

BIBLICAL NUMEROLOGY, PART 1

In our study of the book of Revelation last week, we talked about the structure of the book. We saw that the structure of the book of Revelation was cyclic and not linear. We saw that the book of Revelation is not a consecutive chronological prophecy, where each event spoken of follows the one before it and precedes the one after it. Instead, we saw that the book of Revelation has a parallel structure, in which the same period of time is traversed over and over again, but each time from a different perspective.

In the book of Revelation, we are repeatedly taken on a journey from the first coming of Christ to the second coming of Christ, over and over again. Each of these journeys describes from a different perspective the spiritual warfare that will occur between the first and the second coming of Christ. They make it clear that even though this spiritual warfare will be difficult, even though it will be painful, yet Christ will triumph over His enemies, and the people of God will triumph over them as well.

As we examined these parallel sections of this book, we said that there were seven parallel sections, and we said that the number seven has a very prominent role in the book of Revelation, occurring some 54 times in this book. We went on then, briefly, to discuss the meaning of the number seven.

Furthermore, as we then surveyed the entire book of Revelation last week, we alluded to the meanings of various other numbers in the book as we ran across them. We didn't spend any time developing those meanings, we just alluded to them in passing. But as you read the book of Revelation, you recognize that Revelation is a book that is saturated with numbers, and it uses those numbers a great deal.

However, we must remember that this book is primarily written in symbolic form, not literal form, and therefore, these numbers we run across must be understood not literally, but symbolically. The rule for the interpretation of the book of Revelation is that we are to interpret it symbolically unless there are compelling reasons to interpret it literally, and this rule applies to numbers, as well. Numbers are to be taken symbolically unless there are sound reasons to take them literally.

So the question then is, what is the symbolic meaning of the various numbers that are used in the book of Revelation? It is to this question that we want to turn our attention in our study together this morning. And I want to state as emphatically as I possibly can that this is a really, really important matter to get right, because if we do not properly understand the symbolic meaning of the numbers in the book of Revelation, and if we literalize them, we wind up coming up with all kinds of heresies.

One such heresy could be that God is not a Trinity, but a "Nine-ity" because there are seven spirits of God, plus the Father, plus the Son. You read chapter 1, and immediately by about

verse 4 and 5 it talks about the seven spirits of God. You read about the seven spirits of God repeatedly in the book of Revelation. So, you have seven spirits of God, plus the Father, plus the Son—so there are nine members in the Trinity, right? So you can see how if you literalize these numbers, you wind up falling into terrible heresies.

If you literalize these numbers, you can come up with a doctrine that only 144,000 people are going to be saved, as the Jehovah's Witnesses came up with in the 1800s.

Or if you literalize these numbers, you'll try to start setting dates for the second coming of Christ, like so many have throughout history. The number 1,000 is used in Revelation chapter 20. After the 1,000 years are expired, Jesus comes back, right? And so everybody thought that around 1,000 A.D., Jesus was coming. And when He didn't come in 1,000 A.D., they said, Oh, it's not 1,000 years from His birth, it's 1,000 years from His death. So the date was reset at 1,033, and here we are at 2016, and He still hasn't come back.

So you have all this datesetting, based on an inappropriate literalization of numbers in the book of Revelation.

Or if you literalize these numbers, you can come up with a threeandahalf year tribulation, a 1,000year golden age, and a "666" literally implanted into the forehead and the hand.

These are all errors that arise out of the inappropriate literalization of numbers that are meant to be taken symbolically. So it's time to step back, take a deep breath, and reconsider the way numbers are utilized in a symbolic book like the book of Revelation, and realize that while numbers are used literally in the rest of the Bible almost exclusively, in the book of Revelation, numbers are very seldom used literally, and virtually always they are used symbolically.

Well, then, let us examine the symbolic meaning of the numbers of the book of Revelation. In the first place then this morning, let us consider together the general nature of numerology—the general nature of numerology. While it is clear that symbolic numerology is used in the book of Revelation, it is very important that we separate biblical numerology from mystical and nonbiblical numerology. So first of all, I want to talk about what numerology is *not*.

Some of the nonbiblical numerology that is in use today is the so-called "Bible code," also known as the "Torah code." This was popularized by a man named Michael Drosnin in his book entitled, *The Bible Code*, which was published in 1997. It was also popularized by a movie called "The Omega Code," which was made in 1999.

