

# The Bible Wheel



## A Revelation of the Divine Unity of the Holy Bible

Richard Amiel McGough

And the LORD answered me, and said, Write the vision, and make it plain upon  
tables, that he may run that readeth it. Habakkuk 2:2



Bible Wheel  
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**PART III: THE DIVINE SEAL AND CAPSTONE OF THE HOLY BIBLE**

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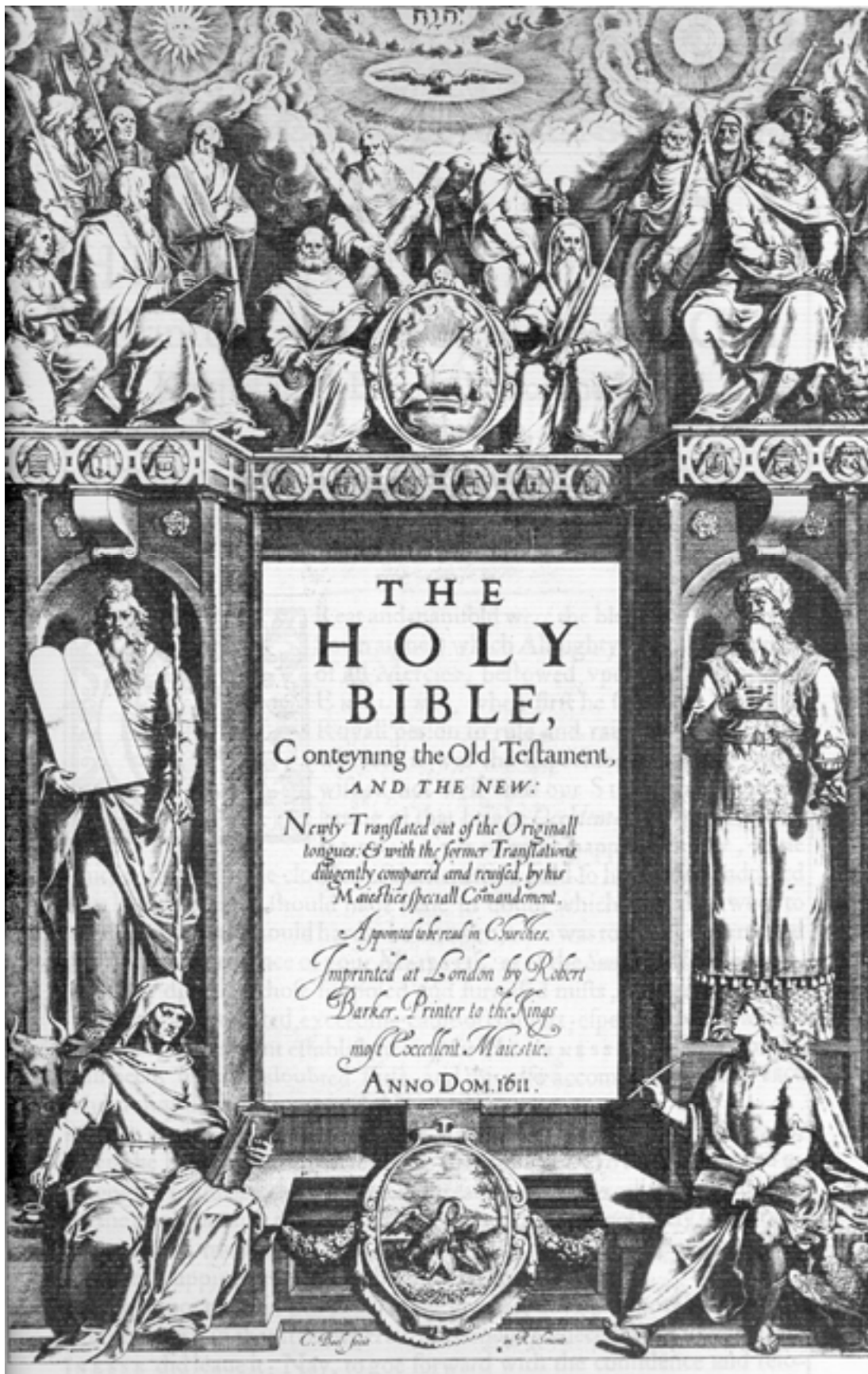
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Title Page of the First Edition of the King James Bible, AD 1611

**THE BIBLE REVEALS THE MIND OF GOD**, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good the design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

– Preface from Gideon's Bible

**PART I**

**THE**

**DIVINE DESIGN**

**OF THE**

**BIBLE WHEEL**



And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6ff

# Chapter 1: Genesis of the Bible Wheel



## ❖ Rolling up the Bible Scroll

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Matthew 13:52

These words from the Lord Jesus Christ, spoken at the end of a series of seven parables concerning the Kingdom of Heaven recorded in Matthew 13, allude to the everlasting vitality of the ancient treasures of Wisdom and Truth hidden and revealed in the Holy Bible. No matter its antiquity, its message remains ever fresh and new, relevant and profound. At once, it is the simplest, the deepest, the oldest, and the newest book ever written. It is the Book of God.

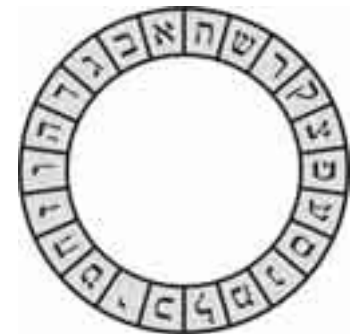
The Bible Wheel unveils another aspect of Scripture that is old and new, simple and profound. It is as old as the Bible itself, for indeed, **it is the Bible itself**. It is new only because no one had ever noticed that such a unified view of the whole Bible lay implicit in its structure. This new view of the Old Book is as simple as a Circle and as elementary as the ABCs,

yet also as complex, deep, and all encompassing as the whole body of Scripture that it faithfully represents. The primary thing to understand about the Bible Wheel is the simplicity of its origin. It emerges when we do nothing but take the list of the Sixty-Six Books and roll it up like a scroll on a spindle Wheel of Twenty-Two Spokes, corresponding to the Twenty-Two Letters of the Hebrew Alphabet. That is all there is to it. Everything else in this study follows from that single and surprisingly simple act.

## ❖ The Alphabetic Verses

*All scripture is given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.  
2 Timothy 3:16f

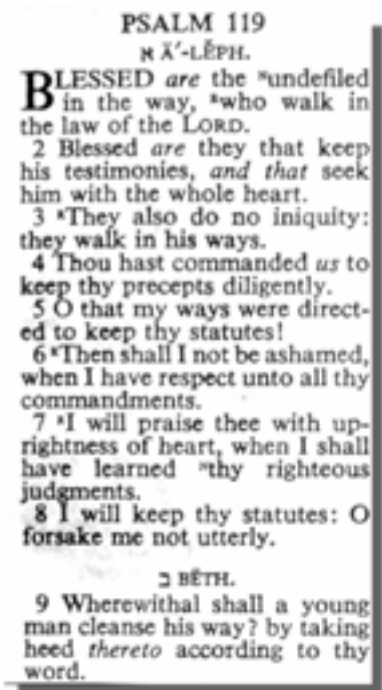
The Bible Wheel is a simple two-dimensional representation of the traditional Protestant Bible of Sixty-Six Books. Nothing has been added and nothing has been taken away. It spontaneously blossoms when we simply roll up the list of Sixty-Six Books like a scroll on a spindle Wheel of Twenty-Two Spokes. The entire structure is derived directly **from Scripture and Scripture alone**. The list of the Sixty-Six Books follows the traditional sequence of the Protestant Bible, and God Himself eternally established the sequence of the Twenty-Two Hebrew Letters within the very text of Holy Scripture in the passages known as the Alphabetic, or Acrostic, Verses.



The Bible Wheel Spindle of 22 Hebrew Letters

The Alphabetic Verses are passages of the Old Testament that God designed explicitly upon the pattern of the Hebrew Alphabet. They include several Psalms, most of Lamentations, and the last twenty-two verses of Proverbs. The complete set is listed on page 109. Each verse begins with an **Alphabetic KeyWord** that starts with the corresponding Hebrew Letter. These KeyWords are essential to everything that follows in this book. They are **built-in keys** designed by God to unlock the supernatural structure of His Word and to open our eyes to the limitless ocean of Divine Wisdom He prepared for us from before the foundation of the World.

Psalm 119, set like a jewel in the very heart of Scripture, is the most notable example of an alphabetically structured text. It consists of twenty-two stanzas, each having eight verses that begin with the same Hebrew Letter for a total of 176 (= 8 x 22) verses. The first eight verses each begin with an Aleph KeyWord, the next eight with a Bet KeyWord, the next eight with a Gimel KeyWord, and so forth. Its alphabetic structure is transparent in many Bibles such as the King James Version which prints the name and form of the corresponding Hebrew Letter above each eightfold stanza. The digital photograph shows the first nine verses of Psalm 119 as found in my personal copy of the King James Bible.





⊕ **Psalm 119: The Alphabetic Seed in the Heart of God's Word**

Being born again, not of corruptible **seed**, but of incorruptible, by **the word of God**, which liveth and abideth for ever. 1 Peter 1:23

Psalm 119 is the longest chapter in the Bible, more than twice the size of any other Psalm. It also is the greatest treasury of wisdom and knowledge concerning the power, the praise, and the glory of God's Word. All but three of its 176 verses speak directly of the Word or one of its synonyms listed in the table. It is an overflowing fountain of inspiration that never fails to delight the Christian soul. A brief sample is all we need to appreciate its character:

<b>Eight Synonyms of God's Word in Psalm 119</b>	
⊕	Law (Torah, 25x)
⊕	Word (Davar, 23x)
⊕	Judgment (Mishpat, 23x)
⊕	Testimony (Edah, 23x)
⊕	Commandment (Mitzvah, 22x)
⊕	Statutes (Choq, 22x)
⊕	Precept (Piqqud, 21x)
⊕	Word (Imrah, 19x)

- ⊕ **Thy word** is a lamp unto my feet, and a light to my path. vs 105
- ⊕ How sweet are **thy words** unto my taste! yea, sweeter than honey to my mouth! vs 103
- ⊕ The entrance of **thy words** giveth light; it giveth understanding unto the simple. vs 130
- ⊕ For ever, O LORD, **thy word** is settled in heaven. vs 89
- ⊕ Blessed are they that keep **his testimonies**, and that seek him with the whole heart. vs 2
- ⊕ Great peace have they which love **thy law**: and nothing shall offend them. vs 165
- ⊕ Thou art my hiding place and my shield: I hope in **thy word**. vs 114
- ⊕ Blessed are the undefiled in the way, who walk in **the law of the LORD**. vs 1
- ⊕ Open thou mine eyes, that I may behold wondrous things out of **thy law**. vs 18
- ⊕ With my whole heart have I sought thee: O let me not wander from **thy commandments**. vs 10
- ⊕ Let thy mercies come also unto me, O LORD, even thy salvation, according to **thy word**. vs 41
- ⊕ Princes have persecuted me without a cause: but my heart standeth in awe of **thy word**. vs 161

The greatest preachers and teachers throughout the history of the Church have praised the unique value of this Psalm. Franz Delitzsch noted its "inexhaustible fullness" in his classic ten-volume *Commentary on the Old Testament* (co-authored with C. F. Keil, 1867):<sup>1</sup>

In our German version [of the Bible] it has the appropriate inscription, "The Christian's golden ABC of the praise, love, power, and use of the word of God;" for here we have set forth in **inexhaustible fullness** what the word of God is to a man, and how a man is to behave himself in relation to it.

Charles Haddon Spurgeon, the "Prince of Preachers" of nineteenth century England, borrowed the title of his book on Psalm 119 – *The Golden Alphabet* – from the German Bible mentioned by Delitzsch.<sup>2</sup> He praised this Psalm to the limit of his rhetorical abilities, which were considerable. He called it "a little Bible, the Scriptures condensed ... Holy Writ rewritten in holy emotions and actions," and went on to mix the metaphors of "ocean" and "continent" in his effort to express the magnitude of this mighty portion of God's Word.<sup>3</sup>

Other psalms have been mere lakes, but this is the **main ocean**. It is a **continent of sacred thought**, every inch of which is fertile as the garden of the Lord: it is an amazing level of abundance, a mighty stretch of harvest fields.

He also did us the good service of collecting many observations from saints who went before him. Here are two of the most notable examples he gave from the seventeenth century:

⊕ This Psalm is called the **Alphabet of Divine Love**, the **Paradise of all the Doctrines**, the Storehouse of the Holy Spirit, the School of Truth, also the deep mystery of the Scriptures, where the whole moral discipline of all the virtues shines brightly. ... The other Psalms, truly, as lesser stars shine somewhat; but this burns with the meridian heat of its **full brightness**, and is **wholly resplendent** with moral loveliness. – Johannes Paulus Palanterius, 1600

⊕ This Psalm shines and shows itself among the rest as **a star in the firmament of the Psalms**, of the **first and greatest magnitude**. This will readily appear if you consider either the manner it is composed in, or the matter it is composed of. The manner it is composed in is very elegant. The matter it is composed of is very excellent.

1) The manner it is composed in is very elegant; full of art, rule, method, and theological matter in a logical manner, **a spiritual alphabet framed and formed according to the Hebrew alphabet**.

2) The matter it is composed of is very excellent; full of rare sublimities, deep mysteries, gracious activities, yea, glorious ecstasies.

– Rev. W. Simmons, in a sermon in the "Morning Exercises", 1661

These comments show that the glory of Psalm 119, like that of the Bible itself, surpasses the limits of human language. Even when we speak only with superlatives, our praise falls short of the "inexhaustible fullness" of this supreme **Psalm of God's Word**.

Yet there is more – so much more! – in this "little Bible" than anyone ever anticipated. It is here in Psalm 119, and kindred Alphabetic Verses, that God **eternally established** the order and meaning of the Twenty-Two Hebrew Letters and so laid an **unshakable foundation** for the large-scale structure of His Word **within its own text**. The Bible is self-reflective; it contains an image of itself within itself in the Alphabetic Verses. Moreover, God embedded within this foundation an abundant **storehouse of Alphabetic KeyWords** that prophetically anticipate the thematic pattern of the entire Bible from Genesis to Revelation. This is the Work of God. This is the revelation of the Bible Wheel.

### ⊕ The Hebrew Alphabet

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one **jot** or one **tittle** shall in no wise pass from the law, till all be fulfilled. Matthew 5:17f

In His testimony of the eternal endurance of the Hebrew Scriptures, which sounds a lot like "Forever, O Lord, thy word is settled in heaven" (Ps 119:89), the Lord Jesus spoke of the immutability of their smallest details. The word translated as "jot" is from the Greek ἰωτα (iota). It corresponds to the smallest Hebrew Letter, Yod, that looks pretty much like an apostrophe. The "tittle" refers the slight differences between some Hebrew Letters, such as the tiny tail off the top line of the Dalet which distinguishes it from the Resh, as shown in the table. Jesus therefore declared that every detail of the Old Testament was significant and would be fulfilled in Him. He used the same ultimate language when He spoke of the eternal nature of His own Word, saying: "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). These declarations are **maximal** in the sense that

י	Yod
ד	Dalet
ר	Resh

they span the entire created Cosmos, linking the totality of “heaven and earth” with the smallest details of God’s Written Word and its fulfillment in Christ, the Living Word.

The supreme importance that Christ placed on Scripture will prove to be a faithful guide in all that follows. The closer we look at the precise details of the text, the greater will be the glory revealed. But fear not, dear reader. You need not learn much Hebrew to understand the basics of the Bible Wheel. Its primary glory shines like the noontime sun in a cloudless sky. The Divine Unity of the whole Bible radiates out from the **plain meaning** of the Books aligned on each Spoke with such simplicity that any child could understand it. Most of its parts already have been well documented by countless scholars over the past two millennia. The only thing really new is the unified point of view and its integration with the Hebrew Alphabet. The discussion of the **top-level, super-obvious patterns** will fill the 119 pages of Part I. It is in Part II, *The Synopsis of the Twenty-Two Spokes*, that we will need to look much more closely at the Hebrew Alphabetic KeyWords because they are the **true prophetic keys** that reveal the design, established by God before the foundation of the world, of the detailed structure of His Holy Word. But in all this, everything will still be easy to understand since it will be explained in simple English as we go along. I have done everything in my power to adhere to my guiding verse, the command I have received from God: "Write the vision, and make it plain upon tables, that he may run that readeth it" (Habakkuk 2:2).

A minimal introduction to the Hebrew Alphabet and how Hebrew words are written is all we need to embark on the journey into the blazing heart of this unified vision of God's Word. It begins with three elementary facts:

- 1) Hebrew is read from **right to left**.
- 2) The Twenty-Two Hebrew Letters are **consonants**.
- 3) Vowels are indicated by diacritical marks like  $\text{ָ}$   $\text{ֶ}$   $\text{ֵ}$   $\text{ִ}$   $\text{׃}$   $\text{ׂ}$  written above, below, or within the Twenty-Two Letters. They are called **vowel points**.

The text below shows the first three verses of the Alphabetic Psalm 145, with the initial Hebrew Letter of each verse written large and the translated KeyWords in **bold italics**.

אָ אֲרוֹמְמֶךָ אֱלֹהֵי הַמַּלְאָךְ וְאֶבְרַכְּהָ שְׁמֶךָ  
לְעוֹלָם וָעֶד:      א Aleph: ***I will extol thee***, my God, O king;  
and I will bless thy name for ever and ever.

בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהְלֵלְהָ שְׁמֶךָ  
לְעוֹלָם וָעֶד:      ב Bet: ***Every day*** will I bless thee; and I will  
praise thy name for ever and ever.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין  
חֶקֶר:      ג Gimel: ***Great*** is the LORD, and greatly to be  
praised; and his greatness is unsearchable.

Though the shapes of the Hebrew characters are foreign to most readers of the Bible, their order and sound are very similar to the other two Alphabets, Latin and Greek, mentioned in Scripture. All three Alphabets, in harmony with the Gospel Truth that Christ died for people of

every "tribe, nation, and tongue," were used in the title placed above the Lord when they hung Him on the Cross (John 19:19f):

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in **Hebrew**, and **Greek**, and **Latin**.

These three Alphabets are closely related and have a common origin. Their similarity is quite obvious when we compare the names of the first few Letters:

- ⊕ **Latin:** A, B, C, D ...
- ⊕ **Greek:** Alpha, Beta, Gamma, Delta ...
- ⊕ **Hebrew:** Aleph, Bet, Gimel, Dalet ...

This list shows a progressive loss of information. The Latin names are nothing but the Letters themselves, and the Greek names are merely Hellenized transliterations of the Hebrew. The names of the Hebrew Letters alone have true **meaning**, in the sense that they are based on common Hebrew words. In the list above, Aleph denotes an Ox, Bet a House, Gimel a Camel, and Dalet a Door. Their names will play a central role in our effort to discern their symbolic meanings which God supernaturally integrated with the content of the Books on each Spoke of the Wheel. Their names are very well established historically. They appear in countless ancient documents and all Hebrew lexicons agree on them. And most significantly, God Himself established several of them in the ultimate authority, the Holy Bible, where He used them as **KeyWords** in the **Alphabetic Verses** (pg 107).

The names of the first two Hebrew Letters, Aleph and Bet, are the origin of the English word **Alphabet**. This reveals the complex simplicity of this study. At once, it is as elementary as the ABCs and as multifaceted and all encompassing as the set of all things that can be named with words written with an Alphabet, which is, of course, **everything** (pg 39).

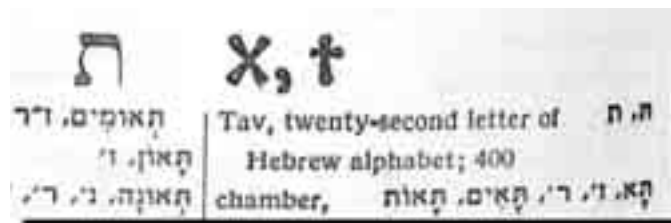
The Hebrew Alphabet is an incomparably rich and self-coherent symbolic system. Each Letter has a broad set of associated meanings based on its name, its position in the Alphabet, its role in Hebrew grammar, and its use in the Alphabetic Verses. The great miracle of God is that the meanings associated with each Letter, which have been well understood for millennia, are also **fully integrated with the content of the Books** on the corresponding Spokes of the Wheel. The table on page 22 lists the primary properties of each Hebrew Letter. Here is a brief overview of its contents:

- ⊕ **Column 1 – Order:** The integration of the Twenty-Two Letters with the Sixty-Six Books is based on the sequence of the Hebrew Alphabet. Any alteration would cause the structure to fall into disarray. God therefore **eternally established** this sequence in the Alphabetic Verses of His everlasting Word. This is a very important point that cannot be overemphasized. God **engraved the Alphabetic Key** to the large-scale geometric structure of His Word **within the text** of the Bible itself.
- ⊕ **Column 2 – Sign:** This column lists the modern "square" forms of the Twenty-Two Letters that began to replace the ancient script (Column 5) around sixth century BC. Note that five Letters have two forms. The form listed on the left shows how the Letter is drawn when it appears at the end of a word. The form on the right is for all other cases. For ex-

ample, the name of the Fourteenth Letter Nun begins and ends with this Letter, so it displays both of its forms: נן.

- ⊕ **Column 3 – Name:** The names of the Letters are related to their shapes in the old Hebrew script. For example, the meaning of **Aleph** as **ox** was denoted by drawing an ox head with horns: א. When rotated, it became the Latin **A**. Likewise **Bet** began as a picture of a tent – ב – the typical **house** of desert dwelling folk. When rotated, it became the lower-case Latin **b**. In most cases, there is a direct correspondence between both the form and the sequence of the Latin Letters with those in the old Hebrew script. The grey boxes mark the four exceptions. The pronunciations are also very similar. This is why the Hebrew Alphabet is so easy to learn.
- ⊕ **Column 4 – Literal Meaning:** The names of the Letters are based on common Hebrew words, as discussed above.
- ⊕ **Column 5 – Ancient Script:** The original forms of the Letters in the ancient Hebrew script were more or less obvious pictographs of the thing indicated by the name.
- ⊕ **Column 6 – Latin:** The correspondence between the Latin and Hebrew Alphabets shows their common origin, and makes learning Hebrew somewhat simpler.
- ⊕ **Column 7 – Pronunciation:** The guide is simplified, but should suffice for our purposes.

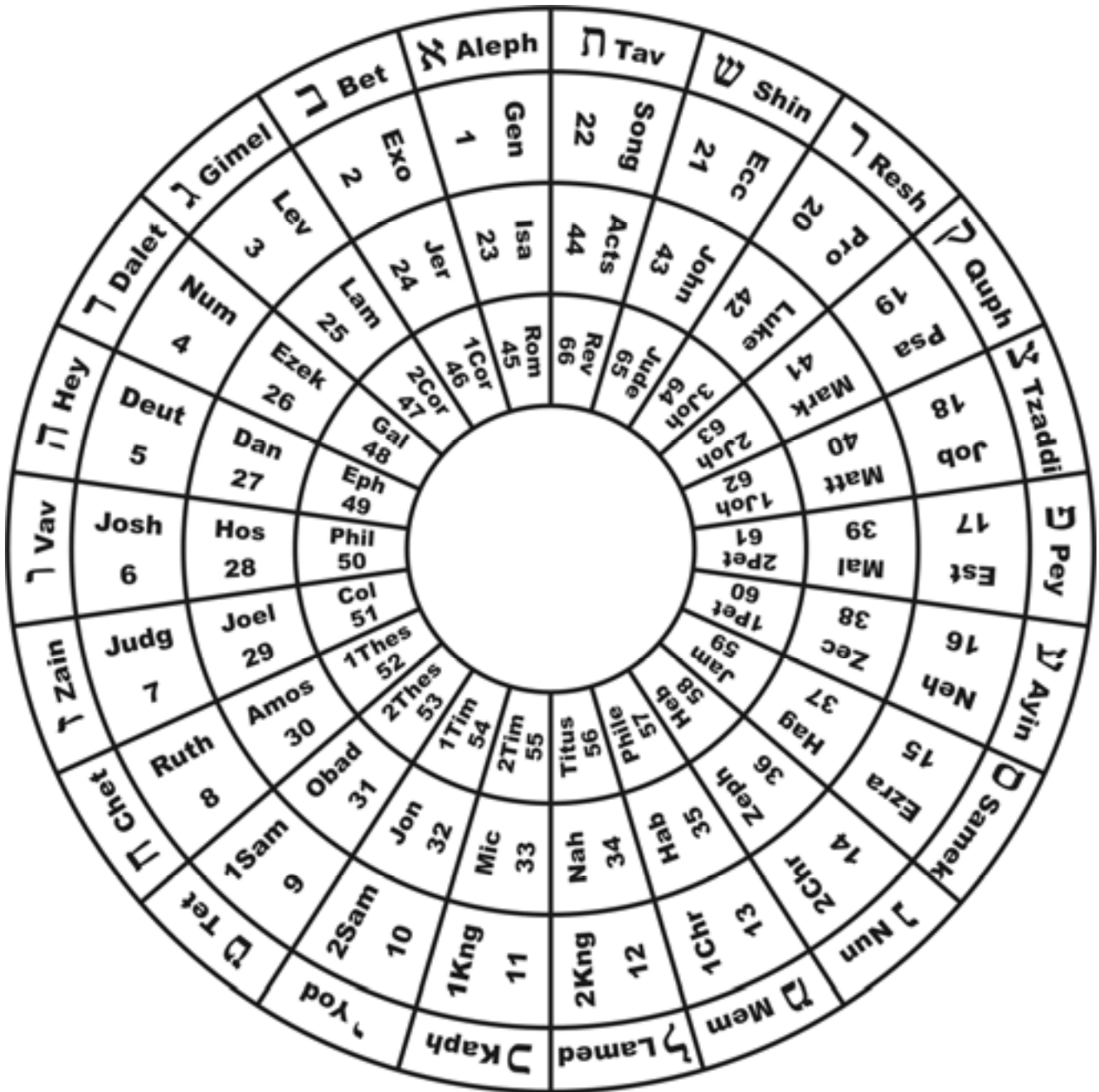
There is one Letter of special interest that we should look at before finishing this introduction. The name of the Last Letter Tav denotes a mark, sign, or cross. It is the origin of the Latin T and Greek Tau and was drawn in the old script either as X or †, the latter being identical to the traditional form of the Cross of Christ. I first learned this in 1991 when I began teaching myself Hebrew from *Ben-Yehuda's Pocket Hebrew Dictionary* which displays an image of both the modern and ancient forms at the head of each section. The digital image above shows the heading for the Last Letter Tav.



This “coincidence” astounded me. The Hebrew Alphabet ends with **the sign of the cross** in precise analogy with the **Gospel Message** that declares Christ completed His Work of redemption on **His Cross** with the words “It is finished” (John 19:30). This was one of the first signs that God used to awaken my interest in the Hebrew Alphabet. It was this, along with a number of other “coincidences,” that prompted me to delve into a deep study of the symbolic meanings of the Twenty-Two Letters. In 1995, as I sought to systematize my four years of study using the ancient Jewish tradition that says God “placed the Letters in a circle,” it occurred to me that the whole body of Scripture could be rolled up and integrated with the Hebrew Alphabetic Circle. This is how God led me to discover the Bible Wheel.

