

02-06-30b Revelation

Let's resume our study now in Revelation, and we're specifically taking a look at Bible numbers, the symbolism of Bible numbers. And we're going to have to move somewhat quickly, because we have a lot to cover in this regard. As I mentioned, there is the revelation of God's character and His stability, His omnipotence, His eternality, His Godhead, His deity in creation.

We found out much more specifically the revelation of God's character through Christ in the Scriptures. Christ is the incarnate Word. The Scriptures are the mind of Christ, and the revelation of Jesus Christ from Genesis through Revelation is all centered on the Lord Jesus Christ, reveals Him in so many different ways.

And so it is not unexpected that we would see the use of numbers with significance throughout both creation and in the Word of God. Again, this is a survey. There are many other examples and many other things that we could say about these, but I just want to get an idea so that when we talk about the seven churches and the rest of the symbolic numbers in the book of Revelation, you'll have some frame of reference for it.

There are numbers that are significant in Scripture. We're going to look at the majority of significant numbers, although there's no way we can cover every significant use of numbers in Scripture. We'd have to pretty much do the J. Vernon McGee Through the Bible study to do that.

But let's begin with the number one. The number one, as you might be able to infer, is the number for unity. It speaks of independent existence and of uniqueness.

If there's only one of something, that makes it unique. It can also speak of something being one alone, set apart unto itself, aloneness. The Three Dog Night used to have one as the loneliest number.

But one can also be a symbol of union. You can take several things and make one. We're celebrating the 4th of July this week, and our 50 states, starting with 13 in the original colonies, and we've worked our way over the years all the way up to 50, we have made a union, a confederation of states.

One nation under God, indivisible. And just a few scriptural examples, of course, the most famous probably is Deuteronomy 6.4, the Shema, the hero Israel, the Lord our God is one Lord. Echad, E-C-H-A-D in Hebrew, the number one.

You find a similar reference in Zechariah 14.9. It says, talking about the future, the Lord will be king over all the earth. In that day the Lord will be one. In many of your English translations it says, will be the only one, and his name the only one.

But in Hebrew it says, in that day the Lord will be one, and his name, one. Mark 12.32 The scribe

said to him, Teacher, you have truly stated that he is one, and there is no one else beside him, and to love him with all the understanding, with all the strength, and to love one neighbor as himself, is much more than all burnt offerings and sacrifices. So one, of course, also has the idea of first, the first commandment, thou shalt have no other gods before me.

God is first, he is one, he is the only true God. And in the New Testament, probably the most pertinent passage in this regard is Ephesians 4.3-6, where Paul is talking to believers and he says, I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love. And that's how it reads in the New American Standard, but I want to read the rest of it in the New King James, if you wonder why I'm switching horses here.

With long suffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.

There's a lot you could say about that, but obviously the number one has that idea of unity and of independent existence, of uniqueness. The body of Christ is a unique thing in all of creation and we have been brought together by one Lord, through one faith, by means of one baptism into one body that reflects the glory of the one God and Father of us all. And you particularly find the significance of this when you move on to the number two, because if you start with one and then you go to two, you have the idea of addition, of increase.

You've gone up. You've added to whatever you started with. Now you've got another.

So two speaks of addition, increase, and by extension or by implication, it implies the idea of help, of confirmation, of fellowship. This begins early in Genesis. For this cause shall a man leave father and mother and cleave unto his wife, and the two shall be one flesh.

There is the addition. The husband and the wife added together form the couple and then they become one. There is a union, uniting of those two.

Joseph, the eleventh son of Jacob, his name, when he was named by Rachel, she was his firstborn from her own giving birth and she didn't want just one son and so she named him Joseph, which means he will add. There will be an addition. I will have another son, is what she's saying.

But it's very significant because Joseph, in the scheme of inheritance, because of the transgressions and the malfunctions among Reuben and Simeon and Levi and Judah and all the others, the double portion blessing winds up devolving all the way through the brothers, through the first ten brothers down to Joseph. And Joseph receives the double portion. He has the doubled, the two-fold blessing.

And instead of having a tribe of Joseph in Israel, he is doubled. He is two-fold. You have Ephraim and Manasseh, the two tribes that are the sons of Joseph.

He will add. We've seen just recently in Ecclesiastes 4, the concept in verse 9 and following, two are better than one. If one falls, the other can help him up.

