ge 37:24; John 1:11

2. He was sold for twenty pieces of silver. Gen.37:28

3. He spent time in Egypt and in prison and then He went to the throne. Ps 105:19; Re. 3:21

4. Servant became Lord

Ps 105:20,21; Php 2:11; Rev. 1:6; 5:10 Romans 8:23; Eph 1:14; 2Co 4:10,11

III. A Coat of many Colors

A. The coat of Salvation

1. It was a gift of the Father

(It was a gift, Joseph did not earn it) Eph 2:8

a. It was made by the Father (1John 4:14; Acts 13:23)

2. It was bloodstained

a. They dipped it in blood (Heb 9:22; Isaiah 1:18)

3. It was Long sleeved

a. He was the honored Son of the Father (John 12:26)

4. It was a coat of many colors

a. White has all the colors

i. Coat of Righteousness

b. It takes three colors to make white light.

Red – Blood Sacrifice

Yellow – Divine Nature

Blue – Purity of life like (blue skies)

TYPICAL COLORS / ANTITYPE TYPICAL NUMBERS / ANTITYPE

White Christ’s Divine Righteousness One unity

Scarlet Sacrifice Three The Trinity

Blue Heavenly Four Worldly

Purple Royalty Seven Completeness

12 Eternal Government

40 Testing

TYPICAL METALS

Gold – Silver – Brass

Seven Colors in the rainbow

1. Red
2. Orange
3. Yellow
4. Green
5. Blue
6. Indigo
7. Violet

White in light is The fullness of light, all light together; day, white is the absent of color.

Black is the absent of light; black as a color is all colors.

Ge 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Three primary colors **Red Yellow Blue**

Three secondary colors **Green** **Orange** **Purple**

Tertiary colors are combinations of the first two sets. Complimentary colors are opposite each other

Colors often evoke feelings of excitement.

Analogous colors are colors that are close to each other These give a particular feeling whether it be warm and cozy or cold and depressing.

Red – Redemption, (A Blood Sacrifice), Scarlet, Crimson, cerise, cherry, Rosy,

Bloodshot, Inflamed, sore, Tender

Anger, Blushing, embarrassed, Jealousy, Rage, sin, wrath

Red is a very strong color. It is a noticeable color that is often used on caution and warning signs.

It is associated with STOP, beware, passion, energy, blood and war.

Red is a good color to use for accents that need to take notice over other colors.

Red is often used in flags for nations, as it is a symbol of pride and strength.

Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. {man/Adam}0120 Mda 'adam, aw-dawm' RED, ruddy, a human being (an individual, mankind, person.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau. 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 49:12 His eyes shall be **red** with wine, and his teeth **white** with milk.

Ex 10:19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. 2Kings 3:22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

**Orange** is a combination of Red and Yellow. It is also a bright and warm color. It represents fire, the sun, fun, warmth and tropical images. It is considered a fun light color that has appetizing qualities to it. Orange increases oxygen supply to the brain and stimulates mental activity. It is highly accepted among young people. As a citrus color, orange is associated with healthy food and stimulates appetite. Any design relating to the tropics, something fun, easy going and youthful should incorporate some type of orange into the design. A darker, richer shade of orange can be associated with autumn.

**Yellow** is the brightest color to the human eye. It represents youth, fun, happiness, sunshine and other light playful feelings. It is a cheerful energetic color. Yellow is often used for children’s toys and clothes. Yellow is used against a black background to symbolize caution. Yellow is often hard to read when placed on a white background so designers must be careful when using yellow. Though yellow is a bright cheerful color, as it starts to darken it, however, quickly becomes a dirty and unpleasant color. Yellow can also be associated with being scared and, cowards. The term "yellow belly" is proof of that.

**Green** is the color of nature and health. It represents growth, nature, money, fertility and safety. Green is a relaxing color that is easy on the eye and has a healing power to it. It is often used to represent anything having to do with health. Many pharmaceutical and nutritional companies use green in their logos and material to advertise safe natural products. Dark green is commonly associated with the military, money, finance, and banking. However it can also be associated with being new or inexperienced as being green or a "green horn". Green is becoming a very popular color in design for web sites.

Blue is a cool calming color that shows creativity and intelligence. It is a popular color among large corporations, hospitals and airlines. It is a color of loyalty, strength, wisdom and trust. Blue has a calming effect on the psyche. Blue is the color of the sky and the sea and is often used to represent those images. Blue is a color that generally looks good in almost any shade and is a popular color among males. Blue is not a good color when used for food as there are few blue foods found in nature and it suppresses the appetite.

Purple combines the stability of blue and the energy of red. Throughout history purple has been associated with royalty, nobility and prestige. It symbolizes mystery, magic, power and luxury. Purple is often used to portray rich powerful kings, leaders, wizards and magicians. Purple combined with gold can be flashy and portray wealth and extravagance. Light purple and pink is good for a feminine design and is a popular color among teenage girls. Bright purple along with yellow is commonly used in promoting children's products. It gives the appearance of something that is fun and easy to do.

Black is often a color used to portray something evil, depressing, scary or even death in western civilization. It has negative imagery with it at times such as "black mail" "black list" "black hole" etc. Black is also a very powerful color that also portrays one of class elegance and wealth. Classy clothing is designed in black from the "power suit" to the "sexy black dress" to formal "black-tie attire". Black combined with other colors can have a very strong statement. Black is a color that can fit into almost every design to add contrast, type, and make the other colors stand out more.

**White** is often associated with being pure, clean, fresh and good. The color of a fresh snowstorm brings up images of a peaceful and pure winter scene. White is a common background for Webster's as it is easy to read black or dark text on it. When used with a design using lots of negative space it gives a very clean look to it. White is also used lots for charities and non-profit organizations to denote something good and positive. Hollywood often portrays their characters in white as being good; the white horse, the cowboy with the white hat, the white wizard etc. White usually is associated with being pure and almost heavenly. White is associated with hospitals, doctors, and heaven.

|  |  |
| --- | --- |
| **COLOR** | **TYPOLOGY** |
| White | White is a color of purity and righteousness. |
| Red/Crimson/Scarlet | Used to describe fine materials, blood and sin and even war. Also used to describe fine materials and thread. Scarlet can generally be used to symbolize a marker. |
| Blue | Blue is used describe the various hangings in the holy places. In general blue should be viewed as a heavenly color. |
| Purple | Along with [**blue**](http://www.ridingthebeast.com/articles/colors/#blue), [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet), and [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson), purple is used to describe hangings and fine materials. The dye was extracted from a particularly scarce family of shellfish which made it quite valuable. Purple became a symbol of royalty and riches due to the scarcity of its dye. |
| Gold | Divinity or of divine influence or nature |
| Silver | Redemption |
| Brass | Judgment |
| Green | Green is primarily associated with plant life. As a result we can view it as a symbol of natural growth and life. |
| Black | Black is primarily associated with the negative aspects of human experience - including death, disease, famine, and sorrow - all of which are the results of sin. The exception is the implication of health when describing hair. |

**"When God appeared unto Noah after the flood, and placed a rainbow in the sky, He did much more than show him a phenomenon.**

**In the seven colors, beginning with red and ending with purple, God was displaying a natural miracle**

**that demonstrated the complete redemption of man".**

**Antipas/M. Stewart**

**This is a compilation of many interpretations of biblical colors meaning that I have collected over the last several years.**

**I hope that you find it biblical and authentic.**

**From Genesis to Revelations the Word of God is full of symbolic (biblical) color meaning.**

**Using colors to express how we feel towards God in dramatic worship (with banners)**

**can be very therapeutic and beneficial to us and a blessing to God's people.**

**I have**

**found that when we enjoy worshipping the Lord He enjoys receiving our worship.**

**Blessing and strengthening and uplifting the Body of Christ uplifts and unifies the Lord's work .**

**I hope that you will be able to utilize the many color difinitions. I do know that God loves color.**

**The colors that we see here on the earth realm are only a portion of what is in heaven.**

**May you be blessed by what is here and I hope that it releases you into a deeper**

**understand of the impact that color brings.**

**Biblical Color Meaning In The Bible**

**Zephaniah 3:9,10**

**For then I will restore to the peoples a pure language, that they all may call**

**on the name of the Lord, to serve Him with one accord. From beyond the rivers of**

**Ethiopia My Worshipers, the daughter of My dispersed ones, shall bring My offering.**

RED

**Red: symbolizes blood atonement; sacrifice of Christ's blood;covenant of grace; cleansing justification; sin, atonement;war; the wrath of God; judgement; death; love; life;the earth; redemption; sacrifice; consuming fire; the person of Jesus;the cross; refers to flesh. Isaiah: 1:18, Hebrew 9:14.**

**Red con not be formulated by mixing any other color together. The Hebrew word "OUDEM" means "red clay". It is the root word from the name Adam, Esau, and Edom; all speak of flesh.**

**Burgundy: The Red earth;selfish;Covetous sin, copper and gold, washing by the word, righteousness, right standing.**

**Rose Pink: Messiah, glory, Rose of Sharon, the Father's heavenly care over the Lillies of the Field-His children,**

**Jesus loves me-this I know! Symboizes right relationships, heart of flesh, intimacy, child-like faith (Romans 3:25;**

**Rev. 19:8; Ez. 11:19; 1 Peter 5:5-6; Song 1:2; Matt. 18: 3-5.**

**Fuschia: Joy, right relationships, compassion, heart of flesh, passionfor Jesus, the**

**Bridegroom's heart, koinonea.**

**Plum: Richness, abundance, infillng of the Holy Spirit**

**ORANGE**

**Gold or Yellow: Symbolizes the Glory of God ; divine nature; holiness; eternal deity; the Godhead; Purification;**

**majesty; righteousness; divine light; kingliness; trial by fire; mercy; power; His Deity; Glory.**

**Revelations 3:18; Revelations 4:4; Mal: 3:3; 1 Peter: 1:7**

**Yellow or Gold is also primary. It always speaks of trial and purging.**

**"That trial of your faith, being much more precious than of gold that perishes,**

**though it be tried with fire, might be found unto praise and honour and glory**

**at the appearing of Jesus Christ".(1 Peter 1:7)**

**Amber: Glory of God, the Father's heavenly care, fiery passion, flaming throne of God,**

**the temple of God, wisdom.**

**Orange: Praise, Warfare, Passion, power, fire, harvest season, fruitfulness, joy**

**Bronze: Judgment upon sin; fires of testing.**

**Brown: Man as we are on earth.**

**GREEN**

**Green: Praise, eternal life, vigor, prosperity, mercy, restoration, health, healing, new beginning, freshness, God's holy seed, harvest, sowing and reaping, immortality, fresh oil, new life, joy in hope. Rom 12:12; Ps. 23:2; Gen. 1:30; Lk. 23:31; Rev. 22:2; Ps. 92:14.**