## The Hebrew Alphabet

1	2	3	4	5	6	7
Order	Sign	Name	Literal Meaning	Ancient Script	Latin	Pronunciation
1	א	Aleph	Ox	𐤀	A	Silent glottal stop, like the "-" in "a-ha"
2	ב	Bet	House	𐤁	B	ב (with a dot): B as in Bet ב (without a dot): V as in Vet
3	ג	Gimel	Camel	𐤂	C	G as in Gift
4	ד	Dalet	Door	𐤃	D	D as in Door
5	ה	Hey	Behold	𐤄	E	H as in Hey
6	ו	Vav	Nail	𐤅	F	V as in Vine. It also represents the vowels "u" as in "flute" (ו) and "o" as in "hole" (ו).
7	ז	Zayin	Weapon	𐤆	Z	Z as in Zechariah
8	ח	Chet	Fence	𐤇	H	Ch as in Bach
9	ט	Tet	Twist, Serpent	𐤈		T as in Turn
10	י	Yod	Hand	𐤉	I,J	Y as in Yes. It also represents the vowels "i" as in machine and "ey" as in "they."
11	כ	Kaph	Palm of Hand	𐤊	K	כ (with a dot): K as in King כ (without a dot): Ch as in Bach
12	ל	Lamed	Staff, Ox Goad	𐤋	L	L as in Learn
13	מ	Mem	Water	𐤌	M	M as in Memory
14	נ	Nun	Fish	𐤍	N	N as in Now
15	ס	Samek	Support	𐤎		S as in Support
16	ע	Ayin	Eye	𐤏	O	It is supposed to be formed in the back of the throat like a gulp, but is usually silent.
17	פ	Pey	Mouth	𐤐	P	פ (with a dot): P as in Power פ (without a dot): Ph as in Phone
18	צ	Tzaddi	Fish Hook	𐤑		Ts as in Sits
19	ק	Quph	Eye of Needle	𐤒	Q	C as in Cry (more guttural than Kaph)
20	ר	Resh	Head	𐤓	R	R as in Rush
21	ש	Shin	Tooth	𐤔	S	ש (with a dot above right): Sh as in Shine ש (with a dot above left): S as in Sun
22	ת	Tav	Mark, Sign Cross	𐤕	T	ת (with a dot): T as in Time ת (without a dot): Th as in Theme



### ❖ A View from a Higher Dimension

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55:8f

On May 12, 1995, I completed the first drawing of the Bible Wheel shown above. I placed the Hebrew Letters on the outer rim so there would be room to write their names in English, and wrote the numerical position of each Book below its name for easy reference. The structure consists of a circular matrix of Sixty-Six Cells on a Wheel of Twenty-Two Spokes. The Sixty-Six Cells form three *wheels within the Wheel* called *Cycles*. Each Cycle spans a continuous sequence of Twenty-Two Books, as shown in the table below.

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

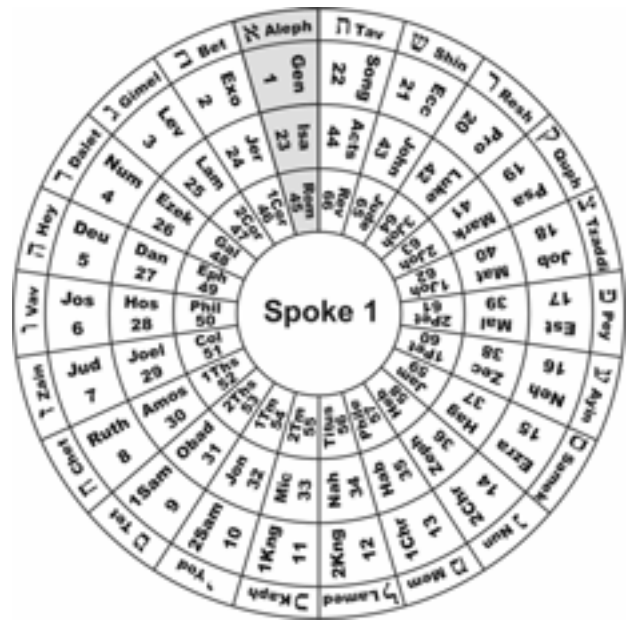
With the completion of the Bible Wheel, we now have a **fully unified view** of the whole Bible as a symmetrical, mathematically structured **two-dimensional** object. The increase from the traditional one-dimensional list of Books to the two-dimensional Bible Wheel immediately reveals a host of **unanticipated correlations** between the three Books on each Spoke with each other and the corresponding Hebrew Letter. The correlations exhibit a **perfection of intelligence** unlike anything ever seen in the history of the world. They involve top-level super-obvious patterns based on fundamental Biblical categories, historical events, specific content from the Alphabetic Verses found only on the corresponding Spoke, and so on and so forth.

First amongst the "host of unanticipated correlations" is the alignment of Genesis, Isaiah, and Romans on the **First Spoke**, shown highlighted in the image. These are the **First Books** of three primary divisions of Scripture:

- ⊕ Cycle 1, Genesis: First Book of the Law
- ⊕ Cycle 2, Isaiah: First Book of the Prophets
- ⊕ Cycle 3, Romans: First Book of the NT Epistles

These three "First Books" align with the First Letter of the Hebrew Alphabet, Aleph, which is a Biblical symbol of **beginnings** or **first things**. This is how God used the corresponding Greek Alpha when He said "I am **Alpha** and Omega, the **beginning** and the ending" (Rev 1:8). We have, therefore, a top-level super-obvious integration of the structure of Scripture with the meaning of the First Letter of the Hebrew Alphabet as defined within the Holy Text itself. To fully appreciate the significance of this "coincidence" we need to review the large-scale structure of the Christian Canon. It is to this we now turn.

The Three Cycles of the Bible Wheel
⊕ <b>Cycle 1</b> , Books 1 to 22: Genesis to the Song of Songs
⊕ <b>Cycle 2</b> , Books 23 to 44: Isaiah to Acts
⊕ <b>Cycle 3</b> , Books 45 to 66: Romans to Revelation





# Chapter 2: The Canon Wheel

## ❖ The Protestant Canon of Scripture

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as **walk according to this rule**, peace be on them, and mercy, and upon the Israel of God. Galatians 6:14ff

The list of the Sixty-Six Books of the Bible is called the **canon** of Scripture, from the Greek κανών (kanon), meaning **rule** or **measuring rod**. The ultimate root is found in the Hebrew קֶנֶף (kaneh), of the same meaning, which also gave rise to the English word “cane” (a rod or walking stick). Paul used this word above in Galatians 6:16 and again in Philippians 3:16 when he admonished us to “walk according to the same **rule** (kanon).” Though these verses do not directly refer to the list of Sixty-Six inspired Books, the early Church fathers recognized “canon” as an apt term for that which defines the rule of the Christian Faith given in the Holy Bible. It is of primary importance to remember that the Bible Wheel is a representation of the **Protestant Bible**. Issues relating to such things as other versions of the Bible and the Apocrypha, while interesting, do not impact any facts presented in this book.

The Protestant Canon possesses an extraordinarily coherent and perfectly symmetric structure. It is first divided into two main groups:

- ⊕ **39 Books** of the Old Testament, originally written in Hebrew (and some Aramaic)
- ⊕ **27 Books** of the New Testament, originally written in Greek

These two groups further subdivide into seven divisions based primarily on the genre, or type of writing, of each Book. This has been thoroughly studied and documented in many Biblical commentaries. My favorite is J. Sidlow Baxter’s massive six-volume *Explore the Book* (1960) in which he presented a detailed analysis of the main themes of each of the Sixty-Six Books in the context of the “big picture” of the whole Bible. His work shines with a rare brilliance, being thoroughly enlightened by his full appreciation of the Divine design of the Holy Bible, as is quite evident from the introduction to his book:<sup>4</sup>

Our Bible consists of sixty-six component parts. These are divided into two distinctive major collections, the Old and New Testaments. But each of these two Testaments, the one consisting of thirty-nine books, the other of twenty-seven, is found to be arranged in certain **clearly homogenous groups**; and in this connection careful investigation reveals the presence of a marvelous Divine design running through the whole. ...This presence of **plan and design** does not only pertain to the Bible in this general sense; it runs through all the different book-groups considered separately; and the more we follow it through in detail, so the more wonderful it becomes, until all possibility of its being mere coincidence is eliminated by overwhelming abundance of evidence that this is indeed the word of the living God.

Baxter was not alone with this insight. W. Graham Scroggie held an identical view which he described in the introduction to his magnificent synthetic vision of the Bible as whole, *The Unfolding Drama of Redemption* (1953).<sup>5</sup>

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

In the Bible, as in biology, the whole is more than the aggregate of the parts. A living body is more than an assemblage of limbs; and the Bible is more than a collection of texts, paragraphs, chapters, or even books; it is a spiritual organism, in which **each part is related to, and is dependent on, every other part**, the whole being pervaded by spiritual life. ... It has a starting point, a track, a goal. The Temple of Truth is upreared from its foundation to its consummation by its glorious superstructure, in which are **beauty of conception, unity of plan, harmony of parts**, and growth towards completion.

Both Baxter and Scroggie followed the ancient Christian tradition that lists the Sixty-Six Books under the three general categories (genres) of **History, Prophecy, and Writings**, the latter containing the subcategories of Wisdom (Didactic) Literature and Epistles (Letters). This tradition probably arose in Judaism, before Christianity was born, with the publication of the Septuagint (ca. 200 BC) which follows this categorical system. Many Christian scholars have used it to a greater or lesser extent over the centuries. It defines the chapter structure of many Bible commentaries such as Adam Clarke's *Clavis Biblica* (Bible Key)<sup>6</sup> published in 1810 and the more modern *Eerdmans' Handbook to the Bible* (1973) which color-codes its chapters in precise accordance with the seven divisions outlined below. This review of the large-scale structure of the Bible follows the pattern that Baxter, Scroggie, Clarke, *Eerdmans' Handbook*, and a host of other Biblical scholars have published in abundance.<sup>7</sup>

### ❖ The 39 Books of the Old Testament

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. Psalm 19:7f

The Thirty-Nine Books of the Old Testament fall into three consecutive groups of Seventeen Books of History, Five Books of Wisdom, and Seventeen Books of Prophecy. These three groups symmetrically subdivide into five groups which contain either Five Books or Twelve Books. Of these, the two groups of Twelve Books symmetrically subdivide into groups of Nine and Three. These are the "homogenous groups" mentioned by Baxter above, and this is part of the "plan and design" that "does not only pertain to the Bible in this general sense" but "runs through all the different book-groups considered separately" to yield an "overwhelming abundance of evidence that this is indeed the word of the living God." Here now is a review the details of the Old Testament portion of this "marvelous Divine design running through the whole" of the Bible.

#### ⊕ Five Books of the Law [Category: History]

- Genesis, Exodus, Leviticus, Numbers, Deuteronomy

The first Five Books form a group that goes by various names, such as the Law, the Pentateuch, and the Five Books of Moses. The Jews call it the Torah. It chronologically records the history from the beginning of creation (Gen 1:1) through the formation of Israel as God's Chosen People up to the time just before they entered the Promised Land. It includes major formative events such as the Exodus from Egypt, the giving of the Ten Commandments, and the forty years of wandering in the wilderness. Both Jews and Christians have recognized this group as a separate canonical division since the earliest times.

### ⊕ **Twelve Books of Old Testament History [Category: History]**

- Joshua, Judges, Ruth, 1,2 Samuel, 1,2 Kings, 1,2 Chronicles, Ezra, Nehemiah, Esther

This group continues the history of the children of Israel from the crossing of the Jordan River and entrance into the Promised Land. It records the rise and fall of the Davidic Kingdom and the many trials and tribulations that befell the Jews as they repeatedly disobeyed God's commandments. The Babylonian Exile, when God drove them from the Promised Land because of their many sins, punctuates this section. The first Nine Books record the time before the Exile, and the last Three record the time after their return.

The Bible therefore begins with a sequence of **Seventeen Books of History** divided into two main groups of Five and Twelve Books which record the events before and after entrance into the Promised Land, punctuated by the crossing of the Jordan River. Likewise, the last Twelve Historical Books are divided into two main groups of Nine and Three, punctuated by the Babylonian Exile. As we will see below, the **Seventeen Books of Prophecy** follow exactly the same pattern.

### ⊕ **Five Books of Wisdom and Poetry [Category: Writings]**

- Job, Psalms, Proverbs, Ecclesiastes, Song of Songs

These Five Books form a meditative, prayerful, and philosophical interlude between the Seventeen Books of History preceding them and the Seventeen Books of Prophecy that follow after. As shown in the table below, they reside in the **symmetrical heart** of the Old Testament and so it is that they teach the heart of every believer the Wisdom of God in Proverbs, the Praise of God in the Psalms, and the Love of God in the Song of Songs.

### ⊕ **Five Books of the Major Prophets [Category: Prophecy]**

- Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

### ⊕ **Twelve Books of the Minor Prophets [Category: Prophecy]**

- Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

The first Five and last Twelve of the **Seventeen Books of Prophecy** have always been grouped separately because the latter Twelve were small enough to be written together on a single scroll called the **Book of the Twelve**. Almost all early canon lists attest to its existence as a separate group. The ancient Jewish book, *The Wisdom of Sirach* (ca. 180 BC) gives the earliest witness to this grouping.

Each of the Books of Isaiah, Jeremiah, and Ezekiel are larger than all Twelve Minor Prophets combined and were written on individual scrolls. But there are other important distinctions that set the first Five Books of Prophecy apart from the Twelve that follow them. The Book of Isaiah is without doubt the "**first of the Prophets**" for many reasons, as discussed in detail below (pg 61). The New Testament quotes it more than any other prophetic Book because it contains the greatest Old Testament revelation of the Gospel and the Work of Christ (e.g. Isaiah chapters 40 & 53). David A. Hubbard lauded its unique significance when he called it "the Mount Rushmore of biblical prophecy," and went on to write:<sup>8</sup>

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

Sculpted on its massive slopes are the major themes of Scripture: who God is, what he has done for his people, and how he expects us to serve him. ... No other part of the Bible gives us so panoramic a view of God's handiwork in Israel's history nor such clear prophecies of his lordship over the nations. If Beethoven's nine symphonies loom as landmarks on the horizon of classical music, Isaiah's sixty-six chapters mark the apex of prophetic vision.

The Books of Jeremiah and Ezekiel are likewise distinct from the Twelve Minor Prophets in scope as well as size. The Book of Lamentations, on the other hand, is not prophetic per se, but has been included with Jeremiah since ancient times because that great prophet wrote it and so it stands with his Book in all Protestant Bibles. The Major Prophets therefore contain Five Books by four writers, which is the same pattern seen in the Five New Testament History Books, as discussed below.

This **coherence of design** continues in the Twelve Minor Prophets which subdivide in precisely the same way as the latter Twelve History Books. In both cases, the Babylonian Exile punctuates the subdivision. The first Nine prophesied before the Exile, and the latter Three after the return. The **Seventeen Books of Prophecy** therefore exhibit exactly the same numerical pattern as the **Seventeen Books of History**. The table below displays the symmetric structure of the Old Testament, with the Babylonian Exile dividing between the Fourteenth and Fifteenth Books of both the historical and prophetic sections. It is displayed on the Wheel on page 98 where it is shown that all the divisions and subdivisions align on the same sets of Spokes. The table follows the pattern as presented in both Baxter's and Scroggie's comprehensive studies of the Bible as a whole.

<b>Perfect Symmetry of the 39 Books of the Old Testament</b>					
<b>17 Books of History</b>		<b>5 Books of Wisdom, Poetry, and Praise</b>	<b>17 Books of Prophecy</b>		
<b>5 Books Law (Torah)</b>	<b>12 Books OT History</b>		<b>5 Books Major Prophets</b>	<b>12 Books Minor Prophets</b>	
<b>1 Genesis</b> <b>2 Exodus</b> <b>3 Leviticus</b> <b>4 Numbers</b> <b>5 Deuteronomy</b>	<b>6 Joshua</b> <b>7 Judges</b> <b>8 Ruth</b> <b>9 1 Samuel</b> <b>10 2 Samuel</b> <b>11 1 Kings</b> <b>12 2 Kings</b> <b>13 1 Chron</b> <b>14 2 Chron</b> <b>15 Ezra</b> <b>16 Nehemiah</b> <b>17 Esther</b>	<b>18 Job</b> <b>19 Psalms</b> <b>20 Proverbs</b> <b>21 Ecclesiastes</b> <b>22 Song of Songs</b>	<b>23 Isaiah</b> <b>24 Jeremiah</b> <b>25 Lament.</b> <b>26 Ezekiel</b> <b>27 Daniel</b>	<b>28 Hosea</b> <b>29 Joel</b> <b>30 Amos</b> <b>31 Obadiah</b> <b>32 Jonah</b> <b>33 Micah</b> <b>34 Nahum</b> <b>35 Habakkuk</b> <b>36 Zephaniah</b> <b>37 Haggai</b> <b>38 Zechariah</b> <b>39 Malachi</b>	
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<div style="border: 1px solid black; padding: 5px; display: inline-block; margin: 10px auto; width: 30%;"> <b>9/3 division based on the Babylonian Exile</b> </div>					

## ❖ The 27 Books of the New Testament

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; Matthew 1:1

At the highest level of categorization, the structure of the New Testament, like that of the Old, is very simple. It consists of only two main groups; Five Books of History and Twenty-Two Writings most broadly categorized as Epistles (Letters).

### ⊕ Five Books of New Testament History [Category: History]

- Matthew, Mark, Luke, John, Acts

These Five Books consist of four biographies (personal histories) of Christ called Gospels, and one history of the early Church called the Acts of the Apostles. The Gospels cover the birth, life, death, and resurrection of the Lord Jesus Christ. Likewise, Acts begins with the birth of His Church at Pentecost when God sealed His disciples with the Holy Spirit and sent them forth to proclaim the Gospel unto “the uttermost parts of the earth.” Luke is the author of both Acts and the Gospel that bears his name so the New Testament History consists of Five Books written by four authors just like the Five Major Prophets. The Gospels subdivide into a “3 + 1” pattern with three synoptic Gospels presenting roughly parallel accounts of the life of Christ and the Gospel of John which stands alone with its unique revelation of Christ as the Living Word of God. This exhibits the same structure as the Menorah (pgs 48, 384).

### ⊕ Twenty-Two Epistles [Category: Writings]

- Romans, 1,2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1,2 Thessalonians, 1,2 Timothy, Titus, Philemon, Hebrews, James, 1,2 Peter, 1,2,3 John, Jude, Revelation

The word **epistle** comes directly from the Greek ἐπιστολή (epistolé) which denotes a **letter** as “something sent.” It is from the same root as **apostle** which appears in the opening salutation of exactly one-half of the Books in this group, such as the first verse of the First Epistle, “Paul, a servant of Jesus Christ, called to be an **apostle**, separated unto the gospel of God” (Rom 1:1). The category of Epistle derives from the self-description of Scripture which uses this term in reference to seven of the Books listed above. For example, the First Epistle ends with a note from the scribe who penned it, “I Tertius, who wrote **this epistle**, salute you in the Lord” (Rom 16:22). Likewise, Peter called his own writing an epistle (2 Pet 3:1) and referred to Paul’s writings as both **epistles** and **scripture** (2 Pet 3:15f):

... even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in **all his epistles**, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also **the other scriptures**, unto their own destruction.

Paul also referred to his own writings as epistles, as when he said “I charge you by the Lord that **this epistle** be read unto all the holy brethren” (1 Thes 5:27).

Each of the Twenty-Two Epistles except Hebrews and 1 John opens with a salutation from the author, the name of the recipient(s), and a blessing that usually includes **grace** and **peace** from God. The opening salutations from the first and last Books in this group serve as good examples of the common style of New Testament Epistles:

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Romans 1:1,7: **Paul**, a servant of Jesus Christ, called to be an apostle ... **To all that be in Rome**, beloved of God, called to be saints: **Grace to you and peace** from God our Father, and the Lord Jesus Christ.

Revelation 1:4: **John to the seven churches which are in Asia: Grace be unto you, and peace**, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

Likewise, each of the Twenty-Two Epistles except James has a closing salutation that typically includes a blessing, a mention of Christ being "with you," and an concluding "amen." Again, the first and last Epistles serve as fine examples of the uniformity of the style of the New Testament Epistles, since they are identical:

Romans 16:24: The **grace** of our Lord Jesus Christ **be with you** all. **Amen**.

Revelation 22:21: The **grace** of our Lord Jesus Christ **be with you** all. **Amen**.

The Twenty-Two Epistles subdivide sequentially into various groups and subgroups based on authorship and audience as follows:

### ⊕ 14 Pauline Epistles

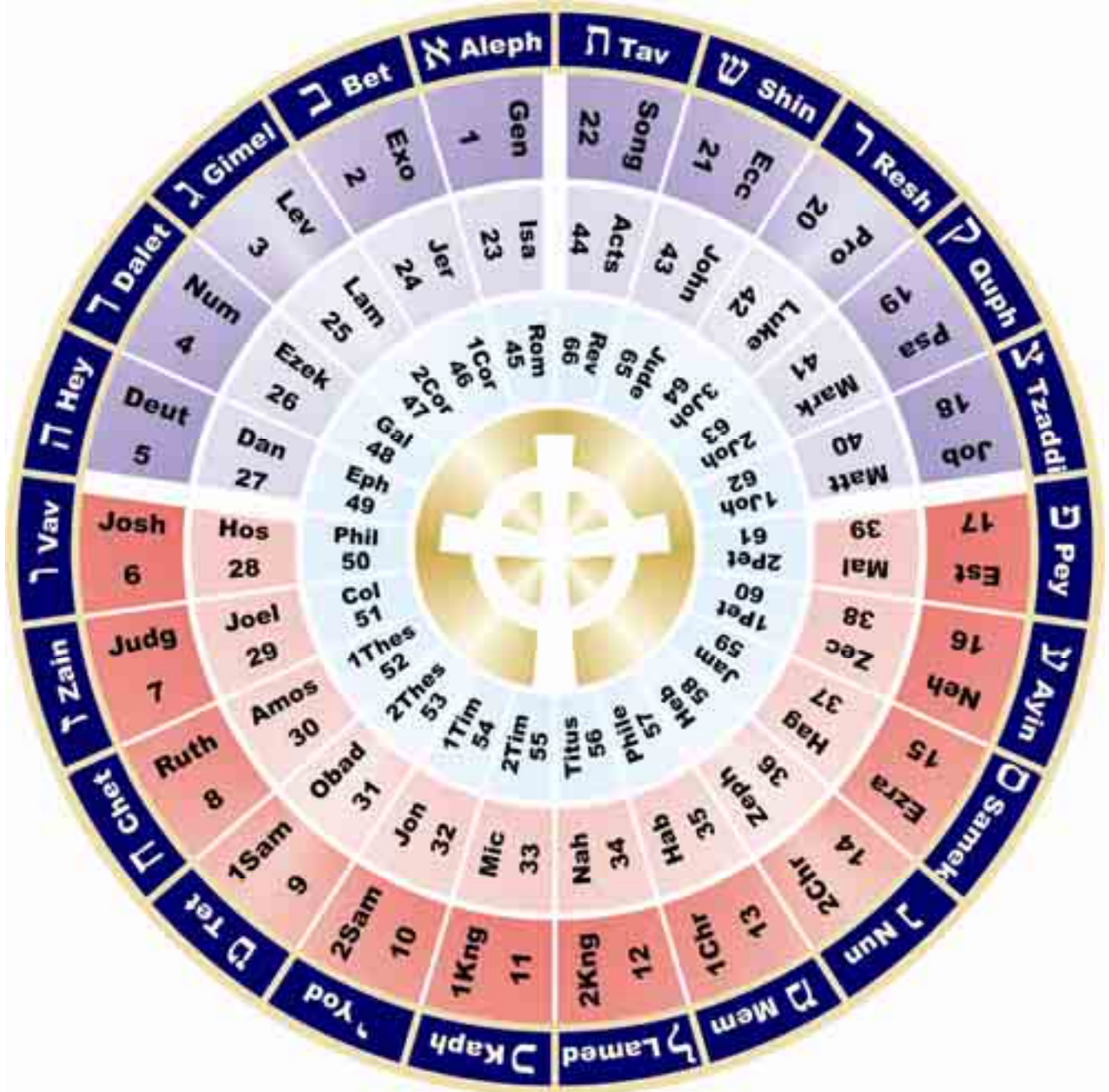
- 9 Ecclesiastical Epistles written to Churches in seven cities; Rome, Corinth, Galatia, Ephesus, Philippi, Colossae, and Thessalonica.
- 4 Personal Epistles written to three individuals. These divide into a "3 + 1" pattern like the Gospels. The first three were written to the pastors Timothy and Titus, and so are called "Pastoral Epistles." Paul wrote the fourth to his close friend and convert, Philemon.
- 1 Epistle to the Hebrews. As mentioned above, this Book has no opening salutation so we do not know with certainty who wrote it. The KJV follows the early Church tradition, maintained also by both the Roman Catholic and Greek Orthodox Churches, and lists this Book as *The Epistle of Paul the Apostle to the Hebrews*. The question of authorship will be dealt with as the need arises (pg 100).

### ⊕ 7 General Epistles written by James (1), Peter (2), John (3), and Jude (1).

⊕ 1 Prophetic/Apocalyptic Epistle. There is no consensus on the proper sub-categorization of the Book of Revelation. It has been called prophetic, apocalyptic, historic, symbolic, and allegorical. It is all this and more. It is a **Capstone to the Bible** that ties together everything that goes before it. Many canon lists overlook its epistolary nature and categorize it as the only prophetic Book of the NT, but this ignores a primary aspect of its true nature, as Roloff well explained in his section called *The Epistolary Character of Revelation* in his commentary, writing: "In summary, Revelation is a prophetic writing that contains numerous apocalyptic motifs and elements of style, but whose form is **chiefly characterized** by the purpose of **epistolary communication**."<sup>9</sup> David Aune, in his exhaustive three-volume commentary on the Final Book, noted that "The Canon Muratori [2<sup>nd</sup>-4<sup>th</sup> century] recognized the **epistolary character of Revelation**, which is understood to mean that the seven individual churches to whom John wrote, when taken together, represent the universal Church."<sup>10</sup> Baxter concurred, stating simply that the Book of Revelation "is really an Epistle of our Lord Himself: see the opening verse."<sup>11</sup>

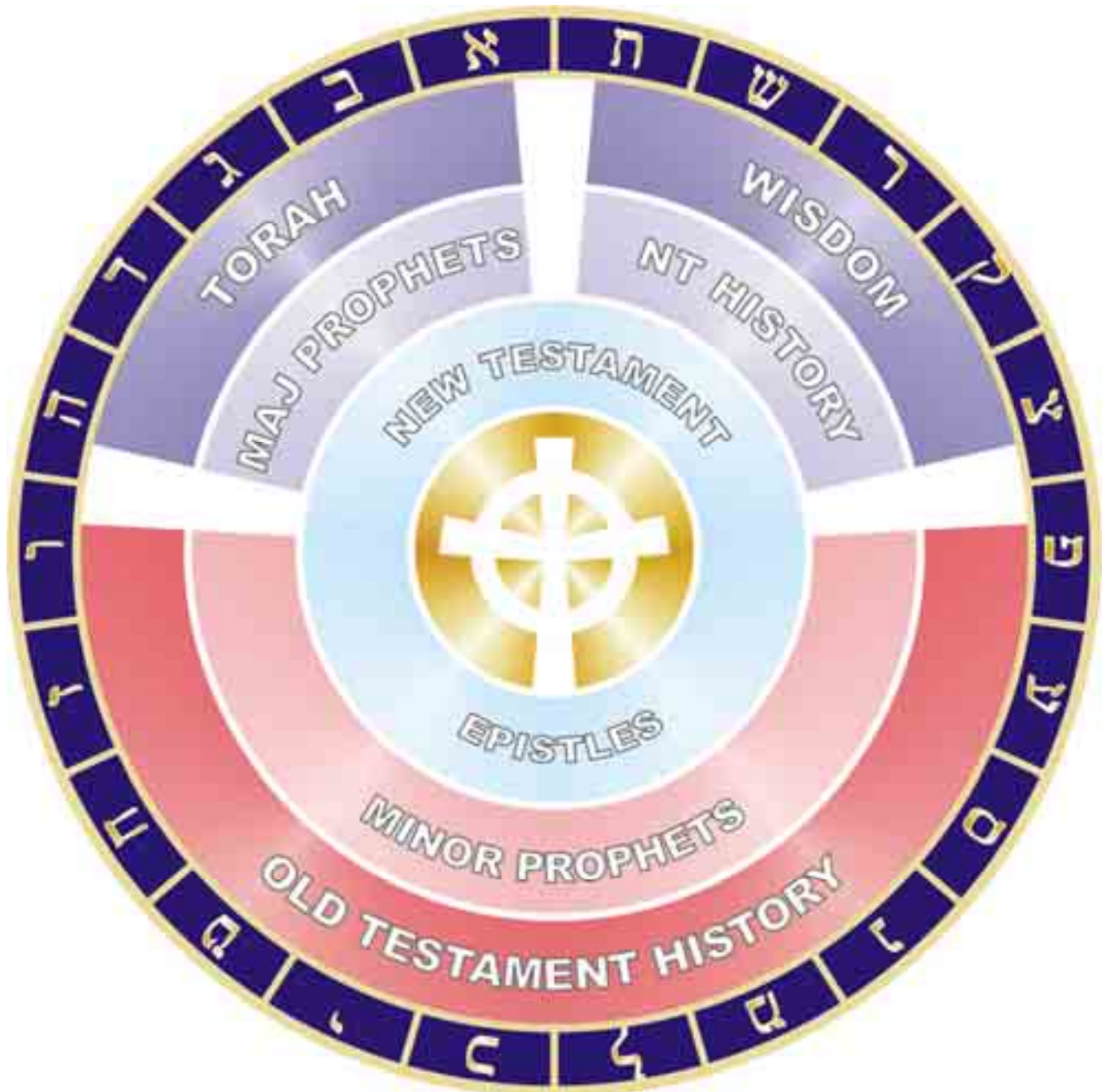
We now have completed a survey of the structure of the Christian Canon as understood by numerous Biblical scholars over a span of centuries. The blazing miracle of God is that the seven canonical divisions reviewed above spontaneously blossom on the Bible Wheel to form a top-level, super-obvious pattern that is nothing less than a Divine revelation of the **fully unified sevenfold symmetric perfection of the whole Bible** prepared by God before the foundation of the world.

