

02-07-07a Revelation

As we continue our worship this morning, let's pause for just a moment and clear our minds and prepare our hearts so that we can derive the maximum benefit from spending time in God's Word together. It's always helpful to remember that it is not our own strength. It isn't my perspicacity or training or anything else.

It's the ministry of God's Holy Spirit. It is the power of God's Word that nourishes our souls, that sustains us and enables us to fulfill the plan and purpose of God every moment of the day. And we are fortunate, we are blessed to have been able to spend time in God's Word and to come to understand how important each moment of the day is.

It is evident in the Christian world at large that so many believers don't realize what we have come to understand about the importance of each moment of each day. It's easy for Christianity to become one part of a multifaceted day rather than the foundation and the fabric and the texture of every moment that we spend, every task in which we engage, every decision, every thought captive for Christ. That should be our goal.

There's no more important time than the time we spend in God's Word. And it's helpful to remember the ministry of God's Spirit, the power of God's Word, and the importance of being prepared by having taken advantage of God's grace and being cleansed from known and unknown sins and to recognize and seek the ministry of the Spirit as we study. So let's take a moment and go to the Lord in prayer.

Father, there is no more telling comparison that we can make than to look at ourselves and see our sinfulness and our weakness and our shortcomings in the light of your Word that reveals your perfection and your glory and the integrity and the complete walk of faith that the Lord Jesus Christ exhibited for us in His time here on earth. And we see our hopelessness and our helplessness and our uselessness apart from your power and the provision that you have made for us in grace. And we ask now that as we seek to nourish our souls and be built up and strengthened in that which your Word supplies, that God the Holy Spirit will find ready and willing hearts, a soil that can be tilled and into which the Word can be planted in such a way that it will bear fruit.

We pray that what we see this morning will be true, that it will be understandable and applicable, that it will combine with what we have learned in the past to increase the resources and the context in our souls in which we can make decisions and decide upon actions that are pleasing in your sight. We thank you for the nation in which we live in this Fourth of July week. We thank you for the freedom we enjoy.

Of all peoples and all nations and all times in history, there has never been a greater opportunity than we have been afforded to grow in grace and in the knowledge of the Savior. We pray that

we will never take that for granted, that it will be impressed on our souls, and that we know that when we are given blessings, when we are given prosperity, when we are given freedom, it is easy to lose sight. It's the principle of the rich man that when we have many things, we can become distracted and lose the focus on our objective.

But we pray that we can take advantage of what you have given us by way of blessing and prosperity and opportunity in this nation to grow to the maximum extent, to prepare ourselves for everything you have for us in this life and in the next. We pray for the leadership of our nation. We pray for the nation of Israel and the situation in the Middle East.

We pray that you will continue to exert a guiding hand over those who make decisions and policies in our country, both in domestic and foreign policy. We pray for those in the service and the military forces, especially for those believers who are serving at home and abroad. We ask that you'll afford them a special blessing and a special measure of your word and your spirit so that they can be blessed and be a blessing to others.

We ask now that you'll guide us through your spirit in our study this morning. We ask it in Jesus' name. Amen.

For our scripture reading this morning, turn with me. We looked at Psalm 19 last time, and I'd like to look at Psalm 21. There is no more fruitful place to find the character of God, the grace of God expressed and commemorated than in the Psalms of David.

And this is a psalm that celebrates the joy that we find in our salvation, our deliverance. We spent Friday night looking at the concept of salvation as it is expressed in the phrase eternal life. And this, in the New King James, is subtitled Joy in the Salvation of the Lord.

It is dedicated to the chief musician. It is a psalm of David, and it goes this way. The king shall have joy in your strength, O Lord, and in your salvation how greatly shall he rejoice.

You have given him his heart's desire and have not withheld the request of his lips. For you meet him with the blessings of goodness. You set a crown of pure gold upon his head.

