



GOOD COUNTS

AMAZING DISCOVERIES IN BIBLE NUMBERS

By WE FILMER, BA

Cover photo and description: Courtesy of NASA

North America Nebula in Different Lights

This new view of the North America nebula combines both visible and infrared light observations, taken by the Digitized Sky Survey and NASA's Spitzer Space Telescope, respectively, into a single vivid picture.

The nebula is named after its resemblance to the North American continent in visible light, which in this image is represented in blue hues. Infrared light, displayed here in red and green, can penetrate deep into the dust, revealing multitudes of hidden stars and dusty clouds. Only the very densest dust clouds remain opaque, like the dark bands seen in the "Gulf of Mexico" area.

Clusters of young stars can be found throughout the image. Slightly older but still very young stars are also liberally scattered across the complex, with concentrations near the "head" region of the Pelican nebula, which is located to the right of the North America nebula (upper right, bluish portion of this picture).

In this combined view, the visible part of the spectrum from the Digitized Sky Survey is represented in blues and blue-green hues. The Spitzer component contains data from the infrared array camera. Light with a wavelength of 3.6 microns has been color-coded green; 4.5-micron light is orange; 5.8-micron and 8.0-micron light are red.

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WE FILMER records some amazing discoveries connected with the meaning and use of numbers in the Bible. He has made his subject interesting, and indeed fascinating, and his field of enquiry is such that any ordinary reader can test the accuracy of his findings, which would be incredible to anyone who did not believe in the inspiration of the Scriptures.

Note from the ePublishers

God Counts is not a novel, a text-book, or documented personal story. It is a summation, of Ivan Nikolayevitsh Panin's observations, which was a forty thousand page study of a literary phenomenon. WE Filmer never intended to tell his own story, but, to illuminate the numerical patterns discovered by Panin in the 1890's.

The author guides us through the numbers to watch for, and their subliminal meaning, as we deepen our understanding of the Holy Scriptures. The overpowering presence of organisational and mathematical logic, overshadow any hint of the author's personal beliefs.

Any omissions, additions, alterations, or corrections by the 2014 typesetters, is for currency and grammatical clarification only.

GOD COUNTS

A Study in Bible Numbers

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INTRODUCTION

Recent discoveries about Bible numbers are astounding. The facts set out in this book are of such an extraordinary nature that they would be regarded as incredible if it were not possible for everyone to see and examine them with their own eyes. To study the subject and to make new discoveries is a thrilling occupation. Adding up columns of figures is dull, but when you expect a certain answer and then find your result is even more wonderful than you expected, arithmetic becomes exhilarating.

The significance and importance of Bible numbers cannot be overestimated. In a day when destructive critics laugh the Bible to scorn as a book of myths and fairy stories, this impregnable Book unsheathes a new and hitherto secret weapon. Numbers show that the Scriptures are no work of man, but the inspired Word of God.

In spite of the profound nature of the subject, its principles are so simple that anyone can understand them. I suppose all of us have a suspicion that numbers have a significance beyond their numeric value, though most people would stoutly deny that they were superstitious. However, it cannot be denied that popular belief holds that the number thirteen is unlucky. There are even smokers who will not light three cigarettes off one match. Although such superstitions are wholly unfounded, they do at least show that the association of ideas with numbers is a principle to which the human mind takes easily.

A belief in the symbolism of numbers can be traced back to the early Egyptians, though in later years their priests appear to have entirely lost the knowledge of what the numbers stood for. Science degenerated into superstition, and all that remained was a belief that numbers stood for something, but no one knew quite what. An example of this may be found in their lists of kings in which the reigns of the early kings and the duration of their dynasties are quite fantastic, and have apparently been taken from measurements of the Great Pyramid!

Later, Pythagoras, who drew much of his knowledge from Egypt, stated that "all things are numbers", and claimed that ten was the perfect number. Throughout the Dark Ages there were students of the subject, but it has only been during recent years that any real advance has been made.

This has been possible only by throwing overboard all the vague superstitions that numbers *always* have a meaning, and concentrating on a study of the use of numbers in the Bible.

A study of Bible numbers has proved beyond doubt that certain numbers are associated with a particular idea. If it can be clearly demonstrated in the case of even two or three numbers that this is so, it leads naturally to the supposition that all other numbers may possess a symbolism of their own. In the first chapter, I shall show that the numbers seven and forty are, in the Bible, always connected with specific ideas. In chapters two and three the remaining numbers up to thirteen will be covered as briefly as possible merely to indicate the symbolism of each. With the help of this dictionary of numbers we can then explore the most wonderful treasure house of numerical phenomena that has ever been discovered.

The fact that a given number is associated with a certain idea, no matter in what part of the Bible it is found, is most significant. This is especially so when it is realised that, in many cases, the number is connected with some historical period of time.

This simple and easily verifiable numerical phenomenon in Scripture clearly indicates that the whole Bible must have been constructed on some kind of numerical system. This would suggest a common author, or else collaboration between the writers. The writers, however, lived over a period of some 1,500 years, so collaboration was impossible. But if it had been possible, the writers could not have arranged the historical events to fit into the numbers, and the accuracy of these are verifiable from other sources.

To those people, therefore, who find it difficult to believe in the divine inspiration of Scripture, this association of ideas with numbers must seem incredible. To them, I can only suggest that they study the evidence.

If, however, we believe in a God at all, I fail to see how we can expect to avoid seeing Him counting. If He has “measured the waters in the hollow of His hand, and meted out the heaven with a span, and comprehended

the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance”⁹⁴ surely this cannot be done without figures. “Lift up your eyes on high and behold Who hath created these things, that bringeth out their host by number.”⁹⁵ If all the rest of God’s creation has a numerical basis, it would be strange indeed if His Word was not subject to the same principle.

In his well-known book *The Mysterious Universe*, Sir James Jeans declares: “From the intrinsic evidence of His creation, the Great Architect of the universe now begins to appear as a pure Mathematician.” Professor Millikan, one of America’s leading scientists also asserts: “Is there anyone who still talks about the materialism of science? Rather does the scientist join with the Psalmist proclaiming ‘The heavens declare the glory of God and the firmament sheweth His handiwork.’⁹¹ The God of science is the Spirit of rational order and of orderly development.”

If it is true that the Great Mathematician works His wonders in the Book of Nature, wonders which were largely unseen by human eyes until these last few centuries; so it is equally true that His wonders are to be found in the Book of Revelation.

In both we see God counting, and the more we see Him the more we marvel.

CHAPTER 1

EXAMPLES OF BIBLE NUMBERS

There must be design and significance in the numbers of Scripture if they are to be any proof of divine inspiration and, in this respect, the study of this subject yields much interest and profit. Nothing that God says or does can be without meaning and, furthermore, any words proceeding from God should exhibit a perfection and profundity above and beyond those of the wisest and cleverest of mankind.

In this book, no attempt is going to be made to give an exhaustive treatment of all the numbers found in Scripture. If such a task were possible it would defeat its object, for it would be too involved and too lengthy to be read by any but a few enthusiasts. Let us begin by taking two examples to illustrate how a certain number is associated with the same idea no matter in what part of the Bible it occurs.

SEVEN

Bible students can hardly have failed to notice how frequently the number seven occurs in Scripture, and even those who have no use for religion cannot escape from the seven-day week, the origin of which can be traced back to the first chapters of Genesis. There can be no doubt that in Bible times great significance was attached to this number, particularly in regard to its association with the Sabbath, or seventh day of the week.

The first occurrence of the number refers to the seventh day of creation. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."¹⁰ As a cardinal number seven thus represents a *complete* period or cycle of activity, while the ordinal, seventh, is associated with special *blessing* and *sanctification*.

Several periods of seven years are recorded where the idea of completion is prominent. Jacob served seven years for Rachel and seven years for Leah.³³ There were seven years of plenty and seven years of famine.³⁵ The number is, however, not necessarily connected with a period of time. Joshua ordered the people to encompass Jericho on seven successive days,

and on the seventh day they marched round the city seven times. They were accompanied by seven priests with seven trumpets of rams' horns and, after the seventh circuit, they blew on their trumpets and the walls of the city fell.⁶¹

The divinely ordained periods of judgment foretold in the book of Revelation fall into groups of seven. It is recorded that these were written in a book sealed with seven seals and, as each seal was broken, a judgment was pronounced.¹⁶⁷ On the seventh seal being broken, seven angels appeared with seven trumpets, and as each sounded, a fresh series of judgments was proclaimed.¹⁷¹ Again, the seventh trumpet introduced seven angels with seven vials containing the last seven plagues.¹⁷³ Thus all God's judgments on the world are completed in groups of seven.

Running all through these instances there is the idea of completion. But seven always leads up to blessing and sanctification. "God blessed the seventh day and sanctified it."¹⁰ The idea of the sanctified seventh pervades the whole of the Mosaic law. Not only was the seventh day a holy day, but every seventh year was a sabbatical year. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard."⁴⁹ This applied not only to agriculture but also to finance. "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour shall release it."⁵⁸ Similarly in every seventh year all servants were released and allowed to go free.⁴⁰

In addition to these laws which governed the sabbatical periods, a longer cycle was ordained consisting of seven periods of seven years. "Thou shalt number seven sabbaths of years unto thee, seven times seven years."⁵⁰ At the end of this cycle came the jubilee when all leaseholds came to an end, and every man returned into possession of his land.

The basic idea of this sabbatical system is that the seventh day or year is holy. "Verily my sabbaths ye shall keep: for *it is a sign* between me and you throughout your generations; that ye may know that I am the Lord that doth *sanctify* you. Ye shall keep the Sabbath therefore; for it is *holy* unto you."⁴²

The seventh month was remarkable for the number of its feast days; there was the feast of Trumpets, the seven days of unleavened bread, the feast of Atonement “to cleanse you, that ye may be clean from all your sins,”⁴⁸ and finally the seven days of the feast of Tabernacles. All these were holy days.

Seven is associated with sanctification and cleansing. When Aaron and his sons were consecrated they had to remain in the tabernacle seven days. Both the oil with which they were anointed, and the blood of their sacrifice for sin offering were sprinkled on the altar seven times.⁴⁶ It was the law of the land that the blood of the sin offering should be sprinkled seven times on the altar.⁴⁴⁻⁴⁵ Whoever touched the body of a dead man was unclean seven days, but on the seventh day he was clean.⁵⁴ Israel was to be punished seven times for their sins; the purpose of the punishment was to sanctify them that they should become a peculiar people, a kingdom of priests and a holy nation.³⁸

Similarly, seven is connected with healing: when a leper was healed he was sprinkled seven times and had to remain outside his tent seven days.⁴⁷

There can be no doubt that in the laws of Moses the number seven has its special significance. Its symbolism is derived primarily from the characteristics of the Sabbath. God rested on the seventh day, and blessed it and sanctified it. Wherever the number seven occurs, one or all of these ideas is associated with it, and this applies not only in the law of Moses, but in all parts of the Bible. In Genesis we read of Noah who took with him seven of each of the *clean* beasts.¹⁷ “And the ark *rested* in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat”.²⁰ The building of Solomon’s temple was completed in seven years,⁷¹ but in contrast with this it took thirteen years to construct his own house.⁷² As examples of healing, the child whom Elisha brought back to life sneezed seven times.⁷⁹ Naaman, the leper, was healed after he had bathed in Jordan seven times.⁸⁰ Again in the New Testament the fever left the nobleman’s son in the seventh hour.¹³⁷ Wherever we look, we find the same principle operating.

Now the object of the Sabbath rest, and the purpose of purification and healing, is to make perfect. Consequently, all that is perfect is marked with the number seven. Enoch, the seventh generation from Adam, was perfect:¹⁶⁶

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”¹⁶⁰ As another example, there are the seven honest men, full of the Holy Ghost and wisdom, mentioned in Acts.¹⁴⁶

In Revelation we are given a glimpse of the perfection of the Lamb of God, “having seven horns, and seven eyes, which are the seven Spirits of God.”¹⁶⁸ In the Psalms we read, “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.”⁹⁰ This is of particular interest in our present study for, if the Bible is the Word of God, it must be ‘purified seven times’, and it is remarkable that the words of the Bible often arrange themselves in multiples of seven.

Dr Bullinger, in his book *Number in Scripture*, points out that the number seven itself occurs 287 times in the Old Testament, that is 7×41 times. The ordinal number, seventh, is used 98 times, or $7 \times 7 \times 2$, while sevenfold occurs 7 times. If these three numbers are added together, the total $287 + 98 + 7 = 392$. This is itself a remarkable number; not only is the sum of its digits, 3, 9 and 2, equal to 14, another multiple of seven, by 392 itself is $(7 \times 7) + (7 \times 7 \times 7)$.

Then again, seven is combined with other numbers such as fifty and seven, a hundred and seven, and so on. There are just 112, or 7×16 , of these combinations. Seventy occurs 56 times, and seventy in combination with other numbers occurs 35 times. These are strange facts, but they are merely a fraction of the marvellous ways in which the number seven is found woven into the fabric of the Word of God.

FORTY

A glance at the concordance shows that the word ‘forty’ is used most often concerning the same event, namely, Israel’s forty years in the wilderness. The figure occurs frequently, and its association with the idea of probation or trial is most significant. In fact, this number illustrates the use of numbers in Scripture more clearly, perhaps, than any other.

There are twelve periods of forty years which appear quite plainly to have this significance, and are given as such by Dr Bullinger. There are many other cases where the number forty is associated with the same idea.

Forty years of probation by trial.

1. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no."⁵⁶

Forty years probation by prosperity in deliverance and rest.

2. Under Othniel (Judges 3:11).
3. Under Barak (Judges 5:31).
4. Under Gideon (Judges 8:28).

Forty years probation in enlarged dominion.

5. Under David (2 Samuel 5:4).
6. Under Solomon (1 Kings 11:42).
7. Under Jehoshaphat (2 Kings 12:1).

Forty years of probation by humiliation and servitude.

8. Under the Philistines (Judges 13:1).
9. Under Eli (1 Samuel 4:18).
10. Under Saul (Acts 13:21).

Forty years probation by waiting.

11. Moses in Egypt (Acts 7:23).
12. Moses in Midian (Acts 7:30).

Other examples where forty years are connected with the same idea are Absalom's forty year vow,⁷⁰ Ezekiel's prophecy concerning the punishment of Egypt,⁹⁸ and the man who was lame forty years.¹⁴⁵

Periods of forty days have the same significance and, in this connection, the first mention of the number in the New Testament is perhaps the clearest. This records Christ's temptation: "*Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights he was afterward an hungered.*"¹⁰⁷

Other examples include:

Forty days Moses was in the mount.⁴¹

Forty days Moses was in the mount after the sin of the golden calf.⁵⁷

Forty days the spies searched out the land,⁵² issuing in a sentence of forty years.⁵³

Forty days of Elijah in Horeb.⁷⁷

Forty days of Jonah in Nineveh.¹⁰³

Forty days Jesus was on earth after His resurrection and before His ascension.¹⁴³

Another very clear instance of the thought of trial connected with the number is the punishment of the wicked men by forty stripes.⁵⁹ There may be other instances, but these are quite sufficient to establish the principle I wish to point out. Right on the surface of these incidents the idea of probation or trial is evident and, in each case, it is connected with the figure 'forty'.

It is quite clear that this arrangement could not have come about by human contrivance, because the historical events in which the principle is shown to operate, occurred in different centuries over a period of considerably more than a thousand years. They were recorded merely as matters of history by different writers far removed from each other in time.

There is not the shadow of evidence that any of the writers considered that their mention of the number 'forty' had any other than an incidental significance. It would have made no difference to them if the number had been thirty or fifty but, now, when we have the Bible before us as a whole, we gather together these more or less unconnected incidents and find them curiously parallel in that the number 'forty' is linked with the idea of probation or trial.