## The Seven Canonical Divisions on the Bible Wheel



The image above displays the seven canonical divisions of the Bible in various shades of purple, red, and blue outlined in white. Symmetrically placed divisions, such as the Five Books of the Law (Genesis to Deuteronomy) and the Five Wisdom Books (Job to Song of Songs) are marked with the same color. Divisions aligned on the same set of Spokes, such as the Law and the Major Prophets (Isaiah to Daniel) which span the first five Spokes, are marked by different shades of the same color. The Canon Wheel on the next page displays the same information in a simplified format, using only the names of the seven divisions.

## The Canon Wheel



CYCLE 1	CYCLE 2	CYCLE 3
⊕ <b>5 Books:</b> Torah (Law)	⊕ <b>5 Books:</b> Major Prophets	⊕ <b>22 Books:</b> NT Epistles
⊕ <b>12 Books:</b> OT History	⊕ <b>12 Books:</b> Minor Prophets	
⊕ <b>5 Books:</b> Wisdom	⊕ <b>5 Books:</b> NT History	



# Chapter 3: Sevenfold Symmetric Perfection

## ❖ The Symmetry of the Canon Wheel

For behold the stone that I have laid before Joshua; **upon one stone shall be seven eyes**: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.  
Zechariah 3:9

The first thing to bear in mind about the Canon Wheel is the simplicity of its origin. It spontaneously emerges from the “single and surprisingly simple act” of rolling up the Bible like a scroll on a spindle wheel of Twenty-Two Spokes (pg 16), followed by the even simpler act of merely coloring and labeling the seven divisions listed at the bottom of the opposite page. That is all there is to it. Nothing has been added to the Bible, and nothing has been taken away.

As mentioned on page 24, the increase from a one- to a two-dimensional representation of the Bible reveals “a host of unanticipated correlations.” Chief amongst these is the three-rayed cross-like symmetry that arises from the alignment of the first six canonical divisions on only three sets of Spokes. The Torah aligns with the Major Prophets on the first five Spokes, the Old Testament History aligns with the Minor Prophets on the next twelve Spokes, and the Wisdom Books align with the New Testament History on the last five Spokes. The Epistles stand alone as a perfect circle spanning all Twenty-Two Spokes on Cycle 3. The Canon Wheel exhibits three kinds of symmetry:

- ⊕ **Rotational Symmetry:** The infinite symmetry of the simple Circle defines the basic form of the Wheel. This symmetry applies in particular to Cycle 3 which is an undivided circle of Epistles.
- ⊕ **Bilateral Symmetry:** The left looks like the right. The cross-like (cruciform) pattern looks the same when reflected in a mirror. This symmetry is characteristic of most living creatures such as reptiles, birds, and mammals.
- ⊕ **Periodic Radial Symmetry:** The six divisions on the first two Cycles follow the periodic pattern of 5–12–5 so that the six dividing lines are paired on only **three radii**. This symmetry also governs the design of the Menorah and the Seven Days of Creation (pg 48).

The perfect symmetry of the Canon Wheel is by itself an overwhelming witness to the Divine Unity of the living creature known as the Holy Bible, but even more profound are the implications ringing from its **symbolic overtones**. The basic pattern of the Canon Wheel is not new to Christianity. It echoes the ancient **tri-radiant cruciform halo** (three-rayed cross nimbus) that originated in the early Church with the union of the Circle, the Cross, and the doctrine of the Holy Trinity. Christian iconography has used it as a **Sign of Deity** since at least the sixth



**Icon of Christ Pantocrator with Tri-Radiant Cruciform Halo Church of Holy Wisdom (1260 AD)**

century. It almost always has three rays and is never used for any person except a member of the Holy Trinity. It is a standard element in the iconic form called Christ Pantocrator (Greek for Almighty) exemplified above in the mosaic from the Church of Holy Wisdom (Hagia Sofia) made around 1260 AD. It appears in paintings and stained glass windows in churches of every denomination found all over the planet. Thomas Stafford explained its use in representations of the Holy Spirit in his book *Christian Symbolism in Evangelical Churches*:<sup>12</sup>



Holy Spirit

The most used and most authentic symbol of the Holy Spirit is the descending dove with the **tri-radiant nimbus**. It is based on the account of the baptism of our Lord. This is one of the earliest forms used to represent the Holy Spirit and is the most beautiful of all the symbols used in Christian art. It is the preferred symbol for baptismal fonts.

The symbolic overtones of the tri-radiant halo carry over directly onto the Canon Wheel, which now appears to be nothing less than a **Divine Icon** of the **very Faith taught in the pages of the Book it faithfully represents**. But there is much more to it than this. The tri-radiant halo is a lot simpler than the Canon Wheel. Its geometric pattern is based on the union of only the Circle and the Cross, whereas the Canon Wheel incorporates two additional symbols – the Alphabet and the Number Seven – in its design. It is from the unified convergence of all four of these independent symbols that the glorious light of God’s incomparable Wisdom blazes forth.



Outline of the Canon Wheel

## ❖ A Compound Symbol of Unity, Perfection, and Completeness

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made by him**; and without him was not any thing made that was made. In him was life; and the life was the light of men. **And the light shineth in darkness**; and the darkness comprehended it not. John 1:1ff

With the advent of the Canon Wheel, we now have an overwhelming convergence of distinct, independent, universal, and Biblical symbols representing different aspects of the unity, perfection, and completeness of the Holy Bible. The symbols include the **Circle**, the **Cross**, the **Alphabet**, and the **Number Seven**. God united all four of these elements in a single compound symbol when He designed the Canon Wheel. They synergistically interact with each other to amplify the symbolic meaning each holds individually so that the significance of the whole is immeasurably greater than the sum of its individual parts. Here is an overview of the results covered in this chapter:

- ⊕ **The Eternal Circle:** Unchanging, without beginning or end, infinitely symmetric, and perfect in form, the Circle is uniquely qualified as a symbol of unity, wholeness, things Divine, and things eternal. It is the **optimal form** for the Book revealing God’s eternal Word.
- ⊕ **Sealed with the Sign of the Cross:** The Sign of the Cross seals the geometric structure of the Bible in two fundamental ways. The name of the last Hebrew Letter, **Tav** (ט), literally denotes a **mark**, **sign**, or **cross**. Both Jewish and Christian traditions have long rec-

ognized it as a Biblical symbol of **God's Covenant**. It consummates and seals the entire Biblical revelation on Spoke 22, the Last Spoke. The Sign of the Cross also seals the large-scale structure of the whole Bible with the sevenfold symmetry that forms an image of the traditional **tri-radiant cruciform halo**, the **Sign of Deity** in ancient Christian iconography. The seals of many denominational churches echo this pattern (pg 56).

- ⊕ **Aleph (א) and Tav (ת), First and Last:** Scripture reveals the Lord Jesus Christ both as the **Word of God** and as the **Alpha Omega** (ΑΩ), using the names of the First and Last Letters of the Greek Alphabet. These ideas naturally cohere because any word can be written with Letters, so the First and Last Letters of any Alphabet, as representative of all that lie between them, innately form a symbol of **everything** that can be named, implying **completeness** and **totality**. God merged the Hebrew Alphabet, the Circle, and all Scripture when He designed the Bible Wheel to form a **compound symbol** of the all-encompassing, everlasting, sealed perfection of His written Word, from Aleph to Tav.
- ⊕ **Sevenfold Symmetric Perfection:** From the Seven Days of Creation to the Seven Seals of Revelation, Scripture presents the Number Seven as the numerical symbol of fullness, completion, and perfection. God incorporated this number in the canonical divisions to form the sevenfold symmetry that looks like the tri-radiant cruciform halo. The pattern combines with the Alphabetic Circle so that the vertical line of bilateral symmetry divides between the **Aleph (א)** and **Tav (ת)**. The Bible Wheel unites all four independent symbols – the **Circle**, the **Cross**, the **Alphabet**, and the **Number Seven** – to form a compound symbol representing the complete perfection of God's Holy Word from beginning to end. Its structure is **optimal** in too many ways to mention. **It is perfection set upon perfection!**

The next few sections will explore how the Lord fully integrated these four independent symbols to form a single multifaceted compound symbol declaring nothing less than the **eternal perfection of the entire revealed Word of God**. It is important to remember that these are just a few of the top-level signs and symbols proclaiming the Divine Perfection of God's Book. The detailed structure revealed in the thematic integration of the three Books on each Spoke with each other and the corresponding Hebrew Letter is no less miraculous. This is explored in great detail in Part II, *The Synopsis of the Twenty-Two Spokes*.

## ❖ The Eternal Circle

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, **with whom is no variableness, neither shadow of turning**. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:17f

Throughout history and across all cultures, artists and religious iconographers have recognized the Circle as the ideal symbol of completion, perfection, things Divine, and things eternal. No other figure expresses these ideas with such simple elegance. It is a universal symbol; an archetype from the Mind of God. We see it in the glorious rainbow roundabout God's throne (Ezek 1:28, Rev 4:1), in the halos above the heads of His saints, and even as a symbol of the very act of creation when God "placed a compass upon the face of the depth" (Prov 8:27). This last verse inspired the image below, which also portrays Christ with the tri-

radiant cruciform halo. Note that His foot is stepping out of the frame. The artist understood well that God cannot be “put in a box.”

The Circle is uniquely qualified as the geometric form of God’s eternal Word. It possesses significant properties found in no other two-dimensional figure. It is the most compact, meaning that the ratio of the perimeter to the area is less than any other figure. The Wheel, therefore, is the most compact two-dimensional representation possible by which the Bible may be geometrically integrated with the Hebrew Alphabet. This follows the same minimization principle that characterizes many physical laws, which also can be used in the derivation of the sevenfold symmetry of the Canon Wheel from first principles, as explained on my website.<sup>13</sup>

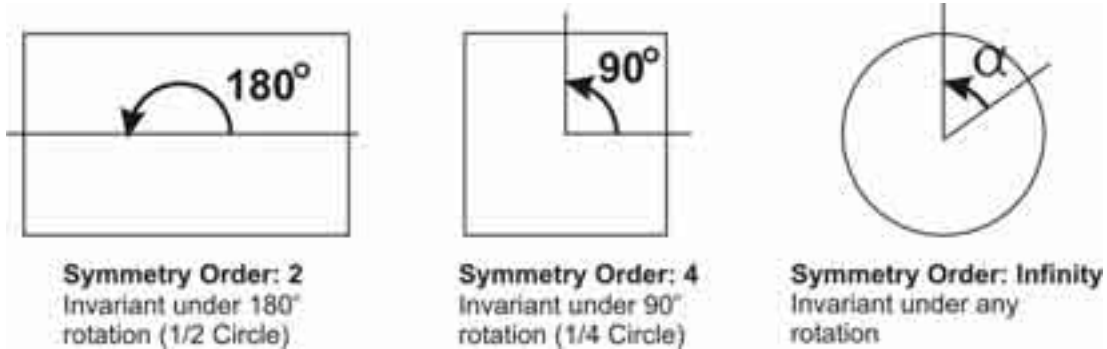


**God the Geometer**  
13<sup>th</sup> century manuscript

### ⊕ The Infinite Symmetry of a Perfect Circle

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. Psalm 27:4

The singular beauty of the simple Circle arises from the fact that amongst all two-dimensional objects it and it alone is *infinitely symmetric*. Any two-dimensional figure has a degree of symmetry measured by its behavior under rotation. An equilateral triangle, when rotated about its center, returns to its original orientation only when the angle is a multiple of 120 degrees, or one third of the Circle. It has, therefore, symmetry of order three. Likewise, a square returns to its original orientation only when the angle is a multiple of 90 degrees, or one fourth of the Circle. It has symmetry of order four. In general, a regular polygon with “n” sides will have symmetry of order “n.” The symmetry order of a non-regular polygon, such as a rectangle, will always be less than “n.” Here are three simple figures that exemplify these ideas; a rectangle, a square, and a circle:



Most objects are not symmetric at all, and of all that are symmetric, the degree of symmetry is always *finite*, except in the unique case of the Circle which can be rotated through any

angle with no variation in form. It is, therefore, a natural analog of the relation between God, "with whom is no variableness, neither shadow of turning" (James 1:17), and everything else in His creation. It is He, and He alone that is infinite and unchanging, as it is written, "For I am the LORD, I change not" (Mal 3:6), and again, "Jesus Christ the same yesterday, and to day, and for ever" (Heb 13:8). The spiritual significance of the Circle as the most excellent symbol of *things Divine* and *things eternal* is impossible to miss and to behold the Word of God to be supernaturally structured on this eternal pattern strikes the mind that has faith to see as nothing less than an immutable miracle, endlessly ablaze.

### ❖ Sealed with the Sign of the Cross

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save **Jesus Christ, and him crucified.** I Corinthians 2:1f

God designed the symbolic meaning of the Twenty-Two Hebrew Letters to proclaim the message of the everlasting Gospel. The meaning of each Letter derives from its name, position in the Alphabet, grammatical function and associated KeyWords. The meaning of the Last Letter is very plain; Jews and Christians have agreed about it from the beginning. As noted on page 21, its name תָּ (Tav) is a common Hebrew word that denotes a **mark, sign, or cross**. In the ancient Hebrew script, it was written alternately as **X** or **†**, the latter being identical to the traditional form of the Cross of Christ. It is the origin of the corresponding Greek Tau and Latin T. The famed Hebrew scholar Gesenius noted that it was "a sign in the form of a cross branded on the thigh or neck of horses and camels."<sup>14</sup> It is the elemental **sign of ownership** used by God to identity His faithful Remnant in a vision He gave to the Prophet Ezekiel:

And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a **mark (tav)** upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. Ezekiel 9:4

The actual Hebrew word translated as **mark** in this verse is **tav**, the name of the Twenty-Second Letter. Everyone marked with the **Tav Cross** was protected when God poured out his wrath on the apostates corrupting His Temple. Similar imagery appears in Revelation 7 when God sealed 144,000 of His servants in their foreheads against the coming judgment. All of this conspires to reveal Tav as the **Covenant Letter** which is the meaning recognized by both Christians and Jews since antiquity. Rabbinic tradition calls it the **Seal of Creation** and the **Seal of Truth**.<sup>15</sup> As discussed in the next section, Church Fathers from the earliest times preached on its relation to the eternal covenant Christ sealed by His death on the Cross. The correlation between the pattern of the Hebrew Alphabet and the Gospel is as plain as it is precise. Jesus Christ Himself declared "It is finished" when He sealed the New Covenant with His blood on the Cross! The Cross therefore **seals the Bible** in two fundamental ways; once on Spoke 22 and again in the tri-radiant **cruciform** symmetry generated by the seven canonical divisions.

### Keystone of the Bible



### † Spoke 22 – Tav †

## ⊕ The Fulfillment of the Entire Revealed Word of God

After this, Jesus knowing that **all things were now accomplished**, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, **IT IS FINISHED**: and he bowed his head, and gave up the ghost.

John 19:28ff

Of the many Christian teachers who have expounded on the relation between Tav and the Cross of Christ, one of the earliest on record is Origen (died 254 AD). He drew his insight from the Tav used in Ezekiel's vision, as he explained in his commentary on that prophet:<sup>16</sup>

This [the Letter Tav] bears a resemblance to **the figure of the cross**; and this prophecy (Ezek. ix. 4) is said to regard the sign made by Christians on the forehead, which all believers make whatsoever work they begin upon, and especially at the beginning of prayers, or of holy readings.

Likewise, Saint Francis of Assisi (died 1226 AD), following the ancient tradition, took up the Tav as his own mark. A modern member of his Order explained its meaning and linked it to Ezekiel's vision in an article called *The Tau Cross in Franciscan Tradition*:<sup>17</sup>

For our purposes, the last Letter of the Hebrew alphabet represented **the fulfillment of the entire revealed Word of God**. This Letter was called the Tau (pronounced "Tav" in Hebrew). When the Prophet Ezekiel (9:4) uses the imagery of the last letter of the alphabet he is commending Israel to remain faithful to God until the last, to be recognized as **symbolically "sealed" with the mark of the Tau** on their foreheads as God's chosen people until the end of their lives. Those who remained faithful were called the remnant of Israel, often the poor and simple people who trusted in God even without understanding the present struggle in their lives.

This is the overwhelming wonder of the Bible Wheel. The Last Letter Tav, the Divine symbol of both the Cross of Christ and the Seal of the Covenant, simultaneously consummates, completes, and finishes both the **thematic** and the **geometric** structures of Scripture. It is not merely a metaphoric "fulfillment of the entire revealed Word of God." The Tav Cross literally fulfills and seals the entire Biblical revelation on Spoke 22, the Last Spoke of the Wheel (see pg 69). God engraved the essential sign of the Gospel in the structure of His Word. Yet this is only one of two great wonders. The pattern of the Cross appears again in the **tri-radiant cruciform structure** that simply falls together when we roll up the Bible and color the seven canonical divisions so now the primary message of the text – the Gospel of our Salvation – is seen to be engraved in two independent ways and we recognize again that **the Holy Bible itself** is a multi-faceted **Divine Icon of the Faith taught within its pages**. All these ideas come together in countless denominational church seals such as that of the Associate Reformed Presbyterian Church<sup>18</sup> which incorporates the Circle, Cross, Alpha Omega (ΑΩ), Dove, and Bible. Page 56 shows more examples. This amplifies the symbolic overtones of the Canon Wheel yet again, suggesting it to be a **Divine Seal** of the universal Christian Church, designed by God Himself as a template for the very Book that defines it.



The Seal of the A. R. Presbyterian Church

## ❖ Aleph and Tav, First and Last

I am **Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8

Scripture reveals the Lord Jesus Christ as both the **Word of God** and the **Alpha Omega (ΑΩ)**, using the names of the First and Last Letters of the Greek Alphabet. These ideas naturally cohere because any word can be written by some combination of characters taken from a small alphabetic set, such as the Twenty-Six Latin, Twenty-Four Greek, or Twenty-Two Hebrew Letters. The **infinite set** of all possible Letter combinations therefore lists **everything** that could ever be named, so that the totality of any Alphabet, represented by its First and Last Letters, inherently forms a symbol of **wholeness** and **completeness**. In English we say “from A to Z,” and in Hebrew, “from Aleph to Tav.” Note that the Greek word translated as “Almighty” in Revelation 1:8 above is Παντοκράτωρ (Pantocrator), whence the name of the icon of Christ shown below and at the head of this chapter (pg 33).

The connections between the **Word**, the **Alphabet**, and **Everything** are inherent in the symbol of **Alpha Omega** (and the corresponding Hebrew **Aleph Tav**), and are easy to understand without reference to the Biblical witness. But when viewed in light of the revelation of Jesus Christ as Alpha Omega, we immediately recognize that this symbol, by its very nature, expresses the fundamental Christian doctrine that He is the **Living Word of God** by whom “**all things were made**” (John 1:3). This is why the symbol is so powerful, and one of the reasons the Creator chose it to identify Himself. These ideas inevitably carry over onto the Bible, which is the written analog (a kind of incarnation) of the Second Person of the Godhead whose “name is called the Word of God” (Rev 19:13). Christian art typically represents these ideas with the compound symbol of a Book (**The Word**) marked with **Alpha Omega** as seen in the seal of the A. R. Presbyterian Church (pg 38) and again in the modern wood carving<sup>19</sup> modeled on the ancient icon of Christ Pantocrator shown above. It is a traditional Christian emblem simultaneously proclaiming the **Divine Authorship of the Bible** and its status as the **Complete Word of God**, from beginning to end, from first to last.



**Christ Pantocrator  
(modern woodcarving)**

In the Old Testament, God never explicitly identified Himself with Aleph (א) and Tav (ת) as He did with Alpha (Α) and Omega (Ω) in the New, but He did use the same style of language three times in Isaiah, referring to Himself as **the first and the last**:

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last**; and beside me there is no God. Isaiah 44:6

This parallels the words He used in the first chapter of the Last Book (Rev 1:8 quoted above), as well as the words spoken by the Lord Jesus Christ in the last chapter of the Last Book (Rev 22:13), which therefore identifies Him as the **Almighty God**:

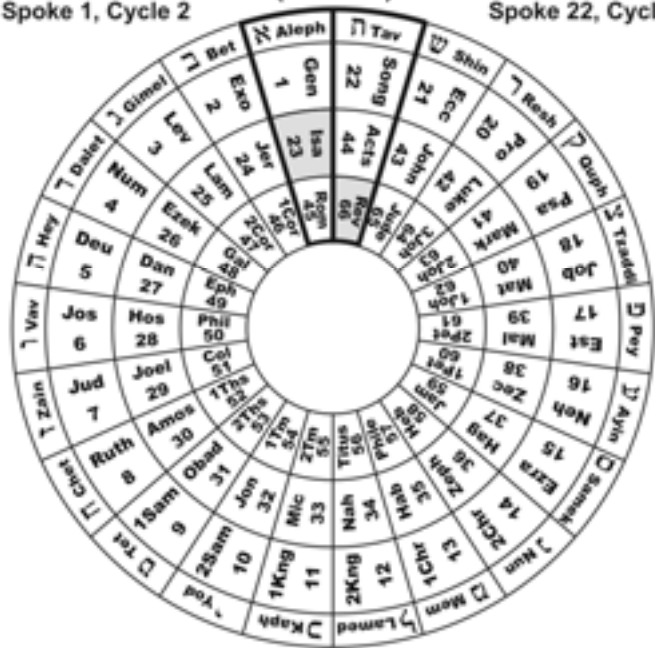
And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am **Alpha and Omega, the beginning and the end, the first and the last**.

Revelation 22:13

Alpha and Omega, Beginning and End, First and Last, Aleph and Tav. These symbols are one. There is nothing surprising about God's use of them in His Self-Revelation; on the contrary, it would be odd if the Eternal Lord neglected them. But the true glory of God's Infinite Wisdom goes well beyond the simple use of these symbols in the **text** of His Word. The real miracle is **where** He placed them. God used the words "first" and "last" in His Self-Revelation as the Eternal Lord in two and only two Books of the Bible;<sup>20</sup> in Isaiah on **Spoke 1 (Aleph)** and in Revelation on **Spoke 22 (Tav)**. That's it. This means that out of all the Books of the Bible, God presents Himself as the "first and last" **only** on the **First and Last Spokes!** The structure of Scripture exemplifies the plain message of its text and bears, in its own body, the self-descriptive **Signature of its Divine Author!** This reveals the Bible as the ultimate "illuminated manuscript" (pg 75) with both its origin from the Eternal Lord and its primary message of the Cross simultaneously engraved by God Himself in both its **content** and its **form**.

**God's Self-Revelation as the "First and Last" only on the *First and Last Spokes* of the Wheel**

Isaiah, Book 23 Spoke 1, Cycle 2      Revelation, Book 66 Spoke 22, Cycle 3



This is yet another example of the top-level super-obvious "host of unanticipated correlations" (pg 24) that spontaneously burst forth from the "single and surprisingly simple act" of rolling up the Bible like a scroll on the spindle wheel of Twenty-Two Spokes (pg 16). The simplicity of its origin is of utmost significance. The **Alphabetic Key** that unlocks the Divine design **of the Bible** is given **in the Bible**, eternally established by God Himself in the Alphabetic Verses (pg 17). At no point do we need to go outside Scripture. The Bible Wheel stands solely on the immovable Rock of God's Eternal Word. Everything about it is derived, established, and validated **from Scripture and Scripture alone**.

⊕ **From Eternity to Eternity: The Revelation of All History**

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning**, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Isa 46:9f

God amplified the symbolic meaning of Alpha and Omega to include **All History** – past, present, and future – when He followed it with the declaration that He is the Almighty God "which is, and which was, and which is to come" (Rev 1:8). This threefold formulation, called the "formula of eternity," also appears in John's opening salutation (Rev 1:4). The exalted Lord Jesus used a variation of it when He gave John his prophetic commission (Rev 1:17ff):

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last**: I am he that liveth, and was dead; and, behold, I am



alive for evermore, Amen; and have the keys of hell and of death. Write [1] **the things which thou hast seen**, and [2] **the things which are**, and [3] **the things which shall be hereafter**;

Like the Circle, the First and Last Letters of either the Greek or Hebrew Alphabets form a general symbol of Wholeness, Totality, Perfection, and when applied to time, **Eternity**. This brings us to the union of these two independent symbols – the Circle and the Alphabet – that God united in the Divine design of His Holy Bible. Each has its own distinct set of overtones that qualifies it for symbolic use:

- ⊕ **The Circle** for its all-encompassing form, unchanging simplicity, and infinite symmetry.
- ⊕ **The Alphabet** for the all-encompassing variety expressed by simple combinations of its characters.

The union of these two symbols forms an **Alphabetic Circle** that intensifies the symbolic power of each by representing different aspects of **Totality** in a single figure that jointly displays in the simple unity of the Circle and infinite variety of the Alphabet. Together, they form a natural analog of **God's Eternal Word** through whom “all things were made” (John 1:3). This exemplifies the **reiterative miracle** of the Bible Wheel. The symbols continue to build coherently, one atop the other. God based the geometric structure of His Word on the Alphabetic Circle, which is itself an innate symbol of the all-encompassing nature of the **Everlasting Word** by which all was created. This is perfection set upon perfection!

We now have a complete convergence of the symbolic power of the Alphabet and the Circle with both the **form** and the **content** of the entire Biblical revelation. Everything begins and ends in God. This is true at all levels of enquiry. We see it in the grand scheme of creation which opens with “In the beginning God” and culminates in the revelation of God as the “all in all” (1 Cor 15:28) when “the tabernacle of God [will be] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them” (Rev 21:3). We see it in the personal salvation of each soul believing in the Lord Jesus Christ, “the **Author** (Α/Ν) and **Finisher** (Ω/Τ) of our faith” (Heb 12:2, pg 284) in whom “dwells all the fullness of the Godhead bodily” (Col 2:9). The geometric form of the Bible Wheel bears the **watermark** of the Eternal God who calls Himself the Alpha and Omega, the Beginning and the End.

Numerous biblical commentators have noted the fundamentally circular nature of the **overall thematic design** of God's Word. One of my favorite examples is from Daniel Fuller's excellent book, *The Unity of the Bible*, where he cites James Orr's unified vision of the Bible as a whole (emphasis added):<sup>21</sup>

From Genesis to Revelation we feel that **this book is in a real sense a unity**. It is not a collection of fragments, but has, as we say, an organic character. It has one connected story to tell from beginning to end; we see something growing before our eyes; there is plan, purpose, progress; **the end folds back on the beginning** [like a circle], and, when the whole is finished, we feel that here again, as in the primal creation, God has finished all his works, and behold, they are very good.

Orr recognized the intimate, symmetrical relation between the First and Last Books of the Bible. The Book of Revelation **completes the circle of the Biblical Story** by restoring, on an immensely elevated level, everything lost with the Fall in the Garden of Eden in Genesis. The advent of the Bible Wheel amplifies these ideas beyond all measure. We now can see Orr's **metaphorical** description of the Bible as a kind of circle whose “end folds back on the be-

ginning” as also a *literal* description of its geometric structure. An equally profound observation comes from the literary critic Gabriel Josipovici, who easily sees things that are just a little too obvious for most professional Biblical critics. Here is his description of the structure of the Christian Bible, in which he quotes another famous literary critic, Northrop Frye:<sup>22</sup>

It's a magnificent conception, spread over thousands of pages **and encompassing the entire history of the universe**. There is both perfect correspondence between the Old and New Testaments and a continuous forward drive from Creation to the end of time: "It begins where time begins, with the creation of the world; it ends where time ends, with the Apocalypse, and it surveys human history in between, or the aspect of history it is interested in, under the symbolic names of Adam and Israel." Earlier ages had no difficulty in grasping the design, though our own, more bookish age, obsessed with both history and immediacy, has tended to lose sight of it. Neither theologians nor biblical scholars have stood back enough to see it as a **whole**. Yet it is a **whole** and **quite unlike any other book**.