**BLUE**

**Blue speaks to us of the eternal presence of YAHWEH. The color of God's chosen nation, the people of Israel, blue dating back to the time of David. We also note in Ezek. 1:26, that the restored throne of David which will rule supreme in all the earth, being God's throne, is spoken of as sapphire, which is blue. Blue also speaks of healing. Matt. 9:21 M. Stewart**

**Blue: Symbolizes the heavenly realm; prayer; priesthood; authority; revealed God; grace; divinity; Holy Spirit; overcomer; revelation knowledge; the Truth; the Word of God; the Word; Messiah.**

**Light blue: Heaven, Heavenly Ezek. :26**

**Turquoise (is a bluish-green): River of God, sanctification, healing, life-givin flow of the Holy Spirit, the New Jerusalem.**

**PURPLE**

**Purple: Symbolizes Jesus' royalty; believer's royalty; majesty; wealth; power; penitence; the name of God; kingdom authority; dominion, son-ship; the promises of God; inheritance; mediator; inheritance; priesthood. Revelations 5:10, "And has made us unto our God kings and priests and we shall reign on the earth."**

**RAINBOW**

**Rainbow: Symbolizes God's promises (Rev. 4:3) Covenant (Gen 9:13 and 16).**

**Noah looking at the rainbow saw seven steps (the number of spiritual perfection), beginning with flesh, going through trial, being guided by the Word of God, bringing forth immortality and priesthood; thus fulfilling Rev. 5:10, "and hast made us unto our God kings and priests: and we shall reign on the earth." This is further emphasized in Ezekiel's glorious vision of the Cherubim, the immortalized host of God, as outlined in his first chapter. (colors of the rainbow)--Antipas, M. Stewart.**

**WHITE**

**White: Symbolizes Creator; righteousness acquired through blood of Christ; Bride's garment; salvation; surrender; holiness, saints; angels, peace; triumph; victory; glory; joy; light. Rev. 4:4, 6:2**

**Iridescent: Fruit of the Spirit (Rev. 4:3) Overcomer, Rainbow Promise, Precious Stones Rev. 21:7; Rev. 4:3; 2: 11:19.**

**Clear, Transparent: Water Baptism, Wind, Holy Spirit, Born Again, Matt 3:11; John. 3:3; 5:7 Iridescent Crystal: Cleansing Work of the Holy Spirit, blessings of God, sanctification, the Bride of Christ, Truth.**

**Black: Righteous Judgement; Death; Death of old self; Famine; Mourning; Evil; Humiliation; Affliction; Calamity Primordial color of creation; Sign of humiliation. Lam. 4:8, Rev. 6:5, Jer. 8:21.**

**Color black in Scripture: And I looked and behold a black horse; and he who sat on it had a pair of scales in his hand (rev 6:5). Their appearance is blacker than soot, they are not recognized in the streets; their skin is shriveled on their bones, it has become like wood (lamentations 4:8).**

**Black symbolizes death, punishment, famine, sin, affliction, death, repentance, bondage (John 3:19-20).**

**Silver: Symbolizes paid price for redemption; price of a soul; Word of God; strength; Spirit; Revelation; Grace; The Word of God; divinity; wisdom; purity; strengthened faith (Matt. 27: 3-8)**