The chances of this happening by accident are extremely remote and, unless we are to believe in this extraordinary coincidence, we must believe that God is the Divine Author, controlling history on the one hand, and inspiring the recording of it on the other.

CHAPTER 2

THE FIRST SIX NUMBERS

Our study of the two numbers, seven and forty, showed that in all parts of the Bible they were associated with particular ideas. If we were to examine all the other numbers at equal length, the subject would become not only monotonous, but would extend beyond the bounds of this book. We shall, therefore, have to confine ourselves to a brief survey to illustrate the use of each number and the meaning which is associated with it.

One carries the obvious idea of unity and primacy, and *two* of division and difference. *Three* stands for that which is real and complete. *Four* is the number of the world, *five* of life, and *six* of man. *Seven* speaks of purity and perfection, and *eight* begins a new octave and is associated with the New Era. The significance of *nine* is finality or judgment; *ten* denotes law and order; *eleven* is the number of revelation and instruction; and *twelve* the number of governmental perfection.

ONE

As a cardinal number this denotes absolute unity and, as an ordinal, primacy. There is "One Lord, one faith, one baptism, one God and Father of all."¹⁵⁵ "One thing thou lackest"¹²⁷ "One thing is needful"¹³³ "There is none good but one, that is God."¹¹⁸ These are obvious instances of *one* in the sense of primacy. Even a number with such an obvious meaning repays study, especially if combined with such words as *first* and *only*, which incorporate the same idea.

TWO

As one *excludes* all difference, so two *asserts* a difference. One says - there is no other; two - there is another.

Two is the first number which can be divided and by which division can be made. Its fundamental meaning, therefore, is *division* or *difference*.

The number, however, by implication introduces other ideas. As two can *help* or *support* each other, it carries the idea of confirmation or assistance. "In the mouth of two or three witnesses every word may be established."¹¹⁷

On the other hand, as two involves the possibility of difference, it also carries with it the ideas of *opposition* or *enmity*. "Can two walk together except they be agreed?"¹⁰²

The number occurs hundreds of times and must by virtue of its basic usage carry with it the meanings indicated. The two houses built, one on the rock and one on the sand;¹¹² the two masters, both of whom it is impossible to serve;¹¹⁰ the father who had two sons;¹²⁰ the two great commandments,¹²¹ the two debtors,¹³² the two opinions,⁷⁶ the two gates and the two ways,¹¹¹ and indeed the many other instances which come to mind illustrate the ideas of comparison or contrast, division or difference, confirmation or opposition.

There are other indications of these meanings which are not quite so much on the surface. The second thing recorded in the Bible in connection with creation is the introduction of a second thing - light; and immediately there was a difference and a division, for God divided the light from the darkness.⁵ The second day of creation manifested division. "Let there be a firmament in the midst of the waters, and let it *divide* the waters from the waters."⁶

The Bible itself, in its divisions, seems to fit into this mould. The book of Genesis is divided into twelve parts; the first records God's perfect creatorial activity and, the second, Satan's introduction of discord and division. The second book, Exodus, opens with the *opposition* of the enemy and this burden runs right through the division. The second Psalm, "Why do the heathen rage?"⁸⁹ manifests the idea of opposition, and so does the second Psalm of the second, third, fourth and fifth divisions of the Psalter.

In the New Testament the same kind of arrangement can be found. The second of each two Epistles emphasizes the work of the enemy: 2 Corinthians, 2 Thessalonians, 2 Timothy, 2 Peter and 2 John all indicating this. In the Gospels, the first thing we read of Jesus on taking up His ministry was His baptism, and the second His temptation. In the Kingdom parables, the first is of the sower sowing the seed bringing forth a harvest,¹¹⁴ the second is the enemy sowing tares.¹¹⁵ It was the second speech of Peter at Pentecost which roused the anger of the Pharisees.¹⁴⁴ There are many other such instances.

Before leaving this number, there is an important lesson to be learnt from it. Although the ideas of support and opposition are diametrically opposite, they are both associated with the same number two. We shall find in other cases that apparently two opposite ideas are connected with the same number. The explanation is that where two ideas are diametrically opposite, they must have something in common. For example, black is opposite to white, and rough to smooth; the underlying ideas here are colour and texture. Black is not opposite to smooth because they have nothing in common. Hence, when two ideas are opposites, there must be a common idea connecting them, and this is the idea associated with the number.

THREE

This number brings with it a much more remarkable exhibition of Divine use and arrangement. A geometrical figure cannot be drawn with less than three lines, and three dimensions are required to form a solid. Three, therefore, stands for that which is *real, substantial and complete*.

Trinities abound, the peculiarity with so many of them being their completeness. Three persons in grammar express all the relationships of mankind. The three degrees of comparison complete our knowledge of qualities. Three things are required to complete the simplest form of argument - major and minor premises and conclusion.

Dr Nathan R Wood, President of the Gordon College of Theology, Boston, in his book *The Secret of the Universe*, points out that the threefoldness of God is an absolute threeness, each One of the Three are necessary to make the One Whole. Dr Wood then goes on to prove that God has incorporated this same characteristic into the nature of man and of phenomena. Just as there is a threefold structure of the universe, space, time and matter, so in space there are three dimensions, length, breadth and height; the three divisions completing time are past, present and future; while matter comprises energy, motion and phenomena. There is, moreover, an essential threefoldness in man, person, body and personality. A man consists of neither separately, but of the whole three together and yet each is distinct.

This element of completeness in threefoldness is seen in all parts of Scripture. Man has three great enemies, the world, the flesh and the devil.

There is a threefold nature of temptation. "The lust of the flesh, the lust of the eyes and the pride of life."¹⁶⁴ These are seen in the two great temptations of the Bible: in Genesis the serpent's temptation to Eve represented the tree of the knowledge of good and evil as (1) good for food (the flesh), (2) pleasant to the eyes, and (3) desired to make one wise (pride).¹¹ The Devil's temptation to Christ was: (1) "Make these stones bread" (the flesh); (2) "See the kingdoms of the earth" (the eyes); (3) Throw thyself from the pinnacle of the temple and be acclaimed by the crowds below (pride).¹⁰⁸ Are there any temptations which come to man and are not included in one of these three? The three make a complete survey of the realm of human temptation, and they are mentioned three times in three widapart portions of the Bible.

Three is the number of Deity. God is a Trinity, Father, Son and Holy Spirit. His attributes are three, omniscience, omnipresence and omnipotence. The seraphim "cried unto another, and said, Holy, Holy, Holy." The blessing of God is a threefold benediction: "The Lord bless thee and keep thee; The Lord make His face shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee and give thee peace."⁵¹ Three essences are named of God: God is Love,¹⁶⁵ God is Light¹⁶³ and God is Spirit.¹³⁶ In Genesis Abraham is said to have "looked, and, lo, three men stood by him."²⁹ but it was Jehovah who had appeared to him. Abraham brought three measures of meal for his heavenly guest.³⁰

Three is intimately associated with the life of Jesus Christ. He had three temptations of the devil;¹⁰⁸ the Father testified of Him by a voice from heaven three times;^{106 116 141} it was at the third hour that He was crucified.¹²⁸ In His capacity as Shepherd, He is spoken of as the Good Shepherd in death;¹³⁹ the great Shepherd in resurrection;¹⁶¹ and the Chief Shepherd in glory.¹⁶² These three are prefigured in Psalm 22, the Cross; Psalm 23, the Crook; and Psalm 24, the Crown. The offices of the Saviour are threefold, Prophet, Priest and King, thus meeting the threefold needs of man, wisdom, goodness and power. The appearances of Christ are spoken of in Hebrews: (1) "He hath appeared to put away sin." (2) He is "now to appear in the presence of God for us," and (3) "Unto them that look for Him shall He appear the second time."¹⁵⁹

The examples mentioned here only touch the fringe of a great subject, but the more carefully they are examined the more clearly it will be recognised that with the number three we have the ideas of Deity and completeness.

FOUR

Four is the number of *creation*, the world number. Four elements are spoken of - earth, air, fire and water; four regions - north, south, east and west; four divisions of the day - morning, noon, evening and midnight; four seasons of the year - spring, summer, autumn and winter. In Genesis there is a fourfold division of mankind - lands, tongues, families and nations.²¹ In Daniel there are four great world powers - the head of gold, Babylon; breasts and arms of silver, Medo-Persia; belly and thighs of brass, Greece; and legs of iron and clay, Rome.⁹⁹ This idea is duplicated in the four beasts - lion, bear, leopard and the unnamed beast.¹⁰¹

There are said to be four sore judgments coming on the earth - sword, famine, pestilence and the noisome beast.⁹⁷ The four horsemen in Revelation duplicate this idea.¹⁶⁹ In Corinthians four kinds of flesh are mentioned - beasts, birds, fishes and man.¹⁵³ The body is spoken of as sown and raised in four ways - sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; and sown a natural body, but raised a spiritual body.¹⁵⁴

FIVE

Valuable clues to the meanings of the first seven numbers can be derived from the days of *creation*. This was evident in the case of seven, and we noticed the separation of the waters and the division into night and day on the second day. On the third day dry land, the first solid appeared, and on the fourth day the material universe in the shape of the sun, moon and stars became manifest.

On the fifth day God created "every *living* creature that moveth."⁷ The three Hebrew words translated 'life', 'living' and 'living thing' occur in all five times in the account of the fifth day. It is significant that so many forms of life are marked with the number five, such as five fingers and toes and the five senses. We must conclude that five is connected with *life* and *particularly new life*, for God said "Let them be fruitful and multiply."⁸

Deuteronomy, the fifth book of the Bible, completes the books of the law which was summed up in the ten commandments. Here the multiplication of five by two brings out two opposite ideas, life and death. "See, I have set before thee this day life and good, and death and evil."⁶⁰

A clear association of the number five with life occurs in Genesis 45: 5-7, where Joseph reveals his identity to his brothers, and says, "God did send me before you *to preserve life*. For these two years hath the famine been in the land: and yet there are *five* years in which there shall neither be earring nor harvest. And God sent me before you to preserve you a posterity in the earth, and *to save your lives* by a great deliverance".³⁶

The number five and its multiples occur frequently in the dimensions of the Tabernacle, the centre and source of spiritual life in the wilderness. The Altar, where the lives of the sacrificial animals were offered up, was five cubits long and five cubits wide, and there were five kinds of altar tools - pots, shovels, basons, fleshhooks and firepans.⁴³

One of the most subtle uses of the number occurs in the change of Abraham's name. Abram was ninety nine years old and Sarai, his wife, ninety, when God promised them new life and gave them a son, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."²⁷ As a sign, the four Hebrew letters of Abram's name were increased to *five* by inserting H, the *fifth* letter of the Hebrew alphabet; and Sarai's name was changed by substituting H for the last letter of her name.²⁸ The fifth letter of the Hebrew alphabet (ה), stands for the figure five.

SIX

Six is the number of man. Since man is usually sinful, the number is most often associated with fallen man, but not always, as for instance when it is used in connection with the humanity of Jesus Christ.

Man was created on the sixth day, as also was the serpent, "the creeping thing and the beast of the earth."⁹ Six different words are used for man in the Bible, four in the Old Testament and two in the New: there are also six names for the serpent. The descendants of Cain, the most wicked branch of the human family, are traced in Genesis only as far as the sixth generation.¹⁵ Our Lord was charged six times with having a devil. The sixth commandment deals with the most serious crime, murder.³⁹ The giant, Goliath, was six cubits high and had six pieces of armour.⁶⁸

The number six occurs most frequently in connection with six days labour. When Adam sinned he was condemned to work for his living.

* See Appendix

“In the sweat of thy face shalt thou eat bread,”¹² for “the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.”¹³ The fact that six is associated with labour, serves as a constant reminder that labour is imposed as a punishment for sin.

Money or gold, which is a token of man’s wages, is also associated with the multiples of six. Nebuchadnezzar’s image of gold was sixty cubits high and six cubits wide, and it was to be worshipped to the accompaniment of six kinds of musical instrument.¹⁰⁰ The weight of gold that came to Solomon in one year was six hundred and sixty six talents.⁷³ This number is especially associated with the man of sin in Revelation. “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.”¹⁷²

It cannot be denied that all this is highly significant and interesting, but to avoid allowing it to become monotonous we may call a halt at this stage to review and consider the implications of this entrancing subject. Numbers could not collate themselves in this manner. It cannot be mere coincidence that every mention of a given number is always associated with the same idea, no matter in what part of the Bible it is found. The writers of the various books had no collusion regarding the matter; they were separated from one another by centuries of time. There must have been a superintending Mind at work, and the Bible itself claims that that Mind was God.

CHAPTER 3

NUMERIC VALUES

The Roman numerals, I, V, X, L, C, D and M are well known. Before our Arabic numerals were introduced it was common practice to use letters for figures. Both the Hebrews and Greeks used all the letters of the alphabet for numbers, and in each case the general principle was the same. The first letter of the alphabet meant 1, the second 2, and so on up to 10. After that the successive letters meant 20, 30, 40, etc, up to 100, and then 200, 300, etc.

Every letter having a numeric value, it follows that every word can be said to have a numeric value, it follows that every word can be said to have a numeric value, and similarly every sentence, paragraph, chapter or book. Calculating the numeric value is simply a matter of adding together the numeric values of all the letters. This is easy enough when only a word or phrase is contemplated, but a tedious business if a chapter is tackled.

It has been found that a large number of phrases and words, particularly important names, have numeric values which are connected with the ideas conveyed by the words or with the characters of the people. As an example of this take the word Jesus, spelled in Greek I E S O U S. The numeric values of these letters are 10, 8, 200, 70, 400, 200, together 888, and it will be seen that the number eight is associated with Jesus as Lord.

While considering the symbolism of the numbers from eight upwards, examples of this principle will be given. Once established it affords a valuable alternative method of discovering and verifying what ideas are associated with those numbers which occur only a few times in Scripture.

EIGHT

As seven days complete the week, so the eighth day begins a new period. Eight is consequently the number of the new order and is associated with the new era of the resurrection under Jesus as Lord. Christ arose from the

dead on the day after the Sabbath or seventh day, that is the eighth day. Eight other individual resurrections are recorded in the Bible:

1. The widow of Zarephath's son.⁷⁵
2. The Shunammite's son.⁷⁸
3. The man whose body was thrown into Elisha's tomb.⁸²
4. Jairus' daughter.¹²⁶
5. The young man of Nain.¹³¹
6. Lazarus.¹⁴⁰
7. Dorcas.¹⁴⁹
8. Eutychus.¹⁵¹

Eight is always associated with God's people who are chosen to found a new era. At the time of the flood eight persons were saved, Noah and his wife, his three sons and their wives.¹⁹ Abraham had seven sons by natural birth,^{31 32} but Isaac [whose mother was Sarah], was by miraculous birth, and he was the father of Israel. David was the eighth son of Jesse.⁶⁷

When we come to numeric values some remarkable facts come to light. The name Abram comes to 243 in the Hebrew, but when he was called to become the father of the Chosen People his name was changed to Abraham by the insertion of H which stands for 5. Thereby the number of his name was raised to 248, or 8×31 . Dr Bullinger shows that the numeric value of the Seth line of names from Adam to Japheth,¹⁶ that is those who were born before the flood, adds up to 3,168 (8×396), while the Cain line from Adam to Tubal Cain¹⁵ adds up to 2,223 ($9 \times 13 \times 19$). The descendants of Noah from Shem to Abram add up to 3,568 (8×446).²⁵ Again, the whole family of Jacob, including Leah, Rachel, Zilpah and Bilhah their twelve sons and two adopted sons, Ephraim and Manasseh, add up to 4,512 (8×564). The numeric value of the twelve tribes as arranged in Revelation 7 (calculated on the Greek spelling) comes to 8,480 ($8 \times 1,060$).¹⁷⁰

The following list of the names and titles of Jesus Christ with their numeric values is very striking evidence that in certain cases at least, the symbolism of the numbers is closely associated with the meaning of the words. All the following names come out as multiples of eight.