The idea of companionship, of help, of accompanying, of fellowship. In Revelation 1.5 and in 3.14, Christ is described, Christ who is the second person of the Trinity, number two in the Trinity. What is his description? He is the faithful witness.

You have the idea of a witness. Someone does something or something happens to someone, a second person is a witness. Two has the idea of a witness or a confirmation.

Christ, second person of the Trinity, is the faithful witness. Think about the uniqueness of Christ. Christ unites in one person two natures, the human and the divine.

He is able to be our mediator because he partakes of two natures, of two worlds, of the heavenly and the earthly, of the divine and the human. He, because of that, can bear witness of the Father. He is the faithful witness.

I could give you scripture replete with references to Christ as the faithful witness, bearing witness of the Father. If you've seen me, you've seen the Father, and so forth. We have the concept in the Law of Moses of testimony being born and being weighty enough for action to be taken on the testimony of two witnesses.

It takes the testimony of at least two to confirm a matter in court. Numbers 35.30 and Deuteronomy 17.6, in Hebrews 10.28, it's the testimony of two witnesses which was required for someone to be executed. The death penalty could not be inflicted on someone on the testimony of only one witness.

Numbers 35.30, Deuteronomy 17.6, and Hebrews 10.28 all remind us that it is the testimony of two or three witnesses that is required for someone to be put to death. Two or three were required to confirm a matter in court. You find this in Deuteronomy 19.15. It's reviewed in Matthew 18.16 and in John 8.17. Paul mentions it in 2 Corinthians 13.1, in 1 Timothy 5.19, and Revelation 11.3. The Bible makes much of the fact that there are two witnesses required.

You could see an example. One of many I could give you is the wedding feast at Cana in John 2. The fact that the water was turned into wine is confirmed for us. The witness is given because the head waiter sampled what was in the jugs and decided it was wine.

And then he took it to the groom and said, taste this. And the guy says, wow, we've saved the best wine for last. But the head waiter and the groom are the two witnesses that confirm the miracle of the water to wine at Cana.

Numbers 14.6-10. Remember the spies who were sent into the land to spy out the land? It would be one thing if only Joshua had come back and said, oh no, it's a wonderful land, we can take it, God will be with us. But there are two witnesses out of the twelve who call Israel to victory and to the challenge of taking the land by God's power. Caleb and Joshua are two witnesses that testify to Israel that the land can be taken.

God has brought them to a good land and they ought to go in. The idea of witness and confirmation. Think of Christ on the Mount of Transfiguration.

We saw this in Luke. You can find it in Matthew 17.3. Who accompanies Jesus in that moment of glory? It's Moses and Elijah, two witnesses from the Old Testament age. The law and the prophets represented by Moses and Elijah.

When Christ was raised from the dead in Luke 24.4, how many angels are at the tomb? There are two. When Christ ascends in Acts 1.10, how many angels say, Ye men of Judah, why stand ye gazing into the heavens? There are two men robed in white, two angels. In Genesis 18, when God comes down and visits with Abraham and reveals to him what He's about to do, and He says, I've heard the report that there is all of this wickedness in Sodom, and I've come down for confirmation, how many angels does He send to Sodom to confirm that it needs to be destroyed, that the penalty of death and destruction will come upon Sodom? How many witnesses does it take for God to rain down fire and brimstone? Two angels visit Lot.

Two angels drag His family out of the city. How many witnesses are there in Revelation 11 who testify for 1260 days? There are two. Two witnesses who are slain and whose bodies lay in the streets for three and a half days and then are raised.

Interestingly, in one of the lesser known or less remembered facts about Revelation and the whole progress of the dragon is that there are two beasts in Revelation. The beast with the seven heads and the ten horns and all of that. There are actually two beasts when you look in Revelation 13.

Verse 1, that first beast is slain and then in verse 11-18 there is a second beast who comes and takes the place of the first and has the power to give life to the image of the first beast and who calls for worship of the first beast. It's that second beast that has the number 666 and so on. But there are two beasts in Revelation who are the witnesses to evil.

They are sort of the counter witnesses to God's two witnesses who are slain. You have these two beasts who are emissaries of the dragon who are the witnesses for Satan. So the number 2 has the idea of increase, of addition, many other examples we could give.