**Cream: healing.**

**Brazen: Christ the Healer**

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| **Amber**  [**Chashmal**](http://www.studylight.org/isb/view.cgi?number=02830) (khash-mal') | The color amber is only found in the KJV book of Ezekiel. Its use demonstrates God's overbearingly bright and immediate presence.  **Direct Meaning:**   * God's glory and the brightness of His presence. - Ezekiel 1:4; 1:27-28; 8:2 (KJV)   **Color Symbolism:**   * Christ as the glory of God - Ezekiel 1:28, II Corinthians 4:6, Revelation 21:23   **Associated Symbols:**   * fire - *God's presence* (Hebrews 12:29, Exodus 3:2), *God's judgment* (Genesis 19:24, II Kings 1:10-14, Isaiah 66:15, II Thessalonians 1:7-8) |
| **Black**  [**Chashak**](http://www.studylight.org/isb/view.cgi?number=02821) (shaw-khar') [**Kamar**](http://www.studylight.org/isb/view.cgi?number=03648) (kaw-mar') [**Kimriyr**](http://www.studylight.org/isb/view.cgi?number=03650) (kim-reer') [**Qadar**](http://www.studylight.org/isb/view.cgi?number=06937) (kaw-dar') [**Shachar**](http://www.studylight.org/isb/view.cgi?number=07835) (shaw-khar') [**Shachor**](http://www.studylight.org/isb/view.cgi?number=07838) (shaw-khore')  [**Melas**](http://www.studylight.org/isb/view.cgi?number=3189) (mel'-as) | Black is primarily associated with the negative aspects of human experience - including death, disease, famine, and sorrow - all of which are the results of sin. The exception is the implication of health when describing hair.  **Direct Meaning:**   * sin - Job 6:15-16 * disease - Job 30:30 * famine - Lamentations 4:8; 5:10, Revelation 6:5-6 * death - Jude 1:12-13 * sorrow - Jeremiah 8:21 (KJV)   **Opposite Meaning:**   * health - Leviticus 13:37, Song of Solomon 1:5-6; 5:11   **Color Symbolism:**   * judgment - Jeremiah 14:2, Leviticus 13:37, Job 3:5   **Associated Symbols:**   * sackcloth - *mourning* (Genesis 37:34, Isaiah 50:3, Revelation 6:12) |
| **Blue**  [**T@keleth**](http://www.studylight.org/isb/view.cgi?number=08504) (tek-ay'-leth) | The color blue is used quite extensively in the Old Testament to describe the various hangings in the holy places. It is also used as a symbol of wealth and the corruptions thereof, but it should be noted that purple is used far more frequently for such distinctions. In general blue should be viewed as a heavenly color. Below is only a representation of the color's use in scripture, it occurs far more frequently than demonstrated here.  **Direct Meaning:**   * describing hangings, curtains, coverings (along with [**purple**](http://www.ridingthebeast.com/articles/colors/#purple) and [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet) / [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson)) - Exodus 26:1;36; 27:16; 28:8, II Chronicles 3:14; etc. * holy covering - Exodus 28:31, Numbers 4:5-7;11-12, Esther 8:15 * the Lord's commandments - Numbers 15:38-40   **Opposite Meaning:**   * corruption through vanity, whoredoms and idolotry - Jeremiah 10:8-9, Ezekiel 23:3-8   **Color Symbolism:**   * heavenly - Exodus 24:10, Ezekiel 1:26; 10:1 (sapphire) * holy service - Exodus 28:31, Esther 8:15 * chastening - Proverbs 20:30 (KJV)   **Associated Symbols:**   * water(s) - *spirit* (John 4:13-14; 7:37-39, Revelation 21:6; 22:17, Matthew 3:11-16), *people / multitudes* (Revelation 17:15, Jeremiah 46:7-8; 47:1-3, Isaiah 8:7; 17:13) |
| **Crimson**  [**Karmiyl**](http://www.studylight.org/isb/view.cgi?number=03758) (kar-mele') [**Shaniy**](http://www.studylight.org/isb/view.cgi?number=08144) (shaw-nee') [**Towla'**](http://www.studylight.org/isb/view.cgi?number=08438) (to-law') | Crimson is used to describe fine materials and sin. The dye was extracted from the dried body of of the insect *coccus ilicis*; *qirmiz* (or *kermes*) as transliterated in Arabic. (Also see [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet))  **Direct Meaning:**   * fine materials (along with [**purple**](http://www.ridingthebeast.com/articles/colors/#purple) and [**blue**](http://www.ridingthebeast.com/articles/colors/#blue)) - 2 Chronicles 2:7;14; 3:14, Jeremiah 4:30 * sin - Isaiah 1:18   **Associated Symbols:**   * blood - *life* (Genesis 9:4-5, Deuteronomy 12:23), *sacrifice* (Exodus12:13; 23:18) , *remission of sin* (Hebrews 9:22, I John 1:7, Revelation 1:5), *covenant* (Exodus 24:8, Matthew 26:28, Romans 5:9, Hebrews 9:12; 13:12), *war* (I Kings 2:5, I Chronicles 22:8) |
| **Gray**  [**Seybah**](http://www.studylight.org/isb/view.cgi?number=07872) (say-baw') [**Siyb**](http://www.studylight.org/isb/view.cgi?number=07867) (seeb) | Grey is used to denote old age (for obvious reasons). We can try to gain a bit more meaning by looking at the symbolism of ash even though the two are never directly associated in Scripture.  **Direct Meaning:**   * old age - Genesis 42:38, Deuteronomy 32:25, I Samuel 12:2, Job 15:10, Psalm 71:18 * beauty of old age - Proverbs 20:29 * weakness - Hosea 7:9   **Associated Symbols:**   * ash - *of little worth* (Genesis 18:27, Job 30:19), *destruction* (Exodus 9:10, Ezekiel 28:18, Malachi 4:3, II Peter 2:6) , *purification* (Numbers 19:17), *sorrow* (II Samuel 13:19) , *mourning* (Esther 4:3, Jeremiah 6:26) , *repentance* (Job 42:6, Matthew 11:21), *scattered* (Psalm 147:16) |
| **Green**  [**'abiyb**](http://www.studylight.org/isb/view.cgi?number=024) (aw-beeb') [**Ra'anan**](http://www.studylight.org/isb/view.cgi?number=07488) (rah-an-awn') [**Y@raqraq**](http://www.studylight.org/isb/view.cgi?number=03422) (yer-ak-rak') [**Yaraq**](http://www.studylight.org/isb/view.cgi?number=03419) (yaw-rawk') [**Yarowq**](http://www.studylight.org/isb/view.cgi?number=03417) (yaw-rawk') [**Yereq**](http://www.studylight.org/isb/view.cgi?number=03418) (yeh'-rek) | Green is primarily associated with plant life. As a result we can view it as a symbol of natural growth and life. The exception is its use in Leviticus to denote disease.  **Direct Meaning**:   * describing a meat offering - Leviticus 2:14 * describing edible plants - Genesis 1:30; 9:3, II Kings 19:26, Job 39:8, Psalm 37:2 * trees - Exodus 10:15, Deuteronomy 12:2, I Kings 14:23, 2 Kings 16:4; 17:10, II Chronicles 28:4, Psalm 37:35; 52:8, Isaiah 37:27, Jeremiah 2:20   **Opposite Meaning:**   * disease - Leviticus 13:49; 14:37   **Color Symbolism:**   * rest - Psalm 23:2 * life - Isaiah 15:6, Psalm 23:2, Ezekiel 17:24, Luke 23:31 * growth - Ezekiel 17:24 * fruitful - Jeremiah 11:16; 17:8, Hosea 14:8, Luke 23:31 * fresh / undefiled - Song of Solomon 1:16, Luke 23:31 * maturity - Job 15:31-32 * frailty - Psalm 37:2   **Associated Symbols:**   * grass - *man / flesh* (Psalm 37:1-2; 92:7; Revelation 8:7, I Peter 1:24, Isaiah 40:6-8; 51:12), *weakness* (Psalm 102:4; 102:11, Revelation 8:7), *growth* (Psalm 72:16; 92:7, Job 5:25) * trees - *coverage* (Psalm 37:35), *trust* (Psalm 52:8), *man* (Matthew 3:10; 7:15-18, Mark 8:24), *The Cross* (Acts 5:30, I Peter 2:24) |
| **Ivory**  [**Shen**](http://www.studylight.org/isb/view.cgi?number=08127) (shane) [**Shenhabbiym**](http://www.studylight.org/isb/view.cgi?number=08143) (shen-hab-beem')  [**Elephantinos**](http://www.studylight.org/isb/view.cgi?number=1661) (el-ef-an'-tee-nos) | Ivory is never mentioned by describing the color of something but always as the material itself. Its use denotes costly ornamentation and fine craftsmanship. It symbolizes beauty when describing the body.  **Direct Meaning:**   * a throne - I Kings 10:18, II Chronicles 9:17 * cargo / merchandise - I Kings 10:22, II Chronicles 9:21, Ezekiel 27:15, Revelation 18:12 * houses - I Kings 22:39, Amos 3:15 * beds - Amos 6:4 * body parts - Song of Solomon 5:14; 7:4 * inlays - Ezekiel 27:6   **Color Symbolism:**   * beauty - see "body parts" above   **Associated Symbols:**   * throne - *power* (I Kings 1:37, II Kings 25:28), *kingship* (Genesis 41:40, Deuteronomy 17:18, II Samuel 7:16) , *glory* (I Samuel 2:8, II Chronicles 18:18, Psalm 103:19, Jeremiah 14:21, Matthew 19:28; 25:31), *judgment* (Psalm 9:4;7; 122:5, Proverbs 20:8, Matthew 19:28), *holiness* (Psalm 47:8), *grace* (Hebrews 4:16) * neck - *posession* (Genesis 27:40; 41:42; 49:8, Deuteronomy 28:48, II Samuel 22:41, Nehemiah 3:5, Psalm 18:40, Proverbs 3:3, Isaiah 10:27, Jeremiah 27:12; 30:8, Acts 15:10), *embrace* (Genesis 33:4; 45:14; 46:29, Luke 15:20, Acts 20:37), *strength* (Song of Solomon 4:4; 7:4), *beauty* (Isaiah 3:16, Song of Solomon 1:10), *stubbornness / rebellion* (when hardened or stiff) (Deuteronomy 10:16; 31:27, II Kings 17:14, II Chronicles 36:13, Nehemiah 9:16-17, Isaiah 48:4, Jeremiah 7:26; 17:23, Acts 7:51) * belly - *emotions / desires* (Job 15:35; 20:20, Psalm 31:9, Proverbs 13:25; 20:27, Romans 16:18, Revelation 10:9) * beds - *fornication* (I Chronicles 5:1, Ezekiel 23:17, Revelation 2:22 [spiritual as well]) |
| **Purple**  [**'argaman**](http://www.studylight.org/isb/view.cgi?number=0713) (ar-gaw-mawn')  [**Porphura**](http://www.studylight.org/isb/view.cgi?number=4209) (por-foo'-rah) [**Porphuropolis**](http://www.studylight.org/isb/view.cgi?number=4211) (por-foo-rop'-o-lis) [**Porphurous**](http://www.studylight.org/isb/view.cgi?number=4211) (por-foo-rooce') | Along with [**blue**](http://www.ridingthebeast.com/articles/colors/#blue), [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet), and [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson), purple is used to describe hangings and fine materials. The dye was extracted from a particularly scarce family of shellfish which made it quite valuable. Purple became a symbol of royalty and riches due to the scarcity of its dye.  **Direct Meaning:**   * describing hangings, curtains, coverings (along with [**blue**](http://www.ridingthebeast.com/articles/colors/#blue) and [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet) / [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson)) - Exodus 26:1;36; 27:16; 28:8, II Chronicles 3:14; etc. * fine materials - Numbers 4:13, Judges 8:26, Proverbs 31:22, Luke 16:19, Revelation 17:4 * describing the dying trade - II Chronicles 2:7, Ezekiel 27:16, Acts 16:14, Revelation 18:12   **Opposite Meaning:**   * royalty, but in mockery - Mark 15:17;20, John 19:2;5   **Color Symbolism:**   * royalty - Judges 8:26 * riches - Revelation 18:16, Luke 16:19 * corruption of riches - Revelation 17:4   **Associated Symbols:**   * robes - *righteousness / righteous judgment* (Job 29:14, Isaiah 61:10, Luke 15:22, Revelation 6:11; 7:9;14), *kingship* (I Kings 22:10; 30-33, I Chronicles 15:27, Isaiah 22:21, Jonah 3:6), *outward show* (Luke 20:46), *virginity* (II Samuel 13:18-19) * curtains - *seperation / hidden* (II Samuel 7:2, I Chronicles 17:1), *the heavens* (Psalm 104:2, Isaiah 40:60), *habitations* (Isaiah 54:2, Jeremiah 4:20; 10:20, Habakkuk 3:7)   The Hebrew equivalent is 'argaman; Greek porphura. The latter word refers to the source of the dye, namely, a shell-fish found on the shores of the Mediterranean. |
| **Red**  [**'adam**](http://www.studylight.org/isb/view.cgi?number=0119) (aw-dam') [**'adamdam**](http://www.studylight.org/isb/view.cgi?number=0125) (ad-am-dawm') [**'admoniy**](http://www.studylight.org/isb/view.cgi?number=0132) (ad-mo-nee') [**'adom**](http://www.studylight.org/isb/view.cgi?number=0122) (aw-dome')  [**Purrhazo**](http://www.studylight.org/isb/view.cgi?number=4449) (poor-hrad'-zo) [**Purrhos**](http://www.studylight.org/isb/view.cgi?number=4450) (poor-hros') | There is a diverse use of the color red throughout the Scriptures. Its primary associations are blood and war. Note that references to the Red Sea have been omitted.  **Direct Meaning:**   * skin color - Genesis 25:25 * stew - Genesis 25:30 * wine - Proverbs 23:31 * sores or plague - Leviticus 13:19;49 etc. (numerous references in Leviticus) * bloodied water - II Kings 3:22 * clothing - Isaiah 63:2 * shields of mighty men - Nahum 2:3 * horses - Zechariah 1:8; 6:2 * the sky - Matthew 16:2-3 * the great dragon (Satan) - Revelation 12:3   **Color Symbolism:**   * war - II Kings 3:22; Nahum 2:3 * vengeance - Isaiah 63:2 ([**read whole chapter**](http://bible.gospelcom.net/cgi-bin/bible?passage=ISA%2B63&language=english&version=KJV&showfn=on&showxref=on)) * temptation of sin - Genesis 25:30, Proverbs 23:31   **Associated Symbols:**   * wine - *teachings, both true and false* (fermented), *shame* (Genesis 9:21-25; 19:31-36) * winepress - *God's judgment of the wicked* (Revelation 14:19-20) * blood - [**see crimson**](http://www.ridingthebeast.com/articles/colors/#crimson) |
| **Scarlet**  [**Shaniy**](http://www.studylight.org/isb/view.cgi?number=08144) (shaw-nee') [**Tala'**](http://www.studylight.org/isb/view.cgi?number=08529) (taw-law') [**Towla'**](http://www.studylight.org/isb/view.cgi?number=08438) (to-law')  [**Kokkinos**](http://www.studylight.org/isb/view.cgi?number=2847) (kok'-kee-nos) | Scarlet is used to describe fine materials and thread. It was also used in Mosaic purification rituals. Scarlet, like crimson, is used to describe sin. Scarlet can generally be used to symbolize a marker. (Also see [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson))  **Direct Meaning:**   * a thread - Genesis 38:27-29, Joshua 2:18, Song of Solomon 4:3 (lips are like) * fine materials (along with [**purple**](http://www.ridingthebeast.com/articles/colors/#purple) and [**blue**](http://www.ridingthebeast.com/articles/colors/#blue)) - Exodus 25:4; 28:15; 36:37; etc. (many times over), Numbers 4:8, II Samuel 1:24, Proverbs 31:21 * cleansing/purification - Leviticus 14:4;52, Numbers 19:6, Hebrews 9:19 * sin - Isaiah 1:18 * clothing of a valient man - Nahum 2:3 * riches - Revelation 18:12;16   **Opposite Meaning:**   * mocking royalty - Matthew 27:28 * the beast being ridden by the harlot Babylon - Revelation 17:3 * corruption of riches - Revelation 17:4   **Color Symbolism:**   * a marker - Joshua 2:18;21, Genesis 38:28 (passover)   **Associated Symbols:**   * virtuous woman - Proverbs 31:21 * beasts - *successive worldly kingdoms* (Daniel 7:17;23 [[**Read whole chapter**](http://www.biblegateway.com/cgi-bin/bible?passage=DAN%2B7&language=english&version=KJV&showfn=on&showxref=on)]), *ignorant / lacking understanding* (Psalm 49:20; 73:22), *devouring destruction* (Isaiah 56:9, Jeremiah 15:3, Daniel 7:5), *brute fleshly nature* (II Peter 2:12, Titus 1:11-13) |
| **Vermilion**  [**Shashar**](http://www.studylight.org/isb/view.cgi?number=08350) (shaw-shar') | Vermilion is used only to describe paint, both on a house and in a portrait. Its contextual use suggests lust and unrighteousness. The color was most likely derived from iron oxide (rust) which would support the suggested meaning.  **Direct Meaning:**   * paint - Jeremiah 22:14 (a house), Ezekiel 23:14 (portraits)   **Color Symbolism:**   * unrighteousness - Jeremiah 22:13-14 * lust - Ezekiel 23:14 ([**read whole chapter**](http://bible.gospelcom.net/cgi-bin/bible?passage=EZEK%2B23&language=english&version=KJV&showfn=on&showxref=on))   **Associated Symbols:**   * paint - *a false covering* (Matthew 23:27, Acts 23:3) * rust - *corruption* (Matthew 6:19, James 5:3 [KJV]) |
| **White**  [**Buwts**](http://www.studylight.org/isb/view.cgi?number=0948) (boots) [**Choriy**](http://www.studylight.org/isb/view.cgi?number=02751) (kho-ree') [**Chuwr**](http://www.studylight.org/isb/view.cgi?number=02353) (khoor) [**Laban**](http://www.studylight.org/isb/view.cgi?number=03836) [**\***](http://www.studylight.org/isb/view.cgi?number=03835)  (law-bawn') [**Tsachach**](http://www.studylight.org/isb/view.cgi?number=06705) (tsaw-khakh') [**Tsachor**](http://www.studylight.org/isb/view.cgi?number=06715) (tsaw-khore')  [**Lampros**](http://www.studylight.org/isb/view.cgi?number=2986) (lam-pros') [**Leukaino**](http://www.studylight.org/isb/view.cgi?number=3021) (lyoo-kah'-ee-no) [**Leukos**](http://www.studylight.org/isb/view.cgi?number=3022) (lyoo-kos') [**Koniao**](http://www.studylight.org/isb/view.cgi?number=2867) (kon-ee-ah'-o) | White is a color of purity and righteousness. It is also used to describe things in nature. Sometimes it is used when describing the body, primarily when healthy and beautiful but also when sick.  **Direct Meaning:**   * animals - Genesis 30:35, Judges 5:10, Zechariah 1:8; 6:3;6, Revelation 6:2; 19:11;14 * plant flesh - Genesis 30:37, Joel 1:7 * baskets - Genesis 40:16 * teeth - Genesis 49:12 * Manna - Exodus 16:31 * leprosy / plague - Leviticus 13:4;10;19;42, etc., Numbers 12:10, II Kings 5:27 * linen - II Chronicles 5:12, Revelation 15:6; 19:8;14 * garments / raiment - Esther 8:15, Ecclesiastes 9:8, Daniel 7:9, Matthew 17:2; 28:3, Mark 9:3; 16:5, Luke 9:29, John 20:12, Acts 1:10, Revelation 3:4-5;18; 4:4; 6:11; 7:9;13-14; 19:14 * compared as snow - Psalm 51:7, Isaiah 1:18, Daniel 7:9, Mark 9:3 * compared as milk - Lamentations 4:7 * hair - Matthew 5:36, Revelation 1:14 * painted - Matthew 23:27, Acts 23:3 * fields - John 4:35 * a stone - Revelation 2:17 * a cloud - Revelation 14:14 * a throne - Revelation 20:11   **Color Symbolism:**   * purity / refinement / unblemished / righteousness / heavenly - Psalm 51:7, Ecclesiastes 9:8, Daniel 7:9; 11:35; 12:10, Matthew 17:2, Mark 9:3, Luke 9:29, John 20:12, Acts 1:10, Revelation 3:4-5;18; 4:4; 6:11; 7:9;13-14 * victory - Revelation 6:2; 19:11;14 * false righteousness (when only outward) - Matthew 23:27, Acts 23:3   **Associated Symbols:**   * baskets - *food* (Genesis 40:17, Exodus 29:23, Leviticus 8:26, Numbers 6:15, Jeremiah 24:2, Amos 8:1, Matthew 14:20, Mark 8:8), *escape* (Exodus 2:3, Acts 9:25, II Corinthians 11:33) , *days* (Genesis 40:18) * teeth - *devouring destruction* (Deuteronomy 32:24, Psalm 124:6, Proverbs 30:14, Isaiah 41:15, Daniel 7:7;19), *terror* (Job 41:14, Daniel 7:7;19) * milk - *first teachings* (Isaiah 28:9, I Corinthians 3:1-2, Hebrews 5:12-14, I Peter 2:2) * throne - ([**see ivory**](http://www.ridingthebeast.com/articles/colors/#ivory)) |
| **Yellow**  [**Tsahob**](http://www.studylight.org/isb/view.cgi?number=06669) (tsaw-obe') | Yellow is used to describe a leperous hair in Leviticus and in some translations the color of gold in Psalm 68. Its occurence in Scripture is too low to derive a symbolic meaning.  **Direct Meaning:**   * leperous hair - Leviticus 13:30;32;36 * describing the color of gold - Psalm 68:13 (KJV/ASV, [**green**](http://www.ridingthebeast.com/articles/colors/#green) in RSV) |