What this form of Bible code does is, it uses as a starting point some Hebrew letter, then combining the next 33rd letter, or the next 50th letter, or some other number of letter after that, it finds patterns and hidden meanings supposedly appearing in the text, usually of some kind of a prophetic nature. So they take Hebrew letters and start with a letter, then pick every fourth letter, then put all those letters together and they'll say something, and that'll be the code.

Another nonbiblical numerology is that which is used in the Kabbalah. The Kabbalah is a Jewish Gnostic mystical tradition in which numerical values are assigned to the letters of the Hebrew alphabet. So the first letter, for example, aleph, gets the number “1”, and the second letter, beth, gets the number “2”, and so on. Then they take words in the Bible and look at the numerical values of them and add them and subtract them and multiply them in various ways, and come up with hidden meanings in the Bible. This is called “gematria.”

The numerical values of the Hebrew letters of a Hebrew word are then combined in various ways, and the numbers that result convey some deeper understanding of the Old Testament and reveal hidden meanings. This is often used by Christians to try to determine the name of the Antichrist. So they’ll add up the numbers of the letters of, like Henry Kissinger’s name, come up with “666” in some way, and somehow assume he’s the Antichrist. This has been done a lot.

Still others employ computer codes and programs to troll through the Bible, looking for hidden messages that are encoded in the text, based on some algorithm or numerical pattern.

Hear me clearly: None of this, or anything even similar to this, is biblical numerology. Biblical numerology has *nothing* to do with secret codes. That’s what biblical numerology is not. Now let’s talk about what biblical numerology is.

Biblical numerology has to do with the Bible’s use of numbers that are plainly stated in the text itself, numbers like “forty” or “twelve” or “seven” or “four”, which the text plainly states. Most of the numbers plainly stated in the text of the Bible are used literally. They are associated with events or objects that literally occurred in history, and numbers are used to describe those events or those objects in a literal way.

So if somebody has 70 camels, that’s how many camels there were. If you counted them, there would be 70 of them there. It is the literal use of numbers in history, numbers that are plainly stated in the text of Scripture, which provide us with a basis for understanding their symbolic significance when it is apparent that these numbers are used in a symbolic way, in symbolic writings, such as the book of Revelation.

For example, we know that the number seven was used literally in the Creation account. God made the world in seven literal days, and the week is seven days long, and six days we do all our labor, and the seventh day is the Sabbath. Those are real numbers, describing real things. But then we get to Revelation, and we suddenly see there’s seven spirits of God. But we know from all the rest of the Bible there’s only Holy Spirit. So we know there must be some symbolic meaning to seven, as well as a literal meaning.

This is biblical numerology: We look at how Bible numbers are used when plainly stated in Bible texts, and from that usage, we derive an understanding of their meaning when they are used symbolically. That, then, is the general nature of numerology.

In the second place this morning, having seen the general nature of numerology, we want to consider together the meaning of numbers used in Revelation. Now notice, I'm limiting the scope of our investigation in numerology to the numbers used in the book of Revelation.

To any observant reader of the Bible, it's clear that the Bible repeatedly uses certain numbers over and over and over again: numbers like seventy and forty and twelve and seven. And many other numbers occur repeatedly in the Bible in both the Old Testament and the New Testament.

Not only do these numbers occur repeatedly, they are also used in a consistent pattern and in a consistent way. It is this repeated and consistent usage of these numbers that then provides us with an understanding of their meaning and of their significance.

There are about 18 different numbers that are used in the book of Revelation, and the vast majority of the time, indeed almost exclusively, these numbers are used symbolically. So what we want to do is consider those symbolic meanings.

In learning the meanings of biblical numbers, we need to understand that not every passage where a number is used in the Bible will give us an indication of its symbolic meaning. For example, every time you run across the number seven, or every time you run across the number four, it does not necessarily convey to you anything about its symbolic meaning. Usually when you read a number in the Bible, it's just a number and the passage it occurs in really tells us nothing about the symbolic meaning of that number. It's usually the case that an ordinary prose passage is neutral in terms of conveying the symbolic meaning of the numbers it contains.

For example, you take the number four. Just go to your computer and type in a search in Scripture for the number four. A list of all the places in the Bible that the number four comes up will be presented to you. There may be 150 places where it's used. So you sit down and you tediously go through every single one of those passages, like I did for 18 numbers this week. Numbers like seven occur over 500 times. So if you go through all those passages, you realize the vast majority of the passages don't tell you anything about the meaning of that number, but a few of them do.