He asked life from you, and you gave it to him, length of days, forever and ever. His glory is great in your salvation, honor and majesty you have placed upon him. For you have made him most blessed forever.

You have made him exceedingly glad with your presence. For the king trusts in the Lord, and through the mercy of the Most High he shall not be moved. Your hand will find all your enemies.

Your right hand will find those who hate you. You shall make them as a fiery oven in the time of your anger. The Lord shall swallow them up in his wrath, and the fire shall devour them.

Their offspring you shall destroy from the earth, and their descendants from among the sons of

men. For they intended evil against you. They devised a plot which they are not able to perform.

Therefore you will make them turn their back. You will make ready your arrows on your string toward their faces. Be exalted, O Lord, in your own strength.

We will sing and praise your power. The pertinent feature of this psalm, what brings it to my mind this morning, is the reminder of the fact that the king, the king of Israel in this case, celebrating God's power and God's strength, God's blessings, God's salvation, is a reminder of what God has done for our country, for our nation. The king, of course, is the personification.

He is the embodiment of the nation, the symbolic representation of the nation. I cannot visit that principle in my mind without thinking of King Herod and his treatment of John the Baptist and how it foreshadowed and summarized in a single illustration what the attitude of that generation in Israel was toward the good news of the imminency of the kingdom of God. And Herod's treatment of John the Baptist so mirrored the attitude of Israel and the treatment that the Lord Jesus Christ would receive at their hands.

And in the same way, we find that the protection that God provides for us as individuals, He circumscribes us with a wall of fire. There is no pressure, there is no temptation, there is no time of trial that comes through that wall that is not permitted by God and is not designed by God to strengthen us. You think of raising children, those of us that are in the midst of that, whether you've observed it or participated in it or have it in your history, you know that there are times when you have to let your child experience something unpleasant.

Sometimes it comes on them unplanned on our part. Other times it is something that we put them through because it's necessary. And we can see the strengthening as they have to exert self-control, as they have to put up with something that's not pleasant.

It isn't their choice, it isn't their desire. And the character building that that accomplishes. There is no way to be prepared for pressures and trials that are inevitable in this life if you don't practice on smaller things.

Every exercise that you go through in school with story problems and math worksheets. I watch my daughters, I come home sometimes and they're still in the middle of math worksheets and they're sitting there laboriously cranking through different kinds of decimal fraction conversions and one thing and another. It's tedious, they don't enjoy it.

They can think of 25 other things they would rather be doing, but it is essential for them to know how to do math. And by working through these worksheets, there will come a time when they are going to employ those skills on a regular basis and it'll be good that they can balance their checkbook, that they can calculate how much something is going to cost and see whether they have enough money to pay for it. And that's a very mild example, but the pressures that we face and the challenges that we endure are designed to strengthen us and to be a blessing, whether

it's in the midst or later on.

And so David here celebrates the fact that even though enemies approach, trials come, God has those under control. God will swallow them up in his wrath and his fire will devour them. Their offspring will be destroyed from the earth because they intended evil against the Lord.

And the whole story of human history is God allowing the reign of Satan as the God of this world. God permits it. Why? Why doesn't God take Satan out of the picture? He's going to in the millennial kingdom.

Is he not able to at the present time? Of course he is. But he lets him have sway. He lets his minions and his doctrines and his ideas and his distortions of truth run rampant through the earth.

Because it is in the heat of conflict that we are strengthened and we learn to rely on God's power instead of our own. And that's why in verse 13 David says, Be exalted, O Lord, in your own strength. We will sing and we will praise your power.

How does the power of God come into the life of the believer? It is through God's word and God's spirit. What causes us to sing and praise that power? It's when we see its implementation in the storms of life, in the pressures, in the challenges, in the resistance, the friction that we face as we try to go through our lives. And there will come an age and there will be a kingdom in which all of that is passed.

Just as we're out of school now. We don't have to go to class. We don't have to do worksheets.