Green – Growth, life (Gen. 1:30)

Gold -Divinity, kingship

Silver -Redemption (Gen. 23:15)

Red -Blood

White -Purity

Blue -Heavenly (reminds us of where God is and how large He is Ex 24:10), Hope; Healing (think of hospitals); Grace; Freedom; Holiness Num. 15:38-41

Purple, blue, red, gold, silver, brass =royalty (Ex. 25:2-8)

**Combination colors :**

Covenant – Red, Yellow, Blue, Orange, Green, Purple, Violet (all the colors of the rainbow) Genesis 9:16

Tabernacle -Gold, Bronze, Purple, White, Scarlet, Blue, Silver Exodus 25:1-8, 28:5-12

Warfare Black - Gold, Red (these are the colors that are usually exemplified in war)

**Twenty-One (kaph-aleph)**

**Distress**

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

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

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

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

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

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

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

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

The 21st time Jacob is mentioned is in Gen. 27:41,

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

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

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

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

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

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

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

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

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

**3 It is the Lord your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. Joshua is the one who will cross ahead of you, just as the Lord has spoken.** 18

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

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

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

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

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

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

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

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

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

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

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

**Twenty-Two (kaph-beth)**

**Sonship, Sons of Light**

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

Twenty-two is the number of Sonship, or the Sons of Light. 19

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus, when Saul was forced to recognize the sovereignty of Jesus Christ, he was converted and ultimately began to go by the name *Paul*. Paul means “little,” and it contrasted with what was said about his ancestor, King Saul, who was tall 20

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

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

Likewise, the 22nd time Joseph is mentioned is in Gen. 37:4,

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

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

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

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

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

**Twenty-Three (kaph-gimel)**

**Death and Resurrection Life**

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

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

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

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

The 23rd time Noah is mentioned is in Gen. 7:23,

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

The 23rd time Jacob is mentioned is in Gen. 27:42,

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

The 23rd time Israel is mentioned is in Gen. 47:31, where he has just given instructions to Joseph concerning where to bury him when he died. 21

The 23rd time Joshua is mentioned is in Deut. 31:14,

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

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

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

**Priesthood**

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

Twenty-four is the number of priesthood.

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

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

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

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

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

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

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

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

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

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

**Blessing**

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

Twenty-five is the number of blessing. It is five squared, and so twenty-five is related to five, the number of grace. Blessing is based upon the idea of grace. 22

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

The 25th time that Isaac’s name is mentioned is in Gen. 25:11, where we read,

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

The 25th time that Jacob’s name is mentioned is in Gen. 28:1,

**1 So Isaac called Jacob and BLESSED him and charged him, and said to him, “You shall not take a wife from the daughters of Canaan.”**

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

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

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

The 25th time that Joshua’s name is mentioned is in Deut. 31:23, where Moses confers authority upon him:

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

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

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

**Twenty-Six (kaph-vav)**

**Power of Salvation**

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

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

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

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

The 26th time Joshua’s name is mentioned is in Deut. 34:9, where we read, 23

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

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

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

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

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

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

**Twenty-Seven (kaph-zayin)**

**Ministry of Salvation**

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

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

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

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

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

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

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

Joshua is Yeshua and is a type of Christ. The 27th time that Joshua’s name appear in Scripture is in Joshua 1:1, where God told him that now that Moses was dead, it was time to cross the Jordan into Canaan. Under the Old Covenant, of course, the conquest of Canaan was done by the physical sword; but under the New Covenant, the disciples were told to go into the world and preach the Gospel to all creation, baptizing them. Thus, the New Covenant “kills” the flesh by the 24

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

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

**Twenty-Eight (kaph-chet)**

**Leading of the Spirit**

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

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

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

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

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

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

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

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

In Ecclesiastes 3:2-8 we are given 28 “times” divided into 14 x 2.