Perhaps no student of Scripture has expressed the Biblical revelation of all history with the clarity, completeness, and compactness of Erich Sauer's *From Eternity to Eternity* (1954). Like Baxter (pg 25), his work shines with a rare brilliance, being thoroughly enlightened by his full appreciation of the Divine design of the Holy Bible. Here is how Sauer expressed his understanding of God's Word:<sup>23</sup>

We believe in **an organic, self-unfolding, full inspiration** because of the historical unity of the revelation testified by the Bible. This is the most wonderful thing about the Bible: in spite of its most astonishing variety it **is a united organism, a harmonious system, full of life and animated by one spirit**.

Like Orr above and Scroggie on page 26, Sauer likened the Bible to a living organic creature. And like all living creatures, it has a highly detailed, coherent structure which he represented in a chart displaying the great **Circle of History** proceeding from and returning to God, the Alpha and Omega. His whole book is an exposition on the structure represented by the chart, of which a digital photograph is reproduced on the next page. The original chart unfolds, as seen in the creases, to be about fifteen inches square. Though it is difficult to read in the small reproduction, the bottom half of the circle displays the history of the world from the original Creation recorded in Genesis to the New Creation proclaimed in Revelation, patterned on the Seven Days of Creation. Here is Sauer's explanation of its circular form:<sup>24</sup>

Inasmuch as everything comes from God, and, according to His ideal appointment, is for Him, and tends back toward Him, the whole revelation and course of history is **like a mighty circular movement**. This is the reason why we have not chosen to represent matters on our Chart as a horizontal level, but in **the form of a circle**, so that the whole is to be read as the dial of a universal clock, just as we, by the use of watches and clocks, are accustomed to read the sequence of time (hours and minutes) not in a horizontal line but **in a circle**.

Sauer went on to explain the Alpha and Omega at the top of the chart:

World creation, world redemption, world consummation – this is the threefold yet harmonious content of the Divine revelation. Everything comes from God (world creation); everything is wrought by God (world preservation, world redemption); everything tends back toward God (ideal appointment for world-consummation). **Thus God is beginning and end, origin and goal of the whole universal process**. Therefore the Alpha and Omega, the A and the O, at the summit of the whole circle of the Chart.



Chart of the Biblical Revelation of All History Past, Present, and Future presented in Erich Sauer's *From Eternity to Eternity* (1954). Note the interlocking Alpha Omega ( $\text{Α}\Omega$ ) at the top and the Cross at the center of both the Circle and the Timeline.

Finally, Sauer explained the Cross at the center of both the Circle and the Timeline:

In this mighty movement from God to God **the Cross of Christ is the center of all history**. Not indeed as to time, but spiritually and really, and therefore as to the history of salvation, **it is the center of all world events**. The Cross is the one, incomparable, central event in universal history, surpassing all else in significance. Therefore in the Chart it stands not only as

the **middle point** of the long extended section which represents the course of history, but in size and height it surpasses in the drawing all other representations of events in the whole plan of salvation.

The only nuance I would add to his description of the Cross is that though he is correct to say it is not the literal center of time in the sense of the actual years on either side of it, it is the center of time in our common measurement since all time is divided into **Before Christ** (BC) and after Christ, **Anno Domini** (AD, the Year of our Lord). In this sense, the Cross of Christ, in perfect harmony with its essential form as one line dividing another, literally divides all history. Note that Sauer's chart embodies all four symbols – the Circle, the Cross, the Alphabet (ΑΩ), and the Number Seven – that are united in God's design of the Canon Wheel. The value of his work was acknowledged by one of the greatest worldwide evangelists of the twentieth century, Billy Graham (from the back cover of Sauer's book):

Dr. Sauer's books should be in the hands of every Christian. They show the work of a scholar who seems to put his finger on the very heart of the Gospel on every page. They have been a great personal blessing to me, and a constant source of material for my messages. I have given scores to friends.

Endless volumes could be written on the all-encompassing theme of this one subsection, but we need to return to the topic of this chapter and complete the review of the full Divine integration of the entire body of Scripture with the four independent symbols of the **Circle**, the **Cross**, the **Hebrew Alphabet**, and finally, the **Number Seven**.

## ❖ Sevenfold Symmetric Perfection

The words of the LORD are **pure words**: as silver tried in a furnace of earth, **purified seven times**.  
Psalm 12:6

From the Seven Days of Genesis to the Seven Seals of Revelation, Scripture is saturated with the Number Seven. Essentially all Biblical scholars, regardless of their stance regarding the meaning of numbers in Scripture, have recognized its special symbolic significance. Simply stated, it is impossible to miss. God laid the foundation of its meaning when He introduced this number in the context of His finished Work of Creation (Gen 2:2f):

And on the **seventh day** God **ended his work** which he had made; and he rested on the **seventh day** from all his work which he had made. And God blessed the **seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made.

God introduced the Number Seven as a symbol of the **completion** of His initial creative act. But the work that He ended on the Seventh Day in the First Book was really just the beginning of the Biblical revelation of **all history** that He consummated in the Last Book. And it is here that we see the Divine consistency of the Number Seven as a Biblical symbol; God used it with exactly the same meaning when He revealed the **end of time**, described as the completion of the "mystery of God," in Revelation 10:5ff:

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **time no longer**: But in the days of the voice of the

**seventh angel**, when he shall begin to sound, **the mystery of God should be finished**, as he hath declared to his servants the prophets.

The word translated as **finished** is the Greek *τελέω* (*teléo*), which generally means to **bring to a close**, to **complete**, to **end**, to **fulfill**. This word appears again in Revelation 15:1 which explicitly states the reason for seven angels with seven plagues:

And I saw another sign in heaven, great and marvelous, **seven angels** having the **seven last plagues**; because in them is **filled up** (*teléo*) the wrath of God.

This verse displays a double emphasis on temporal consummation; the word translated as **last** is *ἔσχατος* (*eschatos*), whence **eschatology**, the study of the end times. God reiterated its connection with the Number Seven a third time in Revelation 16:17:

And the **seventh angel** poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done**.

This is characteristic of the Bible; most symbols are clearly defined in the text and used quite consistently from Genesis to Revelation. The Number Seven, the numerical symbol of **Fullness**, **Completion**, and **Perfection**, is a prime example of this consistency, as illustrated by this entry from the *Tyndale Bible Dictionary* (emphasis added):<sup>25</sup>

**In Scripture, seven symbolizes completeness or perfection.** On the seventh day God rested from his labors and **creation is finished** (Gn 2:2). Pharaoh in his dream saw seven cattle coming from the Nile (41:2). Samson's sacred Nazirite locks were braided in seven plaits (Jgs 16:13). Seven devils left Mary of Magdala, signifying the **totality** of her previous possession by Satan (Lk 8:2); "seven other devils" will enter the purified but vacant life of a person (Mt 12:45). However, on the positive side, there were the seven spirits of God (Rv 3:1). In the seventh year the Hebrew slave was to be freed (Ex 21:2), having **completed** his time of captivity and service. Every seventh year was a sabbatical year (Lv 25:4). **Seven times seven** reiterates the sense of **completeness**. In the Year of Jubilee (at the completion of 7 x 7 years = the 50th year), all land is freed and returns to the original owners (Lv 25:10). Pentecost, the Feast of Weeks, is **seven times seven** days after Passover. "Seventy," which is literally "sevens" in Hebrew, strengthens the concept of **perfection**. There are 70 elders (Ex 24:1) in Israel. Israel was exiled to Babylon for **70 years** (Jer 25:12) to **complete** its punishment. "Seventy times seven" (Mt 18:22) reiterates this still further. The Lord was not giving Peter a mathematical number of times that he should forgive another person, but rather was insisting on limitless forgiveness for a brother's sin.

With this understanding, we can now see the Number Seven as a fourth independent symbol declaring of the **completion** and **perfection** of the whole Bible displayed in the sevenfold symmetry of the Canon Wheel. After clearly defining the meaning of the Number Seven throughout the text of Scripture, God then plainly applied it to the design of its large-scale structure. Thus we see that God took four independent yet harmonious symbols and forged them in the furnace of His Infinite Wisdom into a **single multifaceted compound symbol** declaring with one voice the Divine Perfection of His Holy Word! This is the overwhelming wonder of it all; the symbols God embedded in the design of His Word continue to build one upon the other, endlessly and effortlessly amplifying their mutually coherent implications. Each independent thread in this Divine Tapestry strengthens every other thread until they unite to form an absolutely unbreakable cord.

This **complex simplicity** and **unity in diversity** is the hallmark of **Divine Wisdom**. The Bible Wheel – the Seal of God’s Word – is an exceedingly dense compound of four heterogeneous elements that burns like the nuclear furnace of the sun. And just as the four symbols are mutually integrated, so also each symbol carries multiple symbolic overtones within itself. We saw this with the Alpha Omega which bears the ideas of the beginning and end, eternity, everything created, the Word of God, and God Himself. The Number Seven carries a corresponding depth of composite meaning within itself, as we shall presently see.

### ⊕ **A Compound Symbol of Completion and Sanctification**

Remember the **sabbath day**, to keep it **holy**. Six days shalt thou labour, and do all thy work: But the **seventh day** is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the **seventh day**: wherefore the LORD blessed the sabbath day, and **hallowed** [sanctified] it. Exodus 20:8ff

When God introduced the Number Seven as a symbol of the completion of His Work of Creation, He also associated it with sanctification (holiness), declaring that He “blessed the seventh day, and sanctified it.” Thus God laid the foundation for its application throughout the rest of Scripture. It is a double symbol signifying both **completion** and **sanctification**. These ideas natural cohere because sanctification denotes the setting apart or separating of a person or thing as **wholly devoted** or **completely given over** to God, as when He separated the Levitical Priests saying “they are wholly given unto me” (Num 8:16), or again when Paul prayed that “the very God of peace **sanctify you wholly**” (1 Thes 5:23). This is the essence of the Fourth Commandment which mandates the **complete cessation** of all mundane work and the **complete devotion** to the things of God. The Christian fulfills this through faith in the finished work of Christ, our eternal Sabbath (Hebrews 4:10).

The Fourth Commandment permanently embedded the threefold association of completion, sanctification, and the Number Seven into the fundamental rhythm – **the very heartbeat** – of Jewish life. Just as God ceased His Work on the Seventh Day, so the Jews rest from their work on the Seventh Day and sanctify it unto God. This set the basis of God’s **sacred pattern of time** that completely dominates the Old Testament calendar. It is the origin of the seven-day week now common to the entire world. Obviously, it is very important to God that we recognize and understand the meaning of this number. He used it reiteratively on multiple scales (days, months, years) throughout His ceremonial laws and in His design of the Jewish religious calendar. The Lord ordained **seven days** for the sanctification of the altar (Exo 29:37), **seven days** for the sanctification of the Priests (Lev 8:33), and a series of **weeks** for the cleansing of leprosy (13:1). Likewise, the sanctifying blood of the sacrifice was sprinkled **seven times** (8:11, 14:7), and following the pattern of the weekly Sabbath on a higher scale, He ordained every **seventh year** as a sabbatical year when the land was to lay fallow (25:2).

The **Seven Feasts of the Lord** exemplify God’s reiterative application of this number in the structure of His ceremonial circle of time. It begins with the Feast of Passover on the **fourteenth day** (2 x 7) of the first month followed immediately by **seven days** of the Feast of Unleavened Bread. The Feast of Pentecost then comes **fifty days** (7 x 7 + 1) after the first sabbath following Passover, a pattern God repeated on a higher scale with the Year of Jubi-

lee set for every **fifty years** (7 x 7 + 1). The whole cycle of Seven Feasts culminates with three connected “holy convocations” of the **seventh month**, beginning with the Feast of Trumpets followed by the great Day of Atonement which God integrated with the Year of Jubilee and the numerical pattern of “seven times seven” (Lev 25:8f):

And thou shalt number **seven sabbaths** of years unto thee, **seven times seven** years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the **Jubilee** to sound on the tenth day of the seventh month, in the **Day of Atonement** shall ye make the trumpet sound throughout all your land. 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.

The Seven Feasts of the Lord
------------------------------

- |                     |
|---------------------|
| 1) Passover         |
| 2) Unleavened Bread |
| 3) Firstfruits      |
| 4) Pentecost        |
| 5) Trumpets         |
| 6) Day of Atonement |
| 7) Tabernacles      |

God designed the Seven Feasts to accomplish a variety of purposes. They exemplify the symbolic meaning of the Number Seven and indelibly imprint it on the mind of all who read the Bible. They also reveal a prophetic calendar that now stands as an eternal memorial of the great Work of Christ. Three of the primary events of the New Testament – the death of Christ on **Passover** (1 Cor 5:7), His resurrection on **Firstfruits** (1 Cor 15:20), and sealing of the newborn Church by the Holy Spirit on **Pentecost** – were anticipated by them (pg 83).

#### ⊕ The Sevenfold Light of God’s Word

And thou shalt make **a candlestick of pure gold**: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: ... And thou shalt make the **seven lamps** thereof: and they shall light the lamps thereof, that they may give light ... And look that thou make them **after their pattern, which was shewed thee in the mount**.

Exodus 25:31ff

The symbolic meaning of the Number Seven reaches its apex in the Menorah, the seven-branched candlestick **designed by God Himself** to be a perpetual light in His Tabernacle. The Lord emphasized its Divine origin when He twice instructed Moses to be sure to **follow the pattern** that He Himself revealed when they met for forty days on Mount Sinai (Exo 25:9, 40). Like the Seven Feasts, God designed the whole structure of the Tabernacle and its instruments as a prophetic picture of His Son, the Word of God who “became flesh, and dwelt (literally tabernacled) amongst us” (John 1:14). God instructed that two symbols of His Word – Manna and the Ten Commandments – be put in the Ark of the Covenant in the Holy of holies in the heart of the Tabernacle. Thus the “Word became flesh” in this symbol in anticipation of the incarnation of the Living Word, Jesus Christ, the True Tabernacle (John 2:21).

The Menorah stood before the vail covering the entrance to the Holy of Holies. It is a **Divine symbol** that unites the whole panoply of meanings of the Number Seven – fullness, completion, perfection, and holiness – with the idea of the **Light of God’s Word**. The perfect union of these ideas is astounding to behold. As with the Sabbath and the Number Seven itself, it begins in Genesis. The Menorah stands as an eternal memorial of the Seven Days

when God created everything by the power of His Word and spoke His first command, “Let there be light.” And just as the Menorah is called the **Lamp of God** (1 Sam 3:3), so also is **God’s Word** twice referred to as a **Lamp**:

- ⊕ **Thy word** is a **lamp** unto my feet, and a **light** unto my path. Psalm 119:105
- ⊕ The commandment is a **lamp**; and the law is **light**. Proverbs 6:23

These descriptions are more than mere metaphors, and the Menorah is more than a suggestive symbol of the Light of God’s Word; it actually displays the **sevenfold symmetric perfection** of the Canon Wheel. The image shows the seven canonical divisions numbered on the Canon Wheel and listed at the bottom in accordance with the Three Cycles. The Menorah displays the **periodic radial symmetry** of the Canon Wheel (pg 33). Divisions that align on the same set of Spokes – 1/4, 2/5, 3/6 – are shown on paired branches, with the sequences listed in order towards the central lamp representing the New Testament Epistles (7<sup>th</sup> division). Like the Sign of Deity in Christian iconography (tri-radiant halo), this symbol of **Divine Light** revealed to Moses on Mount Sinai now appears as nothing less than another prophetic image of the Holy Word. The unity of these two symbols is as simple as it is obvious, as beautiful as it is profound.



Yet this is but the beginning of wonders. God used **exactly** the same **sevenfold symmetry** when He designed the Seven Days of Creation! The first Three Days correspond to the second Three Days; the First with the Fourth (1/4), the Second with the Fifth (2/5), and the Third with the Sixth (3/6). This pattern has been noted by numerous scholars, such as Scroggie, who also sees a hint of its structure in the phrase “formless and void” from Genesis 1:2.<sup>26</sup> The first Three Days were **Days of Formation** that were empty and void until God **filled them** on the Three Days that followed. As shown in the table below, this is identical to the form of the Seven Divisions of the Canon Wheel. Both follow a **3+1 pattern** with the same three pairs of numbered elements – 1/4, 2/5, 3/6 – and the Seventh Day/Division set apart by itself. This means that God prophetically **set the pattern** of the entire Bible, revealed now thousands of years later, in the creation account of Genesis 1! The numerical structures of the **Word of Creation** and of the **Holy Bible** are **ONE**. Both were designed symmetrically upon the Number Seven, and both exemplify the full set ideas associated with it. What prophecy! What Wisdom! How mighty are the Lord’s Works! This is the Wisdom by which God “founded the earth” (Prov 3:19) fulfilling Proverbs 9:1: “Wisdom hath builded her House [Word/Cosmos], she hath hewn out her **seven pillars**.”



Sevenfold Symmetry of the Days of Creation		
Cycle 1: Forming	Cycle 2: Filling	Cycle 3: Rest
<p><b>Day 1:</b> <i>Light</i> created, Day and Night defined.</p> <p><b>Day 2:</b> <i>Waters</i> above/below divided. <i>Firmament</i> (Sky) defined.</p> <p><b>Day 3:</b> <i>Dry Land</i> and <i>Plants</i> formed.</p>	<p><b>Day 4:</b> <i>Light Bearers</i> (Sun, Moon, Stars) made to rule Day and Night.</p> <p><b>Day 5:</b> Fish fill the <i>Waters</i> and Birds fill the <i>Firmament</i>.</p> <p><b>Day 6:</b> <i>Dry Land</i> filled with Animals and Man; <i>Plants</i> given for food.</p>	<p><b>Day 7:</b> <i>Sabbath</i></p>

Yet there is still more. There is a strong correlation between the **thematic flow** of the Seven Days with that of the Seven Divisions of the Bible. While a detailed analysis is beyond the scope of this section, a few highlights should make the correlation clear. The First Division is called the Torah (Law). This is not a human convention; the Bible itself frequently uses this name for the first Five Books as when Christ referred to the “law of Moses” (Luke 24:44) or when He said He came to fulfill, not to destroy “the law, or the prophets” (Mat 5:17). As noted above, the Bible declares that **“the law (torah) is light”** (Prov 6:23) and this corresponds exactly with the primary event of the First Day when God said **“Let there be light.”** Likewise, the Second Day is characterized by the division of the waters, and this marks the primary event initiating the Second Division, the Twelve OT History Books, when the waters of the Jordan river were “cut off” (divided like the Red Sea in the Second Book) and the children of Israel “passed over on dry ground” into the Promised Land (Joshua 3:17). The pattern continues with the Third Division, the Five Wisdom Books, corresponding to the Third Day when God created trees bearing fruit, for indeed Wisdom is a “tree of life” (Prov 3:18) and her fruit is “better than gold” (Prov 8:12).

The correlation becomes profoundly theological in the **Sixth Division**, the Five NT History Books, which record the primary event of the **Incarnation** when **God became Man** in Jesus Christ (Mat 1:23, John 1:14). This corresponds precisely with the **Sixth Day** when God created **Man in His image!** The parallel is both perfect and precise, and it recurs in many different aspects of the word (see the *Synopsis of Spoke 6*, pg 206). Finally, the full flowering of the spiritual meaning of the **Seventh Day** unfolds in the **Seventh Division** of the Bible. The Twenty-Two Epistles are unique in that they alone contain the full and explicit revelation of the fundamental doctrine of salvation by grace **through faith**, and **not by works**. This characterizes the New Testament Epistles. The most famous is probably Ephesians 2:8f:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **Not of works**, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

This is the clarion call of the Gospel taught in the Seventh Division; **NO WORKS!** We must **rest in the finished Work of Christ!** The correlation with the Seventh Day Sabbath could be no clearer. Thus we have a full integration of 1) the Days of Creation, 2) the Menorah, 3) the symbolic meaning of the Number Seven, 4) the geometric structure of the Holy Word, and 5) the fundamental Christian Doctrines of the **Incarnation of God** (with its implication of the Deity of Christ) and **Salvation through Faith Alone!**

Yet again we see the **content** of the text imprinted in its **form!** God **engraved** all these fundamental Christian doctrines, and countless others, in the very structure of the Holy Bible! Has ever such a wonder been seen in the history of the world? Yet for all this we have only just begun, for truly there are no limits to the glory of God’s Word!

⊕ **The Bible Sealed with Seven Seals**

And I turned to see the voice that spake with me. And being turned, I saw **seven golden candlesticks**; And in the midst of the **seven candlesticks** one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand **seven stars**: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last**: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Revelation 1:12ff

This brief review of the meaning of the Number Seven now brings us to the **Capstone Book** of the Holy Bible, sealed by God with the **Seal of Seven**. In perfect harmony with its plain and obvious symbolic meaning taught throughout His Word, **God completed the Bible** with a climaxing flourish of sevens seen nowhere else in all Scripture. Indeed, the Last Book is sometimes called the “Book of Sevens” because of its unique emphasis upon that number. The table shows many of its surface level appearances, but there also are subtle patterns of seven running throughout its text, such as the **seven blessings** given to the saints<sup>27</sup> and **sevenfold praise** of the Lamb that was slain:

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive 1) **power**, and 2) **riches**, and 3) **wisdom**, and 4) **strength**, and 5) **honour**, and 6) **glory**, and 7) **blessing**. Revelation 5:11ff

The Book of Revelation **seals** the Bible on multiple levels; indeed, the word **seal** itself appears more in Revelation than any other Book with whole chapters devoted to the opening of the **book sealed with seven seals** and the revelation of the **“seal of the living God”** that sealed 144,000 of His servants. It is here in the Last Book that God simultaneously applied the Number Seven as the seal of the whole Bible even as He **explicitly** united its symbolic meaning – **completion and perfection** – with the idea of a **seal** in the image of His Word as a **book sealed with seven seals** (Rev 5:1). These ideas are, of course, naturally coherent and once again we witness Divine Wisdom in

<b>The Sevens of Revelation</b>	
⊕	Seven Spirits of God
⊕	Seven Seals of the Book
⊕	Seven Golden Candlesticks
⊕	Seven Stars in Christ’s Hand
⊕	Seven Angels of the Seven Churches
⊕	Seven Letters to Seven Churches
⊕	Seven Eyes and Seven Horns of the Lamb
⊕	Seven Mountains
⊕	Seven Thunders
⊕	Seven Kings
⊕	Seven Angels with Seven Trumpets
⊕	Seven Angels with Seven Vials
⊕	Seven Heads and Seven Crowns of the Dragon

action; God compounding and compacting multiple symbols into a single blazing Sign of the Divine Perfection of His Holy Word, all the while teaching everything to us with simple examples any child could understand.

In precise analogy with the **Cross**, the **Number Seven** is actually a **double seal** upon the Bible. In the section called *Sealed with the Sign of the Cross* (pg 37) it was noted that the Cross seals the Bible in two fundamental ways; once in the tri-radiant cruciform symmetry of the whole and again on Spoke 22 corresponding to the Last Letter Tav (Cross). Exactly the same duality appears in God's application of the Number Seven. The tri-radiant cruciform symmetry is formed by the **seven canonical divisions**, and the Last Book on the Last Spoke is itself sealed throughout with the Number Seven. This means that the **Cross** and the **Number Seven** unite to form a **double double sealing** of the whole Bible! This is a hint of what I mean when I say there is no end to the Glory of God's Word. It is truly infinite! If only I had ten thousand tongues to declare the true depth of wonder of His Holy Revelation! I stand in awe with our Christian brother, the Apostle Paul:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Romans 11:33

#### ⊕ **The Pure Light of God from Beginning to End**

Moreover the light of the moon shall be as the light of the sun, **and the light of the sun shall be sevenfold, as the light of seven days**, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound. Isaiah 30:26

The **sevenfold light** prophesied in the Book of Isaiah reiterates the connection between the Number Seven and Light that God established in His design of the Menorah. It is a symbol of the Divine Light that will shine in the New Jerusalem at the **end of time** when all the words of God are fulfilled, as declared in the Last Book of the Holy Bible:

And the city had no need of the sun, neither of the moon, to shine in it: **for the glory of God did lighten it, and the Lamb is the light thereof.** Revelation 21:23

And again in the last chapter of the Last Book:

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see **his face** [which shines as the sun, Rev 1:16]; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; **for the Lord God giveth them light:** and they shall reign for ever and ever. Revelation 22:3ff

Isaiah's revelation of the **Sevenfold Light of God** also hearkens back to the original Seven Days of Creation when God created everything by the **Word of His Power** (Heb 1:3) which is itself the essence and source of all **Light**, as it is written:

In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. The same was in the beginning with God. **All things were made by him;** and without him was not any thing made that was made. In him was life; and the life was **the light of men.** And **the light shineth** in darkness; and the darkness comprehended it not. John 1:1ff

We have a perfect and complete union of the ideas of Creation, God's Word, Light, and Life. The Bible begins with God's first command, "Let there be light" (Gen 1:3) and ends with God

Himself revealed as the Eternal Light of Heaven (Rev 22:5). As Orr noted above (pg 41), “the end folds back on the beginning, and, when the whole is finished, we feel that here again, as in the primal creation, God has finished all his works, and behold, they are very good.” Yes, the Bible begins and ends with the Light of God, and yes indeed, it is **very good!** Amen.

## ❖ Divine Synergy of the Four Symbols

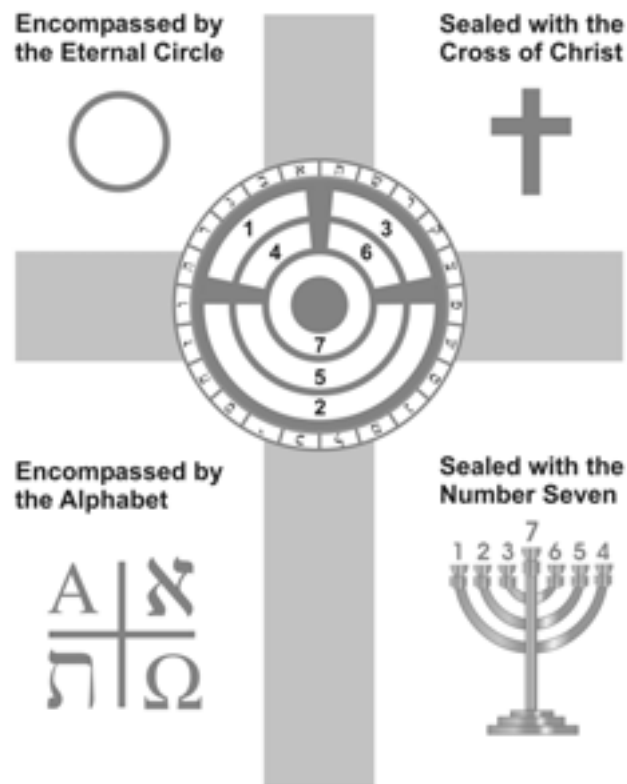
And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in **the unity of the faith**, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

Ephesians 4:11ff

We are now able to see how God united the four elements into a single compound symbol declaring the absolute perfection of His Holy Word. The **Circle** encompasses the whole, the **Cross** seals it once on Spoke 22 and again in the tri-radiant cruciform symmetry, the **Alphabet** represents the Word itself and its completeness from Aleph to Tav, and the **Number Seven**, like the Cross, **seals** and **completes** the whole Bible once in the sevenfold tri-radiant cruciform symmetry and again on Spoke 22 in the Last Book, the “Book of Sevens.”

The implications of this revelation know no limit. Never in the history of the world has anyone beheld such a profoundly **compact and reiterative compound symbol** in the structure of any book, let alone a book that proclaims itself Divine, that defines and exemplifies the symbols in its own text, that was composed in three languages over a period of fifteen hundred years by multiple individuals from all walks of life, that transformed the world with its message, and that kept its secret hidden for centuries after its completion only to be revealed when it was simply “rolled up like a scroll” on the alphabetic pattern established within its own pages! Obviously, we are beholding a blazing immutable miracle straight from the Mind of Almighty God.