I would add to this that if you start with 1 and go to 2 that's addition and increase, fellowship, testimony and witness is confirmed by 2. But if you start with something that's whole and then split it or divide it you end up with something cut in two or divided in two. So 2 can also speak of

division and by extension it speaks of choice. 2, you know you have that famous poem the road less traveled or as Yogi Berra said I came to a fork in the road if you come to a fork in the road take it.

When you have two courses of action available you've got to choose. You have to make a choice. So 2 is the number of division, 2 is the number of choice.

What did God name the one tree in the garden of which Adam and Eve were not to eat? It's not the tree of the knowledge of evil, it's the tree of the knowledge of good and evil. Two things represents choice. How many children did Adam and Eve initially have? They had two.

They had Cain and Abel. Abel follows the path of faith, Cain follows the path of apostasy and that pattern persists down through the patriarchal line. Ishmael versus Isaac, Jacob versus Esau, on and on.

You eventually have the kingdom of Israel divided in two, the northern kingdom and the southern kingdom. Choices are made. The unfaithful servant that we saw in Luke is cut in two and apportioned his lot with the hypocrites.

To be cut in two, to be divided is one of the manifestations of divine discipline because of a bad choice. In the afterlife that Jesus pictured in the parable that we also saw in Luke, the rich man and Lazarus, there was a great gulf fixed that separated two different outcomes for believers, those who are on the outside and those who are on the inside. Once the master of the house rises up and shuts the door, there are two places you can be.

You're either inside or you're outside that door. You're either in the place of fellowship, you're either seated at the banquet table, or you are those who are outside. You're either in the light or you're in darkness.

If we walk in the light as He is in the light, we have fellowship. If we lie and do not the truth, we are in darkness. God is light and in Him is no darkness at all.

The whole concept of light and darkness divides into two different realms. The scripture speaks of a double-minded man being unstable in all his ways. Oddly enough, that is not just a New Testament concept.

Psalms 119 verse 113 says, I hate the double-minded, but I love your law. And of course in James, James 1.8 and James 4.8, you have the idea of the double-minded man. So that's the number two.

The number three. As you might expect, the number three is associated with God, God's divine nature. The Trinity is the highest aspect of God that we come to know through studying the scripture.

It speaks of a complete and ordered entirety or a complete and ordered whole. It is the number of perfection and completeness. We have so many concepts, even in nature and in creation, that have this idea.

When you look at something, it's going to have a beginning and a middle and an end. It's going to have a length, a breadth, and a height are the three spatial dimensions that we talk about. Looking around in creation, we have the heavens and the earth and the sea.

Even in chapter 1 of Genesis, that's what you basically begin with. You've got space, matter, and energy in the physical universe. The essential components of a family are a father, a mother, and a child.

You have the day broken into morning, noon, and night. You have the body, soul, and spirit. There are many things that speak of completeness and wholeness or the entirety of something, in terms of the number three.

Jesus, in Hebrews 13.8, is spoken of as being the same yesterday, today, and forever. In Revelation, we have the message from Him who is, who was, and who is to come, in Revelation chapter 1. In Genesis 18.1, we talked about the two angels who went to Sodom in Genesis 18. But the manifestation of God, when He appears to Abraham, is in three persons.

Three persons show up outside Abraham's tent. God, the speaker, and these two accompanying angels. So you have the number three associated with that visible manifestation of God.

In Numbers chapter 6, verses 24-26, this is a famous blessing in Israel, even down to the present day. You can hear this on Zola Levitt. The Lord bless you.

The Lord keep you. The Lord make His face to shine upon you and be gracious to you. The Lord lift up His countenance upon you and give you peace.

There is a three-fold blessing when you break that down. A three-fold blessing doubled. In Isaiah chapter 6, verse 3, what does He hear around the throne of God? What do the angels sing? Holy, holy, holy.

Psalms 55, verse 17. Evening and morning and at noon will I pray and cry aloud. Daniel chapter 6, verse 10.

Daniel prayed three times a day. Completeness, wholeness. Something speaking of God and of His perfection.

In the sanctification process, the sprinkling of blood or the application of blood, you find in both the sanctification of the Levitical priest and the sanctification ritual in the cleansing of a leper in Israel. You find this in Exodus 29.20. And we've seen it a number of times in Leviticus 14.14. There was a three-fold application of blood. Remember, on the right earlobe, the right thumb, and

the right big toe.

