

Bible Numbers 5 & 6

Numbers in the Bible

By Pastor Kent Kelly

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Bible Text: Matthew 10:24-30

Preached on:

Calvary Memorial Church

400 S Bennett St

Southern Pines NC 28387

Website: www.calvarymemorialsp.com

Online Sermons: www.sermonaudio.com/calvarymemorial

Please open your Bibles to the 10th chapter of Matthew and we want to begin reading at the 24th verse.

“The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.”

Let's ask the Lord's blessing on his Word.

Our Father, as we come to these pages tonight we do pray for wisdom and understanding. We thank thee for God, the Holy Spirit, who is our teacher, for the Lord Jesus Christ, the one who is revealed here within these pages. We do pray that you'll give us the wisdom to see these things as having practical application to our Bible study and to our life so that we might have a message to tell to the many who are in darkness round about. We thank thee, Lord, for the salvation that you have brought to the hearts of many who are here in this meeting tonight. And we do pray that if there should be one here who is outside the Savior, that some word spoken might point them truly to the Lamb of God which taketh away the sin of the world. We pray these things in his precious name. Amen.

We come tonight to what is the third in a series of messages in which we're studying the numbers in the Bible. But before we begin tonight with number 5, I want to take a moment to re-emphasize what these studies are all about. Now, we keep getting books and people in the Christian bookstore who are very excited about the fact that some man's name has a numerical equivalent of 666. This is the very type of thing that is called the study of Bible numbers to come into disrepute. As I said in the beginning of this

study, God is very interested in numbers. He's numbered all the stars and as we've read it tonight here in Matthew 10, he tells us that the very hairs of our head are all numbered. And for that reason, I'm sure that he has every jot and tittle of something as important as the Word of God numbered. But as I said before, and I want to re-emphasize it, there is no system of gematria for the English language. There is no numbering system known to our language as we have it today to compare to what was in existent with regard to the Greek and the Hebrew languages. People have made one up from time to time to suit their purposes; they have identified Lenin and Stalin and Hitler and some of the popes and many other people as having 666, the number of the antichrist connected with their names.

And it's just that type of ridiculous speculation with no foundation that is not what I am trying to teach in this series of messages. These studies of Bible numbers are based on what I have observed personally to be God's symbolic usage of the numbers over the past 10-11 years of studying the Word of God. As I mentioned to you already, there are literally hundreds of verses and statements that mean absolutely nothing apart from their historical value unless we understand the symbolism of Bible numbers. So, while it's completely wrong to start building doctrines and identifying antichrists and so forth on the basis of Bible numbers, I believe it is equally as wrong to have no knowledge of why thousands of numbers are here in the Bible.

A great deal of fanciful foolishness has been preached and taught in connection with the typology of the Bible. By typology, I mean the picture of the Lord Jesus as prefigured in the Old Testament stories of men and events, prophecy in picture form in the Old Testament Scripture. For that reason, because of this fanciful teaching, man in many instances has rejected completely a study of the typology of the Bible. Personally I consider that to be a tragic mistake because I've come in contact with some terrible cooks in my day but I haven't given up eating because of it.

The typology of the Word of God, the symbolism that's there, is extremely valuable. In fact, there are so many portions of the Word of God that cannot be understood at all apart from a very superficial knowledge of them without understanding the symbolism of the Word of God. The only two recorded instances of what the Lord taught from the Bible after his resurrection was typology. We're told that beginning at Moses and the prophets, he expounded unto them in all the Scriptures, the things concerning himself. Apart from the plan of salvation and the basic Bible doctrines, the Bible is a closed book unless you understand Bible symbolism.

So, as we study the use of these numbers and their meaning, just remember that I'm simply passing along to you some things that have added untold blessing to my personal reading and study of the Word of God. You won't find these things in any books except God's book and even then, some of that is hidden manna, some of those pearls of truth that we have to dive deep in order to find.

Alright, so we want to search some Scripture tonight and see if we don't discover that the number five is the number of grace. But before we do that, we need to understand a little

something about what grace is. So, let's turn for a moment, if you will, to Romans 3. We want to read at the 23rd verse. "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus." That word "freely" there in verse 24 is the same word that we find in John 15:25 translated "without a cause," because this is the picture that is being presented: grace is the free, undeserved, unmerited favor of God. We read in Ephesians 2, for example, "For by grace are you saved through faith and that not of yourselves. It is the gift of God, not of works, lest any man should boast." We sing about "Amazing Grace, how sweet the sound, that saved a wretch like me," and when we sing about that amazing grace, we're talking about the undeserved favor of God. So, whenever we find the number five, it's going to be teaching us something about the undeserved favor of God.