The vast majority of time when you run across one of these numbers, it's just a number—that's all it is. Don't get all excited about trying to find the symbolic meaning of a number used in a prose passage, because generally there isn't one. It's usually the case that an ordinary prose passage is neutral in terms of conveying the symbolic meaning of the numbers it contains. The symbolic meaning of a number is actually derived from a relatively small minority of the passages that it appears in, where it is made clear by the way it is used in those passages.

So then, the ordinary use of numbers in ordinary prose passages is to be noted because they convey ordinary information about quantities of people and things, and that's all that's there. So

we don't make a big deal out of the number seven every time it appears in the Bible. We don't try to develop the symbolic meaning of numbers in the vast majority of passages in which they occur, because the vast majority of passages in which they occur are neutral as to the meaning of that number, and it's just a number that describes a quantity of something.

However, when numbers are used in highly symbolic literature, like Daniel or Ezekiel or Revelation, then we need to pay much more attention to the use of numbers and their symbolic meaning and recognize that their symbolic meaning *is* part of the message that the passage conveys to us. So in symbolic passages, pay a lot of attention to the meaning of numbers. In ordinary prose passages, don't pay so much.

In our study today, we will not be looking at certain biblical numbers like seventy and forty, because they do not appear in the book of Revelation. Instead, we will be looking at 18 different numbers that do appear in the book of Revelation. I recognize that this is a highly technical message, and this isn't usually the way I preach, but we have to get this information right. To that end, I have prepared handouts, and would like each of you to have one. This keeps you from having to take notes. You can just follow along, because I've done all your notetaking for you.

We're considering the meaning of numbers used in Revelation. Notice then first of all the primary numbers used in Revelation. The number *one* is used in Revelation, and symbolically the number one conveys the concept of *unity*. I've given you a number of passages here that would indicate that, and we'll just read through them quickly:

- Deuteronomy 6:4: "Hear, O Israel: The Lord our God is one Lord." There is a unity in the Godhead.
- Acts 17:26: God "hath made of one blood all nations of men for to dwell on all the face of the earth." So the "one blood" conveys the idea of unity among all people.
- Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So one man, Adam, joins us all together, unfortunately, in sin.
- John 10:30: Jesus says, "I and my Father are one." There's a unity between the Father and the Son.
- John 17:21: "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "That they all may be one" describes the unity of all the believers.

These are just a sampling of passages, and we could cite many more. I'm not going to wear you out with passages, but just give enough so you can pick up the idea that the symbolic meaning of "one" is the idea of unity. Now sometimes "one" just means one. I have one hymnal in my

hand, and “one” means one. But if I wanted to convey the idea of unity, I might also use “one” in a nonliteral way.

The number “two” conveys the concept of a complementary and interdependent union. Of course, the classic example is marriage. “For this cause shall a man leave his father and mother and shall cleave to his wife, and they *two* shall be *one* flesh.” So the twoness here is the idea of a complementary and interdependent union. The oneness, of course, speaks of the unity.

- Genesis 7:9: “there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.” So you had to have a male and a female among animals in order to have babies after the flood.
- Joshua 2:1: “And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho,” and they went, and we see that when spies were sent out they were sent out two at a time. Jesus did the same thing:
- Mark 6:7: “And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.”
- Luke 10:1: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.”

So we see that when Jesus sent out his disciples as missionaries, they went out by twos because they needed each other. There was this complementary and interdependent union of two people working together, either in a marriage or in procreation, in the case of animals, or in the case of disciples sharing the gospel. So when you read about the two witnesses in Revelation chapter 11, what do you think? You think about the fact that these represent the gospel going out into the world through God’s servants.

The number “three” conveys the concept of perfection, completion, and finality, and of course, the ultimate expression of that is the Trinity.

- Matthew 28:19: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” So there are three persons in the Godhead, and these three persons make up a perfect, complete, and final unity in the Godhead.
- Matthew 12:40: “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” So what we see is that three was the number of completion for the time that Jesus had to be in the grave. For Him to be in the grave three days marked the complete, final, and perfect time that was necessary before His resurrection.
- Ecclesiastes 4:12: “And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.” So we see that it is the threefold cord that is perfect and complete and final, in terms of its strength.

- 1 Corinthians 13:13: “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

So whenever you see these groupings of three, or this idea of three, it conveys the idea that this is done—you have the beginning, you have the middle, and you have the end. And it’s complete, it’s finished, it’s final. “For of him, and through him, and to him, are all things: to whom be glory forever and ever.” Romans 11:36

The number “four” conveys the concept of the entire world; that is, the created world, the earth—this ball of dirt that you’re standing on.