And that speaks of hearing with the ear, doing or applying with the hands, and walking with the feet. A three-fold expression of dedication and sanctification in human life. Matthew chapter 4, you have the three-fold temptation of Christ.

In Matthew chapter 26, how many times did Peter deny Christ? Three times. How many times did Christ pray in Gethsemane in the same chapter, Matthew 26? Three times. After Christ is raised in John chapter 21 and He meets the disciples and He's talking with Peter, He asks Peter if he loves Him.

How many times does He ask? Three times. How many times does He give Peter instruction about the sheep? Three times. Feed my sheep.

Feed my lambs. Three times. In 1 John chapter 5, John talks about witness.

We mentioned that the two is the number of witnesses, but many times it's also three. In the mouth of two or three witnesses, a thing is established. And John, in 1 John chapter 5, gives us three that bear witness in heaven.

1 John chapter 5 verse 7 says, there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one. And there's some dispute about the second verse there. There are three that bear witness on earth, the Spirit, the water, and the blood, and these three agree as one.

But there's a threefold witness mentioned by John in chapter 5 of his first epistle. In nature, three forms the simplest compound unity. Think of the equilateral triangle.

You can't break it down into any simpler parts. It's indivisible. It's unresolvable into anything else.

It's also one of the strongest structures known to man. The triangle is the basis of reinforcing and suspension bridges and many other things that have reinforcement. It's a threefold.

It's a triangle that has the greatest structural strength. Three is also the number of dimensions that define a cube. And something cubed also occurs in Scripture quite often.

The sanctuary of God, the Holy of Holies, is a cube. It's the same in its length, its breadth, and its height. The sanctuary of God in the tabernacle was 10 cubits cubed.

10 cubits wide, 10 cubits long, and 10 cubits high. When you get to the temple, it was 20 cubits in length, width, and height. When you get to the New Jerusalem, what are the dimensions of the New Jerusalem? It's the city that is built foursquare.

It's given three dimensions, which actually I think imply a fourth because it either winds up being a cube or an equilateral triangle-type pyramid. People have speculated on why there is this extra.

Most cities are defined in terms of their length and breadth, but there is a third dimension added to the New Jerusalem.

Why? It's the perfect city. It's the number of perfection and completeness and entirety. There's a lot more we could say about the number 3, but I'm hoping to get through at least a number of numbers this morning, so let's move on to the number 4. The number 4 is the number of the world of creation, the world that is around us, earthly completeness and universality.

3 is the number of heavenly completeness and perfection. 4 is the number of the world of creation. It's the first number that can be divided by 2, and the fact that 4 can be divided by 2 also implies a weakness in contrast to the creator.

3 is a prime number. It can't be divided by a smaller number where 4 can be. And so we're going to find that these numbers are significant not only in their numeric value, but also in their multiples and even in their divisions.

And 4 multiplied by 10. 10 is the number that intensifies, and you wind up with the number 40. That's also going to be very significant.

And the number 3 multiplied by 10 and by factors of 10 is going to be very significant. We don't have time to look at it, but if you want something to look at in your spare time, go back and read the story of Samson and watch for the number 3 in its multiples. You'll find a very fascinating study of God's manifesting of himself in Israel in opposition to the Philistines.

Just watch for the number 3 in the story of Samson. It's very instructive. But the number 4 is what we're looking at now.

And 4, because it is the number of creation, creation exists as the environment of the volitional test. God put the tree in the garden for a reason. Creation is here to provide the environment for the testing of volition, the testing of mankind.

So 4 multiplied by 10, 40, is going to be the number of testing throughout the Scripture. It's the number of creation intensified. If you put creation in the PAL stem, in the intensive stem, what's it really for? It's the environment of testing, of challenge.

For example, in the Pentateuch, what is the fourth book? The fourth book is Numbers. And Numbers, the key, the thing to remember about Numbers is it's the wandering of Israel in the wilderness. It's their testing in the wilderness for 40 years.

And there were only two who fully passed that test, Joshua and Caleb, and went into the land. The rest of them failed the test and dropped in the wilderness. By the way, what's the third book in the Pentateuch? What's the number three represent? Divinity, perfection of God, Genesis, Exodus, Leviticus.

Leviticus lays out the whole system of worship in Israel, all focused on God and His holiness and His complete uniqueness and worthiness and glory. Four is the number of creation, and by extension it becomes the number of testing. How long was Israel tried in the wilderness? Forty years.