Jesus	888	$8 \times 3 \times 37$
Christ	1,480	$8 \times 5 \times 37$
Son of Man	2,960	$8 \times 10 \times 37$
Lord	800	8×100
Saviour	1,408	$8 \times 8 \times 22$
Messiah	656	8×82
Son	880	$8 \times 10 \times 11$

NINE

Nine is the last of the digits and thus marks the end. It is usually associated with finality and frequently judgment, but is also used with its opposite meaning which is eternity, or without end.

Hoshea was the last king of Israel, and it was in the ninth year of his reign that the king of Assyria took Samaria and carried Israel away into captivity.⁸³ The last king of Judah was Zedekiah and he was besieged in Jerusalem by Nebuchadnezzar in his ninth year,⁸⁴ and it was on the ninth day of the month that famine prevailed in the city.⁸⁵ The ideas of finality and judgment are particularly evident in these two examples.

There is a significant instance in Haggai where God's judgments are enumerated in nine particulars; "I called for a drought (1) upon the land, (2) and upon the mountains, (3) and upon the corn, (4) and upon the new wine, (5) and upon the oil, (6) and upon that which the ground bringeth fourth, (7) and upon men, (8) and upon cattle, (9) and upon all the labour of the hands."¹⁰⁴ In the New Testament we read that it was about the ninth hour that Jesus died on the Cross.¹²²

Numeric values give supporting evidence. "Dan shall judge his people as one of the tribes of Israel."³⁷ Dan means judge, and has a numeric value 54, or 9×6 .

TEN

The idea of law and order is conveyed by the number ten. As the basis of our numerical system it controls or directs the order of all other numbers. The number ten in the Bible is associated with commands and requests. This can be noticed right from the first chapter in Genesis where the words, "And God said," introduce the ten commands which were given in the course of the creation. The same association is still to be found at the end of the Bible, where the ten horns in Revelation are symbolic of ruling powers. The Law was summed up in ten commandments, and for its administration the tithe of one tenth of a man's income was levied.

ELEVEN

Dr Bullinger regards eleven as the number of disorder, but the evidence put forward in support of this seems to be inconclusive. Not only this, but disorder is something which should have no place in God's creation: it suggests that things have got out of hand. Sin and rebellion may occur, but God still has matters under control.

On the other hand Dr Bullinger gives fifty-one as the number of divine revelation, and in support of this puts forward only one reason, namely, that there should be in his view fifty-one books in the Bible. There are in our Bibles sixty-six books, and it will be seen in the next chapter that there is strong evidence to show that this number is correct. Following Dr Bullinger's reasoning that the Bible, being the revelation of God, should give a clue to the number of revelations, 66, or 6×11 , should be the number of God's revelation to man. It is noteworthy that the 66th book is the book of Revelation, and the 44th book, the Acts, records the first revelation of the Holy Spirit.

In support of this view a number of additional facts may be cited. Jesus Christ was Himself the greatest Revelation of God to Man. St Luke gives a genealogy with God at one end and Jesus at the other.¹³⁰ The list comprises⁷⁷ names, while St Matthew's genealogy,¹⁰⁵ if extended to include the names before Abraham, would comprise sixty six names. The length of Christ's earthly life was about thirty three years. His mission was revealed to eleven of the disciples, and through them, to the rest of the world.

If there is any significance in all these numbers being multiples of eleven, they would appear to be associated with revelation and instruction rather than disorder.

TWELVE

Twelve signifies governmental perfection. The kingdom of Israel was organised on the basis of twelve tribes. Although there were really thirteen tribes, only twelve of them are ever mentioned in one list. We could say that there were *supposed* to be twelve tribes but there were actually thirteen. The number thirteen denotes rebellion, thus the Israelites were *supposed* to represent governmental perfection but they were *actually* rebellious, as the Old Testament records. However, under the perfect government of the kingdom of heaven we are told that the twelve apostles “shall sit upon twelve thrones, judging the twelve tribes of Israel.”¹¹⁹

The New Jerusalem described in Revelation is to be the seat of perfect government under Christ. It is to have twelve gates, and at the twelve gates twelve angels, and written on the gates the names of the twelve tribes. The city is to have twelve foundations and on them are to be written the names of the twelve apostles. The length, breadth and height of the city are each twelve thousand furlongs, and the walls measure 144 cubits with foundations of twelve kinds of precious stones.¹⁷⁴

In view of all this it is hardly surprising to find that the numeric value of Jerusalem (in Greek) is 864, or $12 \times 12 \times 6$. More correctly, perhaps, the factors should be expressed as $12 \times 9 \times 8$; the centre of governmental perfection (12) and seat of judgment (9) under Christ (8). The expression ‘Kingdom of heaven’ has a numeric value 2,880, or $12 \times 12 \times 20$. In case the reader is not fully aware of the uncanny way in which these numbers add up, I may point out that the total 2,880 is made up of three words with quite odd values, namely 259, 1,150 and 1,471.

THIRTEEN

The basic idea associated with thirteen is collective unity, corresponding with the Hebrew word *echad* which has this meaning. *Echad* has a numeric value 13. From this basic meaning two diametrically opposite secondary meanings are derived according to whether the union is

with God or with Satan. Since the latter is more often the case the bad meaning of the number has received more notice, and is associated with *rebellion* and apostasy. Its use in the good sense is noticeable in numeric values such as Jehovah, which comes to 26, or 2×13 , thus indicating the collective unity of the three Persons of the Trinity.

Many passages in the Old Testament declare that God is One, and here the word *echad* is used. For example, "Hear, O Israel; the Lord our God is one Lord."⁵⁵ The numeric value of this passage is 1,118 or 13×86 . The numeric value of Elohim is 86, so here the numbers express the same thing as the words, namely, the unity of the Almighty.

The first occurrence of the number in the Bible is clearly associated with rebellion. "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled."²⁶ The idea of collective unity in rebellion is easily seen in the story of Haman's plot to kill all the Jews.⁸⁶ He cast Pur, or the horoscope, for thirteen months trying to find a suitable day.⁸⁷ "Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded."⁸⁸ The day they selected was the thirteenth day of Adar, also in the thirteenth year of the king. We may notice in passing that the number value of Pur is 286, or 13×22 .

In connection with the number eight we had occasion to refer to the numeric values of the names of God's people in Genesis. In contrast with this the names of those who rebelled give multiples of thirteen.

The fourth chapter of Genesis records the history of the family of Cain, and the numeric value of verses 1 – 25 comes to 76,882, or $13 \times 5,914$. The line of names Adam, Cain, Irad, Mehujael, Methusael, Lamech and his sons Jabal, Jubal and Tubal-Cain, together add up to 2,223, or $13 \times 9 \times 19$.

In the tenth chapter of Genesis the names of Canaan and his descendants given in verses 15 – 18 have a numeric value 3,211, or $13 \times 13 \times 19$. Verses 21 – 25 give the descendants of Shem in whose *thirteenth* generation there were *two* brothers, Peleg and Joktan. "In his days was the earth *divided*."²³ The rebellious party was Joktan whose numeric

value is 169, or 13×13 . He had thirteen sons, and numeric values of their names together make 2,756, or 13×212 . Most people would consider this a very unfortunate family with all these thirteens, and they were indeed a bad lot. Even the verses (25 – 29) recording their history have a numeric value, $13 \times 13 \times 63$.

Dr Bullinger gives several pages of these remarkable facts showing that the names of the rebellious parties always give multiples of thirteen, while the more godly families give multiples of eight. What is particularly interesting is that it is not merely the names, but the numeric value of the text as well which gives these results.

The following numeric values are particularly significant:

The Adversary (Hebrew)	364	13×28
The Antichrist	1,911	13×147
Belial	78	13×6
Dragon	975	13×75
Serpent	780	13×60
The Demon	975	13×75
Tempter	1,053	13×81

Compare this list with that of the names and titles of Christ given under the number eight.

SEVENTEEN

Seventeen is the number for safety, security and salvation, and by implication danger and damnation.

The Deluge began on the *seventeenth* day of the *second* month.¹⁸ It is remarkable how these Bible date numbers correspond with the events which took place on them. Here the *two* is connected with the *division* between those who were *destroyed* and those who were *saved*. We already noticed that the ark came *safely* to *rest* on the *seventeenth* day of the *seven* month.²⁰

The shepherd is one who guards the sheep against danger, so seventeen is also closely connected with the Shepherd types of the Bible. Thus, "Joseph, being seventeen years old, was feeding the flock with his brethren."³⁴ There are seven of these shepherd types in the Old Testament, Abel, Abraham, Isaac, Jacob, Joseph, Moses and David. The total numeric value of their names is 1,190, or 17×70 . The first three together total 493, or 17×29 , and the last four, 697, or 17×41 . The first and last together come to 51, or 17×3 .

ONE HUNDRED AND FIFTY-THREE

There must be something deeply significant about this number from the solemn way in which it is introduced: "Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three."¹⁴² Why this meticulous accuracy? Why not say he caught about a hundred and fifty fish? Now it will be remembered that when Jesus called Peter to become His disciple he said, "Follow me, and I will make you fishers of men."¹⁰⁹ The hundred and fifty three fishes are thus symbolic of the men who Peter 'caught'. The number is therefore symbolic of the sons of God', and this idea is closely connected with the factors of 153, namely 9×17 for 'eternal security'.

The reference in John is the only occasion on which the number 153 appears in Scripture so that direct confirmation by comparison of texts is not possible. However, some very remarkable evidence is to be derived from numeric values. In the record of the miraculous draught the word for 'fishes' comes to 1,224, or 8×153 , and the words for 'the net' have the same value, 1,224.

The Hebrew expression for 'Sons of God' has a numeric value of exactly 153, while the Greek equivalent adds up to 3,213, or $3 \times 7 \times 153$. Another Greek phrase with a similar meaning is 'joint heirs'¹⁵² which comes to 1,071, or 7×153 . In Mark there is a complete list of the twelve disciples.¹²⁵ The total numeric value of the names as they are given is 9,639, or $7 \times 9 \times 153$.

CONCLUSION

A prolonged recital of facts and figures is liable to become tedious. I must therefore break off here in order to draw some conclusions from what we have learnt. I do not pretend that the facts put forward here constitute by themselves a conclusive proof that numbers in the Bible are always associated with the meaning of the words. Enough has been said to show that there is very strong evidence in favour of this view, and pages of further evidence may be found in Bullinger's *Number in Scripture*.

I have given seven names of Christ in which the factor 8 appears eight times, and I have given seven satanic names in which 13 appears. The odds against coincidence are 8 multiplied by 8 times, and the result then multiplied by 13 seven times. The odds against coincidence are therefore so enormous that no reasonable person would put the facts down to mere chance, any more than they would maintain that an acrostic psalm was mere chance.

The alternative is that these names were designed, but designed by whom? The Greek language was not invented when Genesis was written, yet the same design of thirteen appears in both. As Dr Bullinger says, "Design so perfect, so uniform, so significant can only be Divine. And being Divine is an unanswerable argument in favour of the verbal and even literal inspiration of the Scriptures of Truth."

CHAPTER 4

THE BOOKS OF THE BIBLE

Ivan Panin was born in Russia on December 12th, 1855. As a young man he was a Nihilist and took part in plots against the Czar. He was exiled and went to the United States where he entered Harvard University. There he became a brilliant scholar and literary critic, lecturing in many of the great cities of the United States and Canada. At this time he was known as a firm agnostic, and when he accepted the Christian faith the newspapers carried headlines of his conversion. Professor James, reputed to be the greatest metaphysician of his time, remarked, "What a pity that Mr Panin is cracked on religion. A great philosopher was spoiled in him."

It was in 1890 that Mr Panin made the discovery that a phenomenal mathematical structure underlay the text and vocabulary of the Greek New Testament. Although he had been offered a splendid post in the United States, he refused this because he wished to dedicate his life to demonstrating the truth and inspiration of the Bible. He devoted the remaining fifty years of his life to the study and elucidation of Bible numerics.

Panin went to work in a methodical way. He prepared his own vocabulary and concordance to all the words in the Greek New Testament. Then he prepared a concordance to all the forms of the Greek words. This alone was a manuscript of over 2,000 pages. Later, as his work continued to the Old Testament, he accumulated over 40,000 pages of manuscript. Anyone who might feel inclined to criticise or condemn Panin's work should realise that he devoted years of continuous study to it, and it cannot be lightly set aside as of no account after a few minutes study.

While it is not possible for anyone to make a complete verification of Panin's calculations, it is possible to check his figures in parts. Most of the numerical calculations are based on the Hebrew and Greek, the original languages in which the Bible was written, but some features are not affected by translation. For example, the main divisions of the Bible, and a classification of the various books remain unchanged in any language.

Panin has published a set of numerics on this question which, because it can be checked by anybody, will serve as an illustration of his methods.

A list of the books of the Bible is given on pages 31 and 32. It will be noticed that the order of the books differs from that of our English version, but this need not give rise to any misgivings. The order of the Old Testament books is that in which they appear in the original Hebrew, while the New Testament order is that given by Westcott and Hort, whose version is regarded as the most reliable.

THE BOOKS OF THE BIBLE

OLD TESTAMENT

The Law

- | | |
|--------------|----------------|
| 1. Genesis | 4. Numbers |
| 2. Exodus | 5. Deuteronomy |
| 3. Leviticus | |

The Prophets

- | | |
|--------------|---------------|
| 6. Joshua | 17. Amos |
| 7. Judges | 18. Obadiah |
| 8. 1 Samuel | 19. Jonah |
| 9. 2 Samuel | 20. Micah |
| 10. 1 Kings | 21. Nahum |
| 11. 2 Kings | 22. Habakkuk |
| 12. Isaiah | 23. Zephaniah |
| 13. Jeremiah | 24. Haggai |
| 14. Ezekiel | 25. Zechariah |
| 15. Hosea | 26. Malachi |
| 16. Joel | |

Hagiographa

- | | |
|-------------------|------------------|
| 27. Psalms | 34. Esther |
| 28. Proverbs | 35. Daniel |
| 29. Job | 36. Ezra |
| 30. Song of Songs | 37. Nehemiah |
| 31. Ruth | 38. 1 Chronicles |
| 32. Lamentations | 39. 2 Chronicles |
| 33. Ecclesiastes | |

NEW TESTAMENT

The Gospels

- | | |
|-------------|----------|
| 40. Matthew | 42. Luke |
| 41. Mark | 43. John |

The Acts

44. The Acts of the Apostles

The Epistles

- | | |
|-------------------|---------------------|
| 45. James | 56. Ephesians |
| 46. 1 Peter | 57. Philippians |
| 47. 2 Peter | 58. Colossians |
| 48. 1 John | 59. 1 Thessalonians |
| 49. 2 John | 60. 2 Thessalonians |
| 50. 3 John | 61. Hebrews |
| 51. Jude | 62. 1 Timothy |
| 52. Romans | 63. 2 Timothy |
| 53. 1 Corinthians | 64. Titus |
| 54. 2 Corinthians | 65. Philemon |
| 55. Galatians | |

The Revelation

66. The Revelation of Jesus Christ

In the table the books have been grouped into the seven main subdivisions. These are the Law, Genesis to Deuteronomy; the Prophets, Joshua to Malachi; and the Holy Writings or Hagiographa, Psalms to Chronicles. The New Testament falls naturally into the four divisions of Gospels, Acts, Epistles and Revelation.