### Sevenfold Symmetric Perfection of the Holy Bible Designed on the Union of Four Biblical Symbols



Seven Divisions on Three Cycles		
<b>Cycle 1</b>	<b>Cycle 2</b>	<b>Cycle 3</b>
1: Law (Torah)	4: Major Prophets	7: NT Epistles
2: OT History	5: Minor Prophets	
3: Wisdom	6: NT History	

## Chapter 4: For Glory and for Beauty



### ❖ The Bible as a Divine Work of Theological Art

All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Psalm 145:10f

On December 5, 2002, my wife Rose completed my Christmas gift, the stained glass rendition of the Bible Wheel shown above. The photograph caught the setting sun behind the Wheel, causing the cross and tri-radiant symmetry to “shine in the darkness” like the light of the God’s Word revealed in John 1:5. This awoke a deep sense of spiritual awe at what God has done in His design of the Holy Bible. In a moment, in the twinkling of an eye, it transformed my highly detailed geometric analysis of Scripture into a work of sacred symbolism that any traditional Christian iconographer could have produced during the last fifteen hundred years. I did not recognize this at first. As usual, I had to wait for one of Rose’s inspired off-hand comments for this Divine door to be opened. “Wouldn’t it be neat if we found the Bible Wheel in a stained glass window of some old church?” she asked. This question was on my mind the next morning as I went for my walk and glanced at the signboard of St. Mark’s Catholic Church across the street. And there it was, the basic pattern of the Bible Wheel – a circle divided into



Stained Glass Canon Wheel Cross

three sections by an inverted Tau Cross (T) – at the base of the Cross of Victory! Suddenly, a thousand images flooded my mind and I recognized this form as truly omnipresent throughout Christian art, symbolism, and iconography, most notably in the tri-radiant cruciform halo in icons of Christ.

Though it had been over two years since I had discovered the Canon Wheel (which came four years after the discovery of the Bible Wheel, pg 59), I had yet to connect it with Christian art. It was the religious overtones that stained glass had acquired through centuries of use in the Church, coupled with the light that lit up the cross and the tri-radiant symmetry, that awoke my artistic imagination and united it with my spiritual intuition to evoke an entirely new sense of the significance of the Bible Wheel. This was when I recognized the natural integration of the Bible Wheel with the traditional “Circle and Cross” found throughout Christian art, and sat in utter amazement as it dawned on me that God had designed the Bible to be a symbol of the very faith taught within its pages. This kind of continuous transforming revelation from one deep level to another ever deeper has characterized nearly every day of the last decade since I first discovered this Divine wonder. At every point I think to myself, “how could there be any more?” and then God opens my mind to see an entirely new and unexpected vista into His oceanic Wisdom.



**Cross of Victory**

The stained glass Canon Wheel Cross, another gift from my wife shown on the previous page, further exemplifies the endless artistic potential inherent in the structure of the Bible. In this piece, Rose extended the three arms of the tri-radiant symmetry outwards, which is simply the inverse of the stained glass Bible Wheel where the internal cross is formed by extending the three radii towards the center. Both of these forms come together in the Celtic Cross. When Rose was designing these pieces, the only difficulty was the choice of colors. She made many drawings with all sorts of variations, but none seemed correct. Then she fell upon God’s instructions for the priests’ “holy garments” and had a strong witness in her spirit that these also were the proper colors for the Wheel:



**Celtic Cross**

And thou shalt make holy garments for Aaron thy brother **for glory and for beauty**. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office. ... And they shall make the ephod of **gold**, of **blue**, and of **purple**, of **scarlet**, and fine twined linen, with cunning work. Exodus 28:2ff

It was not until about a year after she completed these works that we realized it was not merely the colors, but their placement, that seemed so appropriate. The “heavenly” purples, like the evening sky, are at the top and the “earthly” reds (in Hebrew, “adamah” means both “earth” and “red”) are on the bottom. Neither Rose nor I noticed this when she was making them; in all ways we are utterly indebted to the incomparable grace of God’s guidance. Neither of us feels that any of this really has anything to do with us personally. It is all the work of God. The one thing to remember when looking at these stained glass images is that they are artistic expressions of the innate structure of the Holy Bible. This is the overwhelming wonder of it all – the structure of Scripture unites with its content to reveal it all as a majestic Work of Divine Art that now looks like the **prophetic prototype** of the art God’s people have been producing throughout the last two millennia.

## ⊕ The Cross of Victory

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us **the victory through our Lord Jesus Christ.**  
1 Corinthians 15:55ff

The Cross of Victory, also known as the “Cross of Triumph” or simply “Cross and Orb,” is very old. The latter description comes from its origin as an image of the orb of the world surmounted by the cross which began appearing around the eighth century in Christian art and Byzantine coins. This, by the way, is a rather obvious contradiction of the already thoroughly discredited myth<sup>28</sup> that medieval Christians generally believed the world was flat. Many denominational churches use the Victory Cross in their seals, logos, and art. For example, here is the seal and its explanation from the United Church of Christ:<sup>29</sup>

The symbol of the United Church of Christ comprises a crown, cross and orb enclosed within a double oval bearing the name of the church and the prayer of Jesus, "That they may all be one" (John 17:21). It is based on an ancient Christian symbol called the "Cross of Victory" or the "Cross Triumphant." The crown symbolizes the sovereignty of Christ. The cross recalls the suffering of Christ—his arms outstretched on the wood of the cross—for the salvation of humanity. **The orb, divided into three parts,** reminds us of Jesus' command to be his "witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth" (Acts 1:8). The verse from Scripture reflects our historic commitment to the restoration of unity among the separated churches of Jesus Christ.



A variation of this pattern appears in the seal of the Lutheran Church—Missouri Synod, which places three of the primary Protestant doctrines – **Sola Scriptura** (Scripture Alone), **Sola Gratia** (Grace Alone), and **Sole Fide** (Faith Alone) – to form an upper semi-circle with the cross moved inside taking the place of the vertical line. Here is their explanation<sup>30</sup>:

The official seal of The Lutheran Church—Missouri Synod is a unique blend of symbols and words. In the center is a blue shield, representing the Christian's faith;

- ⊕ a prominent gold cross proclaiming that we preach Jesus Christ crucified and risen from the dead;
- ⊕ Latin words under the cross reading "Jesus Christ is Lord";
- ⊕ three equilateral gold crosses symbolizing the Holy Trinity;
- ⊕ three gold stars on the shield standing for the three Christian creeds: the Apostolic, the Nicene and the Athanasian.
- ⊕ Grape vines fill the bottom white spaces, symbolizing Christ's words in John 15:5.







As seen in these explanations, the seals were designed to symbolically convey **essential theological truths** in color, word, and form. This is a primary human activity; it is how God made us. It is also the method God exemplified throughout the Bible, where He teaches His truths through **symbols** and **word pictures**. Jesus is called a Lamb, a Door, a Vine, a Star, a Lion. These are all symbols that God Himself chose to reveal the character of His Son. The Christian Church, led by the same Spirit of God who inspired Scripture, has long followed

this Divine example by producing *theological art*, which finds its highest expression in the calculated iconographic beauty characteristic of the Eastern Orthodox Church.

## ❖ The Bible as the Seal of the Living God

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that Holy Spirit of promise.** Ephesians 1:12f

The seals below are from four Protestant theological seminaries. They have three elements in common; a **Circle** encompassing the whole, an image of a **Book** representing the Bible, and a **Cross** proclaiming the essence of the Gospel (1 Cor 2:2). Two of them use a **Dove** to signify the Holy Spirit (Mat 3:16) who inspired Scripture (1 Pet 1:11), who leads each believer “into all truth” (John 16:13), and who seals us in the faith (Eph 1:13). Two use a **Shield** recalling the “the shield of faith” (Eph 6:16). One uses **Alpha Omega** to represent both Jesus Christ (Rev 22:13), the Living Word of God who created everything, and the completeness of the Bible as God’s Word from beginning to end. One includes the **seven-branched Menorah** to represent the perfect and complete Light of God’s Word with its shield following the pattern of the tri-radiant halo except for the extra diagonal dividing the upper left section.

			
Book, Cross, Shield, Dove, Tri-radiant Halo	Book, Cross, Dove	Book, Cross, Alpha Omega	Book, Cross, Crown, Menorah, Shield

All four of the symbolic elements discussed in Chapter 3 appear in these standard Christian seals. This is why the Divine design of the Bible Wheel is so utterly astounding. These standard Christian symbols exist implicitly in it and spontaneously emerge from it when we do nothing but simply “roll up the Bible like a scroll” (pg 16). The **Circle** describes the overall form of the Wheel which is the just the **Book** itself, the **Cross** shines from its tri-radiant symmetry, the whole is encompassed and sealed with Aleph Tav corresponding to the **Alpha Omega**, and the seven divisions link directly to the seven branches of the **Menorah**. Christians use these symbols in their seals because they are what God has taught us in His Word. Each represents a kind of sealing in and of itself so that these standard Christian seals are made with Biblical symbols that carry within themselves the ideas of sealing and completion. They are strongly reiterative and self-reflective. This means that God’s design of the Wheel now looks like the **prophetic prototype of all standard Christian seals**. In other words, the Bible itself is the Seal of the Living God, inside and out (both in content and form)!



The image on the cover of this book portrays these ideas. The Seal of the living God – the Holy Bible – is represented by the stained glass Bible Wheel set in the center of the stone circle and cross. The symbols engraved around it are the standard Biblical symbols of the Dove, the Alpha and Omega, and the Book at the base reminding us that the whole symbol emerges **from the Bible and the Bible alone**. The background is from the façade of the First Covenant Church in Seattle Washington, built in 1910. It caught my interest when I noticed the striking variation of the traditional “circle and cross” made with a solid ring with three arms cut from a single stone set atop a pedestal carved from a distinctly darker stone.

Though I have not been able to find a statement from the designer of this façade, it seems clear that he meant to symbolically express the unity of God by the circle and the doctrine of the Trinity with the three arms. In any case, the moment I saw it I knew it would be a perfect setting for the Divine Jewel of the Bible Wheel. It integrates the traditional “circle and cross” with the tri-radiant halo by retaining its elements – a circle with three arms – only inverting them to point outward rather than inward. The distinct pedestal then emphasizes the tri-radiant circle by setting it apart even as it echoes the traditional four armed cross.



The union of the tri-radiant halo with the four-armed cross is not new to Christianity. It appears, for example, in the Seal of St. Tikhon’s Orthodox Theological Seminary, established in 1938. This is a common iconic form of the Greek Orthodox Church. It differs from those of the Protestants in that it uses a face to represent the humanity of Christ. The beauty of this seal is that it sums up what the faith is all about and what we see when we look at **the Bible as a whole** and extract its essential message, which is nothing less than the Light of God shining in the face of Jesus Christ (2 Cor 4:6). The Greek Letters above the cross – **Ι** and **Χ** – are the first and last Letters of the words **Ἰησους** (Jesus) and **Χριστος** (Christ). This way of writing Divine names is very old; it appears in some of the earliest New Testament manuscripts and even in the Septuagint, the pre-Christian Jewish Greek translation of the Old Testament. It is a standard element in icons of Christ as seen in both examples given in the last chapter (pgs 33, 39). The three Greek Letters on the arms of the tri-radiant halo spell **ΩΝ** (Ho On) meaning **He Who Is**, the Septuagint’s rendition of “I AM THAT I AM” (Exo 3:14). This iconic form, therefore, strongly proclaims the **Deity of Christ** and His Work on the **Cross**, with the three arms further reiterating the **Doctrine of the Trinity**. This is why Christian iconography



Seal of St. Tikhon’s Orthodox Theological Seminary<sup>31</sup>

has been called "theology in form and color." It is designed to visually represent the fundamental doctrines of the faith. The magnificent mosaic of Christ seated in glory from the ceiling of the San Giovanni (St. John's) Baptistery in Florence, Italy, made in the thirteenth century, is another premier example of this ubiquitous artistic pattern. It was designed to reiteratively display the tri-radiant symmetry, first in the halo of Christ, and again in the form of His body within the circle of glory.

Christian tradition, especially in its Greek Orthodox branch, holds that true religious icons are the product of Divine inspiration. It seems impossible to explain the correspondence between these ancient icons of Christ – whose name is called the Word of God – with the geometric form of the Holy Bible in any other way. And besides, what a glory it is to behold! The power of God's revelation is absolutely overwhelming, filling the soul with a witness unlike anything ever seen in the history of the world. Who can but cry "Grace, grace unto it!" (Zechariah 4:7)?

The inherent artistic potential of this Capstone that crowns God's Word has continued to bear abundant fruit, beyond anything I ever could have imagined. In another burst of Divine inspiration, Rose made a solid silver Bible Wheel medallion set with Sixty-Six Stones to represent the Sixty-Six Books of the Bible, so now the Seal of God – **the Holy Bible** – is effortlessly displayed as a stunning piece of **jewelry**. Every day people comment how beautiful it is without having any idea of what it actually represents. I pray the day comes soon when everyone will know what God has done in His Word so that "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab 2:14).

The Bible Wheel is, therefore, simultaneously a Seal, a Capstone, a Jeweled Medallion, and a Divine Work of Theological Art. It glorifies God's Word beyond all measure. Yet these are only a few of the top-level super-obvious signs of its Divine design. The Alphabet encompassing the Bible Wheel is not merely a symbolic seal on the whole. Each Letter has a meaning that is supernaturally integrated with dominant themes interwoven throughout the three Books on its corresponding Spoke. It is to this infinite depth of Divine Wisdom we now shall turn.



San Giovanni Baptistery (13<sup>th</sup> Century Mosaic)



The Bible Wheel Medallion with 66 Stones set in Silver

# Chapter 5: The Bible Sealed from Aleph to Tav

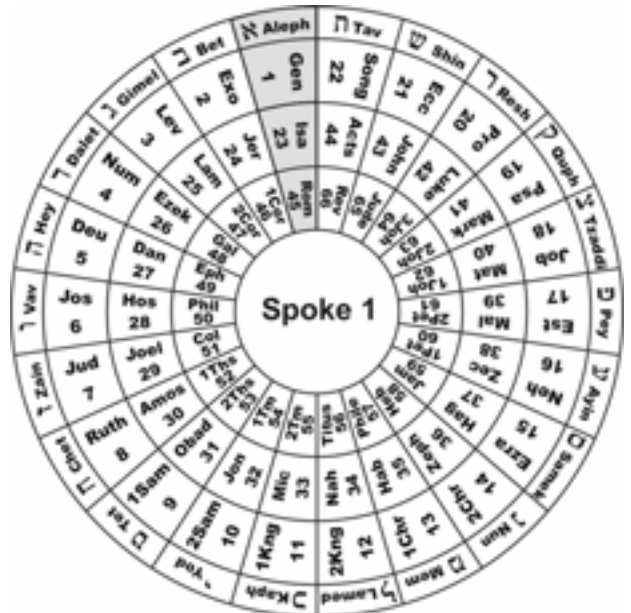
## ❖ Spoke 1 – Aleph: The Law, the Prophets, and the Epistles

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being **witnessed by the law and the prophets**; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Romans 3:20ff (Spoke 1, Cycle 3)

The Divine clarity and supernatural perfection of the detailed design of the Bible Wheel is nowhere more evident than on the First Spoke, corresponding to Aleph. Early in the morning of May 14, 1999, exactly four years and two days after I drew the first Bible Wheel (pg 23), I was meditating on the **First Spoke** and noticed that it holds the **First Books** of three primary divisions of Scripture:

Spoke 1 – Aleph: Three Books of Commencement	
⊕	<b>Cycle 1, Genesis: First Book of the LAW</b>
⊕	<b>Cycle 2, Isaiah: First Book of the PROPHETS</b>
⊕	<b>Cycle 3, Romans: First Book of the NT EPISTLES</b>

The conjunction of "the law" and "the prophets" immediately evoked the frequent self-description **of the Bible** found **in the Bible** in passages such as Romans 3:21 quoted above. This prompted me to look at the rest of the canonical divisions which in turn led to the discovery of the Canon Wheel later that same day (pg 32). It was an utterly astounding experience; I sat awe-struck for a week thereafter. I had been fruitfully studying the basic black and white Bible Wheel for years with no particular interest in the large-scale canonical divisions. My focus was on a much finer level of detail. For four full years I was constantly discovering endless correlations of highly specific content from the three Books on each Spoke with each other and the meaning of the corresponding Hebrew Letter. I had no idea that an entirely new level of Divine design – aptly described as **sevenfold symmetric perfection** – lay implicit in its structure. In a single day God opened my mind to see this glorious new aspect of the unlimited perfection of His Holy Word, the surface of which was barely touched in the preceding chapters. Our task now is to review the First and Last Spokes of this theological tapestry to see how God supernaturally sealed His entire Word from beginning to end, from Aleph to Tav.



⊕ **Aleph: The Symbol of God, Origins, and First Things**

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; *I am the first*, and I am the last; and beside me there is no God. Isaiah 44:6 (Spoke 1, Cycle 2)

As the first of the Letters, Aleph is a natural symbol of *first things, beginnings*, and *origins*. This is how the Lord Jesus Christ used the First Greek Letter when He said "I am *Alpha* ... the *beginning* ... the *first* ..." (Rev 22:13, pg 39). God is the Creator of All and so all things find their origin in Him. He also is the Sovereign Lord of Creation, and this is expressed by the closely associated KeyWord *alluph* (see table) which denotes a *sovereign ruler, master, chief, or leader of thousands*. Alluph is nearly identical to Aleph; it differs only in pronunciation (vowel points, pg 19). This is typical of how KeyWords closely associated with a Letter's name reveal its symbolic meaning. In the KJV, *alluph* is translated as *duke*, which was the common word denoting a *sovereign* male ruler in the European social structure dominant at the time of its translation. Others translate it as *leader, ruler, or chief*. Its greatest density appears on Spoke 1 in Genesis 36 where it is used forty-three times in the lists of the Dukes of Edom. These ideas will be explored in more detail in the *Synopsis* (pg 124).

א	Aleph KeyWords
אָלֶף	Aleph: 1 <sup>st</sup> Letter
אַלֶּף	Alluph: Leader
אֱלֹהִים	Elohim: God
אֵל	EI: God, Mighty

In its ultimate sense, Aleph is a symbol of God, the Sovereign Ruler of All who should be first in every heart and who is literally *First of All* in that He existed before He created anything. The first verse of the Bible amplifies these ideas: "In the beginning *God* created the heaven and the earth." The word translated as *God* is the Aleph KeyWord *Elohim*, displayed in the third entry in the table. It is based on the root *EI* which denotes a *mighty one*, and so came to be applied to God as the *Almighty*. And since *Elohim* is an Aleph KeyWord (it starts with Aleph), the First Letter is literally *God's initial*. This echoes His declaration that He is the "Alpha" and adds symbolic depth by linking it to the first Divine Name revealed in Scripture. Thus we see the symbolic meaning of Aleph is based on its position in the Alphabet, the meaning of its name and associated KeyWords, and God's use of it (in the form of Alpha) in the text of Scripture. This exemplifies a few of the primary methods we will use throughout this book to discern the meaning of each of the Twenty-Two Letters. The wonder of it all is that everything is so simple, plain, and clear. There is no mistaking the essential meaning of the First Letter. Though a complete understanding of Aleph involves a full review of its use in the Alphabetic Verses, Hebrew grammar, and elsewhere, the ideas touched upon above should be sufficient to spark the requisite insight to perceive the Divine wonder that is the First Spoke of God's Wheel. Here now is a brief review of the three Books it holds.

⊕ **CYCLE 1, GENESIS: The Book of Origins**

In the beginning God created the heaven and the earth. Genesis 1:1 (Spoke 1, Cycle 1)

Little need be said to explain why the Bible begins in Genesis. It is saturated with primary themes relating to *Aleph*. Its very name signifies an *origin, beginning, or birth*. Obviously, there is no better place to begin the Bible than "In the beginning". All the fundamental doc-

trines of Scripture find their root in this Book; the Sovereignty of God, the creation of man (1:26), the origin of sin and the consequent curse of death (3:19), God's promise of the virgin-born Redeemer (3:15), His election of Abraham (12:2), and the great doctrine of God's gift of righteousness through faith (15:6), the latter being the true **Genesis of the Gospel** proclaimed with perfect precision in Romans, the third Book on Spoke 1. No author, human or Divine, could have begun in a more logical, intelligent, or skillful fashion. The great miracle of God is that these ideas, which are based on the **symbolic meaning of Aleph**, are also uniquely linked to the other two Books on the First Spoke, as a brief review will quickly show.

### ⊕ **CYCLE 2, ISAIAH: The Romans of the Old Testament**

Hast thou not known? hast thou not heard, that **the everlasting God, the LORD, the Creator** of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Isaiah 40:28 (Spoke 1, Cycle 2)

The verse above exemplifies the profound link between Genesis and Isaiah based on the primary **Aleph** themes of **Creation** and the **Sovereignty of God**. It is one of the principal hallmarks of the Twenty-Third Book, as seen in these representative verses:

- ⊕ Thus saith **God the LORD, he that created the heavens**, and stretched them out; he that spread forth the earth, and that which cometh out of it: Isaiah 40:28
- ⊕ Thus saith **the LORD, the Holy One of Israel, and his Maker**, ...I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. Isaiah 45:11
- ⊕ For thus saith **the LORD that created the heavens**; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. Isaiah 45:18
- ⊕ Lift up your eyes on high, and **behold who hath created these things**, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Isaiah 40:26

The revelation of God's Sovereignty in Isaiah and its relation to Genesis has been noted by many scholars, such as John D. W. Watts in his *Word Biblical Themes: Isaiah*:<sup>32</sup>

**Every student** of Hebrew is aware the word 'create' in **Genesis 1** is a rare word used only with God as subject. The highest concentration of uses of that word occurs in **Isaiah 40 – 66**. If there should be any fear that Isaiah's emphasis on God as the owner of Canaan represents a provincial and limited picture of God, this fact should dispel it. ... God is understood in Isaiah to be **the sovereign ruler over all his creation** and over Canaan particularly.

Watts' observation extends to include the **Book of Romans** which contains the highest frequency of the corresponding Greek word meaning "to create" in the New Testament. When we calculate the sum of all occurrences on each Spoke, we find that they occur on Spoke 1 nearly **ten times** above average. We have, therefore, an objective mathematical measure of this correlated theme. Graphs of this phenomenon are shown below in the *Distribution of Creation Words on the Wheel* (pg 103). Each Spoke shows similar peaks in the distribution of words relating to its primary themes based on the corresponding Hebrew Letter.

It is of utmost importance to remember that Watts, like all scholars cited in this book, provides a completely independent witness to the Divine design of the Bible. He knew nothing of

the Wheel. He did not write his words to support the geometric and alphabetic correlation revealed by the structure of the First Spoke. His comments are based entirely on the **content** of Genesis and Isaiah, yet he writes as if he were holding the Bible Wheel in his very hands! Hubbard's comments from his *Forward* to Watts' book, quoted earlier in the review of the seven canonical divisions (pg 28), are worth repeating here:<sup>33</sup>

The Book of Isaiah is the Mount Rushmore of biblical prophecy. Sculpted on its massive slopes are **the major themes of Scripture**: who God is, what he has done for his people, and how he expects us to serve him. ... No other part of the Bible gives us so **panoramic a view** of God's handiwork in Israel's history nor such clear prophecies of **his lordship over the nations**. If Beethoven's nine symphonies loom as landmarks on the horizon of classical music, Isaiah's sixty-six chapters mark **the apex of prophetic vision**.

Like Watts, Hubbard emphasized the theme of **Sovereignty** (Lordship) in Isaiah that naturally links it with the meaning of Aleph as **Leader**. And just as the major themes of Scripture find their root in Genesis, so their branches spread forth into a full "panoramic" view in Isaiah which he called the very "apex of prophetic vision." Similar observations abound throughout the literature. Both Jews and Christians have recognized Isaiah as the first and greatest of the prophets since the earliest times. Here is how *The New Bible Dictionary* states it:<sup>34</sup>

From ancient times Isaiah has been considered **the greatest of OT prophets**. He has been called '**the eagle among the prophets**', '**the Evangelist of the Old Covenant**', and the like. His book is not only lofty in style and conception, but rich in spiritual meaning.

Likewise, *The Teachers' Commentary* has this to say:<sup>35</sup>

To the Jews, Isaiah was **the greatest of the prophets**. The commentator Karl Delitzsch called Isaiah the "**universal prophet**." Probably no other Old Testament document has been more deeply studied than the Book of Isaiah. Certainly none has had more books and articles written about it.

And here is how James Smith put it in his book on the Major Prophets in *The Old Testament Survey Series* where he quotes four other commentators:<sup>36</sup>

He has been called "**the Prince of the Old Testament Prophets**" (Copass), "**the Saint Paul of the Old Testament**" (Robinson) and "**the greatest prophet**" (Eusebius). Isaiah son of Amoz was a theologian, reformer, statesman, historian, poet, orator, prince, and patriot. He was "**prophet of the gospel before the Gospel**" (Robinson), the fifth evangelist.

Quotes like these could fill a book. Isaiah is truly the supreme Old Testament prophet. His work is unique in its genre and its preeminence makes its appearance on the First Spoke truly stunning. Just as a dominant wolf is called the Alpha Male, so Isaiah could rightly be called the **Alpha Prophet**, or as we would say in Hebrew, the **Aleph Prophet**. Its placement on Spoke 1, like that of Genesis, is without question **optimal**. It is exactly where any informed person would have placed it if he or she were consciously designing the Wheel from whole cloth, especially in light of its conformation with the self-description of the Old Testament as the Law (beginning with Genesis) and the Prophets (beginning with Isaiah). This is quite a "coincidence" to emerge from simply "rolling up the Bible like a scroll."

Yet this is but the beginning of wonders. Numerous scholars have also recognized the intimate and profound **theological resemblance between Isaiah and Romans** and they base their observations on primary themes relating to the symbolic meaning of Aleph! Oh! The

glory of God’s Wisdom! Praise His name now and forever! Here is how Lewis Sperry Chafer explained it in an article in the journal of the Dallas Theological Seminary, *Bibliotheca Sacra*, written in 1936, fifty-nine years before the revelation of the Wheel:<sup>37</sup>

For breadth of divine revelation covered, the Book of Isaiah reminds us of the ***Epistle to the Romans***. Some have called Isaiah the ***Paul of the Old Testament***. C. S. Robinson goes even further when he maintains that it “is, perhaps, not too much to say that, if the New Testament were lost, a helpful gospel for sinners’ salvation, available and clear, might be easily compiled from the chapters Isaiah has written.” ***Isaiah with Paul*** [in Romans] shows us ***in the beginning*** of his message the utter depravity, perversity, and helplessness of man, and then presents ***the effectual remedy of God-salvation in Himself***. Both are prophets of God speaking for Him and both are pre-eminently theologians. ... [Isaiah] has a ***most exalted idea of God in His majesty and sovereignty***. It is not too much to say that no writer in the Bible has a more exalted or clear conception of the ***greatness of God*** than had Isaiah.

This quote is typical of the continuous outpouring of revelation that has been my daily bread since I first discovered the Wheel in 1995. There is really no end to it. Like Watts above, Chafer wrote as if he had the Bible Wheel right before his eyes. Not only did he note Isaiah’s exceptional emphasis on the Aleph concept of God’s Sovereignty, but he also commented on the united thematic river flowing through ***Isaiah*** and ***Romans*** that originates with the Fall in ***Genesis***. The parallel of the opening passages of these two Books is impossible to miss:

Isaiah (Spoke 1, Cycle 2)	Romans (Spoke 1, Cycle 3)
<p>[1:2] <b><i>Hear, O heavens, and give ear, O earth: for the LORD hath spoken</i></b>, I have nourished and brought up children, and <b><i>they have rebelled against me</i></b>. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider. Ah sinful nation, <b><i>a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD</i></b>, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is <b><i>no soundness in it; but wounds, and bruises, and putrefying sores</i></b>: they have not been closed, neither bound up, neither mollified with ointment.</p>	<p>[1:18] <b><i>For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men</i></b>, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him <b><i>from the creation of the world</i></b> are clearly seen, being understood by the things that are made, even <u>his eternal power and Godhead</u>; so that they are without excuse: Because that, when they knew God, <b><i>they glorified him not as God</i></b>, neither were thankful; but became vain in their imaginations, and <b><i>their foolish heart was darkened</i></b>. ... Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the <u>Creator</u>, who is blessed for ever. Amen. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind ... Being <b><i>filled with all unrighteousness</i></b>, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit ... haters of God ...</p>

The thematic flow of ***Isaiah 1*** parallels the first few chapters of ***Genesis*** with extreme precision.<sup>38</sup> Its opening “Hear O heavens, and give ear O earth, for the Lord has ***spoken***” heark-

ens back to Genesis 1 when “God created the heaven and the earth” by His Word, repeatedly **speaking** “Let there be...” It then echoes the creation of Adam and Eve of Genesis 2 saying, “I have nourished and brought up children.” It sums up Genesis 3 in the words “and they have rebelled against me” adding that “Israel doth not **know**,” thereby reflecting their original sin of eating from the Tree of the **Knowledge** of Good and Evil. The parallel passage in **Romans 1-3** gives the universal application of these ideas that were typologically applied to Israel in Isaiah. And just as these two premier Books begin “in the beginning” with the universal problem of sin, so they conclude with the most explicit and comprehensive proclamation of **God’s Way of Salvation** to be found in their respective Testaments. Here is how Herbert Wolf put it in his book *Interpreting Isaiah, the Suffering and Glory of the Messiah*:<sup>39</sup>

The Book of Isaiah, one of the most important and best-loved books in the Bible, is sometimes called the **Gospel of Isaiah** because of the good news that characterizes its message. Indeed, **no other Old Testament book contains as many references to the Messiah** as does the Book of Isaiah. Its sixty-six chapters contain crucial passages that allude to Christ's incarnation, earthly ministry and atoning death and glorious world-wide rule. ... Isaiah also has been called the **Romans of the Old Testament** because like the **Book of Romans**, it sets forth God's case against sinners, unveils the wretchedness of the human heart, and reveals **the way of salvation for Israel and the world**. Under the hammer blows of Isaiah's message, God calls sinners to repentance and graciously promises forgiveness. **It is no accident that in Romans Paul quoted Isaiah seventeen times - more than any other New Testament author**. And, like Romans, Isaiah is a profoundly theological book that deals with a number of vital doctrines.