We have four seasons. We have four compass directions. And these directions, of course, you find spelled out throughout the Scripture.

Isaiah 11.12 talks about the four corners of the earth. Ezekiel 7.2 Revelation 20.8 We have four phases of the moon. There were four ancient elements.

Before they got all into physics and everything, people said there's earth, air, fire, and water. That's pretty much what makes up everything around us. It defines creation.

From a biblical point of view, Ezekiel 1.5 and following, remember the vision of Ezekiel where he sees the cherubim around the throne of God? How many are there? There are four cherubim around God's throne. Each cherub has four faces. Each cherub has four wings.

Each cherub has four sides. And there are four wheels. Revelation 4.6-7 You have the four living creatures around the throne of God.

Speaking of God's creation and providence, this is God as He is revealed to man. It's God's interaction with creation. God from the viewpoint or the standpoint of creation.

Genesis 2.10 In the perfect creation, you had the river of Eden with four heads. Four parts. Divided into four parts.

In Matthew 13.19 and following and its parallels, you have the parable of the sower and the seed. How many different kinds of soil are there in that parable that the seed falls into? There are four different kinds of soil. It's the number of testing.

What are you going to do with the word when it comes? Four winds that blow. Jeremiah 49.36 Ezekiel 37.9 Of course, the four winds tend to correspond to the four directions. Revelation 7.1 You have the four angels who are at the four corners of the earth holding the four winds back.

All of this has to do with God's dealing with creation. It's the number of the world. The world of creation.

It comprehends everything in creation. Everything on the earth. Daniel 2.36-40 Nebuchadnezzar had the dream that predicted the empires of the world.

How many different parts are there? There are four parts. Four great kingdoms pictured in that statue. The head of gold.

The chest and shoulders of silver. The belly and thighs of brass. Then the legs of iron and the feet mixed with iron and clay.

You have the four great kingdoms that were pictured in that. You have Daniel 7.3 You have the four beasts spoken of. And of course, Revelation 6. Very famous image there.

The four horsemen of the apocalypse. The summation of everything God is doing in creation. Everything in this world is going to be comprehended there in the disasters that befall when the four horsemen ride forth.

And then of course, these numbers are significant in their multiples. How long did the rain fall in Noah's day? Forty days and forty nights. How long was Moses on Mount Sinai receiving the law? Forty days, forty nights.

What was Israel doing at the same time? The golden calf incident during those same forty days. What did Jonah preach to the Ninevites? Yet, how many days in Nineveh will be destroyed? Forty. That's the window of time to make a change.

To have a change of mind. The theme of the book of Jonah is repentance. Change of mind.

That story of the Ninevites was given to Israel. The book of Jonah wasn't written and mailed off to Assyria, to Nineveh. It was given to Israel because they were to learn that God is looking for change of mind.

Jonah had to change his mind. The Ninevites changed their mind. And Israel needs to change their mind.

It's a volitional choice. How long was Jesus in the wilderness being tested with the three temptations? Forty days. On and on.

That's the number four. The number five. Of course, it's the basis of the decimal system.

Our five fingers are on each hand, adding up to ten. Five toes on each foot, adding up to ten. Of course, isn't it interesting? You see the entire decimal system being based on that.

But then when we get into computers, we have the binary system. We have the base two system in computers. But in ancient times, it was very common for people to lose a digit in battle or in accident or in trying to go out and farm or infection or whatever it might be.

Five and ten both came to speak of being whole in the sense of physically whole and perfect. A priest could not serve unless he had all of his fingers and all of his toes. If he lost even one, he could no longer serve.

Five and ten are linked because the doubling of five into ten both carries the same significance.

The tithe was the tenth part that was to be offered to God. It was a measure of the responsibility that the Israelites had to God and their civic responsibility to support the priesthood and so on.

So the whole duty of man is in the ten commandments, five on each tablet. So you can look at the multiple of two and five there, making ten. Ten multiplies other numbers and intensifies them.

You have four times ten, seven times ten, one hundred times ten. The thousand year millennium is a multiple of ten. So that one thousand is the ultimate in completeness and in completeness raised to the highest degree.

The thousand year reign of Christ is the span of the perfect kingdom. Ten stands for intensity. Jacob was complaining to Laban when he had to serve for both Rachel and Leah.