Panin makes two further classifications. He points out that besides the twenty one Epistles of the New Testament, there are twelve other books which contain letters. These are 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Esther, Daniel, Ezra, Nehemiah, 1Chronicles, Acts and Revelation. These twelve together with the Epistles he calls Epistolary books.

Panin also remarks, "Not all these books give the names of their writers. In fact a whole third of these books is anonymous. There is, for example, every reason for believing that Genesis has Moses for its author,

but Genesis itself does not say so; neither is it anywhere clearly asserted the *he* wrote it.

Lamentations likewise is generally ascribed to Jeremiah, but not on the authority of the Bible. In the same way there is every reason for ascribing Matthew to Matthew, Mark to Mark, Luke to Luke, John and 1, 2 and 3 John to John, and Hebrews to Paul, but not on the authority of the Bible. These and other books are anonymous.

He then goes on to give a list of the books which are distinctly assigned in the Bible to their respective authors. In doing so, he points out that some writers have written more than one book; these are Moses four books, Solomon three books, Peter two books, and Paul thirteen books, and other writers have only one books ascribed to them. This leaves the following books as anonymous in so far as the Bible itself does not say who wrote them.

Genesis	Ruth	Luke
Joshua	Lamentations	John
Judges	Esther	Acts
1 Samuel	1 Chronicles	1 John
2 Samuel	2 Chronicles	2 John
1 Kings	Matthew	3 John
2 Kings	Mark	Hebrews

We are now in a position to go forward and enumerate some of the numeric features pointed out by Panin.

ELEVEN SERIES

1. The total number of books in the Bible is 66, or six elevens.
2. These books are grouped into seven subdivisions of which the largest are the Prophets and the Epistles, each with twenty one books. The two smallest each have one book. The total of books in the two longest and two shortest divisions is therefore 44, or four elevens. This addition of the longest and shortest is, as we shall see in other examples, a calculation frequently made in numerics, and is no arbitrary manipulation.

3. & 4. The two shortest divisions comprise book 44, Acts, and book 66, Revelation, both order numbers being multiples of eleven.
5. The Epistolary books total 33, or three elevens, and the remainder also 33.
6. These Epistolary books are so distributed that in the first 44 books, ending at Acts, there are eleven, and in the remaining 22, ending at Revelation, all are Epistolary, and number two elevens.
7. The number of anonymous books is 22, or two elevens, and the non-anonymous is 44, or four elevens.
8. Of the non-anonymous 22, or two elevens, were written by authors of more than one book, and 22 by authors of only one book.
9. Referring again to the list of Bible books, it will be noticed that there is an alternation between purely narrative books, and books not purely narrative. The first eleven books, Genesis to 2 Kings, are purely narrative.
10. The next 22, or two elevens, are prophetic or typical; Jonah is typical of the Lord, the Bridegroom, and Ruth is typical of the Bride.
11. The next eleven books, Esther to Acts are again purely narrative, and the last 22, or two elevens, are instruction and prophecy.

Already we have compiled quite a considerable list in which the number eleven features very prominently. This, however, by no means satisfies Ivan Panin, who remarks, "Were this fact in connection with the Bible books to stand alone, it might be dismissed as a mere curiosity. But it does not stand alone: it is a mere sapling in a forest extending over kingdoms: a flakelet in a snow-storm over half a continent; a grain of sand on Long Beach, yea, a mere drop in the very ocean that washes it."

He then goes on to enumerate further features which are dependent on the order numbers of the books.

The sum of the order numbers of the 66 Bible books is 2,211, or two hundred and one elevens. This does not count as a separate feature as it follows of necessity from the fact that the number of books is divisible by eleven.

12. The sum of the order numbers of the Epistles (Nos 45-65) is 1,155, or one hundred and five elevens.
13. The order numbers of the first and last Epistles are together 110, or ten elevens.
14. The order number of the middle Epistle is 55, or five elevens.

Some of the Epistles are addressed to churches directly, namely, 53 and 54 to Corinthians, 55 to Galatians, 59 and 60 to Thessalonians. In 50, 3 John, the author wrote "somewhat to the church," and 65, Philemon, is addressed also "to the church in thy house." In connection with these church and semi-church Epistles there are further numerics to be noticed.

15. The sum of the order numbers of these Epistles is 396, or thirty six elevens.
16. The order numbers which are multiples of ten are 50 and 60, which together make 110, or ten elevens.
17. The last Epistle is No 65, whose digits add up to eleven.

If we go back once more to the seven subdivisions of the Bible, it will be noticed that the first and last books in each division are Nos 1, 5, 6, 26, 27, 39, 40, 43, 44, 45, 65 and 66. Here again, another batch of numerics comes to light.

18. The sum of the order numbers of these books is 407, or thirty seven elevens.
19. The sum of the digits of 407 is eleven.
20. In one case only do three consecutive books appear in the list, namely, 43, 44, 45. The sum of these numbers is 132, or twelve elevens.

21. The order numbers of the first and last of these three total 88, or eight elevens, and the middle one is 44, or four elevens.

These twenty one features of eleven the reader can readily verify for himself with the aid of the list of Bible books on page 31 and 32. I have myself tested the accuracy of these features and can find no mistake in them. However, we have by no means reached the end of Panin's list of elevens, for he goes on to enumerate a further series connected with the names of the Bible writers, thus bringing the total to over thirty features of eleven.

At first sight, it may be thought that the mere recurrence of elevens, or any other number, in this way seems so purposeless, but this is not the case. We have seen that when numbers are used in the Bible they have a meaning; some definite idea is associated with each of them. I have pointed out that there is good reason to believe that eleven is the symbol of instruction and revelation. The Bible is definitely instructive, and if it is God's revelation, then it should be, and is, designed on a basis of elevens.

SEVEN SERIES

There is, however, another important feature of the Bible. Although written by a number of different authors, it forms a *perfect* whole. Since it claims to be the Word of God it is sacred, and should be marked with the number seven. Here again, Panin has discovered no less than twenty-nine features of this number. Space does not permit me to give more than a mere dozen, which may be readily verified.

1. It has already been pointed out that the Bible falls naturally into seven divisions.
2. The two largest divisions, the Prophets and the Epistles, each have 21 books, or three sevens.
3. The Epistles are so divided that 14, or two sevens, were written by Paul. This includes Hebrews which, although the Bible itself does not say so, has been generally accepted as written by Paul.
4. Some of the Pauline Epistles are addressed to Christian bodies as distinct from persons. These are addressed to Romans,

Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians; in all seven bodies.

5. The order numbers of these books are 52-60 inclusive, which add up to 504, or seventy two sevens.
6. In 1 and 2 Corinthians, Philippians, Colossians, 1 and 2 Thessalonians and Philemon, Paul associates others with himself in the address. There are seven of these Epistles.
7. The order numbers of these Epistles are 53, 54, 57, 58, 59, 60 and 65, which added together make 406, or fifty eight sevens.
8. In 1 and 2 Thessalonians Paul associates with himself two persons, instead of one as in the others. These are books 59 and 60, which add up to 119, or seventeen sevens.
9. We have already noticed that the number of church and semi-church Epistles is seven.
10. In feature No. 8 of the Eleven Series it was seen that twenty two books were written by authors of more than one book. If we confine the count to the Old Testament, seven books were written by authors of more than one book.
11. These are the four books of Moses, Nos. 2, 3, 4 and 5, and three books of Solomon, 28, 30 and 33. The total of these order numbers is 105, or fifteen sevens.
12. The order numbers of Moses' books total 14, or two sevens, and Solomon's books total 91, or thirteen sevens.

It would appear from all this that the canon of Scripture has been selected with a view to producing these numerical designs of seven and eleven, the two numbers most appropriate for this purpose. It is obvious that if one book now in the canon had been omitted from it, or if, on the other hand, one non-canonical book had been admitted, the whole numerical structure just outlined would have been upset. It is, moreover, almost inconceivable that if the number of books had been sixty-five or sixty-seven, that any other system of numerics of such an intricate design could have been found.

That this remarkable series of numeric features should characterise the books of the Bible as we have them today, is rendered all the more amazing if we study the way in which the canon was decided. During the first four centuries of the Christian era a number of outstanding scholars gave years of study to the subject of the canon of the New Testament. Irenaeus of Asia Minor, Clement of Alexandria and Tertullian of North Africa were among the earlier scholars, and Origen, Donatus, Eusebius, Athanasius and Jerome among the later.

As these scholars gave their views on the subject of the canon two facts emerged: from the very first the books received as the Divine Writings were substantially as we have them today; and yet divergences from this list were varied and persistent. Disagreements existed regarding the Apocalypse, Hebrews, James, 2 Peter, 2 and 3 John and Philemon in the New Testament, and Esther and various books of the Apocrypha connected with the Old Testament. As Bishop Brook Foss Westcott points out, without any sudden transition or forceful personal influence the movement towards settlement moved on until the New Testament became approximately, if not absolutely, the same as we have now.

The Bishop goes on to explain: "With the exception of the Apocalypse, no book professes to contain a direct and complete revelation destined for the use of all Christians. Nor again is there the slightest reason to suppose that the different writers consciously combined to portray various aspects of Christianity. Yet it is equally certain that the New Testament does form a whole. Its different elements are united by the closest and most subtle harmonies. No part can be taken away without sensible injury to its unity and richness."

Thus does this eminent Bible scholar recognise the superintending providence of God in the settlement of the canon of Scripture. All this is true, and is now generally recognised as true, quite apart from the question of Bible numerics. But surely, if it is true, then it should not be a matter of surprise that numerics confirms it.

Whichever way the Bible is approached, the miraculous comes into view. The more closely we examine God's works in nature or in revelation, the more above and beyond human ability both in execution and design do they reveal themselves to be. Bible numerics is a signal confirmation of this principle.

Chapter 5

THE NUMBER OF WORDS

In the previous chapter we made a study of the numeric structure of the Bible as a whole, and we counted and classified the number of books. Let us now examine the structure of a single book, counting and classifying the words and letters. Ivan Panin never published any numerics on these lines, and his opponents have made this a subject for criticism. If the Bible has a numeric structure, surely it must extend to this, the simplest and most obvious field for design, and one which can easily be verified without even a knowledge of the ancient languages.

In view of this criticism I decided to put the matter to the test and see if any such design could be found. The first book I chose for this purpose was the Epistle of Jude because it is short, and its subject matter and construction are well defined. It should therefore not be regarded as a show specimen, but as a test case.

The Epistle is divided by Westcott and Hort into five paragraphs. Briefly these paragraphs may be described as:

verses	1-2	Dedication	24 words
verses	3-4	Introduction	53 words
verses	5-16	Exposition	247 words
verses	17-23	Application	90 words
verses	24-25	Doxology	42 words
		Total	456 words

For convenience we can group the first two paragraphs together and call them the Preface; we can also group the last two paragraphs together and call them the Conclusion.

There are altogether 456, or 19×24 words in the book. These are distributed in multiples of 19 among the three main divisions as follows:

Preface and Conclusion	209,	or	19×11 words
Exposition	247,	or	19×13 words
Total	456,	or	19×24 words

The 11 x 19 words in the Preface and Conclusion are divided between Preface and Conclusion by multiples of eleven as follows:

Preface	77,	or	11 x 7 words
Conclusion	132,	or	11 x 12 words
Total	209,	or	11 x 19 words

Again these 11 x 19 words are distributed by multiples of eleven among the four outer paragraphs. Maintaining the principle of grouping together the first and last paragraphs we have:

Dedication and Doxology	66,	or	11 x 6 words
Introduction and Application	143,	or	11 x 13 words
Total	209,	or	11 x 19 words

Before going any further with this numeric structure, I want to explain the principle on which it works. To do this it is helpful to make a comparison with a bud.

Each of the four outer paragraphs of the book corresponds to four outer leaves or sepals of a bud. While the leaves of a bud differ from one another in detail, a common design underlies each one. So, although the four paragraphs each have a different number of words, a common design of elevens under-lies each pair. In whatever way the paragraphs are paired off and added together, provided the pairing is done symmetrically, the result is a multiple of eleven.

This difference in detail with underlying design is one of the ways in which the works of God differ from the works of man. If man had undertaken to arrange the number of words, he would have put an equal number in the first and last paragraphs, and an equal number in the second and fourth paragraphs, thus producing perfect symmetry. If beauty of numeric design is to be measured by the number of independent features, then man’s design, although more obvious, only produces two independent features against three in God’s design outlined above.

Having taken off the four outer leaves of a bud, we are left with a similar bud within from which leaves may be taken off in pairs. Let us continue to apply this principle to the central division of the Epistle of Jude. This is spaced off by Westcott and Hort and subdivided into three paragraphs

by translators, making a total of seven for the whole book. The middle paragraph has five sentences. The distribution of words is as follows:

paragraph three	verses 5 - 7	67 words
paragraph four	verse 8	14 words
	verse 9	24 words
	verse 10	18 words
	verse 11	21 words
	verses 12 - 13	40 words
paragraph five	verses 14 - 16	63 words

	Total	247 words

The 13 x 19 words in this division are distributed in multiples of thirteen between the three paragraphs as follows:

paragraphs three and five together	130, or	13 x 10 words
paragraph four	117, or	13 x 9 words
	-----	-----
Total	247, or	13 x 19 words

Continuing now with the middle paragraph and taking off the first and last sentences as before, we get:

verse 8 and verses 12 - 13	54, or	9 x 6 words
verses 9 - 11	63, or	9 x 7 words
	-----	-----
Total	117, or	9 x 13 words

Finally, we can do the same thing once more:

verse 9 and verse 11	45, or	9 x 5 words
verse 10	18, or	9 x 2 words
	-----	-----
Total	63 or	9 x 7 words

When we take off the leaves of a bud or young shoot we may eventually come to a flower in the middle where the beauty of the structure is more pronounced. So it is with the middle paragraph of this book. When taking off the outer paragraphs it could be noticed that the factors were each time reversed, whereas in this middle paragraph every division was made in multiples of nine.

This allows a more elaborate system to be introduced, wherein the words themselves are divided into those which begin with a vowel and those which begin with a consonant. Thus in this paragraph we have:

words beginning with a vowel	54,	or	9 x 6
words beginning with a consonant	63,	or	9 x 7
	<hr/>		<hr/>
Total	117,	or	9 x 13

This distinction is followed throughout all the divisions into sentences. Thus:

verses 8 and 12 - 13

words beginning with a vowel	27,	or	9 x 3
words beginning with a consonant	27,	or	9 x 3
	<hr/>		<hr/>
Total	54,	or	9 x 6

verses 9 and 11

words beginning with a vowel	18,	or	9 x 2
words beginning with a consonant	27,	or	9 x 3
	<hr/>		<hr/>
Total	45,	or	9 x 5

verse 10

words beginning with a vowel	9		
words beginning with a consonant	9		
	<hr/>		
Total	18	or	2 x 9

These are simple numerical facts which can be checked at a public library by counting the words in Westcott and Hort's Greek New Testament.

Taken on its merits as a mathematical design, it is clear that the Epistle of Jude has more in common with plant life than with human architecture. When man designs an ornament or building he makes the various parts of each side exactly similar, thus producing absolute symmetry. In plants the branches differ from one another in detail. The very nature of the numerical design in the number of words of the Epistle is therefore characteristic of the Divine Architect.

Remarkable as it may be that such a design should be found to exist in the very first book to be tested, it is important to notice that the numbers

used in the design are just those numbers which are most appropriate to the subject matter of the text. The book as a whole is instruction and revelation, and this is indicated by the outer four paragraphs which are designed on the basis of elevens. The main theme of the central section is the judgment and final end of various forms of apostasy. Accordingly, this middle section has a multiple of thirteen words, and paragraph four of the Epistle of Jude, in which judgment is passed has 9 x 13 words with its sentences divided off by nines.