1. A Time to be born A Time to die.

2. A Time to plant A Time to pluck

3. A Time to kill A Time to Heal

4. A Time to break A Time to Build

5. A Time to weep A Time to Laugh

6. A Time to mourn A Time to dance

7. A Time to cast stones A Time to gather stones

8. A Time to Embrace A Time to refrain

9. A Time to get A Time to lose 25

10. A Time to keep A Time to cast away

11. A Time to rend A Time to sew

12. A Time to keep silence A Time to speak

13. A Time to love A Time to hate

14. A Time of war A Time of peace

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

The 28th time that Noah’s name is mentioned is in Gen. 8:15, where God told him to “*go out of the ark*” (vs. 16). In leaving, he was following the leading of the Spirit.

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

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

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

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

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

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

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

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

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

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

**Twenty-Nine (kaph-teth)**

**Departure** 26

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

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

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

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

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

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

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

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

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

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

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

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

**Thirty (lamed)**

**Dedication for Rulership**

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

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

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

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

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

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

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

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

The length of each curtain over the tabernacle of Moses was thirty cubits (Ex. 36:15). The curtains are the covering of God over the tabernacle and signify God’s rulership and covering over the true temple, which is the Church. 27

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

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

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

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

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

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

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

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

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

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

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

**Offspring**

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

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

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

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

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

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

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

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

Thus, the number 31 is associated with offspring. 28

**Thirty-Two (lamed-beth)**

**Covenant**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Finally, in Acts 10:17 we find the 32nd time that Peter’s name is mentioned in the book of Acts. He had just had his great vision of the unclean animals being let down out of heaven by a sheet with the command to “kill and eat.” While Peter contemplated its meaning, a knock came on the door, and then the meaning was clear: God’s *covenant* was being 29

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

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

**Thirty-Three (lamed-gimel)**

**A Sign**

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

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

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

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

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

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

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

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

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

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

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

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

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

**Thirty-Four (lamed-daleth)**

**Identification** 30

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

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

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

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

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

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

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

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

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

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

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

In Luke’s gospel the 34th time that the name of Jesus appears is found in Luke 8:30,

**30 And Jesus asked him, “What is your name?” And he said, “Legion,” for many demons had entered him.**

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

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

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

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

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

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

The 34th time Isaac appears is in Gen. 26:6, where he misidentified Rebekah as his sister, rather than as his wife. 31

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

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

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

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

**Vindication**

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

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

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

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

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

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

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

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

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

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

The 35th time the name Joshua appears is in Joshua 3:5,

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

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

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

**15 And Jesus said to them, “The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they** 32

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

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

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

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

**Thirty-Six (lamed-vav)**

**Adversary, Enemy**

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

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

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

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

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

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

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

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

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

Romans 8:6-8 says,

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

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

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

Ed Vallowe points out that the 36th time that the names of both Esther and Haman appear is in Esther 7:6, which reads, “*And Esther said, ‘A foe and an enemy is this wicked Haman*’!” 33

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

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

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

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

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

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

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

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

The 36th time the name Paul appears is in Acts 17:13,

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

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

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

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

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

**Thirty-Seven (lamed-zayin)**

**Inheritance**

The number thirty-seven in Hebrew was written with the letters **lamed** (authority) and **zayin** (weapon, to cut or pierce). Our inheritance from God comes by means of “cutting a covenant,” as the Bible puts it. When God made His covenant with Abraham in Gen. 15:10, He required Abraham to cut the animals in half (except for the birds). Verse 18 reads, “*On that day the Lord made* [karath, “cut”] *a covenant with Abram*.” 34

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Thirty-Eight (lamed-chet)** 35

**Work, Labor**

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

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

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

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

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

The 38th time that Abram’s name appears is in Gen. 15:2,

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

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

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

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

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

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

The 38th time that Isaac’s name is mentioned is in Gen. 26:12,

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

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

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

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

And so, for this reason, Jacob had to *work* 7 years as a substitute for the dowry. He worked for 14 years for the privilege of marrying Leah and Rachel. 36

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

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

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

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

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

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

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

**Infirmity**

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

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

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

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

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

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

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

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

Thirty-nine has to do with the authority of the serpent, which believers are called to overcome and overthrow wherever it is found. For this reason, Jesus healed the sick, cast out evil spirits, raised the dead, and preached the Word of Life. 37

**Forty (mem)**

**Trial, Probation**

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

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

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

1. Forty days Moses in the mount (Ex. 24:18) to receive the law.

2. Forty days Moses in the mount after the Golden Calf incident (Deut. 9:18, 25).

3. Forty days of the spies (Num. 13:26; 14:34).

4. Forty days of Elijah in Horeb (1 Kings 19:8).

5. Forty days of Nineveh’s probation (Jonah 3:4).

6. Forty days Ezekiel lay on his right side for Judah (Ez. 4:5).

7. Forty days Jesus was tempted of the devil (Matt. 4:2).

8. Forty days from Jesus’ resurrection to His ascension (Acts 1:2).

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

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

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

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

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

This pattern is set forth not only in Hagar and Ishmael, but also in Israel under the Old Covenant, who desired to stone both Moses and Joshua at times. Likewise, we see King Saul persecuting David, and later, Saul (Acts 8:1) persecuting the New Testament Church. 38

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

The 40th time Joshua’s name is mentioned is in Joshua 4:1. Israel had just crossed the Jordan into the Promised Land.

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

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

1. List the categories of types. (9)
   * 1. Person
     2. Event
     3. Ceremony
     4. Structure
     5. Object
     6. Creature
     7. Typical Colors
     8. Typical Numbers
     9. Typical Metals and Wood

Typology Questions

1. Can you give a brief outline of the history of the development of typological thought?

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* + Typological thought was begun in the early church.
  + Only the rich and extremely privileged had Scripture so they were the only ones able to interpret the Bible. This resulted in many views heavily effected by individuals and not the pure purpose of the Text.
  + Teaching of the Scripture became clouded by Greek philosophers.
  + Later, Catholics used types to STRENGTHEN their doctrines.
  + Protestant school of Cocceuis and Hutchinson pressed their interpretation of types beyond their proper measure.
  + In the Reformation, mighty advances were made in sound interpretation of the original text. Calvin taught that the meaning Scripture is natural and obvious.
  + In the 17th Century, many other schools of thought rose and fell.
  + In the 18th Century, heathenism crept into Scriptural interpretation.
  + Bishop Marsh of Britain taught that only Texts that used the word “type” were to be treated as a type.
  + In Germany, new principles and rules of hermeneutics were discovered. These modern and sound principles of interpretation with an understanding that there are two kinds of types—innate and inferred—were premised upon a sense and adherence to the Bible as a WHOLE and not just portions.

1. Name and briefly describe the schools of Typological Interpretation. To which does Zion Bible Institute adhere?
2. Hyper-Typical School >EVERYTHING is a type. This school confuses allegory with type.
3. Rational-Critical School >NOTHING is a type. This school goes so far as to utterly renounce the spiritual realm.
4. Marshian Principle >A type is a type only if the word “type” is used in the text.
5. Moderate School > Taught the principle of there being two kings of types—innate and inferred.
6. What is an innate type? What is an inferred type?

An innate type is specifically declared to be such by the vocabulary of the text. (It is clearly declared to be a type by key words such as: figure, shadow, example, pattern, etc.

An inferred type is one that is not specifically designated as such in the New Testament by its vocabulary, but its existence as a type is justified by:

* + the nature of the New Testament materials on the subject as related to the Old Testament,
  + surrounding context,
  + logic, and
  + by a comparison with other principles and thoughts in Scriptures.

1. What is the difference between Allegorical and Typological Interpretations of Scripture?

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Allegorical interpretation of a document is a method whereby something foreign, peculiar, or hidden is introduced into the meaning of the text giving it a proposed meaning. In an allegory an entirely foreign subjective meaning is read into the passage.

With the previous definition in mind, we can see that the difference between Allegorical and Typological interpretation is that in Typological interpretation what is interpreted as the meaning is NOT something foreign, peculiar, or hidden, but rises **naturally** out of the text due to the relationship of the two Testaments—their unity.

1. How do we know that Moses, the prophet, is a type of the Great Prophet, Christ?

In Deuteronomy 18:15-19, a prophecy is given. Moses is the prophet in the Old Testament, but not as a fulfillment of the prophecy, but as a type or shadow of the fulfillment to come—Christ. We know that Jesus is the fulfillment of this prophecy by John 6:14.

1. What is the antitypical meaning of Sarah and Hagar?

Sarah is a type of the spiritual.

Hagar is a type of the carnal/non-spiritual.

1. Of what is the Land of Canaan a type?

The Land of Canaan is a type of the life of the Spirit as possessed by the Believer. There is a promise of total victory! There is a promise of a life that is filled, led, and perfected by the Spirit and it is foreshadowed in the “Land of Canaan”. Yes, we have an inheritance in eternity, but there is an inheritance that the Believer is called to POSSESS in this life.

1. In what various categories might a type be found? Give examples of these.
2. A Person --Abraham and Isaac
3. An Event --Wilderness Journeys
4. A Ceremony --the Passover
5. A Structure --Noah’s Ark
6. An Object --Water
7. A Creature --Lamb
8. A Color --White
9. A Number --Seven
10. A Metal --Silver
11. What are the typical colors and their antitypes? What are the typical numbers?