If you'll turn with me for a moment, to Luke 16, we'll learn a little something about five as the number of grace. Here in Luke 16 we have the story of the rich man and Lazarus. We'll begin reading in Luke 16:19,

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house," now notice this, "For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Here we see a mention of the number five here in Luke 16. We see set before us here in these five brethren, the opportunity of grace. Here was a man who died and had gone to hell, but by the grace of God, these five brethren were still alive. They still had an opportunity to repent and to be saved and to come a knowledge of the Scripture. This is God's emphasis here when we find the number five mentioned in connection with this man's brethren. No doubt he did, indeed, have five brethren but God, by inspiration, was including this number as the number of grace to point us to the fact of the opportunity of Grace that still remained to these five brothers.

We'll see a little different emphasis if you turn back a page to Luke 14:16, because here we want to see the blessing of grace. Reading at Luke 14:16,

“Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.”

Here we see in the mention of this five yoke of oxen, the blessing of grace. God, by his grace, by his undeserved favor, had blessed this man with five yoke of oxen. And instead of being thankful for God’s grace bestowed upon him, he used these oxen as an excuse to refuse to come to this great supper that had been prepared.

Now, let’s turn, if you will, to John’s gospel, chapter 4 and notice what we read there. We saw the opportunity of grace in the case of the five brethren of the rich man and we’ve seen the blessing of grace there in the case of the five yoke of oxen that God had provided for this man who used them as an excuse, but as we come here to the 4th chapter of John, we want to see the longsuffering of grace. I’m sure you remember the story that’s here: the Lord Jesus has come to the well and he’s talking to the lady, here; he’s going to witness to her as well as ask her for a drink of water. But notice the conversation that takes place between the Lord Jesus and this woman here in John 4:15,

“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.”

Here we see the longsuffering of the grace of God that is being pointed out to this woman by the Lord Jesus. She had had five husbands. The one that she had now was not her husband either, and yet God in his undeserved favor and in his mercy, had given this woman opportunity to live and to have opportunity to be saved.

Turn if you will, to Matthew 25 and we’ll see how we can put these things together in an instance where we see grace accepted and grace rejected. 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. And five of them were wise, and five were foolish.”

Here we see that number five again: five wise virgins and five foolish virgins. Now, virgins in the Word of God speak of unblemished character and the example that God is setting forth to us here is the fact that there were five wise and five foolish. Five were saved and five were lost because it makes no difference whether a person has an

unblemished character or not. An unblemished character living a good life won't save anybody. All of them were virgins and yet five were wise and five were foolish as we notice there in verse 3.

“They that were foolish took their lamps, and took no oil with them.” Lamps in the Bible speak of testimony; all ten of them had a testimony but we see that the foolish virgins took no oil with them. Oil in the Bible is a symbol of God the Holy Spirit.

In the fifth verse, “While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you.” So here we see this contrast that God is presenting to us: the case of grace accepted in the five wise virgins and the case of grace rejected in the case of the five foolish virgins. This is a picture of the last days. People are here waiting for the bridegroom to come; they all have unblemished characters; they all have testimonies as pictured by the lamp. But the thing that's missing in the life of five of them is God the Holy Spirit. They've rejected the grace of God. They've rejected the offer of salvation that is made through the Lord Jesus Christ and they've failed to recognize in a personal way the need to have the Lord Jesus Christ by his Spirit, to come into their hearts by faith. This is the picture. This is Bible symbolism. This is the only means of understanding in depth this parable that was given by the Lord Jesus Christ.

The five wise virgins were the saved ones, the five foolish virgins were the lost ones. The lost virgins had their lamps and they had a wick in that lamp and they lit the wick and the lamp burned for a little while as we see it there in verse 8, but then the lamps were gone out. There was no oil there. There was no presence of this oil so absolutely necessary to be giving the light and that's the way it is in your life and mine. We can have an unblemished character, we can have a testimony, we can seem to have our light shine for a while but unless we have God the Holy Spirit resident in our heart, the situation is going to exist as the one that we see here.

Notice what we read in verse 10, “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” This is a passage that has been used by many to try to prove that you can lose your salvation. They say that these five foolish virgins had eternal life and then they lost it because their lamps were gone out but when we understand Bible symbolism, when we know the meaning of these symbolical methods that God uses in the Word of God, there is no question about it because we read very clearly there in verse 3, “They that were foolish took their lamps and took no oil with them.”

Oil, as I say, is a symbol of the Holy Spirit and these people weren't saved in the symbol here because they had not received God the Holy Spirit. They had not accepted the grace

of God. They were the five foolish virgins because they had rejected God's undeserved favor so freely offered in the matter of salvation. It's critically important, as you can see, to understand symbolism and it's equally a blessing and equally important to understand the use of these numbers because they add a great deal to our understanding throughout the pages of the Word of God.