- Genesis 2:10: “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” So there were four rivers that watered the whole earth, and they all came out of Eden. They covered the earth, these four rivers. Obviously, they all got rerouted and fouled up in the Flood, so they don’t exist anymore, except the River Euphrates. The other three were rearranged in the geography that changed during the Flood.
- Jeremiah 49:36: “And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.” Whatever Elam is, God is going to take these people and scatter them to the four winds and the four corners of the earth. The reason the Bible talks about four winds and four quarters of the earth is because there’s north, south, east, and west, which are the four corners of the earth. The Bible is talking about the four cardinal directions, and what is being said here is that He’s going to bring these four winds from the four quarters of heaven, that is, from every direction, and scatter them toward all those winds. What’s the result going to be? There shall be no nation, anywhere on the face of the earth, whither the outcasts of Elam shall not come. So clearly, these four quarters represent the whole earth, because this wind is going to scatter these people of Elam over every single nation that there is, and there’s not going to be any nation where these people aren’t.
- Revelation 7:1: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth.” Notice how the word “earth” is used there three times in relationship to the number four? “...four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree.” So the four corners, the four winds, are just talking about the four cardinal directions—north, south, east, and west—and the idea is, this is going to be worldwide phenomenon.
- Revelation 20:8: “and shall go out to deceive the nations which are in the four quarters of the earth,” that is, in every part of the earth, “Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.” The idea is, a lot of people—the whole population of the entire world.

The number “six” conveys the concept of man. The reason? Man was created on the sixth day.

- Genesis 1:27: “So God created man in his own image, in the image of God created he him; male and female created he them.” Verse 31 goes on to say, “And the evening and the morning were the sixth day.” So man was created on the sixth day, and that’s why the number “six” represents man.
- Exodus 20:9. Here’s the Fourth Commandment out of the Ten Commandments: “⁹ Six days shalt thou labor, and do all thy work: ¹⁰ but the seventh day is the sabbath of the Lord thy God.” The point is that the number “six” pertains to man. Man gets six days; the number “seven” pertains to God; He gets the seventh day.
- Revelation 13:18, the key passage: “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 three score and six”—666 years. So we’re clearly told the number “6” represents man; no questions about that.

The number “seven” conveys the concept of completeness—i.e., something being finished, done.

- Genesis 2:1: “Thus the heavens and the earth were finished, and all the host of them... ³ And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” So the seventh day marked the completion of the creation. It was the conclusion.
- Genesis 29:18: “And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.” That would be his complete service in order to get Rachel as his wife.
- Leviticus 25:3: “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴ 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.” So this cycle was completed in the seventh year. Six years, they sowed the land; the seventh year, that cycle was completed and they didn’t sow the land in that year. And then it was expanded.
- Leviticus 25:8: “⁸ And thou shalt number seven sabbaths of years unto thee, seven times seven years;” notice the multiplication there, “and the space of the seven sabbaths of years shall be unto thee forty and nine years”—seven times seven is 49. “¹⁰ And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.” Here we have seven times seven being the completion. Then, of course, the fiftieth year was observed, and we could talk about the meaning of 50, but we’re not going to do that, because that number doesn’t appear in the book of Revelation.

- Joshua 6:2: “² And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor... ⁴ And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. ⁵ And it shall come to pass...the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.” So the completion of the siege of Jericho was this multiplication of sevens.

So what you see as you study the number seven is it’s always the number of completion. And as I said, that particular number is a very, very prominent number in the Bible. It occurs over 500 times in the Bible.

The number “eight” conveys the concept of salvation.

- First Peter 3:20, speaking of the Flood: “²⁰ which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” It’s interesting that God saved eight; he didn’t save seven, he didn’t save nine. He saved eight. And then Peter repeats himself, so we get it.
- Second Peter 2:5: “⁵ and spared not the old world, but saved Noah the eighth person.” Now why did he need to indicate that he was the eighth one? There’s a reason for that. Eight is the number of salvation—“a preacher of righteousness, bringing in the flood upon the world of the ungodly.”
- Genesis 17:11: “¹¹ And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ¹² And he that is eight days old shall be circumcised among you, every man child in your generations.” So circumcision was a sign of salvation. It’s when the child was brought into the covenant community of the people of God. It was an external, visible placing of that child into the community of God’s people; thus, a picture of salvation. We know, of course, it pictures what? Circumcision of heart, which is regeneration, which is salvation. On the eighth day—no other day.
- Acts 9:33: “³³ And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. ³⁴ And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.” So salvation came to him after eight years.
- Judges 3:8 and 9: “⁸ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. ⁹ And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb’s younger brother.” So we see people struggling under oppression for eight years, and at the end of eight years, they get salvation, deliverance. So the idea is deliverance, or salvation.