Now we're in the application phase where we're glad we learned those things. Girls are trying to learn piano and they have to do exercises and drills and it's tedious. And they fret at trying to learn the relationship between notes on the page and keys on the keyboard.

And it's difficult. I remember the short time I took piano lessons and my friends would be out playing and doing other things and I was in there pounding away on the piano. But what a wonderful thing when it's finished to be able to do what Dan does and do what so many musicians are able to do to express their soul through music.

But it takes something tedious and something which is challenging to bring that about. Well, let's return now to our study we're embarking on in Revelation where in chapter 2 and chapter 3 we have the words of the Lord Jesus Christ to the church. There's a very small and select set of scriptures that are the words of the Lord Jesus Christ directly related to the church age.

And this is one of them. We began by looking at the introduction, the occasion on which these letters were delivered they were delivered from God through the Lord Jesus Christ to a messenger angel who transmits them to John. And they are letters to seven churches, the seven churches of Asia.

And we took this occasion to pause and take a look at the concept of Bible numbers. I'm not sure why, but in all of our studies recently we seem to have hit categories that need exploration. In our Luke study we've looked at several doctrines that are related to salvation and to eternal life and to some of the things that we refer to in passing in our studies.

And the same thing is true here. We often encounter biblical numbers and we give a passing glance at their significance. But this is as good a time as any to pause and take a more detailed look because it helps us everywhere we go.

It's difficult to find a chapter in the word of God where you don't have a number mentioned in some way, shape, or form. And these are used by God. We've already reviewed the principle that God reveals himself in creation.

God reveals himself in his word. And the features and the characteristics of God are going to be similar. And we find numbers used throughout nature, whether it's in biology or physics or chemistry, any of the manifestations of God's design, order, and purpose.

We find similarities and symmetries throughout the world of living things. It's amazing to look at plants and for thousands and thousands and thousands of years plants have reproduced after their kind. Clovers typically have three little leaves.

They don't sprout five. They don't sprout seven. Different species of plants are characterized by the number of their leaves, the number of their petals in their flowers.

It never changes. It's a symmetry. It's a constant thing.

The digits, you don't find animals with varying numbers of toes and varying numbers of appendages. They're always the same. There is a symmetry and an order.

And numbers are that representation. We began by looking at some of the specific numbers in Scripture last time. We reviewed the number one, which speaks of unity, independent existence.

We looked at the fact that even though there are members of the Trinity, three persons in the Trinity, there is one God, one King of the universe. There is one God and there is no other. We looked at Ephesians 4, verses 3 through 6 where there are many unities that are expressed with relation to the church.

One Lord, one faith, one baptism. And we should be unified. It's amazing to see the schisms and the splits and the bitter conflicts that take place within the church and within the individual churches where people are not unified.

And the indictment of the Corinthian church in 1 Corinthians chapter 1, is Christ divided, ought to be read and heeded by a lot more believers than is the case. We are to be one in Christ. It's a tragic thing that there is so much division today.

Couples unite in marriage and the two become one flesh. We looked at the number two, which talks about addition or increase. We reviewed a number of passages in that regard.

We looked at the number three, which is the number of divinity, the revealed nature of God toward man. It talks about a complete and ordered whole. It is the perfect divine number.

We looked at the number four, which is the number of the world of creation, earthly completeness and universality. The number four multiplied by ten is the number of testing. And how many different times do you find 40 in the scriptures? The 40 days of the flood, the 40 days that Moses was on Mount Sinai, the 40 days of destruction of Nineveh in Jonah, Jesus in the wilderness, 40 days and 40 nights.

It is a powerfully communicative number throughout the scripture, the number four. I skipped the number five and went to the number eight last time that talks about a new birth, a new order, a new beginning, because you've had seven of something and when you start at eight, eight finds its significance because of its relation to seven. It is one more than seven and it starts over.