To behold Isaiah as the **"Romans of the Old Testament"** appears, in light of God's Wheel, to be nothing less than the purest prophecy. To see it called the **Gospel of Isaiah** and its prophet the **Evangelist of the Old Covenant** elevates it to the highest level of Biblical significance, the Good News of Jesus Christ being the whole point of all Scripture. This is what the Bible Wheel is really all about. We are seeing into the Mind of God and perceiving the Divine Thoughts revealed in the fully integrated geometric, thematic, and alphabetic structure of His everlasting Word, established before the foundation of the world.

### ⊕ **CYCLE 3, ROMANS: The Cathedral of the Christian Faith**

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret **since the world began**, But now is made manifest, and by the scriptures of the prophets, according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen.

Romans 16:25ff (Spoke 1, Cycle 3)

If the major themes of Scripture find their root in Genesis and their branch in Isaiah, so they flower in Romans. Few books, if any, have received accolades quite like this "cathedral of the Christian faith" as it was called by Frederick Godet. In the introduction to his *Commentary on St. Paul's Epistle to the Romans* he lists but a few of the prominent Christian leaders who have recognized the unique significance of the Book of Romans:<sup>40</sup>

Coleridge calls the Epistle to the Romans **'the profoundest book in existence.'** Chrysostom had it read to him twice a week. Luther, in his famous preface, says **'This Epistle is the chief book of the New Testament, the purest Gospel.** It deserves not only to be known word for



word by every Christian, but to be the subject of his meditation day by day, the daily bread of his soul.' ... Melanchthon, in order to make it more perfectly his own, copied it twice with his own hand. It is the book which he expounded most frequently in his lectures. The Reformation was undoubtedly the work of the Epistle to the Romans, as well as the epistle to the Galatians; and the probability is that every great spiritual revival in the church will be associated as effect and cause with a deeper understanding of this book.

Reformer John Calvin wrote that “If a man understands Romans he has a sure road open to him to the understanding of **the whole Scripture**.” Gleason Archer concurs, saying, “There is no more **complete compendium of the Christian doctrine** in the sixty-six books of the Bible than the Epistle to the Romans.”<sup>41</sup> Likewise, Dr. Lloyd-Jones called it “a colossal and incomparable statement of Christian truth.”<sup>42</sup> Chafer noted this “breadth of divine revelation” when he said “the Book of Isaiah reminds us of the Epistle to the Romans.” Furthermore, Paul Achtemeier noted that the Book of Romans, like both Genesis and Isaiah, is marked by the primary **Aleph** themes of **Creation** and the **Sovereignty of God**:<sup>43</sup>

Paul was on fire to preach the good news of the gracious **lordship of God** expressed in Jesus Christ, and nowhere more so than in Romans. Because **God as creator is Lord over the whole of created reality**, reflections on that **lordship** encompass the full range of human problems, and nowhere is that more the case than in Romans.

Just as Isaiah is the **Alpha Prophet** of the Old Testament, so Romans is the **Alpha Epistle** of the New. The great miracle of God is that He engraved the correlated preeminence of these two undisputed doctrinal masterpieces in the geometric Stone of His everlasting Word.

#### ⊕ **A Divine Theological Tapestry**

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that **preach the gospel** of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. **For Isaiah saith**, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. Romans 10:15ff (Spoke 1, Cycle 3)

The thematic correlation amongst the three Books on Spoke 1 is astounding to behold. A quick review of Romans reveals it to be an intricate **theological tapestry** woven primarily with threads drawn from **Genesis** and **Isaiah**. Barry G. Webb noted a few of the threads from Isaiah in his book *The Message of Isaiah: On Eagles' Wings* where he also adds his voice to the great chorus of scholars who have recognized Isaiah as the “Romans” of the Old Testament:<sup>44</sup>

In terms of theological significance, the book of Isaiah is the “Romans” of the Old Testament. **It is here that the threads come together and the big picture of God's purposes** for his people and for his world is most clearly set forth. ... The New Testament moves to its climax by echoing Isaiah's promise of death conquered, tears wiped away, and new heavens and a new earth. In fact it was Isaiah who, via the LXX, gave us the term 'gospel' ...

Webb's assertion that Isaiah “gave us the term ‘gospel’” is based on passages like Isaiah 52:15 that Paul quoted in Romans 10:15 above. He was speaking of the Greek word *εὐαγγελίζω* (*evangelidzo*), translated as “preach the gospel.” This is the root of the English word **evangelize**. In the Greek Septuagint version of Isaiah it first occurs immediately after the prophecy of John the Baptist (Isa 40:3), rendered as **bringest good tidings** in the KJV:

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

O Zion, that **bringest good tidings**, get thee up into the high mountain; O Jerusalem, that **bringest good tidings**, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!  
Isaiah 40:9 (Spoke 1, Cycle 2)

The Doctrine of the Trinity is evident here in this Old Testament passage. The proclamation “Behold your God!” refers to Jesus Christ, the Divine Shepherd mentioned two verses later (Isa 40:11, see John 10:11). Robinson spoke truly when he called Isaiah “the prophet of the gospel before the Gospel,” and as Wolf noted above, “It is no accident that in Romans Paul quoted Isaiah seventeen times - more than any other New Testament author.” These quotes are, in fact, only a hint of the truly profound integration of the Books on the First Spoke. Of the sixty explicit citations of the Old Testament in Romans, exactly half come from the first two Books on Spoke 1. Furthermore, Romans is the only Book on Cycle 3 that mentions Isaiah by name, and he does so **five times!** (Rom 9:27, 9:29, 10:16, 10:20, 15:12). This is but one of the many unique links between Isaiah and Romans found in no other New Testament Epistle on Cycle 3.

Moreover, the links between Genesis and Romans are just as profound and inextricable. It begins with the universal conviction of sin based on the natural revelation of God given in **creation** available to all people cited in parallel with **Isaiah 1** above (pg 63). Romans charges that every person who rejects God is guilty and “without excuse, because that when they knew God, they glorified him not as God ... and changed the truth of God into a lie, and worshipped and served the **creature** more than the **Creator.**” This theme culminates in Romans 3 with the declaration that “all have sinned and come short of the glory of God.” Having thus established the bad news of the universality of our sin and guilt before God, Romans lays the foundation of the Good News on Abraham’s encounter with God in Genesis:

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**

Romans 4:1ff (Spoke 1, Cycle 3)

The highlighted passage is truly the Genesis of the Gospel, revealed in the Book of Origins (Gen 15:6). Romans then continues to draw from Genesis, amplifying this idea and applying it to all who would come to God through faith:

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of **the faith of Abraham; who is the father of us all**, (As it is written, I have made thee **a father of many nations**;) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.  
Romans 4:16ff (Spoke 1, Cycle 3)

The verse cited in Romans 4:17 with “as it is written” comes from Genesis 17:4. No other Book of the Bible quotes this verse. **It is unique to Genesis and Romans.** This is an example of a **KeyLink**, defined as a unique word or group of words found only in Books on a single Spoke that exemplifies their common theme. In my decade of study, I have found many hundreds of such KeyLinks connecting the Books on every Spoke of the Wheel. They are primary witnesses of its Divine design.

The truly stunning KeyLinks involve **Alphabetic Keywords** based on the corresponding Hebrew Letter, as is the case with the KeyLink between Genesis and Romans under discus-

sion. It is based on three fundamental Aleph KeyWords **Av** (Father), **Avraham**, and **Emunah** (Faith). The “v” in Av and Avraham represents the soft Bet (b) which is its proper pronunciation in these words (see the Alphabet Table, pg 22). Christians are familiar with **Av** through its Aramaic cognate **Abba** which is both transliterated and translated in Romans 8:14:

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, **Abba, Father**.



The KeyLink is based on the name God gave to **Abraham** as a sign that he would be the **Father (Av)** of the **Faith (Emunah)**, the prototype of the great multitude who have been reconciled to God through the Faith of Jesus Christ (see *Synopsis*, pg 128). We have a **Spoke 1 KeyLink** based on three principal



**Aleph KeyWords** which exemplify the central **Gospel message** that unites the Books of **Genesis and Romans**. Again, this reveals how God engraved the meaning of the text on multiple levels in its geometric structure and integrated it with the symbolic meaning of the corresponding Hebrew Letter! Has such a wonder ever been imagined, let alone seen?

Yet for all this there is, as always, an ever-deeper wonder being revealed here. The Bible was given that we might know the Triune God; the Father, the Son, and the Holy Spirit. God revealed the character and role of each Divine Person in associated Alphabetic KeyWords. The First Person is denoted by the Aleph KeyWord **Av (Father)** and the Second Person by the Bet KeyWord **Ben (Son)**. These ideas will be developed later in the appropriate chapters. The implications are overwhelming. We have a complete convergence of the meaning of the Hebrew Letters, the geometric structure of the Wheel and the specific content of the Books with all of this descending from **the Triune nature of the Eternal God!** This is, of course, exactly what we would expect in a Divine revelation given by the Holy Trinity. We already saw a hint of it in the role the Number Three plays in the tri-radiant symmetry of the Canon Wheel (Sign of Deity) and the number of its Cycles. The more we learn of the structure of the Bible Wheel, the more we understand it as a blazing synergy of fiery symbols designed by God Himself to bear the glory of **His Self-Revelation**. Praise His Name, now and forever!

Yet there is still more to see just on this introductory level. The interweaving of threads from Genesis continues in Romans 5 which traces the origin of sin and death to “**Adam’s transgression**” (Rom 5:14) saying “by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” and then linking this to God’s gift of salvation by grace through faith, “which is by one man, Jesus Christ” (Rom 5:15). Finally, Romans 9 contains a flourish of KeyLinks to Genesis (pg 134) just before shifting to the great salvation passages of Isaiah. It is here that we find the ultimate **joint proclamation of God’s Sovereignty** in the one of the most profound KeyLinks in the entire Bible:

א	Aleph KeyWords
אב	Av: Father
אַבְרָהָם	Avraham: Abraham
אֱמוּנָה	Emunah: Faith

	<b>Spoke 1 KeyLink</b>
	<b>A Father of Many Nations</b>
Genesis 17:4  Romans 4:17	

 <b>Double Spoke 1 KeyLink</b> <i>The Sovereignty of God (The Pot and the Potter)</i>	
Isaiah (Spoke 1, Cycle 2)	 Romans (Spoke 1, Cycle 3)
<p>[29:15ff] <b>Woe unto them</b> that seek deep to hide their counsel from the LORD ...Surely your turning of things upside down shall be esteemed as the <u>potter's clay</u>: <b>for shall the work say of him that made it, He made me not?</b> or shall the thing framed say of him that framed it, He had no understanding?</p> <p>[45:9ff] <b>Woe unto him that striveth with his Maker!</b> Let the <u>potsherd</u> strive with the potsherds of the earth. <b>Shall the clay say to him that fashioneth it, What makest thou?</b></p>	<p>[9:18ff] Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? <b>Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?</b></p>

This is a **double KeyLink** because the verse in Romans is linked to two verses in Isaiah (29:16, 45:9, see *Synopsis*, pg 127). Remember, this is a **Spoke 1 KeyLink** displaying the **Aleph** theme of **God's Sovereignty** that has been universally recognized as dominant in both Isaiah and Romans. This is the Divine integration of the **content** with the **form** of Scripture that utterly astonishes the mind that is able to see what is really going on here.

The passage from Romans concludes the argument that was developed over three chapters (9-11) in answer to the question "Is there unrighteousness with God?" (Rom 9:14). It is answered by **argument** in Romans and by **declaration** in the immediate context of the Key-Link in Isaiah 45:21 where God flatly states "there is no God else beside me; **a just God and a Saviour.**" The whole chapter of Isaiah 45 profoundly parallels the issues dealt with in Romans 9-11, where also we find the greatest density of quotes from Isaiah. The KeyLink phrase therefore reveals the **common theme** and **thrust** of these two Books. Its appearance nowhere else in the entire Bible must be understood as the work of God who alone could have superintended its overall design.

This is the First Spoke of the Wheel – **a pillar of fire** that enlightens the whole body of Scripture and bears Eternal Witness of its Divine Design. Entire volumes could be written on the endless correlations amongst the elements of Spoke 1. In this one section alone we have seen the independent witness of over **nineteen mutually corroborating Biblical scholars** – Watts, Hubbard, Smith, Copass, Robinson, Delitzsch, Eusebius, Chafer, Wolf, Godet, Coleridge, Chrysostom, Luther, Melancthon, Calvin, Archer, Lloyd-Jones, Achtemeier, Webb – spanning nearly the entire history of the Church. And this is but a small sampling of the great cloud of witnesses who could have been called forth to testify. It is not to their authority I appeal, but only to their witness that they themselves have seen the profound and inextricable links between these Books that now are revealed to be geometrically integrated by God. Such witnesses abound for the entire structure of the Divine Word. This is the great miracle of the Wheel. It has been **implicit in the Canon** since the day it was sealed and the servants of God have been writing as if they were following it as a hermeneutical Star Chart in their travels through the glorious galaxy of God's Holy Scripture. What now should we expect since the inner workings of this **Map of Heaven** have been explicitly revealed?

## ❖ Spoke 22 – Tav: Consummation of God’s Plan of the Ages

**And I saw a new heaven and a new earth:** for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, **new Jerusalem**, coming down from God out of heaven, **prepared as a bride adorned for her husband**. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **he will dwell with them**, and they shall be his people, and God himself shall be with them, and be their God. Revelation 21:1ff (Spoke 22, Cycle 3)

With insuperable logic and in perfect harmony with the symbolic meaning of the Last Letter, the great themes of the whole Bible are consummated on the Last Spoke. As noted in the section called *Sealed with the Sign of the Cross* (pg 37), the last Letter **Tav** (ⲧ = †) represents the ideas of **Consummation, Completion, Covenant, and Sealing**. Rabbinic tradition calls it the **Seal of Creation** and the **Seal of Truth** and the Franciscans say that it represents “the fulfillment of the entire revealed word of God.” It is, therefore, an incomparable wonder to behold that just as three Books of Commencement align to form the First Spoke, so three Books of Consummation align to form the Last:

<b>Spoke 22 – Tav: Three Books of Consummation</b>	
⊕	<b>Cycle 1, SONG OF SONGS:</b> A King receives his Bride. Their Marriage is Consummated. A Divine Allegory of the loving union of Christ and His Church.
⊕	<b>Cycle 2, ACTS:</b> The Bride of Christ, the Church, is Born at Pentecost and Sealed with the Holy Spirit of Promise. The Jewish Age is Consummated.
⊕	<b>Cycle 3, REVELATION:</b> Christ the Eternal King receives His Bride the Church. God dwells with His People. All History is Consummated.

This alignment brings another level of God’s manifold Wisdom into clear focus. In the section called *Aleph and Tav, First and Last* (pg 40) we saw that the Lord revealed Himself as “First and Last” only on the **First and Last Spokes**. Now we see that He followed exactly the same pattern in the **themes of the Books** on those Spokes! Oh! The glory of God’s Word! He designed the entire Bible on multiple levels to give a reiterative revelation of His own eternal character as the **Lord of History** (ΑΩ/ⲧⲐ) and His Plan of the Ages from its inception in Genesis (Α/Ⲑ) to its consummation in Revelation (Ω/ⲧ). Praise His name now and forever!

We are now gazing into the very heart of God’s purpose for all creation, the Holy of Holies of the entire Biblical revelation where we can actually see the Lord’s ultimate intent displayed in His Map of Heaven, telling us exactly where we are going and how to get there. **God is love** (1 John 4:8)



and from the beginning He has been working to restore the **communion** He had with His people before sin entered the world in Genesis 3. This is what the Bible is all about. Each Book on Spoke 22 shines as star in the Heaven of God's Word and their **threefold union** forms a brilliant constellation that has led many a Christian soul through this world's stormy seas with the guiding light of the blessed vision of the glorious consummation of the **Divine Love Story** known as the Holy Bible.

### ⊕ **CYCLE 1, THE SONG OF SONGS: Union of Christ and His Church**

A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphire in the vineyards of Engedi. Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. Song of Songs 1:13ff (Spoke 22, Cycle 1)

**Union with God** is the great promise and culminating purpose of the whole Bible. But to what shall we liken this union? Scripture declares "our God is a **consuming fire**" (Heb 12:29). He appeared to Moses in a **flame of fire** in the **burning bush** and led Israel through the wilderness by a **pillar of fire**. He lit the souls of His people with **tongues of fire** on Pentecost (Acts 2:3) and appeared to the Apostle John with eyes as **flames of fire** (Rev 1:14). There is absolutely nothing dispassionate about the God of the Bible. There is no limit to the **fiery love** He has for our souls as He proved with utter finality in the passion and death of His Son upon the Cross. In natural terms, the Song of Songs is an unbridled and explicitly erotic romance between King Solomon and his bride, bursting with shouts of joy and sensual delight. It declares **God's Love** in a way few men or women could fail to appreciate because it touches, with visceral physical images, the most intense and universal of all our desires – to give and receive love. God chose this imagery to evoke the deepest passions that He Himself placed in us when He created us "in the image of God ... male and female" (Gen 1:27). In the Song of Songs, God reveals Himself as **the Lover of our souls** and leads us as our **Beloved Shepherd** to the "high places" of Scripture through analogy, allegory, metaphor, and typology, showing us the Royal Road to fulfillment of the first and greatest commandment, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut 6:5). This is what we were made for. It should be the **consuming passion** of our hearts because it is the **consummating purpose** of our creation.

The form of the title "Song of Songs" expresses its superior excellence as the best of all songs. Similar constructs are used in such titles as "King of Kings and Lord of Lords" to denote Christ's supreme sovereignty (Rev 19:16) and "Holy of Holies" to denote the holiest part of the Temple. The latter appears frequently in descriptions of the Divine Song, the earliest being from the first century when Rabbi Akiva defended its inclusion in the Canon, saying:<sup>45</sup>

The entire universe is unworthy of the day on which the Song of Songs was given to Israel. For all the Writings are holy, but **the Song of Songs is the holy of holies**.

Eighteen centuries later, Charles Haddon Spurgeon, the "prince of preachers" of nineteenth century England, used the same language in his sermon "A Bundle of Myrrh" in which he explained that just as a veil blocked entrance to the Temple's Holy of Holies, so there is a veil over the eyes of all who would approach the Divine Song unprepared, whether through spiritual immaturity or rank unbelief.<sup>46</sup>

Certain divines [theologians] have doubted the inspiration of Solomon's Song; others have conceived it to be nothing more than a specimen of ancient love-songs, and some have been afraid to preach from it because of its highly poetical character. The true reason for all this avoidance of **one of the most heavenly portions of God's Word** lies in the fact that the spirit of this Song is not easily attained. Its music belongs to the higher spiritual life, and has no charm in it for unspiritual ears. **The Song occupies a sacred enclosure into which none may enter unprepared.** "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," is the warning voice from its secret tabernacles. The historical books I may compare to the outer courts of the Temple; the Gospels, the Epistles, and the Psalms, bring us into the holy place or the Court of the priests; but **the Song of Solomon is the most holy place: the holy of holies**, before which the veil still hangs to many an untaught believer. It is not all the saints who can enter here, for they have not yet attained unto **the holy confidence of faith**, and that **exceeding familiarity of love** which will permit them to commune in conjugal love with the great Bridegroom.

Since ancient times both Jews and Christians have understood the spiritual maturity required to properly interpret the Song of Songs, as explained by A. R. Fausset in his entry in *A Commentary, Critical and Explanatory, on the Old and New Testaments*:<sup>47</sup>

Origen [185-254 AD] and Jerome [347-420 AD] tell us that the Jews forbade it to be read by any until he was thirty years old. It certainly needs a degree of **spiritual maturity** to enter aright into **the holy mystery of love which it allegorically sets forth**. To such as have attained this **maturity**, of whatever age they be, the Song of Songs is one of the most edifying of the sacred writings. ... The Song throughout consists of immediate addresses either of Christ to the soul, or of the soul to Christ. "The experimental knowledge of Christ's loveliness and the believer's love is the best commentary on the whole of this allegorical Song" [Leighton]. Like the curiously wrought Oriental lamps, which do not reveal the beauty of their transparent emblems **until lighted up within**, so the types and allegories of Scripture, "the lantern to our path" (Ps 119:105), **need the inner light of the Holy Spirit of Jesus to reveal their significance**.

The Spirit-led blend of allegorical, metaphorical, and typological interpretations of God's poetic Song is both obvious and correct. It is no accident that this view completely dominated Christian exegesis throughout most of the Church's history. Duane Garrett traced its origin to some of the earliest and most important Jewish and Christian writings in his entry in the *New American Commentary*:<sup>48</sup>

**From early times both Christians and Jews** have proposed allegorical interpretations of the Song of Songs. Jews have taken it to be an allegory of the love between Yahweh and Israel, and Christians have regarded it as a song of the love between Christ and the church. ... Examples of allegorizing interpretations among the Jews are found in the **Mishna**, the **Talmud**, and the **Targum** on the book. ... The first manifestation of the Christian allegorizing tradition is in the commentary by **Hippolytus** of Rome (d. 235), now only partially extant. **Jerome**, **Augustine**, and above all **Origen** stand in the tradition of interpreting Song of Songs allegorically. Subsequent luminaries in this tradition include **Gregory the Great** and the **Venerable Bede**.

Garret said "above all Origen" because he wrote the first great commentary on it, influencing all who followed, such as Jerome who had this to say in his *Preface to the Song of Songs*:<sup>49</sup>

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

Origen, whilst in his other books he has surpassed all others, has in the Song of Songs surpassed himself. He wrote ten volumes upon it, which amount to almost twenty thousand lines. ... [He writes] so grandly and so freely that it seems to me as if the words were fulfilled in him which say, "The king has brought me into his bedchamber." (Song 1:4) It would require a vast amount of time, of labour, and of money to translate a work **so great** and of **so much merit** into the Latin language. I therefore leave it unattempted ...

**Ten volumes of twenty thousand lines** to comment on the 117 verses of the Song of Songs? How could this be? Exactly what did Origen see in it? The answer is simple. Origen saw the full flowering and complete consummation of the essential message of all Scripture in the Song of God! In it, he heard the voice of the Bridegroom, the Living Christ, calling to him, and in this he was not alone. Hundreds of other Spirit-led commentators and preachers of the Word wrote from exactly the same point of view in the ensuing centuries. In her book *The Voice of My Beloved: The Song of Songs in Western Medieval Christianity*, E. Ann Matter noted<sup>50</sup> that it is "the most frequently interpreted book of medieval Christianity" with "nearly one hundred extant commentaries and homilies on the Song of Songs written between the sixth and fifteenth centuries."

Unfortunately, modern students of the Bible rarely appreciate the preeminence of the Song of Songs in traditional Christian exegesis because the current intellectual fashion denies the very **key to its interpretation**, leaving it a **sealed Book** utterly impenetrable to contemporary critical scholarship. "The demise of the allegorical interpretation," explained Garret, "appears to have left the Song of Songs a theologically impoverished book."<sup>51</sup> Though naming the correct elements, Garret got them backwards; it is not the Book, but its unenlightened interpreters that are left "theologically impoverished" by their inability to see the consummate glory of the greatest Song of all Songs. They can not hear the voice of Christ calling to them, "Arise, my love, my fair one, and come away!" (Song 2:13) They are left to sit in the dust of this world without any metaphor, allegory, or poetry to carry them to the higher truths of Holy Scripture.

Fausset provided a fine (and typical) explanation of the traditional Christian understanding of the Canticle of Canticles as it is known from the Latin translations:<sup>52</sup>

**Canticles sets forth the fullness of the love which joins believers and the Saviour.** The entire economy of salvation, says Harris, aims at restoring to the world the lost spirit of love. **God is love, and Christ is the embodiment of the love of God.** As the other books of Scripture present severally their own aspects of divine truth, so Canticles furnishes the believer with **the language of holy love**, wherewith his heart can **commune with his Lord**; and it portrays the intensity of Christ's love to him; the affection of love was created in man to be a transcript of the **divine love**, and the Song clothes the latter in words; were it not for this, we should be at a loss for language, having the divine warrant, wherewith to express, without presumption, **the fervor of the love between Christ and us.** The image of a bride, a bridegroom, and a marriage, to represent this spiritual union, has the sanction of Scripture throughout; nay, **the spiritual union was the original fact in the mind of God**, of which marriage is the transcript.

It is important to receive Fausset's insight. Our spiritual union with Christ was the **original idea in the mind of God**, the root and foundation of the Divine Institution of Marriage. In support of his assertions, he cited fourteen passages drawn from both Testaments where



God presented marriage as a metaphor or analogy of our relationship with Him, including “**For thy Maker is thine husband**” (Isa 54:5), “Turn, O backsliding children, saith the LORD; **for I am married unto you**” (Jer 3:14), “**I have espoused you to one husband**, that I may present you as a chaste virgin to Christ” (2 Cor 11:2), and this long passage from Ephesians:

**Husbands, love your wives, even as Christ also loved the church**, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might **present it to himself a glorious church**, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **This is a great mystery: but I speak concerning Christ and the church.** Ephesians 5:25ff

The last highlighted words sum up the source of the difficulties modern critics have with the Song of Songs. Union with God through Christ is one of the **deepest mysteries of the faith**; no insight into it can be found outside a living relationship with Christ as Saviour and Lord. Immediately following his citation of Ephesians, Fausset reiterated his insight and capped it off by citing the three verses from Revelation shown in the box:

Paul does not go from the marriage relation to the union of Christ and the Church as if the former were the first; but comes down from the latter as the first and best recognized fact on which the relation of marriage is based (Rev 19:7; 21:2; 22:17).

<b>Marriage Metaphors in Revelation</b>	
⊕	Let us be glad and rejoice, and give honour to him: for <b>the marriage of the Lamb</b> is come, and <b>his wife</b> hath made herself ready. Rev 19:7
⊕	And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared <b>as a bride adorned for her husband.</b> Rev 21:2
⊕	<b>And the Spirit and the Bride say, Come.</b> And let him that heareth say, <b>Come.</b> And let him that is athirst <b>come.</b> Rev 22:17

This brings us to the great consummation of God’s **Plan of the Ages**, and again we are able to see – with our own eyes – the overwhelming wonder of Divine Wisdom displayed so simply and so gracefully in the structure of the Holy Word. The first and last Books on Spoke 22 mutually enlighten each other. While the individual threads of this **Marriage Tapestry** are woven throughout nearly every Book of the Bible, they come together in complete perfection on the Last Spoke to form an incomparable image of the consummation of God’s whole plan of salvation. The alignment of these Books on Spoke 22 is a perpetual miracle; **the Consummation of All History in Revelation is couched in the primary metaphor of the Song of Songs!** Their geometric alignment and alphabetic integration with Tav ignites a Divine synergy that compounds, compacts, and amplifies the meaning of each element associated with the Last Spoke. We have here another complete convergence of multiple independent components that reiteratively tell the everlasting story of the glorious Love of God.