It should not be imagined that every book in the Bible has the same numeric structure. Just as one kind of plant differs from another form, so the pattern of each book is likely to be different. But every part of the Bible has this in common, that the numbers always have the same meaning, and where the subject matter is the same the numbers are the same.

As an illustration of this principle, take 2 Thessalonians which has much to say concerning the apostasy in the last days; the first chapter mentions the last judgment, and the second chapter the coming of antichrist. Accordingly, the same numbers 9 and 13 which were found in Jude might be expected to recur in 2 Thessalonians, and this is so: the total number or words in the book is 819*, or 9 x 13 x 7.

These words are distributed between the three chapters in multiples of 39, or 3 x 13, in such a way that the factor 9 appears in the first chapter where the judgment is mentioned:

chapter 1 has 234,	or	13 x 9 x 2 words
chapter 2 has 312,*	or	13 x 6 x 4 words
chapter 3 has 273,	or	13 x 3 x 7 words

Again the second chapter may be divided into three paragraphs as follows:

verses 1-2	Introductory	46 words
3-12	Antichrist	169 words
13-17	Exhortation	97 words

Thus, the central passage which speaks of the great apostasy under antichrist has, significantly, 169, or 13 x 13 words. The first and last of these paragraphs have together 143, or 11 x 13 words, the eleven standing for revelation and instruction.

* Panin's version. Westcott and Hort's version has two more words, those are in square brackets in 2 Thessalonians 2:1 and 2:6

The third chapter concerns the church, and is a request for orderly behaviour as an example to others. The factor thirteen consequently disappears from its numerics, and all its divisions are made in multiples of seven. As the construction is characteristic of many other numeric chapters to be found in the Bible, it is worth giving an analysis in full.

2 Thessalonians 3

	Words beginning with		
verse	vowels	consonants	Total words
1 - 5	27	49	76
6 - 12	62	58	120
13 - 15	17	16	33
16	8	12	20
17 - 18	12	12	24
	-----	-----	-----
Total	126	147	273
	21 x 6	21 x 7	21 x 13

Here the last three paragraphs form a conclusion to the book as a whole, and are divided off from the first two by multiples of seven:

- first two paragraphs have 196, or 7 x 7 x 4 words
- last three paragraphs have 77, or 7 x 11 words

However, if we add together alternate paragraphs, that is, the first, middle and last, we get:

- odd numbered paragraphs 133, or 7 x 19 words
- even numbered paragraphs 140, or 7 x 20 words

and the distribution of words which begin with vowels and consonants among these paragraphs is also by multiples of seven:

- odd paragraphs*
 - words beginning with a vowel 56, or 7 x 8
 - words beginning with a consonant 77, or 7 x 11
- even paragraphs*
 - words beginning with a vowel 70, or 7 x 10
 - words beginning with a consonant 70, or 7 x 10

Now what is the significance of all this? It may be helpful to consider a more familiar case. Suppose we were to go into a grocer's shop and count

up the number of different goods. In going through the various packages we find 144 tins of sardines in one case, 48 tins of salmon in another and 72 tins of herrings in a third. In the jam store there are 20 two-pound jars in one box and 40 one-pound jars in another. Packets of tea are found in multiples of 28 and tins of milk in multiples of ten. Should we be able to draw no conclusions whatever from these figures?

I don't think anyone would hesitate to say that the goods had been previously counted. We are aware that goods are frequently sold by the dozen, and we should be safe in deducing that tins of fish were sold in this way. The fact that 28, and not two-dozen packets of tea were found in one case would not be evidence that no one had counted them. We know that tea is sold by the pound and that 28lbs make a quarter of a hundredweight.

If we can legitimately make these deductions in a grocer's store, surely we are entitled to do the same in the Bible. It is evident that the words have been counted and parcelled off into chapters and paragraphs according to the kind of message which they contain, in fact in just the same way as the packets of groceries have been counted off according to the nature of their contents. There is, however, an important difference between the two cases. The grocer arranges his goods in equal rows, whereas in the Bible the individual paragraphs and sentences within the chapter have different numbers of words. This is the characteristic difference between the work of man and the work of God as displayed in plant life.

In just the same way as we can name the composer of a symphony, the painter of a picture or the author of a book from his style, so can we identify the designer of these numerical patterns as the Creator of life.

Chapter 6

THE NUMBER OF LETTERS

In reviewing the conclusions we drew from our study of the number of words in the previous chapter, there are two points to be noticed. First, we saw that in the distribution of words there was a characteristic pattern which involved adding together the first and last, or the first, middle and last of a series of paragraphs. This brought to light the recurrence of a number or factor and, until such a recurring factor is found, it is not safe to conclude that it has any further significance.

The second point is that, having obtained this factor, we found that its symbolism corresponded with the subject matter in the passage. Now we have only studied the symbolism of less than twenty numbers. That means that we are limited to less than twenty general headings under which to classify all the various subjects dealt with in the Bible. This is obviously quite inadequate, and so long as we are limited to this number, an exact correspondence between the text and the number of words cannot be expected except in a general sort of way.

There is, however, no shortage of numbers to associate with as many ideas as we can think of, and since in the Bible a symbolism is evidently connected with some fifteen or twenty of the smaller numbers, it is likely that the larger numbers also will have their meaning. Very little is known of the symbolism of the higher numbers except in a few cases, and these only go to confirm that they also have their significance. There are, for example, the numbers *one thousand two hundred and sixty* in the Revelation, and *one thousand two hundred and ninety*, *one thousand one hundred and thirty five* and *two thousand three hundred* mentioned in the book of Daniel in connection with prophetic time periods. Volumes could be, and have been, written on these numbers alone.

If larger numbers have their significance it should be possible to find them embedded in the text in a similar way to the smaller numbers. Since the number of words used to express an idea is small, the larger numbers would not be found in the number of words, but either in the number of letters or in the numeric value of the passage.

No investigation into the number of letters or the numeric value has been carried out on a large scale. The difficulty of doing so is evident to anyone acquainted with the various versions of the Hebrew and Greek texts. There are even differences in the number of words, and when it comes to letters there is a still greater variety in spellings. In ancient times spelling was not the exact science which it is today, and, in fact, it is only a few hundred years since Shakespeare spelled his own name in half-a-dozen different ways.

At first sight it might be thought a hopeless proposition to try to discover numerics in the number of letters. The problem is, however, not as bad as it looks. Provided a fairly short passage is examined the likelihood of its containing a spelling error is considerably reduced. Another advantage of taking a short passage is that it involves only a small number of letters, and the numbers are more likely to be those of which we know the meaning.

Evidence of this sort is not lacking. For instance, in 2 Thessalonians, chapter 2, we saw that the number thirteen was associated with antichrist. Verse 8 reads, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The number of letters in this verse is 117, whose factors 9 and 13 adequately express the doom of destruction to be meted out to the man of sin.

The next two verses read, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."¹⁵⁷ This vivid description of sin and rebellion has 169, or 13 x 13 letters. The three verses together have 286 letters, a number which is known from other sources to be associated with "displacement". In this passage, the number evidently refers to the "displacement" of antichrist at the coming of our Lord.

Interesting and significant as such examples are, further evidence is required before we can say with any certainty that the number of letters in the Bible text is the subject of design. To this end, I made a count of the letters as well as the words in the Epistle of Jude, using Ivan Panin's text. In Jude, this is identical with Westcott and Hort's version except for one letter.

Panin adopting an alternative spelling for 'Moses'; which has one less vowel. Westcott and Hort state in their notes that "on consideration of the purely formal nature of such alternative readings, it has not been thought necessary to reproduce them" (pg 511).

The result of this count showed that there is a numerical distribution of letters among the paragraphs and sentences similar to that which was found among the words. There is, however, this difference; each of the three main divisions of the book, Preface, Exposition and Conclusion has an independent design of its own, but there is an overall design which links the parts together into one whole.

Here again, we can make a comparison with plant life. The stem of a plant consists of a number of longitudinal fibres which run into the branches or leaves. When these are pulled off, the fibres which run into them can be split away from the rest of the stem. In the stem itself these long fibres are held together by means of a number of cross threads. The three divisions of the Epistle of Jude, each having a numeric design of its own, correspond to three longitudinal fibres in the stem. The other numeric designs which run right through the book from end to end, weaving in and out of the various paragraphs, correspond to the cross threads which bind the long fibres of the stem together.

It will not be possible to go into all the numeric designs, but we can take as an example the middle division which we found to feature 9 and 13 in the number of words. The number of letters in this division is 1,404, likewise a multiple of 9 and 13, namely $9 \times 13 \times 12$. This number may also be factorised as 52×27 , and the letters are distributed in multiples of 52 among the three paragraphs as follows:

paragraphs 3 and 5 together have 728, or 52×14 letters
paragraph 4 has 676, or 52×13 letters

Let us take first the outer paragraphs Nos 3 and 5. The 728, or 14×52 letters are divided into vowels and consonants by multiples of 14, thus:

vowels 378, or 14×27
consonants 350, or 14×25

Each of these paragraphs has two sentences and the number of letters in each is as follows:

paragraph 3 verses 5-6 have 231 letters
 verse 7 has 145 letters
paragraph 5 verses 14-15 have 231 letters
 verse 16 has 121 letters

This distribution of letters among these four sentences follows exactly the same pattern as the distribution of words in the outer four paragraphs of the book as a whole; the only difference is that the factor featured is eight instead of eleven. In whatever way the sentences are paired off and added together, provided the pairing is done symmetrically, the result is always a multiple of eight:

verses 5-6 and 16 have together 352, or 8×44 letters
verses 7 and 14-15 have together 376, or 8×47 letters

And again:

paragraph 3, verses 5 - 7 have 376, or 8×47 letters
paragraph 5, verses 14 - 16 have 352, or 8×44 letters

Paragraph 5 is particularly interesting because it contains a special revelation, namely the prophecy of Enoch and, appropriately, it has a multiple of eleven letters. These 11×32 letters are divided between its two sentences by multiples of eleven in such a way that Enoch, "the seventh from Adam," gets a multiple of seven times eleven letters:

verses 14 - 15 have 231, or $11 \times 7 \times 3$ letters
verse 16 has 121, or 11×11 letters

Although there are other interesting numerical phenomena to be discovered in these figures, enough has been said to show that we have in the number of letters a design similar to that found in the number of words. The same can be said of the central paragraph 4, except that here the distribution of letters follows the subject matter of the text more closely than did the words.

Paragraph 4 has 676, or $13 \times 13 \times 4$ letters, and it mentions two classes of rebellion. Verse 8 refers to the revolt of the fallen angels who "scorn the powers celestial, and scoff at angelic glories" (Moffatt), while the

remaining four sentences are concerned with earthly apostasy. The distribution of letters among the five sentences follows this distinction:

verse 8 has 91, or 13×7 letters
verses 9-13 have 585, or $13 \times 9 \times 5$ letters

In verse 8 the thirteen is multiplied by seven for the celestial rebellion, and it will be noticed that the number of words in this verse is also a multiple of seven. Furthermore, the 7×13 letters are divided into vowels and consonants by multiples of seven:

verse 8 has 49, or 7×7 vowels
and 42, or 7×6 consonants

This division into vowels and consonants is also followed in the remaining verses of the paragraph, in this case in multiples of 39, or 13×3 :

verses 9-13 have 312, or 39×8 vowels
and 273, or 39×7 consonants

These figures are sufficient to show not only the existence of a numeric design, but also that the number of letters, and even the number of vowels and consonants correspond with the ideas conveyed in the text. This, however, is merely the surface structure of one section of the book which I have compared with one of the fibres in the stem of a plant. We have yet to consider the overall design which links the three parts together.

The total number of letters in the Epistle of Jude is 2,567, or 17×151 . If the seven paragraphs in the book are numbered from 1 to 7, the letters are distributed between the odd-numbered paragraphs, and the even numbered paragraphs, thus:

paragraphs 1, 3, 5, 7 together have 1,071, or 17×63 letters
paragraphs 2, 4, 6 together have 1,496, or 17×88 letters

And again, the odd-numbered paragraphs are so divided that:

1 and 3 together have 510, or 17×30 letters
5 and 7 together have 561, or 17×33 letters

There are other numeric divisions besides these, but we may notice in conclusion that the grand total of 17 x 151 letters in the book are divided into vowels and consonants by multiples of 151:

vowels	1,359, or 151 x 9
consonants	1,208, or 151 x 8

Total	2,567, or 151 x 17

These figures clearly indicated that there is a numerical distribution of letters among the various paragraphs and sentences similar to the distribution of words. If anyone imagines that such factorial divisions are a normal occurrence in any literature, he has only to test the matter for himself to see that this is not so. Such a test can be made by counting the words and letters in a passage from an English newspaper or book. A few factorial divisions will be found but these will only be by small multiples. A regular series of divisions similar to those enumerated above, involving such large factors as 52, or 151, is in the highest degree unlikely.

Quite apart from these purely numerical phenomena, in which certain factors were several times repeated, we saw that the symbolism of these numbers corresponded closely with the subject matter of the text. Not only was the appearance of nines and thirteens in the number of words of the central division of Jude repeated in a remarkable way in the number of letters, but the symbolism of these two numbers, judgment and apostasy, is admirably suited to the passage. Not only was this so in the case of Jude, but the same correspondence was to be found in 2 Thessalonians.

Either this is a remarkable coincidence, or the number of words and letters has been intentionally arranged in this way. The question of coincidence will be dealt with more fully in the next chapter where it will be shown that the degree of improbability is such that this correspondence of the symbolism of numbers with the subject of the text is such that accident is completely ruled out.

If then the number of words and letters have been so arranged, we must face the question, Who arranged them? Did Jude, and did Paul? Did Moses? – for the same thing is to be found in Genesis. If so, they all used

the same number code, for in all parts of the Bible the symbolism remains the same. Not only this, but they must also have had a considerable knowledge of the theory of numbers, for these numerical divisions are, for the most part, of a peculiar nature.

To illustrate this point we may take, as an example, the division of the 2,567 letters into vowels and consonants in multiples of 151:

vowels	1,359, or 151×9
consonants	1,208, or 151×8

We may well ask, why should this division not have been made in multiples of 17, thus:

vowels	1,360, or 17×80
consonants	1,207, or 17×71

The answer is that, since the message in the book is not especially connected either with the vowels or with the consonants, there is no reason whatever why the division should not have been made in this way. But it is mathematically impossible for the division to be made *both* ways, by 17s *and* by 151s, for 2,567 itself is the smallest number which is a multiple of 17 and 151. The solution to this mathematical difficulty is extremely ingenious. The division is made by one of the factors, namely 151, but in such a way that the numbers differ by only one from a division by the other factor, 17. The remarkable thing is that there is only one possible way of making a division which will fulfil this condition, and that is the one which has been chosen.

An examination of the figures given in this chapter will reveal that a high proportion of the numerical divisions are “neighbourhood divisions” of this sort. As another example, we saw that the number of letters in the middle section of Jude was 1,404, or 52×27 . These were divided so that paragraphs 3 and 5 together had 728, or 52×14 letters, and the middle paragraph 676, or 52×13 letters. The neighbours of these two numbers are 729 and 675 whose factors are 27×27 and 27×25 respectively. The division is therefore directly by multiples of 52 and by neighbourhood by multiples of 27. There is no other way of making a division by 52 which will give neighbours which are divisible by 27.

If we are going to suppose that Jude and other Bible writers arranged their own numerics, we must also credit them with possessing the ingenuity and mathematical skill to introduce these subtle neighbourhood divisions. Can we imagine a busy man like Moses counting up words and letters in the wilderness, or a simple fisherman like Peter wrestling with the theory of numbers in order to produce these results? Such ideas are ludicrous. The Divine Mathematician must have guided these writers in the composition of their books.