TYPICAL COLORS / ANTITYPE TYPICAL NUMBERS / ANTITYPE

White /Christ’s Divine Righteousness One /unity

Scarlet /Sacrifice Three /The Trinity

Blue /Heavenly Four /Worldly

Purple /Royalty Seven /Completeness

12 /Eternal Government

40 /Testing

1. What are the typical metals and wood found in Scripture?

Silver – Brass – Gold – Wood. These are a value indication of our worship of God, which must be our best.

1. Give verbatim the contrasting and comparative Scriptures for these types?

I Corinthians 15:22 “For as in Adam all die, even so in Christ shall all be made alive.”

Matthew 24:37 “But as the days of Noe were, so shall also the coming of the Son of man be.”

Matthew 12:40 “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

John 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

1. Make a comparison between Old and New Testament types. Give examples.

New Testament types are memorial types; Old Testament types are prophetic types.

Romans 5:12-21 is an example of an Old Testament Type. (death)

Romans 6 is an example of a New Testament Type (water baptism).

Typology I Assignment One

## Why study Typology?

Understanding Typology is the beginning in drawing out the depths of Scripture.

The Bible makes it quite clear that types are a vital part in God revealing His Ultimate Purpose of redemption.

## Why are Types extremely important to study?

Types are extremely important to study because they center round the person and work of Christ and they are illustrative of spiritual truth.

1. What does Typology demonstrate?

Typology demonstrates to us that Christ is in God's Plan in the Old Testament.

## What is the study of Typology?

## The Types of the Old Testament were as pictures foreshadowing that which was to be fulfilled in the New Testament.

1. List the Nine Categories of biblical types.
2. Person
3. Event
4. Ceremony
5. Structure
6. Object
7. Creature
8. Typical Colors
9. Typical Numbers
10. Typical Metals and Wood
11. Give an example for each one.
12. Person – Abraham and Isaac / God the Father, withheld not his only son
13. Event – Wilderness Journeys / The walk of faith for Christians.
14. Ceremony – The Passover / Christ is our Passover
15. Structure – Temple / we are the temple of the Holy Ghost
16. Object – Water / Christ, the living water
17. Creature – Lamb / Christ was the lamb of God
18. Typical Colors – Purple / kingly, royal
19. Typical Numbers – Four / number for the world, worldly
20. Typical Metals and Wood – Silver / redemption

## Typical Things Continued

Certain Old Testament objects preview New Testament truths.

4. The Two Cherubims made IN THE MERCY SEAT progressive revelation reveals them as representive of pure vessels of mercy proclaiming God’s Justice dwelling in Christ and Christ in them. Rom.9:23; Psalm 89:14; Mat.23:23; Col. 1:27; 3:1-3; Eph. 3:11; 4:13;

Romans 3:23 For all have sinned, and come short of the glory of God; 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. 9:23 And that he might make known the riches of his glory on the **vessels of mercy**, which he had afore prepared unto glory.

Gal. 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Ex 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The four purposes for the Ark of God

God planned and designed the Ark of the Covenant.

* + - 1. The Ark of God was to hold God's testimony, the two tablets of the covenant, that is, the Ten Commandments (Exodus 25:21). The Ten Commandments are a very special covenant between God and man, the basic laws that are to govern man's life
         1. There was the golden pot of the Manna.

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; **(Exodus 16:11-34; Numbers 11:1-9)**

* + - * 1. There was Aaron's rod that budded.

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; Num. 16-17).

* + - * 1. The Tables of the Covenant (The Ten Commandments)

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; Ex. 20:2-17; Deut. 5:6-20

* + - * 1. There was the Book of the Covenant (the civil law of God).

 Ex 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

De 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

2.  The Ark was to be the very special place where God would meet with His people.

Ex 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

God's presence dwelt above the Ark of the Covenant In a very special way.

The people knew when they needed a special sense of God's presence—when they needed to feel a special closeness to God—they knew where to go. They could go to the Tabernacle, the ground surrounding the Tabernacle, to worship and seek forgiveness by offering sacrifice to the Lord.

Only the High Priest could enter the Holy of Holies and actually stand before the Ark of God. He could only do this once a year on the Day of Atonement,

3.  The Ark was The Place of Mercy,

There are two meaningful pictures seen in the Mercy Seat that covered the Ark of God.

* + 1. There is the picture that points toward the finished work of Christ.
       1. The High Priest was never allowed to sit on the Mercy Seat, In fact, the priests were always working when in the Tabernacle. Their priestly work was never finished: they were continually offering sacrifice and ministering.

But this was not true with Jesus Christ. When Jesus Christ offered Himself as the Perfect Sacrifice to God, His work was finished. His sacrifice for the sins of people was perfect: no other sacrifice was ever needed. Therefore, Christ was able to sit down on the right hand of God's throne.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

* + - 1. There is the picture that points toward God covering the law with His mercy.
         1. No person can keep the law, perfectly.
         2. Perfection is required in order to live in God's holy presence.

How then can we ever become acceptable to God, be allowed to live in heaven with Him?

By His Mercy.

God's mercy has been given us through His Son, the Lord Jesus Christ.

God gave His Son to be the Perfect Sacrifice for our sins. The mercy of God shown us in Jesus Christ covers the law, covers our sin, our failure to keep the law. When we trust Jesus Christ as our Savior, the mercy of God covers all the law—all the accusations of the law against us, all our failure to keep the law, all the guilt that gnaws at our hearts and convicts us.

4. The Ark was to be the place where God would instruct and guide His people.

Ex 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Ark was to be the symbol of the throne of God.

His Divine Presence was manifested in a very special way right above the Mercy Seat, right between the cherubim. From that position, God promised to speak to His people, to give them His commandments, instructions, and guidance.

When God's people needed help or guidance, they were to come to the Tabernacle. The Tabernacle was to become very, very special to God's people. Special because it was where God's presence was manifested in a very significant way. It was the place where they would be able to seek God's special care and help, His direction and guidance.

No matter what the pain or suffering was

No matter how terrible the trial

God is ready and able to help every believer.

A *type* is an illustration by God of some Scriptural truth.