Of course, the musical octave we find in nature. The first day of a new week is the eighth day. Male babies were circumcised on the eighth day.

They are a new member of the nation of Israel and a new standing before God is symbolized in circumcision. Of course, circumcision is used that way in a spiritual sense in passages like Colossians 2, verse 11, circumcised with a circumcision made without hands, Paul talks about there. The family of Noah delivered through the flood was eight persons, a new beginning, starting over.

In 2 Peter 2.5, Noah is the eighth generation down from Adam. Of course, 1 Peter 3.20 talks about the family of Noah being eight persons. You find both of those also in Genesis.

We mentioned Exodus 29.35, the priests were consecrated for seven days and then began their priestly work on the eighth day. They had a week of dedication and ritual purification and then on the eighth day, they began their work. That was Exodus 29.35. Leviticus 14, we visited that chapter many times.

It's so symbolic. The leper who has this disease that is representative of sin and degeneration and impurity, uncleanness, can't approach, can't worship outside the camp. When he is cleansed, he comes in and he's like a newborn baby.

Shaves off all of his hair. Why does he do that? Because it represents his new birth. He's like a newborn child.

And he offers his sacrifice and is purified and cleansed on the eighth day. Leviticus 14, verses 10 and 23. The offering of first fruits was waved before the Lord on the eighth day.

It's a new beginning. The first fruits of a new harvest. In Leviticus 23.11. And of course, 1 Corinthians 15, talking about resurrection.

1 Corinthians 15 is the great resurrection chapter and talks about Christ, the first fruits, out from the dead. He's the first to be raised from the dead by God. In Luke 9, verse 28, we saw that the transfiguration is said to have taken place eight days after earlier events.

And in John 20, verse 26, after eight days, eight days after the resurrection, Jesus stood in the midst of the disciples. And then again a week later. So eight is a significant number and it derives its significance from its relation to seven.

And other numbers that we could look at, the number ten is related to the number five. We can talk about five and ten together, which is kind of why I waited. Ten is the duplicate of five.

Five and ten have to do with our hands and our feet, the number of fingers that we have. The whole decimal system is based on that. And it represents the idea of human completeness.

You could not serve as a priest. The Levitical sons who were to serve as priests, if they were missing any one of their fingers or any one of their toes, they could not serve because ten fingers and ten toes. The idea of human completeness.

There were ten commandments that God gave. Two tablets of five each. Five doubled to ten has the idea of completeness.

There were five books of the law that were the complete guidebook for Israel. Their history, their worship life before God, their civil code was all bound up into five books of the law. It's a fascinating relationship that you see in the structure of the Old Testament between the number five and the number twelve.

And I'll review that as we go on to the number twelve. Twelve is related to the number seven in a unique way. And I'm saving seven for last in case you haven't noticed.

Twelve, of course, is the double of six. Six, in the same way that eight is related to seven, six is related to seven because it's one short. Six, and I'm sort of covering five and ten together and six and twelve together.

But six falls short, and so it becomes the number of man. There were six days in which man was to labor and do all his work. Hebrew slaves worked for six years and then were to be manumitted.

The darkness of the cross began at the sixth hour. First Samuel 17.4, how tall was Goliath? He was six cubits and a span. Talking about the power of man pitted against the power of God.

Six cubits and a span. A span, of course, is your five fingers spread and then the distance from the tip of your little finger to the tip of your thumb. That was a span.

And so you have the number of man's existence plus a man's hand. Six cubits and a span. First Samuel 17.7, Goliath's spearhead weighed 600 shekels of iron.

600 shekels. Of course, when you find a number multiplied by ten, it's an intensification, or ten times ten. And remember one of Goliath's brothers, remember there was Lame and some of the others, but there was old Sixfingers, Sixfingers and Sixtoes, one of the sons of the giant.