Chapter 7

NUMERICS IN GENESIS

In the two preceding chapters our studies have been strictly confined to a straightforward count of the number of words and letters. The only classification we have allowed is to distinguish between vowels and consonants. This limited the appearance of the important factors to three or four occurrences, and these might possibly have been merely accidental.

A more profound examination of the text of Scripture shows that there is a regular orchestral accompaniment of numerics playing in tune with the subject under discussion. As each idea is introduced the associated number echoes throughout all manner of divisions and classifications in a way which cannot be put down to mere chance.

Let us take an example from the Old Testament and make a concentrated study of the first verse of Genesis which reads, "In the beginning God created the heavens and the earth."

In the Hebrew it looks like this:

90	5	400	6	40	5	400	1	40	1	1	2	400	2												
ה	א	ד	צ	ו	א	ת	ה	ש	מ	י	ס	א	ל	ה	י	ס	ב	ר	א	ב	ר	א	ש	י	ת
earth	and	the	heavens	the	God	created	In the beginning																		

The numbers written above the letters are their numeric values. Hebrew reads from right to left, so that the first word is the one on the right and the last one is that on the left.

The first thing to notice about this sentence is that it covers a complete act of creation, and that the universe, fresh from the hand of the Almighty was perfect. Everything leads us to expect that seven would be the most suitable number to accompany this thought.

Now notice the following simple facts about the Hebrew sentence:

1. It contains seven Hebrew words.
2. The total number of letters is 28, or 7×4 .
3. The sentence divides into two equal parts: the first three words, "In-the-beginning God created," contain fourteen letters, and the remaining four words contain fourteen letters.
4. The second half of the sentence divides again into two equal parts: the two words for "the heavens" contain seven letters, and the two words for "and-the earth" contain seven letters.
5. The three nouns, God, heavens and earth have together fourteen letters.
6. The numeric value of these three nouns is 777, or 7×111 .
7. The numeric value of the verb, *created* is 203, or 7×29 .
8. The middle word *the* (two letters) and the one before it *God* (five letters) have together seven letters.
9. The middle word and the one after it *heavens* have together seven letters.

These few items which show multiples of seven in the very first sentence in the Bible stand out with such striking clarity that they invite further investigation. They are, in fact, a mere fraction of the numeric designs incorporated in this verse. One of the most interesting features of these designs is that no word can be added to, or taken away from the text without spoiling the whole structure.

Even more remarkable are the numerics which fix the individual letters so that they cannot be changed. Hebrew is what is called a synthetic language, that is, the meaning to be expressed is indicated largely by the use of prefixes and suffixes. In some instances, the changing of a prefix might completely reverse the meaning of the whole sentence. It is therefore most important that the first and last letters of the words should be protected against alteration.

Now see how the numeric structure accomplishes this:

10. We saw just now that the sentence could be divided into equal parts having fourteen letters in each half. The numeric value of the first and last letters of the first half is 42, or 7×6 .
11. The numeric value of the first and last letters of the second half is 91, or 7×13 .
12. If the first and last letters of all the words are taken together, their numeric value is 1,393, or 7×199 .
13. The numeric value of the first and last letters of the first and last words only is 497, or 7×71 .
14. This number is so divided that if only the first letters are taken of the first and last words, these two letters have together a numeric value of seven. Similarly, the last letters of these two words have together a numeric value of 490, or $7 \times 7 \times 10$.
15. Taking the first and last letters of the first word but one, and the last word but one, then their numeric values add up to 896, or $7 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$.
16. This number is peculiar in that it is *seven* multiplied by two *seven* times, and furthermore the sum of its factors is 21.

It is clear from these extraordinary phenomena that the prefixes and suffixes in this sentence could not possibly be altered without throwing the whole design into confusion. Not only this, but I defy anyone to construct another sentence which incorporates such an amazing set of numerics. I should never have believed that such a sentence could exist if it were not for the fact that it is there. The reader can verify for himself that the facts are exactly as I have stated them.

In view of the almost miraculous way in which a pattern of sevens has been woven into the structure of this sentence, it might be thought that this is sufficient. But we have so far considered it from one point of view, namely, that it is a complete sentence, describing a complete and perfect creative act. It is more than this; it tells of the beginning of the *world*. The world number is *four*, consequently a design of fours should be found.

The sentence has, as we have already seen, twenty eight letters, or seven *fours*. These are so divided that the first *four* words have sixteen letters, or 4×4 , and the remaining words have twelve letters, or 3×4 . The first two and last two words, that is, the outer *four* words have sixteen letters, and again the first, middle and last words together have twelve letters, and so on. I don't wish to weary my readers with too many figures, but for those who want them Panin has given a list of sixteen features of four. Altogether he has enumerated over fifty numeric features of significance in these seven words.

An interesting point which is shown by Panin's work is that the vocabulary of any section of Scripture is likewise numerically constructed. There are, for instance, thirty three different words in Genesis 1: 1-5, which show the following features of seven:

1. The numeric value of the initial letters of the thirty three vocabulary words is 2,401, or $7 \times 7 \times 7 \times 7$.
2. The sum of the digits 2,401 is seven.
3. The sum of its factors is 28, or four sevens.
4. The thirty three words begin with sixteen different letters whose numeric value together is 1,281, or 7×183 .
5. The first and last words of the vocabulary arranged alphabetically have together a numeric value of 658, or 7×94 .
6. The first and last words of the vocabulary arranged in the order of the words in the text have together a numeric value of 924, or 7×132 .
7. Every *seventh* word in the vocabulary has for its numeric value 2, 20, 75 and 911, together 1,008, or $7 \times 3 \times 3 \times 2 \times 2 \times 2 \times 2$.
8. The figure 1,008 has thus seven factors,...
9. ... whose sum is 21, or 7×3 .
10. Of the four numbers, 2, 20, 75 and 911, the first and third together total 77, or 7×11 , and the second and fourth together total 931, or 7×133 .

11. *Seven* words in the vocabulary are used in more than one form.
12. The numeric value of these seven words is 1,610, or 7×230 .
13. *Fourteen* words of the text have the prefix *vav*, which is combined twice with other prefixes.
14. The numeric value of the prefixes in these fourteen words is 119, or 7×17 . This is made up of the fourteen *vavs* giving eighty four, and the other two prefixes totalling thirty five.

Those who are not fond of figures may find these calculations tedious or bewildering. It is, however, necessary to give sufficient features to convince the sceptic that there is something in them. No one would think there was anything odd about a penny if it came down heads three or four times running, but if it came down heads thirty or forty times in succession we should be suspicious. The trouble is that it is a tedious business throwing up a penny just to see if it keeps on coming down heads. I think most people would suspect something after twenty times; by the time we got to thirty we should be convinced there was something uncanny about it; it would be almost unbelievable if we got as many as forty heads in succession. To find sixteen features of seven in one short sentence is about as likely a happening as a penny coming down heads forty times running.

We began by examining the first verse of Genesis, and had reason to suppose that seven would appear as a feature in its numerics. We found that it had, in fact, seven words and twenty eight letters. For some people these two features might be quite sufficient evidence that the sentence was so designed, but there are others who would not be satisfied, and would say that it was just a fluke. They would point out, quite rightly, that this was no more unlikely than that a penny should fall heads five or six times running. This is admittedly not an unusual happening.

The critic would insist upon throwing up the penny a great many more times before he would admit that its behaviour was not due to chance. For the benefit of such critics I am obliged to quote a long list of features of seven before they will sit up and take notice. Let me, therefore, point out to such critics that not only has the penny fallen heads forty times

running on the first verse of Genesis, but it has behaved in the same way a similar number of times on the vocabulary of the first five verses. This is a truly remarkable performance.

We could go on indefinitely with these calculations. If we take the whole of the first chapter of Genesis it will be found that it has 434, or 7×62 words. It falls naturally into six divisions, one for each of the days of creation. When examining the vocabulary of verses 1-5 we took the initial letters and added their numeric values to give a total of 2,401, or $7 \times 7 \times 7 \times 7$. In the same way, take the initial words of each of the six divisions in the chapter and add their numeric values. The result is 2,198 which is again a multiple of seven, 7×314 .

I began this chapter by comparing numerics with the orchestral accompaniment to an opera, each number corresponding to an instrument in the orchestra. So far our attention has been confined almost entirely to one instrument, number seven, though we noticed a second instrument, the *world* number four, in verse one. There is a third instrument whose introduction is no less instructive than it is remarkable. This is number thirteen, the number of rebellion. This chimes in, first in the *second* verse which has fourteen, or *twice* seven words, and fifty-two, or 4×13 letters.

It has long been considered by many able commentators that the second verse of Genesis should have been translated, "And the earth *became* without form and void ...";* instead of "the earth *was* without form and void ..." L Merson Davies, the well known geologist, follows this interpretation in his book, *The Bible and Modern Science*, where he maintains that between the first and second verses of Genesis a catastrophe occurred, whereby all life on the earth was destroyed and the earth *became* void. He suggests that the first creation of life had been corrupted through the rebellion of Satan so that God destroyed it. The fossils are the relics of this earlier creation.

We saw in an earlier chapter that the *second* division of Genesis introduces Satan with division and discord, the number two denoting *division*. The second verse of Genesis, on our interpretation, likewise introduces Satan with division and discord: there are *twice* seven words with a multiple of *thirteen* letters denoting rebellion.

* see Trans. Victoria Institute, Jan 1946

The introduction of the factor thirteen is by no means confined to this one occurrence; a design of thirteens runs right through the first five verses.

1. These first five verses have fifty two words.
2. Omitting the first verse which happened before the rebellion, verses 2-5 have 169, or 13×13 letters.
3. Of which verse 2 has 52, or 13×4 letters.
4. The five words which begin the five verses have a numeric value 1,950, or 13×150 .
5. The five letters which begin the five verses have a numeric value 26 or 13×2 .
6. The number of words in the last verse is 13.
7. The numeric value of the last word in this verse is 13.

There seems to be no end to the numeric designs which can be discovered embedded in the words and letters of the Bible. Like a great orchestra they play an accompaniment to the theme of the text, each number sounding its distinctive note, wherever it is appropriate. We may well ask how such a design is possible, and to this question there is but one reply; to God and God alone, all things are possible.

Chapter 8

THE WARP AND WOOF OF BIBLE NUMERICS

There was once a man who had never seen a giraffe and, in spite of all he was told by the most competent witnesses about the length of its neck, he would not believe that there was such an animal. At last he was taken to a menagerie where he was able to see one for himself. At first he was nonplussed, but after he had departed he was heard to mutter, "But I still say there ain't no such animal."

It is quite possible that there are still some who after reading the foregoing chapters will say, "There ain't no such thing as Bible numerics." There are people who can listen to a symphony and find no beauty in it, and there are those who can look at a picture and find nothing to admire. There are in the same way those who can see nothing in figures. Some have ears and hear not, others have eyes and see not, and I dare say that if one arose from the dead they would still not believe. The facts and figures put forward in the foregoing chapters should, however, be sufficient to convince most people that there are some extraordinary numerical facts to be accounted for.

Then again, there are many people who are very reluctant to draw any conclusions whatever from facts. This attitude is quite as unreasonable as going to the opposite extreme and jumping to unwarranted conclusions. Because a ship that had set sail on the 13th of the month was wrecked, is no reason for saying that the date of sailing had anything to do with the subsequent disaster. If, however, ships that left port on the 13th were invariably wrecked, it would be logical to conclude that there was some connection.

Can we draw any conclusions from the fact that Psalm 119 is divided into twenty two sections each having eight verses? In each section, every verse begins with a successive letter of the Hebrew alphabet, and since there are twenty two letters in the Hebrew alphabet, there is one section for each letter. This alphabetical arrangement either came into existence by accident or it was so designed by the Author. It is arguable that this arrangement could have come about by accident, but the likelihood of its doing so is so remote as to be inconceivable. For this reason, no sensible person would prefer to believe in this possibility, but would conclude that the Author intentionally wrote the Psalm in this way.

To make deductions of this sort is easy because the construction of an acrostic psalm would present no difficulty to a human author. When we came to the more intricate numerics found in the words and letters of the text, it became increasingly difficult to account for them in this way, not because there was any fault in our reasoning, but because we could not believe that a human author could have produced them. If it is admitted that an acrostic psalm is the result of design, it is also illogical to deny that these other numerics are the result of design. If the design is beyond human ingenuity then there is but one conclusion, that the design is of divine origin.

If anyone should imagine that the writing of numeric literature is humanly possible, they should make an attempt at it. There is no surer way of convincing one-self of its utter impossibility. There is no difficulty in incorporating the first half-dozen features, but each additional feature becomes increasingly difficult. By the time fifteen or twenty features have been worked in it becomes seemingly impossible to make any further adjustments.

Dr Daniel B Turney, writing in the American magazine *Herald of Gospel Liberty*, stated, "I tested the matter for myself thus: I gave numeric values to the English alphabet, and tried to prepare a letter which would adhere to the numerics and make every section a multiple of seven, and present all the other features of Biblical arithmegraphy without descending to nonsense. My letter scale was a close approach to the Hebrew and Greek scales. But after working thereon for days I could get no satisfaction. Yet this fact is accomplished in every one of the thousands of Bible paragraphs without the slightest visible effort."

Most people are too lazy to sit down and work at figures for days together as Dr Turney did. They will, nevertheless, maintain that if they had the time and took the trouble they could produce numeric literature, and therefore the Bible writers could have done it, and in fact must have done it. For the benefit of any such obstinate objectors, I propose now to give some illustrations of other kinds of numerics which the Bible writers could not have produced, and could not even have known of. In doing so,

I trust that those who are already convinced of the divine origin of these constructions will not be bored, but sit will back and admire the handiwork of the Lord.

In an earlier chapter we made a study of the numerics connected with the books of the Bible, and it was seen that there was evidently a design of sevens and elevens. Panin gives twenty nine features of seven and over thirty of eleven. It should be fairly evident that no individual writer had anything to do with this structure. The only natural means whereby it could have been produced would be by an editor or editors of the Bible as a whole. Let us now look at some of the problems which this editor would have to tackle.

We have already noticed that numeric structures are frequently associated with the first, middle and last of a series of letters, words or paragraphs. The same is true of the Bible as a whole. Since the Bible consists of 66 books, there are of course two middle books, namely Nos 33 and 34. Consequently, the first, middle and last books of the Bible are Genesis, Song of Songs, Esther and Revelation. These books were written by Moses, Solomon, Esther and John, though the Bible does not say so in every case, for Genesis and Esther are among the so called anonymous books.

1. The actual number of books written by these authors were, Moses five, Solomon three, Esther one and John five: total, fourteen books, or 7×2 .
2. The numeric values of the names of these writers are 345, 375, 661 and 1,069: total 2,450, or $7 \times 7 \times 50$.

Altogether Panin lists fifteen features of seven connected with these four names, but there is one which the critic will find hard to explain. The name Moses occurs in the Bible 847 times, Solomon 305 times, Esther 55 times and John 158 times. The total number of occurrences is therefore 1,365, or $7 \times 3 \times 5 \times 13$, not only in a multiple of seven, but having the sum of its factors 28, or four sevens.