|  |  |  |
| --- | --- | --- |
| **Type** | **Antitype** | **Comments** |
| **Abraham** | God the Father, faithful Christian |  |
| **Adam** | Jesus | Adam is a type of Jesus Christ who took the sin nature of his bride upon himself. Adam's body is a type of the Church, and his bride comes from a small portion of his body that is closest to his heart. Eve was made up of Adam's rib and a small portion of his flesh and blood. Eve was bone of his bone, and flesh of his flesh. She came out of his body, but the whole body of Adam was not his bride. Neither will the whole Church or body of Christ make up Christ's bride. |
| **Animal skins, leather** | Atonement, redemption, grace of God | God slew the animals that provided the animal skins for the salvation of Adam and Eve. Animal skins represent the shedding of blood, which is necessary for salvation. Fig leaves represent the works of the flesh, which was not sufficient for the atonement of sin. Atonement simply means a covering for sin. |
| **Antiochus Epiphanes** | Antichrist |  |
| **bald** | defiled |  |
| **baptism** | repentance, dying to self, living the exchanged life | The Red Sea crossing by Israel was the initial event that proclaimed baptism. Baptism represents dying to the old self, old man, or old nature, and living according to the new self, new man or new nature, which comes from Christ. Repentance is necessary for soul salvation. Man's spirit is saved by the death of Christ, but his soul is saved by the life of Christ. "In Christ" is spirit salvation, while "Christ in You" is soul salvation. The literal act of water baptism is only the symbolic act. True baptism occurs when the believer truly repents and lives according to his new spirit nature, which is controlled by the Holy Spirit. |
| **barley** | firstfruits of the Church | Barley typifies the Firstfruits of the Church, while wheat typifies the Main Body of the Church. |
| **bath** | spirit salvation | Spirit salvation occurs the moment we believe that Jesus died for our sins. The righteousness of Christ is imputed to the believer, and he becomes totally spotless before God Almighty. The brazen altar and the cross are also types of spirit salvation. Both symbolize the death of Christ, which was the payment or atonement for the sin of the elect. The brass of the altar represents the judgment upon sin, which was born by Jesus Christ on the cross. The wood of the cross represented the human nature of Jesus Christ.  When Jesus told the 12 disciples at the Last Supper that they had all been bathed except one, He meant that all had been saved spiritually except one, and Judas was the one who was not saved. |
| **birds** | spirit beings, angels (good & bad) |  |  |  |
| **blindness** | lack of spiritual understanding |  |  |  |
| **blood** | atonement | The blood is the evidence of the death of Christ, so blood represents the atonement or covering for sin. |  |  |
| **Boaz** | Jesus Christ |  |  |  |
| **brass** | judgment | Brass is a picture of God's judgment upon sin. It is seen in the brazen altar and brazen laver in the Old Testament, and the feet of Jesus like burnished bronze in the book of Revelation. |  |  |
| **brazen altar** | cross, death of Christ | The brazen altar symbolizes spirit salvation. Brass pictures judgment and the altar pictures death. The bull slain on the brazen altar pictures the death of Christ on the Cross. It pictures God's judgment of death upon Jesus Christ as the substitutute for the death of the elect. This judgment upon sin is a one time act that is imputed or credited to the believer at the moment that he believes that Jesus died for his sins. Repentance and baptism are unnecessary for this salvation to take place, but repentance and baptism will ultimately take place. Either the believer will repent and be baptized in this life, thereby saving his soul, or he will do it at the Judgment Seat of Christ, whereby his soul will be lost or destroyed. |  |  |
| **brazen laver** | confession of sin | Washing at the brazen laver was a literal act that pictured the cleansing from sin that comes from confession. The brass symbolized the judgment upon sin, and the water pictures the Holy Spirit, Who cleanses us from our sin. Every time the Christian confesses his sin according to 1 John 1:9, he washes at the brazen laver. It is the same type as having one's feet washed by Jesus Christ. |  |  |
| **bride** | faithful of the Church |  |  |  |
| **brook, moving or living water** | Holy Spirit in action, filling of the Holy Spirit |  |  |  |
| **Christ's body** | Word of God |  |  |  |
| **clothes** | works |  |  |  |
| **crystal** | God's innate righteousness | Typifies the fixed, innate righteousness of God. Crystal is a homogeneous solid, formed by a repeating three-dimensional pattern of atoms, ions or molecules having fixed distances between the parts. It is transparent and clear with no impurities. Unlike glass, it is naturally pure and it is not formed by the addition of heat and pressure. We see the natural, innate, purity of God in the Trinity with all three Persons coequal with each other. |  |  |
| **defiled garments** | sin in life of the believer | Defiled garments represent the Christian who is living in the world, and he has not received the cleansing that is necessary for sanctification. The church of Sardis in Revelation 3 had defiled garments at the time of the separation in Revelation 4:1, but they were cleansed by the time of the Main Harvest Rapture in Revelation 7:9-17. |  |  |
| **donkey** | humility |  |  |  |
| **Door** | Jesus Christ |  |  |  |
| **earth** | Israel |  |  |  |
| **field** | the world |  |  |  |
| **fig tree** | Jewish nation |  |  |  |
| **fire** | judgment of God |  |  |  |
| **fruit** | good works |  |  |  |
| **giant, Goliath** | flesh nature, old nature, old man, Antichrist | Goliah represents Antichrist warring against God's people. He also typifies the old flesh nature that wars against and destroys the souls of the people of God. Giants are also typical of the old flesh nature in operation against the people of God. The old flesh nature is placed in a position where it can be crucified or slain when the Stone, a type of Jesus Christ, is applied by the leather sling, a type of the grace of God (i.e., faith), to the forehead, the place where thinking or reasoning takes place, of the old flesh nature. It is a mental process to set out to destroy the old flesh nature. Many Christians never purpose in their hearts to do this, so they are destroyed by the super strength and size of the old flesh nature. Saul did not go out and purposefully set out to destroy the old flesh nature. He later lost his life (i.e., the soul) and his crown. He was still one of God' elect. David used the leather slingshot of faith to apply the Stone of Jesus Christ to the forehead of logic and reason of the old flesh nature. This stunned the giant of the old flesh nature and placed him face down upon the earth, a picture of weakness, so that David could take the sword of the spirit, the Word of God, and slay the old flesh nature by cutting off his head. David first tried on the armor of Saul, which represents man's own strength against the flesh nature, but David immediately saw that this was only a hindrance, so he discarded it. David slew the old flesh nature by using the leather sling of faith to embrace the Rock of Jesus Christ to place the giant of the old flesh nature in a position of weakness so it can be slain by the sword of the spirit, which is the Bible. Most Christians do not do this because it takes exercising our faith in Jesus Christ against the logic and reason of the old flesh nature, and studying our Bibles. The five stones came out of the brook or stream of water, which typifies the Holy Spirit. Our faith in Jesus Christ to slay the old flesh nature must come to us via the Holy Spirit, and we must face up to the old flesh nature in the power of the spirit.  Goliath's armor was completely made of brass, which symbolizes judgment. His helmet, coat of mail, back shield, and shin guards were all made of brass, which typifies God's judgment against the old flesh. The old flesh nature must be slain or destroyed. It cannot be reformed as so many Christians think. Either we as Christians slay the old flesh nature now and save out souls (i.e., lives), or Jesus will slay it at the Judgment Seat of Christ, and our souls or lives will also perish along with the old flesh nature. If we do not destroy the old flesh nature, then our soul and the old flesh nature are one and the same. This is why our souls will perish if we do not exercise our faith and study the Bible for the purpose of destroying the old flesh nature--die to self--so that the life of Christ can live in us. Christ in us is the hope of the salvation of our souls. There is no hope in the reforming of the old flesh nature. |  |  |
| **glassy sea** | God's righteousness in man | Glass represents the fixed imputed righteousness of God in the tripartite being of man. It pictures man in his perfect righteous state, after he has been completely and perfectly sanctified in all three parts of his being. The glassy sea is a picture of man after he has been sanctified in body, soul and spirit. Glass is not innately pure, but it is made clear and pure by the addition of heat by fire and pressure. Fire is the judgment of God, and the pressure represents tribulation. Man must either judge and cleanse himself in this life, or be judged and cleansed at the Judgment Seat of Christ, before he reaches the fixed state of holiness in heaven. Sand is brown or dirty looking disintegrated rock. It is made up of the earth. Sand becomes glass with the application of fire or heat and pressure. |  |  |
| **gold** | deity | Gold symbolizes the divine nature of Jesus Christ. |  |  |
| **hand and feet washing** | confession of sins, repentance |  |  |  |
| **Hannah** | Israel |  |  |  |
| **hyssop** | faith | This plant springs up out of apparently solid rock, and flourishes in apparently barren places. In Old Testament rituals, the blood of the sacrificed animals must be applied with hyssop. The blood of Christ must be applied to our hearts by faith. |  |  |
| **incense** | prayers |  |  |  |
| **iron** | wealth, strength, threat of judgment |  |  |  |
| **Israel's land** | kingdom |  |  |  |
| **Jacob** | Jesus Christ |  |  |  |
| **Jacob's ladder, stairway** | access to, mediator, bridge, Christ | Jesus Christ is the mediator who provides the access to or the bridge to God the Father. No man is able to come to God the Father unless he comes via Jesus Christ who is Jacob's ladder. Jesus Christ is the ladder whereby God came down to man, and He is the ladder whereby man went up to God or heaven. |  |  |
| **Jericho** | tithe |  |  |  |
| **Jordan river** | death, entering kingdom, entering spirit filled life |  |  |  |
| **Joseph** | Jesus |  |  |  |
| **lamb** | Jesus Christ |  |  |  |
| **lampstand** | outward profession of faith |  |  |  |
| **Leah** | Church |  |  |  |
| **leaven** | sin, false doctrine or anything that corrupts |  |  |  |
| **leaves** | Man's works |  |  |  |
| **leprosy** | sin | No one could cure leprosy but God. God is also the only cure for sin. |  |  |
| **Lot** | carnal Christian |  |  |  |
| **manna** | Word of God |  |  |  |
| **measure something** | take possession |  |  |  |
| **midnight** | time of separation |  |  |  |
| **morning** | end of tribulation |  |  |  |
| **morning star** | time of rapture |  |  |  |
| **mountain** | kingdom, heaven |  |  |  |
| **naked** | no good works |  |  |  |
| **Naomi** | Israel |  |  |  |
| **oil** | Holy Spirit |  |  |  |
| **olive tree** | Jewish nation |  |  |  |
| **Orpah** | unfaithful Church |  |  |  |
| **pearl** | Church |  |  |  |
| **Peninah** | Church |  |  |  |
| **pitch** | atonement |  |  |  |
| **Rachael** | bride of Christ |  |  |  |
| **rainbow** | covenant, promise |  |  |  |
| **red heifer** | Jesus Christ | The ashes of the red heifer represent cleansing from sin for the purpose of fellowship with God. Ashes represent that which has been completely consumed. The ashes of the red heifer represent the body of Jesus Christ consumed, which represents sanctification. Sanctification is necessary for fellowship with God. |  |  |
| **red sea crossing** | baptism |  |  |  |
| **Rock** | Jesus Christ |  |  |  |
| **Ruth** | bride of Christ |  |  |  |
| **Saul's armor** | man's natural efforts against flesh nature |  |  |  |
| **scarlet string** | blood atonement | The blood atonement runs like an unbroken string through a garment through the Bible from Genesis to Revelation. |  |  |
| **sea** | Gentile nations |  |  |  |
| **seed** | children of the kingdom | The seed sown by the sower represent Christians, or the children of the kingdom |  |  |
| **silver** | blood atonement, redemption | Silver symbolizes the blood atonement of Jesus Christ. The Old Testament tabernacle had silver as its foundation. Each post in the fence of the tabernacle was inserted into a socket of silver that weighed a talent or about 90 pounds of silver. |  |  |
| **soil** | conditions for spiritual maturity | Good soil represents good conditions for spiritual growth while no soil or shallow soil represent poor conditions for spiritual growth. There can be good conditions for spiritual growth, but the influence of the world can be too great for the child of God to bear fruit. (See weeds) |  |  |
| **Sower** | Jesus Christ |  |  |  |
| **sword** | Word of God, Bible |  |  |  |
| **threshing floor** | time of tribulation | The threshing floor is the time for the separation of the wheat from the chaff. It begins at midnight when the strong winds blow away the chaff when the grain is thrown up into the air. The tribulum is the rod that is used to strike the grain to separate the kernals from the stalk. We get our word tribulation from the tribulum. The threshing floor is not the separation of the saved from the unsaved, but the separation of the fruit from that which is worthless. It takes place for the Church during the first half of the tribulation period. The bride will be in heaven at the feet of Jesus when the majority of the Church is undergoing the threshing of the wheat. (See Ruth) |  |  |
| **treasure** | Israel | The treasure hidden in the field represents the nation of Israel hidden in the world. |  |  |
| **tree** | nation | A tree represents a national or earthly power. The olive tree and the fig tree have particular reference to the nation of Israel. The mustard bush that became a tree represents the Church that has become a world power with worldwide influence. The Church was to be a spiritual power and not an earthly power. |  |  |
| **unleavened bread** | body of Christ, Word of God | Eating unleavened bread typifies our partaking of the body of Christ. His life becomes our life, and our souls are saved in this manner. Our spirits are saved or regenerated by his death, but our souls are saved by his life. In order to partake of his body, we must do so by studying the Bible, which is the written Word. Jesus is the Living Word or Incarnate Word. We partake of his body when we study the Bible and allow it to become engrafted into our lives. It is the engrafted Word that is able to save our souls (James 1:21). |  |  |
| **valleys** | difficulties of life |  |  |  |
| **veil** | separation from God |  |  |  |
| **water, living water, or water of life** | Holy Spirit, cleansing | Water symbolizes the Holy Spirit who cleanses us from our sin when we confess our sin and ask forgiveness. Living water is the action of the Holy Spirit in our lives. To partake of the water of life is to be filled with the spirit (i.e., to be controlled by the Holy Spirit). |  |  |
| **weeds** | influence of the world | The influence of the world can be so great that a Christian can get caught up in the cares of the world and fail to bear fruit. This can happen even though the spiritual conditions are good for spiritual growth. (See soil) |  |  |
| **wheat** | Christian, Church |  |  |  |
| **white horse** | conqueror |  |  |  |
| **white linen** | righteousnesses or good works of man | White linen is made by man from cotton, which comes from the earth. Cotton comes from the earth, but it requires sunshine, which represents Jesus Christ, and water, which represents the indwelling, cleansing, and control of the Holy Spirit. The cotton can be made into fine linen by man, but it takes effort on the part of man. |  |  |
| **wife** | Israel |  |  |  |
| **wind or breath** | Holy Spirit | The Hebrew and Greek words for spirit are the words for wind or breath. |  |  |
| **wine** | blood of Jesus Christ | Drinking the wine of communion is a picture of our being cleansed from our sin by the blood of Jesus Christ. This is a continuous cleansing action and not just a one time event. |  |  |
| **wood (acacia)** | humanity | Wood symbolizes the human nature of Jesus Christ. |  |  |
| **wool** | righteousness of God | Wool represents the righteous character of God. It is seen in the woolen mantle worn by the prophets, and in the hair of Jesus, which was like white wool. It is contrasted to the white linen that pictures the righteous acts or righteousnesses of the saints. |  |  |
| **yoke** | control | The yoke represents that which controls. It can represent the sin nature of man, which controls him, or it can represent the controlling influence of the Holy Spirit. When Jesus said that His yoke was easy, He meant the control of the Holy Spirit was not a burdensome thing to the believer like the yoke of sin. The red heifer that has never worn a yoke represents Jesus Christ who never had a sin nature that controlled Him. |  |  |