And once again, talking about this is the epitome, this is the ultimate in human strength, human ability, human power. In Daniel chapter 3 and verse 1, the golden image of Nebuchadnezzar that he made, that everybody had to bow down. Why did Daniel get thrown in the lion's den? He wouldn't bow down.

The Hebrew children wouldn't bow down. Actually, Daniel was for praying. The Hebrew Azariah, Mishael, Shadrach, Meshach, and Abednego were thrown in the fiery furnace because they wouldn't bow down to this image.

How tall was it? Sixty cubits high. Six cubits broad. And of course, even the measure of a cubit was the measure from a man's elbow to the tip of his longest finger.

So everything about that has to do with the power of man. Of course, the power of God with those three Hebrew children, as they're called in the old gospel song, Hananiah, Mishael, and Azariah. I like to refer to them by their Israelite names.

I don't know why tradition brings them down to us in their pagan names that were given by the Nebuchadnezzar's henchmen. Their Hebrew names have a lot more meaning. But Revelation 13, 18, the number of the beast, 666, is you start out with a 6, and then you have a 60, and then you have a 600.

600, 60, and 6. A 6 multiplied by orders of magnitude of 10. What's the sum total of human history until the reign of the Lord Jesus Christ? 6,000 years, corresponding to the six days of creation, the six days in the work week, the seventh day being a day of rest, the day of God's completed perfection. Even Christ revealed in history that the number 2 is associated with Christ.

He's the second person of the Trinity. The divine number is 3, and 2 times 3 is 6. So you have the revelation of God in Christ, 2 times 3. In Psalm 19 that we read last Sunday, the Word of God is described in six ways. If you go back and look at that, there are six descriptions of what the Word of God does for us in this time of human history.

Well, 6 doubled to 12 is a fascinating number because you have the number of the world, which is 4, multiplied times the number of divine manifestation, which is 3. 3 times 4 is 12. 3 plus 4 is 7. Of course, we're saving our discussion of 7 for last, but 4 times 3 is going to be the manifestation of God in the world of His creation. 3 times 4 is 12.

2 times 6 is 12. So you have the idea of the manifestation of God in the world of His creation, the expression of His elective purpose. God has a calling out, a choosing within the world so that He can be represented.

This is why you have 12 tribes in Israel. This is why you have 12 disciples, 12 apostles. There are 12 months in the year.

You have 12 zodiac signs and so on. The factors of 7 and 12 are the same, 4 and 3. So when you see divine power manifested in God's creation, you're going to often find the number 12. Matthew 14.20, when Jesus fed the multitudes, there were 12 baskets of fragments when He fed the 5,000.

Remember that was a largely Israelite crowd. In Matthew 26.53, Jesus talks about the fact that if He felt like it, He could call to His Father and 12 legions of angels were available to Him from the Father to deliver Him, should He so choose. Exodus 24.4, there were 12 pillars in the design of the temple.

Exodus 28.21, there were 12 jewels in the breastplate of the high priest. Leviticus 24.21, 12 loaves of showbread. All of this relates to the 12 tribes of Israel, the chosen people of God, in whom God was supposed to be revealed.

Israel was to be a light to the Gentiles and express the glory of God. Numbers 17.2, you have the 12 rods of the elders that were placed in the ark. Joshua 4.9, 12 stones.

Remember when the Jordan parted, just the way the Red Sea did? That, by the way, would be a fascinating study, wouldn't it? When Israel first comes out of the land of Egypt, the waters part and they have a baptism in the Red Sea. It's called a baptism over in Hebrews. They were all baptized into one entity as they passed through the sea and the waters part.

What is less celebrated is God's parting of the Jordan when they crossed over into the promised land. What is the significance of that baptism in the Jordan, so to speak? That is the point where John the Baptist will return and baptize people in the Jordan in preparation for the coming of Messiah. Why is he baptizing in the Jordan? Well, there is a very fruitful study you can make of the victory, the conquest of the land where the faithful generation, the second generation that comes along in Israel that did not drop in the wilderness along with Caleb and Joshua is baptized in the Jordan as they pass across dry shod.