We find another example of the use of the number five close by here in Matthew 25. Notice what we read when we come to the 14th verse. The Lord here is giving us another parable in Matthew 25:14 and he says, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." The Lord, of course, is the one traveling into the far country and his own servants are the sons of men as we'll be seeing when we get into this thing a little further. In a very general sense, every man is placed here in this world to be a servant of God and we see this presented to us and we see God giving gifts to men, God giving earthly blessings in the form of these talents that we read about here in verse 15.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Talents were a form of money used in that day but here the situation as presented to us much better conveys the thought that we generally think of when we think of a person having talent or having gifts from God. Notice again what we read there in verse 15, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

These numbers are all critical in keeping our understanding straight here in this story that the Lord Jesus told. He's talking about five talents, he's talking about two and he's talking about one. And we could easily get the wrong impression here in this story with regard to God's gifts to men unless we understand what these numbers mean. Now, if we see a fellow with one talent and another one with five, we might assume that the five talent man is somebody special. We might suppose that he is somebody who, in a very unusual way, as been preferred of God because he is such a wonderful fellow. But you see, it's not like that at all. The number five speaks of the undeserved grace in the favor of God. He didn't get the five talents because he was a super-saint, it's all of grace.

The second fellow got two because the number two, as we've seen, is the number of contrast and the Lord is showing us here that in any two people, there is going to be a contrast of gifts as they come from the hand of God as he divides them in severally as he will. Some people are going to have more than others, not because they're special people but by the grace of God.

The third fellow had only one but you see, it's the one of singular importance. It was the only gift he had and as the parable goes on, we find that this singularly important gift speaks to us of salvation because verse 30 tells us that he went to hell. This man went to hell because he didn't make personal appropriation of this gift of singular importance. We see in the story that the numbers are, indeed, important. "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto

them his goods. And unto one he gave five talents,” the number of grace, “to another two,” the number of contrast, “and to another one,” to one of singular importance.

Turn, if you will, to 1 Samuel 17 because I told you when we started these studies, that we’re going to find out why David took five smooth stones out of the brook when he got ready to go and fight Goliath. 1 Samuel 17 and notice what we read in the 37th verse. David has come to the battlefield here and he’s heard about this giant, Goliath, and the army of the Philistines that has Israel in such difficulty and we read in verse 37,

“David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.”

I’m sure you know the story, how that David approached the giant and he reached in the sack and pulled out a rock and threw it and killed the giant with one stone. It’s a very famous story, one that’s a great blessing. But we see exemplified here some important typical truth, all sorts of good things in this story. The most important, I believe, is the fact that we must understand that when David went against the giant, the central point that’s here is that he was not going with stones, he was going with the grace of God. Notice what we read in verse 45,

“Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.”

Now, that’s pretty big talk for a 16 year old boy, standing there with no armor, no sword, just a sling and five smooth stones. But, you see, he had those five smooth stones because they speak to us of grace and he was going out there to meet that giant with the undeserved favor of God on his side. He didn’t deserve it but it was simply that God was willing to bless him because he was willing to trust in the Lord.

There are other reasons. Accordingly to 2 Samuel 21 and 1 Chronicles 20, Goliath had four sons or maybe it was four brothers depending on how you translate the Hebrew and the custom in that day was revenge. No doubt David had in the back of his mind, when he

picked up five stones, that if he was going out to fight Goliath, that he was also going to have to defeat his four sons. You see, by the grace of God, he only needed one of the five because God's grace is more than sufficient for any battle. It's all that we need when we go out to meet the enemies of the Lord of Hosts.

But there is another wonderful picture in this, David is a type of the Lord Jesus. Goliath is a type of the devil. And in 1 Peter 2:5, we're told that we are the living stones of the Lord Jesus. That's what Peter calls us, living stones. And here we see that we're selected by the grace of God. David is a type of the Lord Jesus, chosen five smooth stones out of the brook. By grace, the stones were selected. We're chosen to go to battle against the devil for the captain of our salvation, the Lord Jesus Christ.

But you'll notice that he took those five smooth stones out of the brook. A long time in the water made them smooth and fit for battle. Water is a symbol of the Word of God and it's the Lord's people who have been a long time in his Word who are going to be especially selected by the Lord Jesus to go out and meet the devil in the battles against the powers of darkness. There are many more fives that we could look at, but if we're going to get to number six, we'd better do it.