Either this result came about by accident, or it was designed. It could not have been an accident, for the occurrences of the names of the Bible writers are themselves arranged in numeric fashion throughout the Bible. Take, for instance, Moses, whose name appears 847, or $7 \times 11 \times 11$ times. These occurrences are distributed as in the following table:

Occurrences of Moses in the Old Testament

1. Exodus	290	11. Jeremiah	1
2. Leviticus	86	12. Micah	1
3. Numbers	233	13. Malachi	1
4. Deuteronomy	38	14. Psalms	8
5. Joshua	58	15. Daniel	2
6. Judges	4	16. Ezra	3
7. 1 Samuel	2	17. Nehemiah	7
8. 1 Kings	6	18. 1 Chronicles	9
9. 2 Kings	4	19. 2 Chronicles	12
10. Isaiah	2		

Occurrences of Moses in the New Testaments

20. Matthew	7	26. Romans	4
21. Mark	8	27. 1 Corinthians	2
22. Luke	10	28. 2 Corinthians	3
23. John	13	29. Hebrews	11
24. Acts	19	30. 2 Timothy	1
25. Jude	1	31. Revelation	1
		Total	847

1. Moses occurs altogether 847 times, or $7 \times 11 \times 11$.
2. The number of books in which the number of occurrences consist of only one digit is 21, or 7×3 .
3. The total of the occurrences in these twenty one books is 77, or 7×11 .
4. The first, middle and last books on the list, that is Exodus, Ezra and Revelation, have together 294, or $7 \times 7 \times 6$ occurrences.
5. In the first, middle and last of the seven great Bible divisions, that is the Law, the Gospels and the Revelation, the number of occurrences is $647 + 38 + 1$, that is 686, or $7 \times 7 \times 7 \times 2$.
6. Every seventh book on the list, that is 1 Samuel, Psalms, Mark and 2 Corinthians, have together 21, or 7×3 .
7. Every eleventh book on the list, that is Jeremiah and Luke, have together eleven.

This is a small selection of the nineteen features of seven, and twelve features of eleven which Panin has listed. There is, therefore, ample evidence for design.

To give another example, Jeremiah occurs in the Old Testament 147 times, or $7 \times 7 \times 3$, in seven different forms and in seven different books. These books are (No 11) 2 Kings, (No 13) Jeremiah, (No 35) Daniel, (No 36) Ezra, (No 37) Nehemiah, (No 38) 1 Chronicles and (No 39) 2 Chronicles: the numbers in the brackets are the order numbers of the books (see pages 31 and 32). The sum of these order numbers is 209, or 11×19 , which is so divided that the anonymous books, 2 Kings, 1 and 2 Chronicles, have order numbers totalling 88, or 11×8 and the others 121, or 11×11 .

It took Panin years to construct the necessary concordances to discover these facts. As far as I am aware, no standard concordance lists all the 847 occurrences of Moses, all being inaccurate in spite of the most painstaking efforts of their editors. Imagine then the work involved in 'editing' Bible numerics which would involve years of labour on concordances alone. Even then the text of the various books would have to be suitably amended to produce numerics.

Now it is quite impossible that the text could have been amended by an editor in order to product numerics. Take the books of the New Testament for example. It is known that each of these books existed as an isolated document for many years before being collected together in the Bible. We are today in possession of writings of the early fathers of the Church which confirm that no such editing has taken place. Observe then that the following set of numerics came into existence while the documents were still separate. There are twenty seven books in the New Testament, consequently there are fifty four words with which the books begin and end.

1. The total numeric value of all these words is 46,949, or $7 \times 6,707$.
2. The words beginning and ending the Gospels total 3,808, or 7×544 .
3. There are *seven* words whose numeric values are multiples of seven.
4. These seven words have 42 letters, or 7×6 .
5. The words beginning and ending the seventh New Testament book, 1 Peter, total 2,765, or 7×395 .
6. The words beginning and ending the book of the seventh New Testament author, Jude, total 784, or $7 \times 7 \times 16$.

Now, while some of these fifty four words are the *same*, when we make a list of all the *different* words, in alphabetical order (a vocabulary), we discover a further set of numerics.

7. The number of words in the vocabulary is 28, or 7×4 .
8. Only *seven* of these words are used in the Gospels.
9. The first and last words in the vocabulary have together a numeric value 1,764, or $7 \times 7 \times 6 \times 6$.
10. Since there are an even number of words, there are two middle ones. These together have a numeric value 581, or 7×83 .
11. The longest word in the vocabulary has a numeric value 1,512, or $7 \times 6 \times 6 \times 6$.
12. The shortest word has a numeric value 70, or 7×10 .

Altogether Panin gives twenty three features of seven, to say nothing of numerous other numeric phenomena. Yet all this came into existence while the New Testament books were separate, and before it was decided which books should be included in the Bible.

As a final and conclusive proof that Bible numerics are not of human origin, let me give one more class of phenomena which is to be found. In any particular book or paragraph in the New Testament certain words are distinguished by the fact that they occur nowhere else in the Bible. If these words are taken out they are found to obey the universal law of numeric design. For example, in the book of James there are 56, or 7×8 words which occur in no other book; 63, or 7×9 words appear in James for the first time in the Bible, but are used subsequently. Furthermore, 35, or 7×5 words occur in James for the last time in the Bible, being used in the books which precede James, but not in those that follow it. Finally, 392, or $7 \times 7 \times 8$ words are found both before and after James.

Let us suppose that James was responsible for arranging his vocabulary in such a way that these features of seven should appear. In order to do so he must have had all the New Testament books at hand in order to ascertain what words the other Bible writers had used. This would only be possible if he wrote his book last.

Similar numerics can be found in every book of the New Testament. Thus, it can be shown that if the writers of the New Testament designed their own numerics, each must have written his book last. This, as Euclid would say, is absurd. Therefore, the supposition that the writers designed their own numerics is absurd. There remains the only reasonable solution, and that is that God is the Author and Designer, for He alone could do it.

Chapter 9

THE VALUE OF NUMERICS

The question is sometimes asked, what is the use of Bible numerics; why should God go to the trouble of weaving all these intricate numeric features into Holy Scripture? The fact is that God finds it no trouble at all: it is His natural method of going to work; “even the very hairs of your head are all numbered.”¹¹³ It is not for us to ask why, “for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”⁹⁶

We have observed the fact that the books, words and letters of the Bible are numbered in such a way that no human being could imitate them. It is impossible that such a book, or series of books, could have been written by human beings. It must be the product of a Mind infinitely greater than ours. In this respect, Bible numerics afford a logical and conclusive proof of the divine inspiration of the Scriptures. This is the first and most evident value of the subject, though to many people this additional evidence may seem superfluous.

There is, however, a more practical side to the question. Since numerics are of divine origin, they may be regarded as God’s signature, or mark of genuineness. We can put this forward as a working hypothesis by saying that all writings which have a numeric structure are divinely inspired, and as such form part of Holy Writ. This hypothesis may be tested by examining various books in Hebrew and Greek, such as the Apocrypha and the Greek classics, to see whether they show any numerics.

Such a test has been made. Dr Daniel B Turney, for example, stated: “My own examinations of Scripture arithmegraphy sustain emphatically Ivan Panin’s claims and conclusion. He presents facts and evidences no destructive critic can successfully face.

“A sincere effort to find numerics in Homer proved unsuccessful, but as soon as I tried 3 John my labours were abundantly rewarded. I took up this because it is short, and in Panin’s writings I had not seen it discussed. My investigation thus began with a little to guide me as in the case of the Iliad, but the result was so perfect a scheme of numerics as to leave no room for doubt.”

Similar tests have been made on the books of the Apocrypha, which some people consider should be included in the Bible. No numerics were to be found, so that we may conclude that these books are, in fact, not inspired, and therefore have no place in the Bible. We have in any case seen that this is so, for the sixty-six books which are at present included have a design of elevens and sevens which would be destroyed if any further books were added. The numeric design acts as an automatic check against tampering with the number of books.

Not only do numerics provide a test whereby inspired writings may be recognised, but they give us a means of deciding who wrote the various books, and in what order they should be arranged in the Bible. We saw (chapter 6) that only in the case of forty four books does the Bible state definitely who wrote them. The remaining twenty two are anonymous, but their authors may be discovered by means of numerics.

We may take, for example, the question of the authorship of the Epistle to the Hebrews. This is generally attributed to St Paul, and without this one there are thirteen Pauline Epistles: with it there are fourteen, or 2×7 . McCormack, in *Seven the Sacred Number* (pp 226-229), points out further evidence by giving a list of words which occur in the fourteen Epistles a multiple of seven times, but do not occur a multiple of seven times if only thirteen Epistles are included. In *The Heptadic Structure of Scripture* (p146) he gives similar evidence to show that 1 and 2 Peter are both by Peter.

Panin uses another method of confirming the names of the authors of anonymous books. He makes use of the numeric values of the authors' names thus:

No	Book	Author	Numeric Value
7.	1 Peter	Peter	755
14.	1 Corinthians	Paul	781
21.	1 Thessalonians	Paul	781

		Total	2,317

These are every seventh book in the New Testament. The sum of the numeric values of the authors' names is 2,317, or 7×331 .

Similarly, taking every ninth book (there being 27, or 3 x 9, books in the New Testament):

No	Book	Author	Numeric Value
9.	1 John	John	1,069
18.	Philippians	Paul	781
27.	Revelation	John	1,069
		Total	2,919

Just as the authors of every seventh book add up to a multiple of seven, so do the authors of every ninth book, for 2,919 is 7 x 417. Taken by itself this might be a coincidence, but Panin gives a list of further features of seven showing that these numerics are designed. The names of the authors can, therefore, be relied upon as being correct. But the Bible itself does not say that 1 John was written by John; it is one of the anonymous books. The name of its author is, however, revealed by the numeric structure.

Another useful way in which the numerics test may be applied is to examine passages which are supposed to be interpolations. Many scholars, including Westcott and Hort, consider that the last twelve verses of Mark are not genuine, because they are omitted in the two oldest manuscripts, the Vatican and the Sinai. To test this matter Panin made a special investigation of these verses and discovered the most wonderful design of sevens. In a monogram on the subject he enumerated over seventy features of this factor, and even this, he said, was not exhaustive.

Apart from the pattern of sevens incorporated in the text the last word in the passage is, of course, the last word in Mark. As such it forms part of the numeric scheme associated with the fifty four words which begin and end the twenty seven New Testament books. This scheme would be completely shattered if the last word of Mark were altered. This alone demonstrates that the passage must be included.

Westcott and Hort have placed a dozen such passages in double brackets, indicating that they considered them to be interpolations. Panin has gone over every one of these, and in each case found that numerics prove

them to be genuine. One such passage is John 7:53 to 8:11, which gives the account of the woman caught in the act of adultery. The scribes and Pharisees brought her to Jesus and asked whether she ought to be stoned. He replied, "He that is without sin among you, let him first cast a stone at her." One by one the accusers departed, and Jesus said to the woman that He did not condemn her, but told her to go and sin no more.

Not only Westcott and Hort, but other eminent scholars, such as Tregelles, consider that this story is not a genuine part of Scripture. Panin confirms that it is.

Another passage of a similar nature is Christ's first prayer from the Cross, "Father, forgive them, for they know not what they do."¹³⁴ Apart from the internal numerics which prove that this is genuine, we have the fact that there were six other words which were uttered from the Cross. With this one there are seven, a number which we have seen is far more likely to represent the complete number, and to fall into harmony with the prevalent heptadic structure of Scripture.

Even among those who already believe the Bible to be divinely inspired, doubts may arise as to the genuineness of individual passages such as these. This is all the more possible when such ardent believers as Westcott and Hort give it as their considered opinion that they are interpolations. It is surely comforting to know that the mercy of God is so great as to forgive such blatant crimes as adultery and the crucifixion of Christ. Numerics come forward as a welcome witness to testify to the truth of these records of the infinite love and mercy of our Lord.

Besides these passages which Westcott and Hort have placed in double brackets, they have left some 3,000 alternative readings. Their edition of the New Testament is based mainly on the Vatican and Sinai manuscripts, and where these two differ, the less likely alternative reading is placed in the margin. Here again Panin has gone over every one of these alternatives, testing them by means of numerics to find which one is genuine.

As an example, take the first verse of Mark. According to the Sinai manuscript this reads, "The beginning of the Gospel of Jesus Christ, the Son of God." This translation is acknowledged in our King James Authorised and Revised Standard Versions. The Vatican manuscript, however, omits the words 'Son of God', and numerics confirm that this is correct.

The first eight verses of Mark have 7 x 18 words, and there are seventy seven words in the vocabulary which are made up of 7 x 32 vowels and 7 x 29 consonants. These and other numeric features apply only to the Vatican version. If the words 'Son of God' are inserted, there are one hundred and twenty eight words in the passage and seventy nine in the vocabulary. The whole numeric structure breaks down, and no common factor can be found in the chaos of figures. That these words should be omitted is also evident from the fact that theologians recognise that Mark presents our Lord as Servant, and it is not until we come to John that He is revealed as the Son of God.

Another interesting example is 1 Timothy 3:16, which reads, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles..." Westcott and Hort render this, "He Who was manifest in the flesh ..." The question is, which is right, "God" or "Who". In the ancient Greek the abbreviation for *God* is the first and last letters of the word with a small mark dividing them. *Who* is exactly the same, but there is no small mark. The Vatican manuscript is defective in this particular passage, and the Alexandrian manuscript gives *Who* in such a manner that a mark from the other side of the page shows through and makes it look like the abbreviation for *God*. Greek scholars have argued over that small mark without coming to any final conclusion. When the numerics test is applied it is found that "He Who was manifest ..." is the correct reading, and that in this case the Authorised version is wrong.

Many such difficulties could be cleared up by numerics, but either Greek scholars have never heard of Panin, or else they have no faith in his theory. Professor Griffith Thomas, professor of Hebrew at Toronto, and one-time head of Wycliffe Hall, Oxford, did on occasion call in Panin's assistance. One such problem which Panin was called upon to solve was the true reading of Isaiah 9:3, The American Revised Version reads, "Thou has multiplied the nations; thou has increased their joy." Our Authorised Version states, "Thou has multiplied the nation, and not increased the joy." There is thus a difference between a positive and a negative. The difference in the Hebrew is only a matter of one letter, but Panin found that numerics supported the American Revised Version. "Thou hast multiplied the nations; thou has increased their joy."

In view of all these various ways in which the science of Bible numerics may be applied, it is futile to suggest that the subject is of no importance. The Bible is perfect in all its numbers, and if any man adds, subtracts or alters so much as a jot or tittle, it leaves a scar, and the flaw can at once be detected in the numeric scheme. It is no wonder, then, that the warning is given, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."¹⁷⁵

Starting at the first verse of Genesis, we saw how the prefixes and suffixes of the words were secured against addition and subtraction by a system of sevens. The first and last letters of the words, and the first and last letters of the sentence were particularly secured in this way. A similar scheme was evident in the books of the New Testament, where the first and last words in each book were interlocked by a system of sevens. The addition or subtraction of any part of a book can at once be detected. Surely, such security measures cannot be called senseless.

Chapter10

ANSWERS TO CRITICISM

Bible numerics has been the subject of very strong criticism, both by Christians and atheists alike. I propose in this chapter to discuss some of the arguments that have been put forward to discredit the subject, and first among these is the dictum that *you can prove anything with figures*, by which it is implied that you can prove a lie to be the truth.

Many people attempt to use figures in this way but they deceive no one. Those who have no logical faculty distrust mathematics anyway, and those who have can see the flaw in the calculations. For those who are lacking in logic, the Lord has other ways of bringing them to a knowledge of the truth, but they have no right to criticise and discredit something which they do not understand. If they cannot cope with figures they would be well advised to keep their disability quiet, rather than advertise it by such statements as “you can prove anything with figures.”

Some of the greatest discoveries of our time have been made as the result of observing simple numerical facts such as have been discussed in this book. Take, for example, what is called the periodic law of the chemical elements. This was an important step towards the understanding of the structure of atoms. As stated by Newlands about 1864, this asserts that if the elements are arranged in the order of their atomic weights, every seventh element has similar properties. For instance, the second, ninth and sixteenth elements known at that time were lithium, sodium and potassium, which are chemically very similar.