When they did that, they pulled 12 stones from the riverbed and set them up as a memorial. That is Joshua 4.9. In 1 Kings 18.31, there were 12 stones in the altar that Elijah built. All of this, of course, harks back to the 12 tribes.

In Revelation, the number 12 occurs quite frequently. It is doubled in the presence of the 24 elders, 12 patriarchs of the Old Testament, 12 apostles in the New Testament. In Revelation 7.4,

you have the 144,000.

The 24 elders are in Revelation 4.4. Then in 7.4, you have the 144,000 witnesses, 12 times 12 times 1,000. In Revelation 21, in the description of the New Jerusalem, you have the 12 gates, 12 foundations. The city that is built, Foursquare, it is 12,000 furlongs each way.

You have the 12 pearly gates in Revelation 21.21. In Revelation 22, you have the 12 fruits of the tree of life. People say, well, it is a different fruit for each month of the year. But remember, there is no night, there is no sun, there is no solar year anymore in the new heavens and the new earth because the lamb is the light.

Those 12 fruits are not monthly. There is no lunar cycle. Instead, you have 12 fruits of the tree of life.

This is the manifestation of God in a perfect, renewed world. So 12 is a highly significant number. That brings us to the number 7. Of course, there is a lot more we could say about the multiples of some of these numbers.

But to do an exhaustive study would take us several weeks. I want to move on and get to the meat of our discussion of the letters to the seven churches. In that regard, we have the number 7. Again, 7 is the addition of the perfect world number 4, the manifestation of God in the world, expressed by adding the perfect divine number 3 to the number 4. It is earth crowned with heaven.

It is the creature manifesting the creator in the number 7. It has the idea of completeness. Of course, the sum total of human history will be 7,000 years, 7 days in a week, 7 branches in the golden lampstand, the menorah numbers chapter 8, verse 2, and Zechariah chapter 4, verse 2. The golden lampstand has the 7 branches. Of course, the whole concept of the Sabbath in Genesis chapter 2, 1 through 3, God looked and saw that it was good, and on the seventh day he rested from all of his labors.

An animal in Israel had to be at least 7 days old to be a sacrifice, Exodus 22. The feast of unleavened bread in Exodus 34.18 lasted 7 days. In Leviticus 23.18, the feast of tabernacles lasted 7 days.

If we had time to delve into the significance of those feasts, you can see why the number 7 is associated with them. Feast of unleavened bread, this was cleansing, got all of the impurities out, so that God could be manifest in his people, 7 days. 7 days, the feast of tabernacles.

Of course, this foreshadows Emmanuel, God with us, and a reminder of God sustaining them in the wilderness. In Leviticus chapter 14, we've already seen a number of verses there, where there is a 7-fold sprinkling. Blood is sprinkled 7 times.

You find this also in the dedication of the priests, Leviticus 16. Noah entered the ark after 7 days

in Genesis chapter 7. The ark came to rest after floating for 7 months in Genesis chapter 8. Genesis chapter 29 verse 20, Jacob worked for 7 years for Leah and 7 more years for Rachel. When he meets his brother Esau in Genesis 33, he bowed 7 times, a complete repentance, a complete act of contrition.

Pharaoh's dream in Genesis 41, you have the 7 years of plenty followed by the 7 years of famine. The number 7 occurs, I already mentioned the number 30, that occurs so often in the story of Samson. You also have the number 7. His wedding feast lasted 7 days, which was traditional in Israel.

He had 7 braids in his hair. Samson's hair was braided into 7 locks, or 7 braids, over in Judges chapter 16. There were 7 sons of Jesse that were reviewed by the prophet in 1 Samuel 16, before he came and found David out in the field.