Yet this is but the beginning of wonders. The true miracle is that none of these observations, except those directly dependent on the Wheel, are new. For centuries, Christians have

written about the inextricable interconnections between the Song of Songs and the Apocalypse (Book of Revelation). In his comment on the Song's first verse, Fausset wrote that it is a "foretaste on earth of the 'new song' to be sung in glory," citing the three verses from Revelation quoted in the box. Ann Matter, the expert on medieval interpretations of the Song of Songs quoted above, wrote:<sup>53</sup>

It is no historical accident that so many medieval exegetes commented on both the **Apocalypse** and the **Song of Songs**.

Her book is filled with observations about the "softening of boundaries between the Apocalypse and Song of Songs" in medieval interpretation, the "thematic convergence" of these two Books, and "the connection between the Song of Songs and the Apocalypse as related allegories of the Church." She wrote that the "Song of Songs and the Apocalypse were thus increasingly read together, **as two accounts of the same divine plan**" and later explained how Haimo of Auxerre in the ninth century combined earlier commentaries on the Song of Songs from the Venerable Bede and Ambrosius Autpertus in his own commentary on the Apocalypse:

Haimo's text opened the way for ... a series of commentaries which especially stress the understanding of the Song of Songs as the love between Christ and the individual human soul. This idea became especially current in the twelfth century, but its roots can be seen several generations earlier, **in the increasingly common perception of the relation between the Song of Songs and the Apocalypse**. ... It is hardly surprising that Haimo, like Akuin, put together an Apocalypse commentary from the works of Bede and Ambrosius Autpertus; **many medieval exegetes commented on both the Apocalypse and the Song of Songs**.

Without a doubt, these two Books are by far the most poetic, symbolic, metaphorical, allegorical, parabolic, typological, and mystical Books in the Bible. Thus Garret wrote:<sup>54</sup>

No other book of the Bible (except perhaps **Revelation**) suffers under so many radically different interpretations as the **Song of Songs**.

By Divine design, these are the two Books with the broadest range of possible interpretations because such is the only way to teach the deepest truths of the faith. Like any great poem, painting, or song, all people will agree on the primary themes and outline but each will have his or her own rich set of interpretations and unique personal applications. This is how the Bible comes alive for each believer. For the Christian seeking communion with the Lord, their wealth of allusion opens the door to the limitless "treasures of wisdom and knowledge" that are hid in Christ Jesus (Col 2:3). Only when pressed into a limited one-dimensional "this means that and only that" type interpretation, are their wings clipped and they fall silent to the ground.

### New Songs in Revelation

- ⊕ **And they sung a new song**, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev 5:9
- ⊕ **And they sung as it were a new song** before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand. Rev 14:3
- ⊕ **And they sing the song of Moses the servant of God, and the song of the Lamb**, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Rev 15:2

All these ideas, including the geometric structure of the Bible in the form of the Wheel, come together in this image from an eleventh century illuminated manuscript of the Latin Vulgate called the "Bible of Alard." This returns us again to the full integration of Art and Theology. It is a magnificent work in which the initial Letter of the first verse of each Book is written large and brightly decorated with colorful images, hence the term *illuminated*. Scholars call these Letters "historiated initials." Many such initials are adorned only with flowers, animals, or abstract patterns that do not relate to the theme of its Book. But in some instances, the shape of the initial Letter lends itself quite naturally to an artistic representation of the Book's primary theme, as in the present case.



**Historiated "O" from the first verse of the Song of Songs in the Bible of Alard (11<sup>th</sup> Century)**

In the Bible of Alard, the initial Letter of the Song of Songs is the "O" of the Latin phrase **OSCVLETVR ME** (Let him kiss me). It is drawn much larger than most illuminated Letters, taking up almost the entire width of the text column. The scribe filled the remaining vertical space with the rest of the first two words. Though it is hard to see in the reproduction, the two figures are labeled with the abbreviations **XRS** (Christus = Christ) and **ECCLA** (Ecclesia = Church). Christ covers His Bride with His cloak and their cheeks are intimately pressed together at the exact center of the *tri-radiant halo* so they *share the Sign of Deity*, suggesting the full presence of Christ in His Church and the fulfillment of God's promise to make all believers "partakers in the Divine nature" (2 Pet 1:4). I have little doubt the scribe thought it providential the initial "O" naturally accommodated an *optimal representation* of the union of Christ with His Bride embracing within an unbroken circle like a wedding ring. This shows not only how illuminated manuscripts unite form with meaning, but also that such is an essential characteristic of the Wheel. The theme of the Book that *closes the circle of Cycle 1* is itself best represented by a *closed circle*, so that the historiated "O" – produced nine centuries before the revelation of the Wheel – enlightens its whole structure and reveals it to be nothing less than a God given illuminated manuscript, fully integrating its *content* with its *form* (pgs 40, 178).

The table on the following page lists a few of the primary thematic correlations between the Song of Songs and the Apocalypse. The paired verses in the third row form a KeyLink as discussed in the *Synopsis* (pg 367). Almost every commentary on the Song of Songs ends by linking its last verse *"Make haste, my beloved"* (Song 8:14), with the penultimate verse of Revelation: *"Surely I come quickly. Amen. Even so, come Lord Jesus!"* (Rev 22:20). Could there be a more fitting correlated conclusion to these two Books on the Last Spoke of the Bible Wheel? *Even so, come Lord Jesus!*

<b>Thematic Links between the Song of Songs and Revelation</b>	
<b>Songs of Songs (Spoke 22, Cycle 1) </b>	<b>Revelation (Spoke 22, Cycle 3)</b>
1:1 The <b>Song of Songs</b> which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments <b>thy name</b> is as ointment poured forth, therefore do <b>the virgins love thee. Draw me, we will run after thee:</b>	14:1 A Lamb stood on the mount Zion, and with him 144,000 having <b>his Father's name</b> written in their foreheads...they sung as it were <b>a new song</b> ...no man could learn that song but the 144,000... <b>they are virgins...which follow the Lamb whithersoever he goeth.</b>
2:13 <b>Arise</b> , my love, my fair one, <b>and come away.</b>	4:1 <b>Come up hither</b> , and I will shew thee 22:17 And the Spirit and the <b>Bride</b> say, <b>Come.</b>
5:2 I sleep, but my heart waketh: it is the <b>voice</b> of my beloved that <b>knocketh</b> , saying, <b>Open</b> to me, my sister, my love, my dove, my undefiled:  [KeyLink, pg 367]	3:20 Behold, I stand at the door, and <b>knock</b> : if any man hear my <b>voice</b> , and <b>open</b> the door, I will come in to him, and will sup with him, and he with me.
4:12 A garden <b>enclosed</b> is my sister, my spouse; a spring <b>shut up</b> , a fountain <b>sealed.</b>	7:2 And I heard the number of them which were <b>sealed</b> : and there were 144,000 <b>sealed</b>
8:6 Set me as a <b>seal</b> upon thine heart, as a <b>seal</b> upon thine arm: for <b>love</b> is strong as <b>death</b> ;	12:11 And they overcame him by <b>the blood of the Lamb</b> , and by the word of their testimony; and they <b>loved</b> not their lives unto the <b>death.</b>
2:16 My beloved is <b>mine</b> , and I am <b>his</b> :	21:7 He that overcometh shall inherit all things; and I will be <b>his God</b> , and he shall be <b>my son.</b>
3:11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him <b>in the day of his wedding</b> , the day of the <b>gladness</b> of his heart.	19:7 Let us be <b>glad</b> and rejoice, and give honour to him: <b>for the marriage of the Lamb is come</b> , and his wife hath made herself ready.
2:17 <b>Until the day break, and the shadows flee away</b> , turn, my beloved, and be thou like a roe or a young hart upon the mountains of Be-ther.	21:23 And the city had no need of the sun, neither of the moon, to shine in it: for <b>the glory of God did lighten it, and the Lamb is the light thereof.</b>
1:7 Tell me, O thou whom my soul loveth, <b>where thou feedest</b> , where thou makest thy flock to rest at noon:	7:17 For the Lamb which is in the midst of the throne <b>shall feed them</b> , and shall lead them unto <b>living fountains of waters:</b>
4:15 A fountain of gardens, <b>a well of living waters</b> , and streams from Lebanon. 8:2 <b>drink, yea, drink abundantly, O beloved.</b>	22:17 And the Spirit and the <b>Bride</b> say, <b>Come.</b> And let him that heareth say, Come. And let him that is athirst come. And whosoever will, <b>let him take the water of life freely.</b>
8:14 <b>Make haste, my beloved</b> , and be thou like to a roe or to a young hart upon the mountains of spices.	22:20 He which testifieth these things saith, <b>Surely I come quickly.</b> Amen. Even so, <b>come</b> , Lord Jesus.

⊕ **CYCLE 2, ACTS: Birth of the Church and Consummation of Jewish Age**

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the **things pertaining to the kingdom of God**: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for **the promise of the Father**, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be **baptized with the Holy Ghost** not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time **restore again the kingdom to Israel**? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, **after that the Holy Ghost is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Acts 1:1ff (Spoke 22, Cycle 2)

The Book of Acts is the last of the Five New Testament History Books. It is the premier Book of **historical consummation** second only to the **Apocalypse** on Cycle 3. Its dominant theme is the **express fulfillment** of everything declared by "**all the prophets** from Samuel and those that follow after, as many as have spoken" (Acts 3:24) in the life, suffering, death and resurrection of the Lord Jesus Christ, His exaltation to His Throne in Heaven, His outpouring of the Holy Spirit and the consequent birth and world-wide expansion of His Church, His Kingdom on earth that will never end. It is the penultimate **historical climax** of the whole drama of redemption that prefigures the final consummation at the end of time in the Apocalypse. It reveals the historical meaning and purpose of the Jewish Age and everything written in the Old Testament, all of which is summed up in the one and only "name under heaven given among men, whereby we must be saved" (Acts 4:12) – **THE LORD JESUS CHRIST** – the Name above all names, the Beginning and the End, the Alpha and Omega, the King of Kings and Lord of Lords who is revealed in all His glory in the Final Book (Rev 19:16).

As is typical of the supreme literary style of Scripture, the opening passage quoted above lays out the primary themes of the whole Book of Acts. It begins with the "promise of the Father" that came to fruition on the Day of Pentecost:

And when the **day of Pentecost** was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they **were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:1ff (Spoke 22, Cycle 2)

This event transformed common men – including fishermen, a political activist, and a tax collector who were called "ignorant and unlearned" (Acts 4:13) – into powerhouse witnesses of the **Risen Lord of History** (ΑΩ/ἸΧ) who then "turned the world upside down" (Acts 17:6) with their proclamation of His victory over sin and death and enthronement in heaven "on the throne of his father David" (Luke 1:32). On the morning of Pentecost, empowered now by the Holy Spirit, Peter preached his first sermon and declared the glorious fulfillment of the multi-faceted **Promise of the Father** of which he had just received so abundantly:

Therefore being a prophet, and knowing that **God had sworn with an oath** to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of **the resurrection of Christ**, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having **received of the Father the promise of the Holy Ghost**, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, **and ye shall receive the gift of the Holy Ghost.** For **the promise** is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 2:30ff (Spoke 22, Cycle 2)



The **manifold promise** included a host of connected events, including the resurrection of Christ, His ascension to His Throne in Heaven, the forgiveness of sins, and the gift of the Holy Spirit. Has there ever been such a day since? Could anything compare with Pentecost? It is the birthday of the Church, the Bride of Christ, the day God's Kingdom came to earth!

Peter's audience was a diverse crowd of Jews from all corners of the known world that had come for the Feast of Pentecost because it was one of the three feasts the Lord had commanded all Jews to attend in Jerusalem (Deut 16:16). The Holy Spirit gave them a sign only the willfully ignorant could deny when He put His Divine Words in the mouths of over one hundred of His disciples to proclaim the "wonderful works of God" in every language spoken by the Pentecostal pilgrims. This foreshadowed His guiding Work that fills the rest of the Book, which has been called the "Acts of the Holy Spirit." Its chapters record the geographical progress of the Gospel, precisely following the sequence Christ revealed in its opening passage, quoted at the head of this section:

- ⊕ **In Jerusalem (Acts 1-7):** All the action of the first seven chapters is set in this city.
- ⊕ **In all Judaea and in Samaria (Acts 8-12):** The first verse of the eighth chapter marks the transition from Jerusalem to Judea and Samaria: "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout **the regions of Judaea and Samaria**, except the apostles." This is a valuable lesson of how God uses the actions of evil people to accomplish His good ends. In effect, God used the persecution to kick the first believers "out of the nest" of Jerusalem to spread the Gospel world-wide.
- ⊕ **Unto the uttermost parts of the earth (Acts 13-28):** These remaining chapters record the dispersion of the Gospel throughout the rest of the known world. The explicit transition to the Gentiles is recorded in Acts 13:46ff: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles.** For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation **unto the ends of the earth.**"

David Brown explained the relation between the Gospels, Acts, and the Epistles in his entry on Acts in *A commentary, Critical and Explanatory, on the Old and New Testaments*:

***This book is to the Gospels what the fruit is to the tree that bears it.*** In the Gospels we see the corn of wheat falling into the ground and dying: in the Acts we see it bringing forth much fruit (John 12:24). There we see Christ purchasing the Church with His own blood: here we see the Church, so purchased, ***rising into actual existence***; first among the Jews of Palestine, and next among the surrounding Gentiles, until it gains a footing in the great capital of the ancient world – ***sweeping majestically from Jerusalem to Rome***. Nor is this book of less value as an ***Introduction to the Epistles*** which follow it, than as a ***Sequel to the Gospels*** which precede it. For without this history the Epistles of the New Testament – presupposing, as they do, the historical circumstances of the parties addressed, and deriving from these so much of their ***freshness, point, and force*** – would in no respect be what they now are, and would in a number of places be scarcely intelligible.

The Book of Acts is the ***capstone*** of the ***continuous thematic flow*** from Genesis through the entire Old Testament and Gospels. It is a ***book of consummation twice told***; once in its record of the actual historical fulfillment of God's Plan for the Jewish Age in the Work of Christ and subsequent birth of His Church at Pentecost, and again in its didactic recapitulation of the primary events in the entire Biblical history leading up to that consummation. The extended sermons of Peter (Acts 2-3), Stephen (Acts 7), and Paul (Acts 13) all follow a similar pattern of recapitulating the history of Israel and declaring its fulfillment in Christ. In his first sermon, Peter explained the outpouring of God's Spirit in terms of an apocalyptic passage from Joel that began with "***it shall come to pass in the last days.***" He concluded with the fulfillment of the prophecy of the Christ's exaltation to the right hand of God from Psalm 110: "The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool" (Acts 2:34  Rev 3:21). His second sermon was no less apocalyptic, speaking directly of the ***restitution of all things*** at the end of the age (Acts 3:21  Rev 21:5):

But those things, which God before had shewed by the mouth of **all his prophets**, that Christ should suffer, ***he hath so fulfilled***. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive ***until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began***. Acts 3:18ff (Spoke 22, Cycle 2)

In his two sermons in the second and third chapters of Acts, Peter cited or alluded to (in this order), Joel, Psalms, Samuel, Deuteronomy, and finally, just before closing with the covenant God made with Abraham that "in thy seed shall all the kindreds of the earth be blessed" (Gen12:3), he summed up the whole Old Testament in one sentence:

Yea, and **all the prophets** from Samuel and those that follow after, ***as many as have spoken***, have likewise ***foretold of these days***. Acts 3:24 (Spoke 22, Cycle 2)

Peter's recapitulation of history was, in keeping with his brash style, somewhat disordered compared with the sermons of Stephen in Acts 7 and Paul in Acts 13 where they systematically ***reviewed all history*** from its beginning in Genesis to its fulfillment in Christ. The table on the next page lists the Books of the Old Testament they quoted or alluded to in those two chapters. For the most part, both sermons ***follow the order*** of the Books of the Bible since

The Book of Acts: Summation of All History from Genesis to its Fulfillment in Christ in the Gospels		
Citation	Stephens's Sermon (Acts 7)	Paul's Sermon (Acts 13)
1: Genesis	2 The God of glory appeared unto <b>our father Abraham</b> [+15 verses retelling Genesis]	17 The God of this people of Israel <b>chose our fathers</b>
2: Exodus	20 <b>In which time Moses was born</b> [+15 verses retelling Exodus].	they dwelt ... <b>in the land of Egypt</b> , and with an high arm brought he them out
4: Numbers	36 and <b>in the wilderness</b> [the Hebrew name of the Fourth Book] forty years	18 And about the time of forty years suffered he their manners <b>in the wilderness</b>
5: Deuteronomy	37 A prophet shall the Lord your God raise up unto you of your brethren	
6: Joshua	45 with <b>Joshua</b> into the possession of the Gentiles, whom God drove out before the face of our fathers	19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.
7: Judges		20 And after that he gave unto them <b>judges</b>
9: 1 Samuel		until <b>Samuel</b> the prophet ... 21 they desired a king: and God gave unto them <b>Saul</b>
10: 2 Samuel	45 unto the days of <b>David</b>	22 he raised up <b>David to be their king</b>
11: 1 Kings	47 But Solomon built him an house	
19: Psalms		*33 as it is also written <b>in the second psalm</b> , Thou art my Son ... *35 also <b>in another psalm</b> , Thou shalt not suffer thine holy one to see corruption
23: Isaiah	48 as saith the prophet, Heaven is my throne, and earth is my footstool	*34 I will give you the sure mercies of David.
24: Jeremiah	51 Ye stiffnecked and uncircumcised in heart	
30: Amos	*43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan	
35: Habakkuk		*40 spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it
40 – 43: FULFILLMENT IN CHRIST IN THE GOSPELS	52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of <b>the coming of the Just One; of whom ye have been now the betrayers and murderers</b> : ... But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, <b>and Jesus standing on the right hand of God</b> , And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.	23 Of [David's] seed hath God raised unto Israel <b>a Saviour, Jesus</b> . When John had first preached before <b>his coming</b> the <u>baptism of repentance</u> ... <b>John fulfilled his course</b> ... to you is the word of this salvation sent ... they have <b>fulfilled [the prophets] in condemning him</b> ... And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had <b>fulfilled all that was written of him</b> , they took him down from the tree, and laid him in a sepulcher. <b>But God raised him from the dead:</b>



they simply retell its innate historical sequence, highlighting the prominent points relating to the consummation. Taken together, these two sermons include citations from fourteen Books of the First Covenant and give a **panoramic view** of the whole course and purpose of Jewish history, beginning with their progenitor Abraham. Stephen's sermon is the longest, spanning fifty-two verses of the seventh chapter of Acts. Paul's is about half as long, covering the same ground in twenty-four verses. Of the seventy-six verses in their combined historical review, only five are out of sequence with the canonical order of Books. Those are marked with an asterisk in the table. The similarity of the two sermons is not surprising given that Paul (then Saul) was present at the stoning of Stephen (Acts 8:1) and so almost certainly was in the audience that heard his sermon leading up to his martyrdom. It may well have been what lit his fire to persecute the fledgling Church.

Once again we have come full circle, both thematically and geometrically (pg 40). The **Circle of Time** and the **Circle of the Bible** simultaneously close in the Book of Acts with God coming to dwell in the hearts of His people. The Triune God directed all history to its fulfillment in that day. The **Father** gave the promise and the **Son** sent forth the **Holy Spirit** (Acts 2:33). Time and Eternity met in historical anticipation of the final consummation – **the Marriage of the Lamb** – revealed in the Apocalypse (Rev 19:7). As Gordon D. Fee explained, "Salvation is 'eschatological' in the sense that final salvation, which still awaits the believer, is already a present reality through Christ and the Spirit."<sup>55</sup> The Church birthed by the Holy Spirit at Pentecost is "a **thoroughly eschatological people** who live the life of the future in the present as they **await the consummation**" with the Spirit Himself being the "eschatological fulfillment" of God's promises "who both reconstitutes God's people anew and empowers us to live the life of the future in our **between-the-times** existence – between the times of Christ's first and second coming." Fee aptly described this as the "already/not yet" eschatological framework that defines the essential theological core of the apostolic Epistles which sprung from the fount of Pentecost. And the witness is this: The original disciples of Christ beheld the "**end of the world [age]**" (1 Cor 10:11). They knew with certainty that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath **in these last days** spoken unto us by his Son" (Heb 1:1f). This is why Peter opened his Pentecost sermon with the apocalyptic/eschatological passage from Joel "it shall come to pass **in the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2:17f). Yet the coming of Christ and the Spirit was only the beginning of the end. The Church continues to live "between-the-times" awaiting the final consummation. This "already/not yet" end-times tension evokes the cry of the Bride (the Body of all Believers) that jointly closes the first and last Books on Spoke 22, "**Make haste, my beloved!**" – "**Even so, come Lord Jesus!**" (Song 8:14 ☞☞ Rev 22:20).

The coming of the Spirit at Pentecost was the final installment of the "promise of the Father" initiated in the life, death, and resurrection of the Lord Jesus Christ and His exaltation to "the right hand of God." This is the eschatological heart of the apostolic witness. And just as Scripture declares "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7), so it is that the whole connected sequence of events from the sacrifice of the Lamb of God on **Passover** (1 Cor 5:7) to His Resurrection on **Firstfruits** (1 Cor 15:20) and the outpouring of the Holy Spirit on **Pentecost** were all typologically foretold in the plainest possible language in the Seven Feasts of Israel (pg 47):

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

- ⊕ The Promise of Forgiveness of Sins: Sealed by the Death of Christ (Passover)
- ⊕ The Promise of Eternal Life: Sealed by the Resurrection of Christ (Firstfruits)
- ⊕ The Promise of Eternal Fellowship with God: Sealed by the Holy Spirit (Pentecost)

The true miracle of these **prophetic feasts** is that God fulfilled them on the **exact days** they were being celebrated by the Jews. He ordained the Feast of Passover on Nisan 14 as a **perpetual memorial** (Exo 12:14) of Israel's deliverance from bondage in Egypt He wrought through the death of the Passover Lamb. This was the most significant day in the entire prophetic drama of redemption historically enacted with blood, sweat, and countless tears by the Jews. Jesus revealed its true significance the night before His Death when He instituted Bread and Wine as the **perpetual memorial** of His saving Work on the Cross (1 Cor 11:23ff):

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me**. After the same manner also he took the cup, when he had supped, saying, This cup is the **new covenant** in my blood: **this do ye, as oft as ye drink it, in remembrance of me**. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Passover initiated the seven days of the Feast of Unleavened Bread that began the next day (Nisan 15). It corresponds to the first full day that the sinless Lord Jesus – the Bread of Life – lay buried in the tomb. In general, leaven is a symbol of sin that corrupts, and unlike every other body ever buried, the unleavened body of the pure and holy Lord Jesus "saw no corruption" (Acts 13:37). The Feast of Firstfruits followed on the first Sunday after Passover, the day the Lord rose from the dead (Mat 28:1). God ordained for this day that the priest to wave a sheaf, a bundle including both stalk and head called an omer, from the **first of the harvest** (reshit haqatzir, Lev 23:10) as a representation of the promise of the anticipated harvest and its dedication to the Lord. The New Testament explicitly declares it to be a type, or pre-image, of the resurrection of the Lord Jesus, saying "But now is **Christ risen from the dead**, and become the **firstfruits** of them that slept" (1 Cor 15:20).

Pentecost, also known as the **Feast of Harvest** (Hag HaQatzir, Exo 23:16), completed the cycle of Spring Feasts that began with Passover. It commemorates the fulfilled promise of harvest affirmed at Firstfruits. Its agricultural setting gave rise to one its primary typological overtones, the harvest of souls into the Kingdom of God. Jesus used this metaphor when He sent out the Seventy saying "The harvest truly is great, but the labourers are few: pray ye therefore **the Lord of the harvest**, that he would send forth labourers into his harvest" (Luke 10:2), and again as a metaphor of the gathering of all souls belonging to God into His Kingdom at the **end of time** in His parable of the Harvest where He flatly states "the harvest is the end of the world" (Mat 13:39). This figure appears again in the Book of Consummation when the Angel is commanded to "reap; for the harvest of the earth is ripe" (Rev 14:15). These images are fundamentally eschatological; just as the end of the Jewish age and the "already/not yet" fulfillment of the Father's promise came in the Book of Acts, so the final consummation comes in Revelation. The correspondence continues; the end of the Jewish age coincided with the beginning of the Church age, just as the end of this age will initiate entrance into God's Eternal Kingdom (Rev 21:1). In the Bible, an End (Tav) always leads to a new Beginning (Aleph). Death died in the resurrection of Jesus Christ (Rom 6:9). Hallelujah!

The Five New Testament History Books span the fulfillment of these prophetic feasts and connect them as a unit. The first four Books, the Gospels, record the fulfillment of the first three feasts in the death, burial, and resurrection of the Lord Jesus. The fifth Book, Acts, records the fulfillment of Pentecost. God connected it to the previous feasts by setting its date as the day after completion of **seven sabbaths** (a week of weeks) from the Day of Firstfruits. It was on the **fiftieth day** ( $50 = 7 \times 7 + 1$ ) and so in Greek was called Pentecost, meaning **fiftieth**. God used this Pentecostal pattern on a higher scale when He ordained every fiftieth year as the **Year of Jubilee** when a trumpet would sound and everyone would "**proclaim liberty** throughout all the land unto all the inhabitants thereof" (Lev 25:10). This adds to the fullness of the already super-saturated symbolism of Pentecost, for "where **the Spirit of the Lord** is, there is **liberty**" (2 Cor 3:17). Pentecost is the Jubilee of God's Spirit!

<b>The Number Seven in God's Design of the Jewish Religious Calendar</b>	
<b>7 + 0</b>	<b>7<sup>th</sup> Day:</b> SABBATH <b>7<sup>th</sup> Month:</b> Trumpets, Day of Atonement, Tabernacles <b>7<sup>th</sup> Year:</b> Sabbatical Year
<b>7 + 1</b>	<b>8<sup>th</sup> Day:</b> Circumcision <b>8<sup>th</sup> Day:</b> Holy Convocation (End of Tabernacles)
<b>7 + 7 + 0</b>	<b>14<sup>th</sup> Day:</b> Passover
<b>7 + 7 + 1</b>	<b>15<sup>th</sup> Day:</b> Unleavened Bread <b>15<sup>th</sup> Day:</b> Tabernacles begins
<b>7 x 7 + 1</b>	<b>50<sup>th</sup> Day:</b> PENTECOST <b>50<sup>th</sup> Year:</b> JUBILEE

The whole structure of the Jewish religious calendar is based on interplay of the Numbers One and Seven. Two main events, the Spring Feast of Unleavened Bread in the first month (1) and the Fall Feast of Tabernacles in the seventh (7), start on the fifteenth day ( $7 + 7 + 1$ ) and continue for seven days (7). They are exactly six months apart, to the day, and so are diametrically opposed on the circle of the year and again we behold the perfect symmetry of the Law of the Lord. The end of the whole cycle is marked by a "holy convocation" on the eighth day ( $7 + 1$ ) after Tabernacles (Lev 23:36). This all follows the basic **covenantal pattern** of  $7 + 1$  seen in the **law of circumcision** (Gen 17:10) where entrance into God's Covenant occurs on the eighth ( $= 7 + 1$ ) day. This returns us, of course, to the first day of the week (and of Creation) on a higher level. New beginnings! The Octave! The Number Eight therefore came to be a symbol of entrance into the **New Covenant** as seen, for example in the octagonal baptismal fonts common in Christian Churches since ancient times.

Yet for all this we have only begun to fathom the endless wonder of God's glorious Plan of the Ages. The fulfillment of the feasts is the apex of a host of prophecies centered on the **New Covenant**, most notably Jeremiah 31:31ff:

Behold, the days come, saith the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which **my covenant** they broke, although I was **a husband unto them**, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts**; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them

unto the greatest of them, saith the LORD: **for I will forgive their iniquity, and I will remember their sin no more.**

The covenant "they broke" was the covenant God made at Sinai when He gave the Ten Commandments in Exodus (Spoke 2, Cycle 1). As an aside, its alignment with the New Covenant promised in Jeremiah (Spoke 2, Cycle 2) forms a profound Spoke 2 thematic link (Exo 20:1ff ~~Exo~~ Jer 31:31ff) based on the fundamental Bet KeyWord **b'rit (covenant,** pg 143). Paul explained the relation between these two Covenants in terms of the Work of the Holy Spirit who writes God's Law on the hearts of all His saints (2 Cor 3:2ff):

Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone [like the Ten Commandments], but in fleshy tables of the heart [as promised in Jeremiah]. And such trust have we through Christ toward God ... who also hath made us able ministers of the **new covenant**; not of the Letter, but **of the spirit**: for the Letter killeth, but the spirit giveth life.