I suggest that to make an hypothesis that there is some law governing the properties of atoms based on facts of this sort, is no different from saying that, if you add the numeric values of the authors of every seventh book in the New Testament, you will get a multiple of seven. Furthermore, the evidence which could be brought to bear against the periodic law in those days was far greater than can be brought against Bible numerics today.

For example, the periodic law does not operate in all its simplicity except among the lighter elements. There are a number of elements such as iron, manganese and chromium which appear to be extra, and on the other

hand in those days several unknown elements had to be postulated to bring the total up to the right number. Later, when inert gases, like helium and neon, were discovered the law had to be amended to make it read every eighth element instead of every seventh. The periodic law has withstood all these criticisms, and today stands as an established truth. Even if there are still some unknown aspects of Bible numerics, the evidence in favour of design put forward in this book alone, is far greater than could be put forward in support of the periodic law, published in 1869.

There is another aspect of this subject which should appeal to the modern mind. We have studied numerics in the accepted scientific way, first by observing numerical facts, secondly by putting forward the hypothesis of divine inspiration to account for them, and finally by testing this hypothesis experimentally by examining various classes of literature to see whether numerics occur other than in the Bible. These tests have been made by a number of people and no example of numerics has ever been found outside the Sacred Writings. So reliable is this test that it can be used to check whether so-called interpolations belong in the Bible or not.

It is true that claims have been made that numerics exist in any literature. Let me quote an example made recently in a well known religious paper in this country. The first sentence of *Robinson Crusoe* was quoted: "I was born in the year 1632, in the city of York, of a good family, though not of that country, my father being a foreigner of Bremen, who settled first at Hull." "Here is a paragraph," claimed the critic, "containing a date, 1632, and 32 words; observe the suggested multiples of four. Moreover, the letters of FAITH each occur four times or in multiples of four."

If the facts stated by our critic were true, he has found seven features of four. The mathematical changes of this occurring by accident are about the same as finding five features of seven. Numeric design is not established unless at least twice this number of features are discovered, and in most cases there are anything from twenty to fifty features in the Bible. However, it so happens that there are seven letter *fs* and thirteen letter *ts* in the sentence under consideration, so that the critic's example of numerics is non-existent. If this is the best he can do, he has merely demonstrated that no numerics can be found.

This same critic asserts that the very nature of the Greek alphabet is such that it must give a preponderance of sevens. "There are only twenty four Greek letters," he says, "and three of these represent 7, 70 and 700, so that the 'seven-element' is inherent already in one-eighth of the alphabet. Further, several other letters in combination add up to seven, and if we add these to the other three, there are at least nine letters out of twenty four (three-eighths) which have this 'seven-element' in them before they are compounded into words."

This is arrant nonsense. If a sentence consisted of a thousand letters each of whose numeric values were multiples of seven, and there was only one letter which was not a multiple of seven, then the numeric value of the sentence would not be a multiple of seven. The preponderance of the 'seven-element', even if it existed, would have no effect whatever on numerics. There is in fact a far greater preponderance of the 'ten-element'; no less than fifteen Greek letters give multiples of ten. A mere glance at the numerics given in this book will show that multiples of ten are rare among numeric values. That such ridiculous arguments have to be put forward against numerics is a clear proof that no sound arguments exist.

It has been asserted that Panin's figures reduce Divine Inspiration to something mechanical, and introduce into a sacred and mystical revelation a sordid "weights and measures" department out of keeping with the nature and purpose of the Book. I fail to see the validity of the argument. If an artist produced an exquisite mosaic of precious stones which delighted the eye, and excited the admiration and wonder of the world, the aesthetic beauty of the production would not be lessened if it became known that he counted the number of the stones he required before he started on the actual work.

Poetry can hardly be written without counting. That metre should interfere with the inspiration is an absurd suggestion. I will agree that the purpose of Divine Inspiration is to give a man a message from God, but that does not prevent Him from incorporating a numerical design in the words and letters. He has given us the beauties of the snow-clad mountains, but He made the snowflakes in the form of hexagonal crystals of mathematical exactitude.

I will readily admit that there are features in Ivan Panin's calculations and assertions with regard to his system which I cannot accept without reserve. There are difficulties which are hard to explain. We must realise, however, that the science of numerics, if it can be called such, is in its infancy. Only McCormack, Panin and a few others have investigated it. Even if Panin made exaggerated claims he is only one investigator, and he was human, and had his preferences and prejudices like everyone else. Bible numerics does not stand or fall on his calculations alone.

In the Book of Job the provoking problem of the righteous being made to suffer is under discussion, and God is represented as ending the speeches by having His say on the subject. What does He say? It might be summed up thus: He takes Job for an excursion round the universe, and then asks him if he could run the world better than his Maker. It is perfectly obvious that the more creation is examined, the more it will rebound to the glory of the Creator. Similarly the more revelation is examined the more it will glorify the Divine author. Surely man should expect to find such phenomena in the Book of God.

"Not numerics, though!" I can hear someone retorting. Why not numerics? If God decided to reveal His will to man, He had to decide a lot of other details. He had to decide to whom He would entrust the writing; what languages were to be used; how much each author should write; what character of writing each writer should use; what vocabulary they should employ: these and many other decisions would have to be made.

There is every sign that the canon of Scripture was not left to chance. Histories were written, then lost. Solomon wrote more proverbs than have been allowed in the Scriptures. Other records of the life of Christ have been allowed to sink into the limbo of forgotten writings. Jesus said and did much more in His earthly ministry than was handed down to us. God, as the Divine Author, just had to decide on the numbers of books, and their length, and which should constitute His Word.

To suggest that He did this in a general sort of way without going into details, much less inventing a numeric structure, is, it seems to me, to suggest what we should not expect * of God. When God plans anything, is He less meticulous than man on details?

* The 2014 ePublishers believe a word has been accidentally omitted in this area by the 1947 typesetters.

Is He so busy that He just roughs out a general scheme, but leaves the small details to smooth themselves out? As I have already pointed out, the more closely anything in nature is examined, let it be a fly's eye or one of the spiral nebulae, the more wonderful and perfect it becomes to our senses.

Can we suggest that the Creator did not know the number of legs a centipede would have, or the number of stars in the universe, but left such details to chance?

Can we suggest that it was no concern of God that the ark should become to rest on the seventeenth day of the seventh month, or that there is no point in recording this date in the Bible? Are we to believe that God left it to chance that the numeric value of *Jerusalem* should be a multiple of a hundred and forty four, and that the name of Jesus should add up to 888? If God knows these facts, does He not care whether they should be such as they are?

Furthermore, it is quite evident that God has incorporated details in Scripture, the purpose of which was to meet a need in later centuries of the Christian era. He could foresee the time when men would doubt the authenticity and authority of His Word. Many critics have had to eat their own criticisms in the face of facts unrevealed until they were needed to substantiate the validity of the record. The details in Luke's records as substantiated by the archaeological researches of Sir Frederick Kenyon are a case in point.

It seems to me quite believable that the researches of Ivan Panin and others as outlined in this book have established characteristics of the Divine message in the Bible which, while in some cases little known, and in other cases wholly unperceived by the original writers and, indeed, by readers in many centuries, are made known today because they are needed today in a special way.

Why do I believe this? Because in a day when men have not only cast doubt on the inspiration of the sacred writings, but have suggested that, because they are such writings, they are most probably, if not certainly,

untrue; such decided confirmation of the authenticity of the Scriptures is vitally needed.

If my thesis is established, then it demonstrates that the Bible could not possibly have been written by mere human beings alone. It proves that whatever the mode of inspiration, not only the thoughts, but the words and even letters were under Divine superintendence when the human authors chose their vocabularies and even their words. In very truth the Bible is the Word of God.

Chapter 11

CONCLUSION

In the previous chapters we have reviewed the use of numbers in the Bible, and of the numeric structure of Scripture. We have seen how the sixty six books of the Bible are linked together into one whole by a remarkable structure of meanings given to certain figures. Our study has established beyond doubt the unity of the whole Book. Although written by so many different authors during so many centuries of time, the hidden meaning of the numbers used throughout the whole of the writings points unmistakably to a superintending mind inspiring and directing the entire book.

We have seen how certain numbers, even when used concerning historical events, are definitely associated with certain ideas, so that when we see the figures we may look for the associated ideas, and vice versa.

Then in our review of numeric values of certain words and phrases we noted how these coincided with or confirmed the idea conveyed by the words. We went on to find how the books of the Bible fitted into a remarkable numeric mould, criss-crossed in a most uncanny manner. Pursuing this subject we saw how the numbers of paragraphs, sentences, phrases, words, letters, and even the vowels and consonants were moulded into this numeric system. More amazing still, the first and last words, middle words, the longest and shortest words, the prefixes and suffixes, the vocabulary, and other elements of language were governed by this strange numeric law.

Then we went on to notice how the warp and woof of Bible numerics extend to the number of times certain Bible characters are mentioned in the whole sixty six books; of how the beginnings and endings of the books are linked by a bond of numeric structure; and of how these particular phenomena must have come into existence gradually as the various books were given to the world. The numeric law, we noted, applied even to the number of words peculiar to the vocabulary of each writer.

While giving in this book only a limited number of examples of each of these interesting features, in order not to weary the reader, I have sought to give enough to prove without any shadow of doubt, that

these phenomena could not have been designed by the authors, either individually or in collusion; that they could not have come about by chance or accident; and that they provide definite proof not only of a designer, but of a designer with superhuman ability.

In this concluding chapter it will be helpful to notice the cumulative value of all the varied uses to which numbers have been put in the Bible. One feature of this kind might possibly be given some natural explanation; or, if such an explanation were unknown, one such feature might not be sufficient evidence on which to base an argument for divine authorship. The cumulative effect of the many varied features, however, together with the fact that they are to be found all through the canon of Scripture, and with such remarkable profusion, constitutes an unassailable argument for divine inspiration.

It may be argued that the certainties of the Christian faith are not dependent on a recurrence of sevens in the numeric values of the Hebrew or Greek letters. No, happily they are not. The Apostles and early church worthies, the saints in all the Christian communions have found and believed the great Christian verities in the pages of Holy Writ, and have rested their souls on the foundational truths of God's love, Christ's atoning sacrifice and the Holy Spirit's guidance, without knowing anything about Bible numbers or numerics.

It must be realised, however, that most of these were not assailed by critics and sceptics inside the church, who denied the inspiration of the record, who asserted that Bible historians cooked their history for religious purposes; that Bible prophets wrote their prophecies after the events occurred, and that the early Church writers put into the mouth of our Lord words which He never uttered.

We are glad to know these new facts which confirm belief in the Divine inspiration, the plenary and verbal inspiration of the record. It enables the ordinary man to read his Bible and to know that, as he does so, he reads the Living Word of the Living God, fully attested by the Divine Author by many confirmations including this one – the significance of Bible numbers and Bible numerics.

These are days in which we cannot afford to cast aside any confirmation of the authority and authenticity of the sacred Word of God as of no

account. These are days when the Church has to face the task of building up again a respect for, and belief in the Bible, and the foundational truths of Christianity in the minds and hearts of the peoples of Western Europe and America; a respect and belief which have been overthrown largely by false teaching inside the Church on this very crucial doctrine – the plenary and verbal inspiration of the Book of God.

For these reasons I have compiled this introduction to a great subject, and I trust that at least some who have read this book will go on to read others, which give fuller information on this fascinating subject, and no doubt have their faith confirmed and their knowledge enlarged to the strengthening of their spiritual life and the glory of God.

There is, however, a further reason that makes these facts of real value today. Those who think deepest about the basic need of our day are convinced that a revival of religion is the most urgent and fundamental demand facing the nations of the world. History indicates that every genuine revival of religion has grown out of a revival of Bible knowledge which has in most cases been brought about by a new revelation associated with the Book or its message. I suggest that the widespread propagation of the facts about Bible numbers made known in this book might well be used by God to re-awaken interest in the Book of God.

The facts confirm the Divine inspiration of the record. They inspire confidence in the accuracy of the text of Scripture. They restore to the words of the Bible a miraculous uniqueness, a Divine imprimatur which establishes authority and authenticity. They register with a resolute certainty that the Bible is in deed and truth God's Word; that is, God's revelation to men, not man's evolutionary strivings after God and truth.

A Bible that is going to bring revival must be a Bible that demands belief and obedience; a Bible that speaks to the soul of man with authority. Of the written Word as of the Incarnate Word, it must be said of the Bible: *No book speaks like this Book, and It speaks with authority, not as the destructive critics.*

The facts concerning Bible numbers and Bible numerics made known as they have been, in a day when popular confidence in the Bible has been shaken by false science and destructive criticism, can surely be used to restore that confidence. They are a challenge to all rationalists,

both atheistic and religious. Bible-lovers should throw down the glove to their opponents on this issue and compel them either to prove Bible numbers and numerics false or to accept the logical conclusion of their genuineness – the *Divine inspiration* of the record.

There is no doubt that were these facts known widely, even among Christian people, they would cause a deepened reverence for and obedience to the precepts and truths of God's Word. Could the same confidence and respect be restored in the minds of the common people, then the words of Scripture would come with an authority and power which would command belief and influence conduct.

If the reader of this volume is convinced of the genuineness and significance of these facts, may I urge that this book be recommended to others. Its general circulation may well be used by God to re-awaken widespread interest and belief in the Bible as the Living Word of the Living God, and thus help to bring spiritual revival to our land.

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ALPHABETS - *Transliteration and numeric equivalents*

Roman			Hebrew			Greek		
A	a	50; 500	א	ALEPH	' , 1	A	α	alpha a, 1
B	b	300	ב	BETH	b, 2	B	β	beta b, 2
C	c	100	ג	GIMEL	g, 3	X	χ	gamma g, 3
D	d	500	ד	DALETH	d, 4	Δ	δ	delta d, 4
E	e	250	ה	HE	h, 5	E	ε	epsilon e, 5
F	f	40	ו	VAU	v, 6	Z	ζ	zeta z, 7
G	g	400	ז	ZAIN	z, 7	H	η	eta ē, 8
H	h	200	ח	CHETH	h, 8	Θ	θ	theta th, 9
I	i	1	ט	TETH	t, 9	I	ι	iota i, 10
J	j	–	י	JOD	y, 10	K	κ	kappa k, 20
K	k	250	כ	CAPH	k, 20	Λ	λ	lamda l, 30
L	l	50	ל	LAMED	l, 30	M	μ	mu m, 40
M	m	1,000	מ	MEM	m, 40	N	ν	nu n, 50
N	n	90	נ	NUN	n, 50	Ξ	ξ	xi x, 60
O	o	11	ס	SAMECH	s, 60	O	ο	omicron ō, 70
P	p	400	פ	PE	p, 80	Π	π	pi p, 80
Q	q	90; 500	צ	AIN	' , 70	P	ρ	rho r, 100
R	r	80	ק	TZADDI	ts, 90	Σ	ς,σ	sigma s, 200
S	s	7; 70	ר	RESH	r, 200	T	τ	tau t, 300
T	t	160	ש	SCHIN	sh, 300	Υ	υ	upsilon u, 400
U	u	–	ת	TAU	t, th, 400	Φ	φ	phi ph, 500
V	v	5				X	χ	chi ch, 600
W	w	–				Ψ	ψ	psi ps, 700
X	x	10				Ω	ω	omega ō, 800
Y	y	150						
Z	z	2,000						

The figures in the table above indicate the values of the letters when used as numerical symbols, either now, or in the case of some of the Roman letters, in the Middle Ages.

... for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools...

Romans 1:20-22

GOD COUNTS

... Thus saith the LORD,
The heaven is my throne,
and the earth is my footstool:
where is the house that ye build unto me?
and where is the place of my rest?

For all those things hath mine hand made,
and all those things have been,
saith the LORD: but to this man will I look,
even to him that is poor
and of a contrite spirit,
and trembleth at my word...

Isaiah 66:1-2