In 2 Samuel 24, when David numbered the people and God's wrath descended on the nation, God gave him a choice of 3 days of pestilence, 3 months of exile, or 7 years of famine. David, of course, chose the 3 days of pestilence. This number is also observed throughout nature.

There's an interesting article that was written by a man named Peter Bongus back in the year 1585, called *Mystica Numerum Significationis*, or however you say that in Latin. But let me give you just a little summary. It's as good as any, even though it's 400 and some odd years old.

The number 7, he said, has a wonderful property, for it neither begets nor is begotten, as the rest are, by any of the numbers within 10. In other words, it's a prime number. God rested on the 7th day, wherefore it is named Sabbath, a word signifying rest.

The 7th petition of the Lord's Prayer is, Deliver us from evil, because the number 7 denotes rest. And all evil being removed from man, he rests in good. And further, the 7th day, or Sabbath, represents death, or the rest of the soul from worldly labors.

In 7 days after Noah entered the ark, the flood began. In the Apocalypse, 7 trumpets are mentioned. Job speaks of the visitation of 6 tribulations, which 6 succeeding days brought on him, but on the 7th, no harm could touch the just.

Which is, by the way, a more interesting commentary on the number 6. There were 6 different tribulations that Satan was allowed to foist on Job. God blessed the 7th day. Peter Bongus continues, Wherefore the number 7 is attributed to the Holy Ghost, without whom there is no blessing.

Remember, of course, the 7-fold spirit, that we've talked about in the Old Testament and the New. This St. John proves, when in the Apocalypse, he calls the 7 horns and the 7 eyes, the 7 spirits of God. The fever left the son of Regulus, according to St. John at the 7th hour.

Elisha breathed 7 times on the dead man. Christ, after his resurrection, feasted with 7 disciples. And 7 brothers were sent to baptize Cornelius.

The 7 hairs of Samson, he's talking about the 7 locks. The 7 golden candlesticks. And in Leviticus, command was given to sprinkle the blood and oil 7 times.

Now he's talking about astronomy. The 7 stars in the bear. The 7 principal angels who rule the world under God and have charge of the 7 planets.

Of course, back then, they thought there were 7 planets. And this, of course, goes to the Book of Enoch and some of the Jewish tradition. The Jews associated 7 angels with the 7 planets.

So they had Horophiel, the spirit of Saturn. Annael, the spirit of Venus. Zachariel of Jupiter.

Raphael of Mercury. Samael of Mars. Gabriel of the moon.

And Michael, the spirit of the sun. This, of course, is just traditional. The moon changes its form 7 times and completes its course in 28 days, which is the sum of the number 7 and all the numbers under it.

If you add 7 plus 6 plus 5 plus 4 plus 3 plus 2 plus 1, you get 28. Physicians reckon 10 times 7 years to be the period of human life, 3 scoring 10. And he also points out the fact that a right triangle, one of the easiest ways to construct a right triangle if you don't have a protractor or something like that, is to take units of lengths 3, 4, and 5. There is a 3, 4, 5 right triangle.

And the right angle, the 90-degree angle, is formed by the sides that are 3 and 4 units long. And the hypotenuse is 5. The right angle, therefore, is subtended by the two sides, the 3 and the 4. There's all kinds of meaning you can read into that. In fact, the Jews got into a thing called gematria, G-E-M-A-T-R-I-A, where they just went all mystical, went way overboard on numbers.

And we won't get into gematria in that regard. But I think this at least gives us a good demonstration of the nature of the use of numbers, both in nature and in Scripture. It is important.

It is helpful. There's a reason for every number, every note that is made, every fact that is given in the Scripture has significance. And this is something that hopefully will help us as we read the Scriptures and study the various, even narrative events that take place.

So the Word of God is profitable for doctrine, reproof for correction and instruction in righteousness. Understanding these numbers will help us when we look at passages where numbers are prominent. We're going to pause here and take our break.

When we come back, we're going to move forward in Revelation 1 and go up the on-ramp to Revelation 2.