**List the numbers One to Twenty and their meaning; Properly use the meaning in a sentence.**

1. **One Unity**

List the Seven rays of light

Sound waves How many?

* + - 1. transverses waves
      2. longitudinal waves

A sound wave is logitudinal because the motion of the medium (air) travels in the same direction as the wave (back and forth).

sign waves sawtooth waves square waves and triangle waves all dealing with the amplitude modulation of a sound. either tremelo or viabrato modulation will effect the visibal wave.

All sound is the same, just at different frequencies and volume.   
  
However sound is often categorised into three groups.   
  
Subsonic - Low frequency, below the threshold of human hearing. 25 hertz or less.   
Audible - Any sound a normal human being can hear. 25 Hertz - 18 Kilo Hertz.   
Ultrasonic - High frequency sound, above the threshold of human hearing. 18 Kilo hertz and above. It should be noted that some animals such as dogs and bats can hear much higher frequencies than humans.   
  
Also note, the upper limit of human hearing varies from person to person, and decreases with age. 18 - 18.5 kilo hertz is normally the upper limit for most people.

Micro wave

# Exam Prep for Typology I-A

#### Why should we study Typology? (2 part answer)

#### What is the study of “Typology”?

#### Define briefly the following five N.T. terms:

##### tupos

##### skia,

##### hupodeigma,

##### parabole

##### antitupos,

#### What are the Nine Categories of biblical types?

#### How should types be used concerning doctrine?

#### Explain the three different kinds of extremism concerning types.

#### Explain briefly the truth that each of the following three types teach us:

1. Jacob’s ladder,
2. The brazen serpent
3. Jacob’s well

#### Certain numbers functioned both as numerals and symbols. Explain the first four examples giving the number, letter, word picture and the word pictures meaning. (Hebrew alphabet letters 1,2,3,4,5)

#### What does the number “one” signify?

#### What does the number “two” signify?

#### What does the number “three” signify?

#### FOUR

#### FIVE

#### SIX

#### SEVEN

#### EIGHT

#### NINE

#### TEN

#### ELEVEN

#### TWELVE

#### Give three different example of sets of “seven” used in Scripture.

#### Give spiritual application for the following descriptions of Rebekah:

* 1. Rebekah’s willingness to water the camels and obey the servant.
  2. Rebekah was given gifts of gold and silver.
  3. Rebekah was given Raiment.

#### *EXAM PREP*, continued

#### Explain the spiritual significance of the Servant in the story of Rebekah in Genesis 24 and especially bring attentation to the fact that he was sent to get Rebekah to bring her to Isaac.

#### What is meant when the Biblical writers use the word “temple”?

#### Where do we find the account of the “silver cup” in Scripture? Give reference and a brief summary of the story.

#### The silver cup was a gift. Draw a spiritual parallel to this.

#### What does Benjamin’s name mean and what is he a type of?

#### The steward searched their sacks. Give spiritual application.

#### Joseph’s coat was of many colors. It was a coat of salvation, character and honor. Explain the typology of the following colors: White, Red, Blue, Purple, Gold, Silver, Brass, Green, Black

#### Give the significance of numbers 39, 40 & 50.

#### Give the definition of “type”. Verbatim

A type is an illustration purposed and designed by God, to teach some spiritual truth.

#### Give a definition of an antitype. Verbatim

An antitype is the fulfillment of the type, which is usually found in the New Testament.

#### There are four schools of thought on the History of Typology. Give short summary.

1. Hyper-Typical
2. Rational Critical
3. Marshian Principle
4. Moderate

#### How do we know that types are established in the Word by the Holy Spirit?

#### Contrast Light and Darkness. (Give literal descriptions and complete with spiritual significance.)

#### There are subsonic and ultra sonic sound waves which are beyond the spectrum of hearing for humans. And there are also frequencies of sound that some humans can hear and other humans cannot. For example young people as a rule can hear some higher frequencies than older people. List and describe three different instances in Scripture where sound is prominent or important.

STUDY SHEET

|  |  |
| --- | --- |
| **COLOR** | **TYPOLOGY** |
| White | White is a color of purity and righteousness. |
| Red/Crimson/Scarlet | Used to describe fine materials, blood and sin and even war. Also used to describe fine materials and thread. Scarlet can generally be used to symbolize a marker. |
| Blue | Blue is used describe the various hangings in the holy places. In general blue should be viewed as a heavenly color. |
| Purple | Along with [**blue**](http://www.ridingthebeast.com/articles/colors/#blue), [**scarlet**](http://www.ridingthebeast.com/articles/colors/#scarlet), and [**crimson**](http://www.ridingthebeast.com/articles/colors/#crimson), purple is used to describe hangings and fine materials. The dye was extracted from a particularly scarce family of shellfish which made it quite valuable. Purple became a symbol of royalty and riches due to the scarcity of its dye. |
| Gold | Divinity or of divine influence or nature |
| Silver | Redemption |
| Brass | Judgment |
| Green | Green is primarily associated with plant life. As a result we can view it as a symbol of natural growth and life. |
| Black | Black is primarily associated with the negative aspects of human experience - including death, disease, famine, and sorrow - all of which are the results of sin. The exception is the implication of health when describing hair. |

**Number 39 (lamed-teth) Infirmity**

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

**Number 40 (mem) Trial, Probation**

Forty is the number of *trial or probation*. When viewed as a time cycle, we find that Israel spent 40 years being tested and tried in the wilderness. Jesus spent 40 days in the wilderness being tested of the devil. The number 40 can be viewed negatively in terms of the full 40 days/years of trial, but it can also be viewed positively in that it is the END of the time of trial or testing.

Dr. Bullinger’s Number in Scripture, p. 267, points out the fact that there are eight forty-day periods:

1. Forty days Moses in the mount (Ex. 24:18) to receive the law.

2. Forty days Moses in the mount after the Golden Calf incident (Deut. 9:18, 25).

3. Forty days of the spies (Num. 13:26; 14:34).

4. Forty days of Elijah in Horeb (1 Kings 19:8).

5. Forty days of Nineveh’s probation (Jonah 3:4).

6. Forty days Ezekiel lay on his right side for Judah (Ez. 4:5).

7. Forty days Jesus was tempted of the devil (Matt. 4:2).

8. Forty days from Jesus’ resurrection to His ascension (Acts 1:2).

**Number 50 Pentecost**

# Final Exam for Typology I-A

#### Why should we study Typology? (2 part answer)

#### Give the definition of “type”. Verbatim

A type is an illustration purposed and designed by God, to teach some spiritual truth.

#### Give a definition of an antitype. Verbatim

An antitype is the fulfillment of the type, which is usually found in the New Testament.

#### There are four schools of thought on the History of Typology. Give a short summary of each.

1. Hyper-Typical:
2. Rational Critical:
3. Marshian Principle:
4. Moderate:

#### How do we know that types are established in the Word by the Holy Spirit?

#### Define briefly the following N.T. Greek terms:

##### tupos

##### parabole

##### antitupos

#### Name 6 of the 9 Categories of Biblical types?

#### How should types be used concerning doctrine?

#### Explain the three different kinds of extremism concerning types.

#### Explain briefly the truth that the type of Jacob’s Ladder teaches us:

#### Certain numbers functioned both as numerals and symbols. Explain the first four examples giving the number, letter, word picture and the word pictures meaning. (Hebrew alphabet letters 1,2,3,4,5)

#### What do the following numbers each signify: 1,2,3,5,6,7,8,9,39,40,50?

#### Give spiritual application for the following descriptions of Rebekah:

* 1. Rebekah’s willingness to water the camels and obey the servant.
  2. Rebekah was given gifts of gold and silver.
  3. Rebekah was given Raiment.

#### The silver cup was a gift. Draw a spiritual parallel to this.

#### What does Benjamin’s name mean and what is he a type of?

#### BONUS: Explain the typology of the following colors: White, Red, Blue, Purple, Gold, Silver, Green, Black. (*Partial answers do not count*)