He says to Laban, when he's complaining, he says, you've changed my wages ten times. And it means this intensity. In Nehemiah chapter four, the discouraging Jews came to Nehemiah ten different times to try to stop him from working on the walls.

In Daniel chapter one, you remember the fiery furnace episode? It was made seven times hotter. I guess we'll get to that when we get to number seven. In Daniel chapter one, I think they found Daniel and his companions ten times better than the others that were eating the king's meat and they were eating the kosher foods.

And they were ten times better. Of course, in Egypt, ten plagues were put on Egypt before Israel came forth. So when you want to talk about completion on the earth or in the world, perfection or something that's complete, you use the number ten as opposed to the divine number of perfection, which is three.

So in the parable of Matthew chapter 25, you have ten virgins, five wise, five foolish. This, of course, is a mixed condition. You have five and five there.

In Luke chapter 19 verse 13, we'll be there before long, the nobleman calls ten servants and entrusts them to ten pounds saying, Occupy until I come. Luke 15, 8, the woman in the parable has the ten coins in her headband. She had ten coins and lost one.

The man who had the sheep had a hundred sheep and one was lost. In Genesis chapter 18, how many righteous men would have saved the city of Sodom if there were ten? If you could find but ten righteous men, God said I wouldn't destroy it for the sake of the ten. The number eight.

The number eight is the number of newness, of something starting over again, rebirth, renewal. The eighth note in an octave is where you start the scale over again. You have the seven notes in the musical scale and then the eighth repeats the first.

When was a male child in Israel circumcised? On the eighth day. It speaks of entrance into something new. The eighth day is the first day of a new week.

It speaks of what is new in contrast with what is old. That's why in Leviticus 14, the cleansing of the leper, you have the eighth day. He shaves all of his hair and stuff and then he waits seven days.

On the eighth day he shaves again. He offers a sacrifice. On the eighth day he's like a newborn child.

He's entering into the covenant relationship just like a circumcised male child would. Of course that covenant in Genesis 17 speaks of circumcision. That's why in Colossians 2, Paul says you are circumcised with the circumcision made without hands and putting off the body of the sins of the flesh by the circumcision of Christ.

If any man be in Christ he is a new creation. That circumcision reminds us of the eighth day. Same thing in Ephesians 2. In 2 Peter 2.5, Peter talks about Noah, the eighth person, a preacher of righteousness.

In 1 Peter 3.20, he mentions him again. It says his family of eight persons were saved. He's the rebirth of the human race and particularly of what has been called the elect.

In Exodus 29.35, there were seven days occupied with the consecration of the priesthood. On the eighth day they began their work. In Leviticus 23, he shall wave the sheaf of the firstfruits before the Lord on the morrow after the Sabbath, which is the eighth day at the first of the week.

It's when the wave offering of the sheaf, the firstfruits, something new, renewal. 1 Corinthians 15.23, the resurrection of Christ is called the firstfruits. The sheaf of the firstfruits is a type of the resurrection of the Lord.

On the eighth day, the morrow after the Sabbath, the first day of the week. Sunday was the eighth day in that sense. Of course, 50 days later, on the same day of the week, you had Pentecost.

The new age of the church is brought forth. There are seven sevens, 49 days. Then, on the eighth day after the last seven, you have Pentecost.

The feast of Pentecost begins the age of the church. In Luke 9.28, the transfiguration of the Lord occurred on the eighth day. You can compare that with 2 Peter 1.16-18. John 20.26, after eight days, Jesus stood in their midst, raised from the dead.

On the eighth day of the week, he appeared to his disciples. On that same day, a week later, the Lord's day, a new beginning. Well, we haven't made our way all the way through the significant numbers.

We're going to have to stop at this point. But it should remind us, it should assure us of God's constancy, of his faithfulness, the order, and the fullness of God's plan. When we think about his

consistency, both in creation and in the word of God.

God has revealed himself to us in so many ways. There's such a great resonance and meaning in everything that God has given to us, particularly in Scripture. So when we encounter these numbers, it gives us another means of understanding and insight into what God has for us.

But we're going to have to stop here. We'll resume our study and move forward into these letters next week. Let's close in a word of prayer.

Father, we thank you for the privilege of studying your word. We thank you for its completeness. We thank you for its depth and the riches, the treasure of spiritual wisdom that are contained therein.

We pray that God the Holy Spirit will minister these things to our souls. We ask it in Jesus' name. Amen.