Let's turn for a moment, if you will, to Revelation 13. We want to read at verse 15 and we'll find in this passage, that this is the only Bible number that is clearly identified by a direct statement here in the Bible. The number six is the number of man. Notice what we read here in Revelation 13:15. Now, we're talking about the false prophet and we read that

“He had power to give life unto the image of the beast, that the image of the beast,” that the antichrist, “should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

Threescore, of course, is 60 so we have here the number 666. Six hundred and sixty-six. The situation, as we've seen just recently in our studies in the book of Revelation, is that we're talking here about the antichrist. We're talking about the one who's coming on the scene during the tribulation period, the man of sin, the one who's coming to be a great world dictator, the one who's coming to rule the world, he hopes, and to defeat the purposes of God.

And the number of antichrist, as we see it here, is 666. Now, why should we have three sixes? First of all because, as we saw, the number three is the number of completion and the antichrist is going to be a complete manifestation of the best that man can do. We saw when we studied the number three that there are three human capacities that make up the

complete man: there is thought, there is word, and there is deed. And the antichrist is going to be complete in all three of these areas. In wisdom, he's going to be six. In influence, he's going to be six. In power, he's going to be six. But, you see, he comes short of the number seven, God's number, the number of perfection. And that's what usually stands out each time that we meet the number six in the Bible, that man comes short of the glory of God. Man, in the best that he can do, the best that humanity has to offer, is not good enough because all have sinned and come short of the glory of God.

Now, we notice, for example right here in this passage in verse 16, "And he causeth all, both small and great, rich and poor, free and bond," six classes that are going to worship the antichrist. Man, again, coming short, you see. It is represented here by these worshippers of this beast whose number is 666.

Let's go back to Genesis 1 and we'll see it there. 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, "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." So, you see, it was on the sixth day that man was created. It is not at all strange that the word "Adam" which means "man" is found 3 x 6 or 18 times here in the book of Genesis. It's found 5 x 6 or 30 times in all the Word of God and neither is it strange that there are six different words for man in the Bible, four in the Old Testament Hebrew and two in the New Testament Greek.

When we come to the 4th chapter of the book of Genesis, we find that Cain's descendants are only given through the sixth generation because Cain was the wicked line, you see, the ones who were in rebellion against God. So his family tree is only given there in chapter 4 through the sixth generation.

Look, if you will, at Genesis 11 and a story that we've studied a great deal recently, the Tower of Babel, the beginning of Nimrod's kingdom which was Babylon. Here is Genesis 11:3-4 we find that there are six personal pronouns here used to emphasize the pride of man at the Tower of Babel.

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

You see, man's attention is centered in man and here at the Tower of Babel we see the early manifestation of all the best that man has to offer but it wasn't good enough. It came short of the glory of God. And what had named Bab-el, the door to god, God named Babel which means confusion and that's exactly what he made out of the Tower of Babel. We find the six days of man's labor mentioned to us in Exodus 20:9 and in Numbers 11:5, we find the six foods of Egypt, the ones that the mixed multitude were lusting after, the old food that they had back in the days of Egypt. By contrast, when we come to

Deuteronomy 8:8 and we have the foods of Canaan listed and we have seven there, the number of perfection.

Take a look for a moment, if you will, at John 2.

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.” Now, notice this, “And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”

Here we have a picture, again, in Bible symbolism of salvation. The water speaks of the Word of God. The wine speaks of the joy of salvation and, you see, it's the true vine, the Lord Jesus Christ, who takes water and turns it into wine. He takes the water of the Word of God in the life of an individual and he changes it into the joy of salvation. But the point here is that the water was to be put in six waterpots of stone. The Bible tells us that we are very similar to cracked pots. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. So, whenever you see some pots here in the Bible, you know that they speak of you and me.

Here were these six waterpots of stone, the number of man. Man in his weakness, man in his imperfection but when the water of the Word of God is placed in these waterpots of stone and the Lord Jesus touches that water, it is transformed into the joy of salvation. By a miracle, of course, and that's what happens when you get saved. Into these earthen vessels of our human bodies goes the water of the Word of God as the gospel is preached. And the Lord Jesus, by a miracle, transforms that water into the gift of God which is the joy of salvation, the eternal life that we have through Jesus Christ our Lord.

Look at John 4, the woman at the well of Samaria again. Notice what we read in the first verse of John 4,

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judaea, and departed again into

Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."