The number “ten” conveys the concept of perfection.

- Deuteronomy 4:13: “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” Two is the number of interdependence, right? Can you separate the second half of the Ten Commandments from the first half of the Ten Commandments? You cannot. And ten is the number of perfection. There aren’t nine commandments, there aren’t eleven commandments; there are ten commandments that perfectly comprehend God’s moral will for humanity.
- Matthew 25:1: “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. ² And five of them were wise, and five were foolish.” We’re going to talk about the meaning of the number five; however, the number ten represents the totality of those that are in the kingdom of God, or that are externally professing to be in the kingdom of God.
- Deuteronomy 23:3: “An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the lord forever.” So “ten” was the idea of perfection, it was the idea that those who are of the Ammonite and the Moabite tribe will *never* enter the kingdom of God. Never. Ten was the number of perfection to describe the perfection of that prohibition.
- First Samuel 1:8: “Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?” If you had all the sons you ever wanted, the perfect number of sons, I would be better to you than they.
- There were also ten plagues brought upon Egypt by Moses. The number ten is never used, so I couldn’t quote a passage, but there were ten plagues.

Ten Commandments, ten plagues, ten virgins, ten sons—these things convey the idea of perfection.

The number “twelve” conveys the concept of the chosen people of God.

- Genesis 49:28: “²⁸ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.” So there were twelve tribes in Israel. How many tribes did God choose? He didn’t choose eleven, He chose twelve. So twelve is the number of election, the number of the chosen people of God.
- Acts 7:8, Stephen speaking here: “And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.” So there were just twelve patriarchs; there weren’t eleven, there weren’t thirteen, there were just twelve. And that was, of course, the twelve patriarchs with which God produced the twelve tribes of Israel.

- Luke 6:13: “And when it was day, [Jesus] called unto him his disciples: and of them he chose twelve, whom also he named apostles.” Now isn’t it interesting that not only were there tribes in the Old Testament, there were twelve apostles in the New Testament?
- Matthew 19:28: “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” So in glory, there’s going to be the twelve apostles and the twelve tribes. And of course, what do you see in Revelation? The twentyfour elders, representing the Old and the New Testament.

I think we should stop here. I have considerably more material to cover, as you can see, and I would like for you to bring these back next week and we’ll proceed through them. Up to now, I’ve been preparing you for what we’re going to cover next, and that is multiples and divisions of primary numbers in Revelation. This second section is where the rubber meets the road—I’ll be quoting passages and explaining to you the symbolic meaning of these words.

I think we need to take the time to go through this slowly and get it right, so we’re going to stop here. You know this isn’t the ordinary way I preach, but we’ve got to get this technical stuff out of the way so that when we start doing the exposition of Revelation itself, you’ll have the background to know why I’m handling the passage the way I am, and why I’m saying *what* I’m saying about the passage.

So we’ll stop here and notice just the heading, please: Multiples and Divisions of Primary Numbers in Revelation. The multiplication or addition or repetition of primary numbers—and those are the primary numbers we just talked about—in various passages represent increased degrees of the intensification of the meaning of those numbers.

For example, when Peter asked if he should forgive someone up to seven times for sinning against him, Jesus replies, No, you must forgive him seventy times seven; that is, to a much higher level than merely represented by seven.

On the other hand, the division of a primary number represents a diminished level of the meaning of those numbers. So multiples and divisions of primary numbers represent an intensification or a diminishing of the meaning of the primary number.

We talked about the primary numbers, and we’re going to see multiplication of those primary numbers and division of those primary numbers, and what that should say to us about the meaning of those numbers. You can read ahead, but we’ll cover it next week. Let’s pray together.

Our Father, we’re so grateful for your word, and Father, there are many things in it hard to be understood. Peter acknowledges that. It’s unlearned and unstable people who twist them to their

own destruction. Lord, we don't want to twist things to our own destruction. We see plenty of Scripture twisting around us, and Father, we dread and fear falling into that.

So Lord, we pray that you would help us to let the Bible interpret itself and let the Bible explain to us what the Bible means, and rightly understand and handle those things. Father, we just pray for increased wisdom and understanding so that we might accurately handle the word of truth. In Jesus' name. Amen.