Now, here, we see something that is important to remember: the number six is, indeed, the number of man. It's not the number of sinful man and even though many times it demonstrates what we've just been seeing in these examples, that man comes short of God's glory, we see it here speaking to us of the humanity of the Lord Jesus Christ. Whenever you find the number six, you begin to look around for something that has to do with man. And when you look around here, you find that the Lord Jesus was thirsty. Now, how could the God of the universe be thirsty? How could the one who spoke and trillions of stars shone into place be thirsty? How could it be, as we see here in verse 6, that "Jesus therefore, being wearied with his journey," this one who had come all the way from the third heaven to earth, how could he be weary as he was walking through Samaria? Well, it could happen because of his humanity, because of the manhood of the Lord Jesus Christ. He took upon him the form of a servant; he was made in the likeness of men and just as surely as he was the God of glory, he was a man in a human body. And when we find the number six, we begin to look around for the manly characteristics of the Lord Jesus and we see them there: he was wearied with his journey, he was thirsty as he came to this well in Samaria.

How many times do we find the number six emphasizing the manhood of the Lord Jesus Christ? I told you on a number of occasions that we have four different pictures of the Lord Jesus here in the four gospels. In Matthew he's the king; in Mark he's the servant; in Luke he's the man; and in John he's God manifest in the flesh.

So, it's not at all strange that in Luke 1:26, we learn that the birth of the Lord Jesus was announced in the sixth month.

It's not strange that when we come to Luke 23:44, Luke the gospel of the manhood of Christ, that the Lord Jesus was crucified in the sixth hour.

Royal line through Solomon has 66 names in the genealogy of the Lord Jesus with Jesus at the end.

There were six who testified to the fact that the Lord Jesus was innocent as we find it recorded here. This was the best testimony that man could give: Pilate, Herod, Judas, Pilate's wife, the dying thief, the Centurion. All six of them testified to the fact that the Lord Jesus was an innocent man.

Six times we find it recorded that the Lord was asked for a sign: by the Pharisees in Matthew 12:38; by the Sadducees in Matthew 16:1; by the disciples in Matthew 24:3; by the people in Luke 11:16; by the Jews in John 2:18; and by the people in John 6:30.

Six times the Lord Jesus is charged with having a devil: in Matthew 12:24; in John 7:20; in John 8:48; John 8:52; John 10:20; and Luke 11:15.

We saw a few moments ago in Revelation 13, that the number six is used in connection with the antichrist. His number is 666. I mentioned to you before that multiples of these Bible numbers are used for emphasis. They are used for emphasizing the usage of these primary numbers that we're studying. A good example has to do with the antichrist. There are three men in the Bible, three representative men who speak to us of the enemies of God. The number three is the number of completion and there are three of these representative men in the Bible which symbolize all the enemies of God: Goliath in 1 Samuel 17 as we were seeing a few moments ago. He speaks to us of the individual enemies of God. The second is Nebuchadnezzar in Daniel 3. He speaks to us of the national enemies of God. The third is antichrist there in Revelation 13. He's a picture of the universal enemies of God. Here we have these three men: Goliath, Nebuchadnezzar and antichrist.

But, you know, the thing that is utterly amazing is to read God's description of these men because we find a very interesting thing with regard to the number six. When God is speaking of Goliath, there is one six used in the description: we're told that his height was six cubits and a span. In speaking of Nebuchadnezzar, the second representative man, there is 6 6 used in connection with his image: it was 60 cubits high, 6 cubits broad. And then when we come to antichrist, the number is 666 as we noted when we looked at it there in Revelation 13. So, Goliath's number is 6, Nebuchadnezzar's is 66 and the antichrist is 666, these three representative enemies of God here in the Bible.

There are many more things that we could look at if we had time, but the important thing is just to give you a brief overview of God's usage of these numbers in the Bible. The number five, the number of grace; the number six, the number of man. It's important for you to understand tonight that this number six speaks to us of something of the great issue that faces us when we come before God in the study of his Word. The point that each of us as individuals need to learn is that we are personal enemies of God because we come short of his glory until we understand the truth of salvation. Salvation is by grace, by the undeserved, unmerited favor of God and until we have that salvation, we have not the gift of eternal life. It's because the Lord Jesus came into this world as a man to be our Savior, he was found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also highly exalted him and gave him a name which is above every name, that at his name every knee should bow, things in heaven, things on earth and things under the earth and every tongue should confess that Jesus Christ is Lord to the glory of God the Father. This is a point that you need to understand tonight far more than these Bible numbers. The fact that you have, indeed, come short of the glory of God. If God were numbering your life tonight, the number six would be stamped all over it because it comes short of God's glory and your knee will bow, your tongue will confess, either in this world or in the world to come. If it's in this world, it means salvation, it means eternal life through the Lord Jesus. If it's in the world

to come, it means condemnation because of a failure to recognize the opportunity because now is the accepted time, now is the day of salvation.

Let's bow our heads in prayer.