This is the promise of the Father fulfilled at Pentecost. Jeremiah's marriage metaphor – "I was a **husband** unto them" – exemplifies the **covenantal essence of marriage** based entirely on **promise** and **faith**. God used similar language in Hosea's prophecy of the New Covenant (Hos 2:18ff):

And in that day will I **make a covenant** ... And **I will betroth thee unto me for ever**; yea, I will **betroth** thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even **betroth** thee unto me in faithfulness: and thou shalt know the LORD.

In both Jeremiah and Hosea God promised that we would "know the Lord," which Christ defined as the key to eternal life (John 17:3). This amplifies the marriage metaphor, for when a couple **consummates their marriage** they are said to "know" each other. This is its "Biblical sense," as when Adam knew Eve and she conceived (Gen 4:1). Thus Adam used the covenantal word **cleave** (davaq) when God presented him his wife Eve, saying a man shall "cleave to his wife" just as we are commanded to love the Lord and cleave unto him all the days of our lives (Deut 30:20). Unfortunately, space prohibits even a cursory glance, let alone an exegesis, of all the Scriptures touching on the Marriage Covenant as a symbol of God's relation with His People and how He wove these threads into a bridal tapestry of unparalleled beauty on the Twenty-Second Spoke. Such could easily fill a large book.

In sum, the Day of Pentecost, the defining event of Acts, was the birthday of the Church, the Bride of Christ. She is revealed allegorically in the Song of Songs (Cycle 1), seen rising to her place in history in Acts (Cycle 2) where she occupies herself with the Work of God while anxiously awaiting the consummation of her Eternal Marriage to her Bridegroom prophesied in the Book of Revelation (Cycle 3). This is the consummation of God's Plan of the Ages. †

The Spirit and the Bride on Spoke 22	
<b>CYCLE 1 SONG OF SONGS</b>	The <b>Bride</b> presented in Metaphor, Allegory and Typology
<b>CYCLE 2 ACTS</b>	The <b>Spirit seals</b> the <b>Bride</b> . The Church is born in History
<b>CYCLE 3 REVELATION</b>	The <b>Spirit</b> and the <b>Bride</b> say "Come!"

⊕ **CYCLE 3, REVELATION: Christ Receives His Bride, Consummation of All History**

And he that sat upon the throne said, **Behold, I make all things new.** And he said unto me, Write: for these words are true and faithful. And he said unto me, **It is done. I am Alpha and Omega, the beginning and the end.** I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.  
 Revelation 21:5f (Spoke 22, Cycle 3)

Revelation is the ultimate Book of Consummation. It simultaneously closes the thematic and geometric circles of the Bible even as it seals the whole with a **Sevenfold Seal of Perfection** (see *The Bible Sealed with Seven Seals*, pg 50). But as it **closes**, so it **opens** in the sense indicated by its name – ἀποκάλυψις (apocalupsis) – denoting an unveiling, uncovering, or revelation. Opening and closing, beginning and ending are united in the Apocalypse where God declares "It is done" even as His previous proclamation "Behold, I make all things new" still rings in the Throne Room of heaven. Everything in the Last Book centers on its first words, **THE REVELATION OF JESUS CHRIST**. He is the true purpose and central character of the all Scripture, and so it is with absolute perfection of design that all Scripture closes with the opening of heaven and the revelation of the King of Kings and Lord of Lords (Rev 19:16). Such is the Wisdom of God.

Revelation is the supreme Book of **Signs and Symbols**. Its 404 verses contain at least 400 allusions to elements drawn from the first sixty-five Books of the Bible. W. Graham Scroggie, in his excellent synopsis of the whole Bible, *The Unfolding Drama of Redemption*, filled six pages of fine print listing 280 references to the events, persons, types, symbols, and metaphors found in just the Thirty-Nine Books of the Old Testament. The table gives a tiny sample from Cycle 1, space prohibits listing them all. Revelation is truly a Divine **symphony of Biblical symbols**. Its melody is the **Song of the Beloved**, the Lord Jesus Christ. A thousand harmonics ring from its every note, evoking memories of all that God has taught us along the long, long road of the history of the world. It is a true Paradise for all who love to meditate in the Holy Word, unifying everything revealed in the Sixty-Six Books. It is the ultimate demonstration of the multifaceted Wisdom of God; an inexhaustible treasure house that unlocks the true vision of the whole Bible as the revelation of the **Lord of History** (ΑΩ/ΩΧ). By Divine design, it suggests worlds within worlds of manifold interpretations, which is how God evokes a response from the highest faculties of our souls. Nothing less would suffice for the **Vision from Eternity** held within its finite pages.

Sample of the Symphony of Biblical Symbols in Revelation		
Source	Rev	Reference
Gen 2:9	2:7	Tree of Life
Gen 3:1	12:9	Serpent
Gen 49:9	5:5	Lion of Judah
Exo 12:5	5:6	Lamb of God
Exo 15:1	15:3	Song of Moses
Exo 32:32	3:5	Book of Life
Lev 16:12	8:3	Incense and Altar
Num 25:1	2:14	Balaam
Deut 4:2	22:18	God's Word unchanged
Josh 6:4	8:2	Seven Trumpets
1Kg 22:19	4:2	The Lord upon His Throne
1Kg 7:50	11:1	Temple of God
2Kg 1:10	20:9	Fire from Heaven
Job 2:1	12:9	Satan
Ps 17:15	22:4	The Face of God
Song 5:1	19:7	<b>THE BRIDE</b>

We began this journey into the unified geometric heart of God's Word with the surprisingly simple act of "rolling up the Bible like a scroll" on a spindle Wheel of Twenty-Two Spokes, corresponding to the Twenty-Two Letters of the Hebrew Alphabet (*A View from a Higher Dimension*, pg 23). This led immediately to a host of "unanticipated correlations" such as the synergistic compounding and compacting of the four archetypal symbols – the Circle, the Cross, the Alphabet, and the Number Seven – in its large-scale structure, aptly described as **sevenfold symmetric perfection** (pg 52). Chapter 4 reviewed its relation to the prophetic theological art of traditional Christian iconography and its ultimate significance as the very **Seal of God** bearing the **Sign of Deity** in the form of the tri-radiant cruciform halo generated by the distribution of the seven canonical divisions on its three Cycles. The first part of this chapter reviewed the integration of the primary themes of the Books on the First and Last Spokes with the symbolic meanings of Aleph (Commencement) and Tav (Consummation). It is, therefore, an incomparable wonder, having come **full circle** after traversing such a vast domain, to find the first words of Christ in the Last Book **returning us again** to the alphabetic origin of the Wheel of God's Word:

*I am Alpha and Omega*, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8 (Spoke 22, Cycle 3)

This title identifies Christ as the **Living Word of God** (ΑΩ/תא) who created **all things**, as it is written later in the same Book, "his name is called the Word of God" (Rev 19:13, see *Aleph and Tav, First and Last*, pg 39). It is a Divine Title, revealed by God Himself, and it seals the Bible on multiple reiterative levels; first as a natural symbol of wholeness and completeness, second as a symbol of Eternity, and third as a symbol of the Word, with all these overtones being combined, compacted, pressed down, and shaken together into the ultimate symbol of the **Complete Perfection of the Eternal Word of God**. It is revealed only in the Apocalypse, and so the Last Book seals the linear sequence of the Sixty-Six Books with the declaration "It is done. I am the Alpha and Omega." Its Hebrew form – **Aleph Tav** – likewise seals the circular matrix of Sixty-Six Books and combines with the **bilateral symmetry** of the Canon Wheel, thereby "rightly dividing the word of truth" (2 Tim 2:15, pg 246) between the First and Last Spokes (pg 33).

This **Seal of God's Word** – ΑΩ/תא – is itself a **Divine Title** not dissimilar to His eternal memorial name **I AM THAT I AM** (Exo 3:14). But it is more than just a title, and the Letters Aleph and Tav are more than mere symbols – they combine to form a number of Hebrew words that reveal the true nature and origin of the Bible Wheel, chief amongst them being תא (ōt) which carries the meanings listed in the table. This word appears nearly a hundred times in the Old Testament, first in the fourfold description of the purpose of the heavenly lights made on the Fourth Day (Spoke 4, pg 169):

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for **signs (ōt)**, and for seasons, and for days, and years:

It next appears in Genesis 4 when God placed a **mark (ōt)** on Cain to protect him from being slain. God used it a third time when He established His Covenant with Noah, symbolized by the rainbow (Gen 9:12f)

Meanings of תא (ōt)
⊕ Sign
⊕ Signature
⊕ Mark
⊕ Token
⊕ Miracle
⊕ Proof
⊕ Warning

And God said, This is the **sign (ōt) of the covenant** which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a **sign (ōt) of a covenant** between me and the earth.

It appears a fourth time when God made His Covenant with Abraham (Gen 17:10f):

This is **my covenant**, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a **sign (ōt) of the covenant** betwixt me and you.

This word is deeply associated with God's covenants and His miraculous saving acts. The blood of the Passover Lamb was the **sign** that protected the Israel from death (Exo 12:13), God gave Moses miraculous **proofs** that He had sent him (Exo 4:5), and He freed them from Egypt with "great **signs** and wonders" (Deut 6:22). And of utmost significance, this is the word that God chose when He gave the prophecy of the miraculous birth of His Son who bears the **Sign of Eternity** (ΑΩ/ⲓⲛ) in Isaiah 7:14:

Therefore the Lord himself shall give you a **sign (ōt)**; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Immanuel, God with us! This brings us to the heart of the Gospel which, like the Bible that declares it, is encompassed by the Letters Aleph (Beginnings/God) and Tav (Consummation/Cross). The very word for a miracle is itself a miracle that coherently derives its meaning from the symbolic power of its Letters: ⲓⲛ (ōt) = **A Sign (ⲓ) from God (ⲛ)**! The Lord engraved this symbol in the Capstone of His Holy Word. It governs its entire structure even as it proclaims a host of Divine Signs with distinct yet harmonious voices. It produces a symbolic symphony declaring the Eternal Nature of God, His Authorship of Scripture, its Perfection from Aleph to Tav, and its own self-reflective meaning as a Divine Sign. If you are not dizzy yet, it probably means you need to slow down and meditate on what has been said. How is it possible that human language could even express these ideas? They touch the highest heavens and yet remain as simple as ABC, 123. We are gazing into the absolute perfection of the Infinite Intelligence of Almighty God! Yet there is more; the **Sign of God** (ⲓⲛ) also proclaims the essential core of the Gospel, the greatest miracle of all time (John 3:16):

For **God** [ⲛ] so loved the world, that **he gave his only begotten Son** [on the Cross, † = ⲓ] that whosoever believeth in him should not perish, but have everlasting life.

Jesus Himself used the word **sign** when He prophesied His death upon the Cross (Mat 12:39f):

But he answered and said unto them, An evil and adulterous generation seeketh after a **sign**; and there shall no **sign** be given to it, but the **sign** of the prophet Jonas: For as Jonas 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.

Here **sign** is from the Greek σημεῖον (semeion), whence **Semiotics**, the science of signs and symbols. It is used for ⲓⲛ (ōt) in Greek translations of the Old Testament. This returns us to the opening (and defining) passage of the Apocalypse where God used its related verb:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and **signified (semaino)** it by his angel unto his servant John:  
Revelation 1:1 (Spoke 22, Cycle 3)

This brings us **full circle** yet again. The Last Book on the Last Spoke declares itself to be a **Book of Signs**, using the Greek word that specifically corresponds to **תא**. It then reveals its Divine Author by the Greek title **ΑΩ** that also specifically corresponds to **תא**. And all of this is exactly what we would expect in a Divine Book specifically designed upon **תא**!

When God joined Aleph to Tav and sealed His **Circle of Revelation**, a kind of nuclear fusion occurred that unified the whole and ignited it into a blazing synergistic sun of fiery symbols. In a literal nuclear fusion, physical elements such as hydrogen, helium, and so forth are brought into close proximity by the sun's powerful gravitational field. This forces them to interact in ways otherwise impossible, fusing new elements from the originals even as it generates the **Light of the World**. In the same way, the Bible Wheel brings together three primary elements (Books) on each Spoke and catalyzes their interaction with the corresponding Hebrew Letter. This **Divine Fire** produces a ceaseless conflagration of new insights into the Holy Word. Indeed, from the moment of its ignition we saw the very Sign of Deity shining from its sevenfold symmetric perfection. New and wondrous insights continued to effortlessly burst forth, culminating in the discovery of God's Divine Title – **ΑΩ/תא** – reiteratively engraved on multiple levels in its structure so that that Wheel declares from within itself, by its very nature, that it is a miraculous **Sign from God (ōt)**! The Divine Unity of this revelation makes it **self-reflective**, **self-descriptive** and **self-authenticating**. It bears its own **proof (ōt)** in the structure of its body, and all of this, from beginning to end, is based on nothing less than the very **Signature of God (ΑΩ/תא)** that He Himself revealed in the Final Book.

This one word – **תא** – reveals the full Divine integration of the Hebrew Alphabet, the Hebrew Language, the Bible Wheel, and the Gospel message. **It is all one!** When God closed the circle of the Bible, He fused Aleph with Tav and brought forth its sevenfold symmetric perfection. And just as the **Capstone Signature (ΑΩ/תא)**, signifying the alphabetic core of the Wheel, is explicitly revealed in the Last Book, so also is its **sevenfold Seal of Perfection** there revealed in the symbol of a **book sealed with seven seals**:

And I saw in the right hand of him that sat on the throne a **book** written within and on the backside, **sealed with seven seals**. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed **to open the book, and to loose the seven seals thereof**. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having **seven horns and seven eyes**, which are the **seven Spirits of God** sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. Revelation 5:1ff

This passage played a central role in the design of the presentation in the book you hold in your hands. I had been struggling for some time to find an introduction to the Wheel that would make it intuitively obvious I had not "done anything" myself to produce the pattern. The solution came when my wife Rose was meditating on Revelation 5 and noticed a footnote that said the "book" was probably a **scroll**. The Lord quickened her imagination, and she saw the Bible "roll up like a scroll" in her mind's eye. This is the origin of the metaphor that has proven so fruitful (pg 16). It also is a key to the **Capstone Prophecies** (pg 391).



We have yet to exhaust the manifold meaning of Aleph and Tav. As mentioned above, they combine to form other words that relate to the structure of the Wheel. The most common, אֵת (et), is a derivative of אֵת (ōt) that functions as a grammatical sign to mark the direct object of a verb. It first appears at the exact center of the **seven words** of Genesis 1:1 where it marks heaven as the direct object of God's first creative act:

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
ha'aretz	v'et	ha'shamayim	et	Elohim	bara	Bereshith
the earth	and -	the heaven	-	God	created	In the beginning

As a grammatical marker, **et** is peculiar to Hebrew and so is not translated. It appears again as the sixth word to mark the earth as the other direct object of God's creative act. There it is prefixed with the Sixth Letter ם (Vav) which is how the conjunctive "and" is written in Hebrew (pg 197). A closely related meaning of **et** is to mark out words for special emphasis with the implication that the **essence** or **totality** of the thing is in view. This is common knowledge amongst both Christian and Jewish commentators, as noted by Adam Clarke (1826 AD):<sup>56</sup>

The word **eth**, which is generally considered as a particle is often understood by the rabbins in a much more extensive sense. "The particle," says Aben Ezra, "signifies the substance of the thing." The like definition is given by Kimchi in his Book of Roots. "This particle," says Mr. Ainsworth, "having the first and last letters of the Hebrew alphabet in it, is supposed to comprise **the sum and substance of all things.**"

This rabbinic tradition interprets Genesis 1:1 as "In the beginning God created **et – Aleph Tav, the Essence of Everything** – that is, the heaven and the earth." This further coheres with its etymology, as Ernest Klein explained in his *Comprehensive Etymological Dictionary of the Hebrew Language* where he traced it back to the ultimate root meaning of אֵת (ōt) as "a noun in the sense of 'being, essence, existence'." This means that the **Seal of God's Word** (אֵת/אָ) carries the idea of **essential existence**. The closing passage of the story of creation exemplifies this meaning (Gen 1:31f):

And God saw **everything (et-kol)** that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were **finished (kalah)**, and all the host of them.

The phrase אֵת-כֹּל (et-kol) is formed by combining אֵת (et) with כֹּל (kol), the standard Hebrew word meaning **the whole** or **all**. It is spelt with the same consonants (vowel points were not added until the 10<sup>th</sup> century) as **ōt-kol**, the **sign of everything**, which coheres, of course, with the precise topic of the passage. This then reveals the true essence of the alphabetic core of God's Word. Following the arrow from the center of the figure eight, we pass through the Letters Aleph Tav Kaph Lamed, and see that **et-kol** is formed by **symmetrically interweaving** these two diametrically opposed words on the Alphabetic Circle. This means that the **Sign of Everything** is symmetrically spelt out in the **defining alphabetic core** of the Wheel, which amplifies yet again its power as a symbol of



the **all-encompassing Word of God**. This is the never-ending wonder of the Theological Art that God has so skillfully engraved in His Capstone.

This then leads directly back to the primary Spoke 22 theme of the consummation of God's Plan of the Ages. In the verse above, God used the Kaph KeyWord **kol** in conjunction with its cognate **kalah** which means **to complete, to finish, to bring to an end**. Except for vowel points, this word is identical to **kallah** which denotes a **bride** or **spouse**. This is the Divine Mystery of the Hebrew language; God based the word for a **bride** on the idea of **completion** to prefigure the ultimate purpose of all creation, as it is written "and they two shall be one flesh, this is a great mystery: but I speak concerning Christ and the church" (Eph 5:32f, pg 73). Note that Kaph is diametrically opposed to Tav on the Wheel (pg 277). And precisely as we would expect, the word **kallah** appears frequently in the **Songs of Songs**, specifically in the passages leading up to the point when the Beloved and His Bride **consummate their marriage**, which is marked by the phrase "I am come into my garden":

כ	Kaph KeyWords
כֹּל	<b>Kol:</b> The Whole
כָּלָה	<b>Kalah:</b> Complete, Finish
כַּלְהָה	<b>Kallah:</b> Spouse, Bride



**Come with me** from Lebanon, **my spouse (kallah)**, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, **my sister, my spouse (kallah)**; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, **my sister, my spouse (kallah)**! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden inclosed is **my sister, my spouse (kallah)**; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. **I am come into my garden, my sister, my spouse (kallah)**: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, **O beloved**.  
 Song of Songs 4:8ff (Spoke 22, Cycle 1)

Without knowledge of the Gospel, the phrase "my sister, my spouse" might seem a bit "off key" in this most Holy of all Songs. But in light of the Biblical typology of Christ as both our Brother (Heb 2:11) and our Husband (2 Cor 11:2), it sings in perfect harmony with the rest of the Scriptural symphony. This is the consummation of God's Plan for the Ages (Rev 19:7f):

**Let us be glad and rejoice**, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready**. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto **the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.

Yes, let us rejoice! Let us sing praises unto our Father who "hid these things from the wise and prudent, and has revealed them unto babes" (Luke 10:21). **Praise His Holy Name now and forever! Make haste, my beloved! Come Lord Jesus!** (Song 8:14 ☞☞ Rev 22:20)

# THE BIBLE SEALED FROM ALEPH TO TAV

 <b>Spoke 1 – Aleph</b> Three Books of Commencement	 <b>Spoke 22 – Tav</b> Three Books of Consummation
<b>CYCLE 1</b>	
<p><b><u>GENESIS: First Book of the Law</u></b></p> <p><b>Themes:</b> Creation; Origin of Universe, Life, Man, Sin; Election of Abraham; Genesis of the Gospel of <i>Righteousness by Faith</i>.</p> <p><b>Key Verses:</b> 1:1 In the beginning <i>God created</i> ...                      15:6 And he <i>believed</i> in the Lord and it was counted unto him as <i>righteousness</i>.                      17:4 I have made thee a <i>father of many nations</i>.</p>	<p><b><u>SONG OF SONGS: Last Book of Wisdom</u></b></p> <p><b>Themes:</b> A natural King receives his <i>Bride</i> and <i>consummates</i> his marriage. This is a Type, an Analogy, a Metaphor of Christ and His Church.</p> <p><b>Key Verses:</b> 8:6 Set me as a <i>seal</i> upon thine heart                      7:11 <i>Come, my beloved</i>                      2:16 <i>My beloved is mine, and I am his</i>.                      8:14 <i>Make haste, my beloved!</i></p>
<b>CYCLE 2</b>	
<p><b><u>ISAIAH: First Book of the Prophets</u></b></p> <p><b>Themes:</b> God's Sovereignty, Creation, Election of Abraham, God our Father, Justification, Gospel of Righteousness through faith, The Passion of Christ</p> <p><b>Key Verses:</b> 40:28 The <i>everlasting God</i>, the LORD, the <i>Creator</i> of the ends of the earth                      51:2 Look unto Abraham your <i>father</i> ... for I <i>called</i> him alone ...                      59:20 The <i>Redeemer</i> shall come to Zion                      53:11 by his knowledge shall my righteous servant <i>justify</i> many; for he shall <i>bear their iniquities</i>.                      45:17 <i>Israel shall be saved</i> with an everlasting ...                      63:16 Thou, O LORD, art our <i>father</i> ...</p>	<p><b><u>ACTS: Last Book of NT History</u></b></p> <p><b>Themes:</b> God <i>seals</i> His <i>Bride</i> the Church at Pentecost. <i>Consummation</i> of the Jewish age and birth of the Church. Summation of History from Genesis to its fulfillment in Christ in the Gospels.</p> <p><b>Key Verses:</b> 2:1 when <i>Pentecost</i> had fully come ..                      3:18 But those things, which God before had shewed by the mouth of all his prophets, <i>that Christ should suffer</i>, he hath so <i>fulfilled</i>.                      3:21 until the times of <i>restitution of all things</i>, which God hath spoken by the mouth of all his holy prophets <i>since the world began</i>                      15:18 Known unto God are all his works from the <i>beginning of the world</i>.</p>
<b>CYCLE 3</b>	
<p><b><u>ROMANS: First Book of NT Epistles</u></b></p> <p><b>Themes:</b> Chief Book of the NT, reaching back to Genesis, the Fall, righteousness through faith (Father Abraham). Justification, Cites Isaiah 17 times.</p> <p><b>Key Verses:</b> 1:20 For the invisible things of him from the <i>creation</i> of the world are clearly seen                      4:3 Abraham <i>believed</i> God, and it was counted unto him for <i>righteousness</i>.                      4:17 I have made thee a <i>father of many nations</i>                      3:26 that he might be <i>just</i>, and the <i>justifier</i> ...                      11:27 And so all <i>Israel shall be saved</i> ...</p>	<p><b><u>REVELATION: Last Book of the Bible</u></b></p> <p><b>Themes:</b> Christ receives His Bride the Church, and the purpose of all creation is <i>consummated</i>. Entrance into eternity with God.</p> <p><b>Key Verses:</b> 7:2 <i>The seal of the living God</i>                      5:1 a <i>book</i> ... <i>sealed with seven seals</i>.                      19:7 The <i>marriage of the Lamb</i> is come, and his <i>wife</i> hath made herself ready.                      21:3 Behold, the <i>tabernacle of God is with men</i>, and he will <i> dwell</i> with them                      21:6 <i>IT IS FINISHED!</i></p>



**Adaptation of Christ Pantocrator from  
the Church of Hagia Sophia (1260 AD)**

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, ***to give the light of the knowledge of the glory of God in the face of Jesus Christ.*** But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Corinthians 4:5ff

# Chapter 6: Divine Design of the Twenty-Two Spokes

## ❖ Word Distributions: The God of Infinite Detail

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But ***even the very hairs of your head are all numbered***. Fear not therefore: ye are of more value than many sparrows. Luke 12:6f

The Bible is a sacred tapestry of Divine Words woven by God into a portrait of His Son, Jesus Christ our Lord, the Saviour of the World. Threads of every color are distributed throughout its fabric, with each rising to prominence here and falling into obscurity there under threads of a different color. From the very beginning, Christians have been tracing these threads throughout Scripture to discern this portrait, which is, in fact, nothing less than the very Image of God shining in the glorious face of the Lord Jesus Christ (2 Cor 4:6).

God's Word is unique amongst all other books because the image woven from its words is both historical and prophetic. It is simply impossible to maintain that the detailed fulfillment of the types and shadows established in the Old Testament, such as Christ's death and resurrection and the outpouring of the Holy Spirit in relation to the Feasts of the Lord (pg 83), was nothing but a happenstance of history. There are too many independent and delightfully intelligent converging lines to allow for that possibility. The intended image is as clear as daylight and was established centuries before its fulfillment. Tracing out the infinite detail of this Divine Image is one of the greatest joys of Bible study, for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The miracle of God's Wheel is that it transforms the ***metaphor*** of the Bible as "an image woven in a tapestry of words" into a ***literal description*** of its supernatural design (pg 42). Chapter 3 reviewed the Divine synergy of the four symbols – the Circle, the Cross, the Alphabet, and the Number Seven – that were "pressed down, and shaken together" in its geometric structure. Chapter 4 explored its nature as a Divine Seal and work of Theological Art. The upshot of those chapters was that God has united the ***content*** of His Word with its ***geometric form***. The distribution of the threads – themes expressed with words – in God's tapestry forms a self-coherent ***visual image*** that exemplifies, amplifies, and reiterates the meaning of the words that form it! It is the ultimate illuminated manuscript (pg 75). A prime example was seen in the restriction of God's Self-Revelation as "First and Last" on the First and Last Spokes (pg 40) and the amplification of this pattern in the themes of the corresponding Books (Commencement and Consummation). Similar distributions characterize the ***entire structure*** of the Wheel, from the large-scale sevenfold symmetric perfection generated by the seven canonical divisions down to the exact placement of individual Books.

## ⊕ Distinctive Word Distributions in the Seven Canonical Divisions

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, ***precept upon precept; line upon line***, line upon line; here a little, and there a little: Isa 28:10f

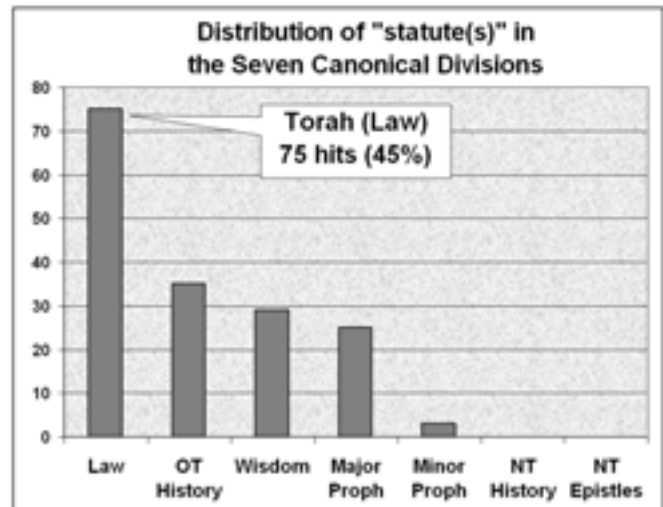
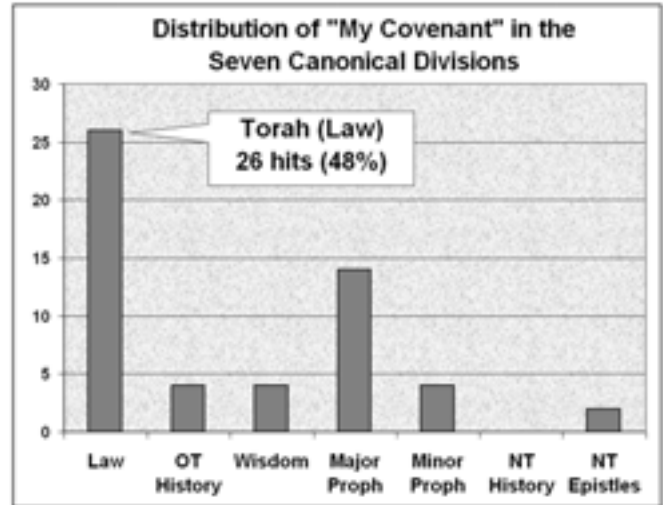
The seven canonical divisions are the basis of the sevenfold symmetric perfection of the

Canon Wheel (pg 32). Each division is characterized by **specific words** that expressly cohere with its traditional name. This is a strong witness of the objective validity of the canonical divisions since they would be discernable by their characteristic word distributions even if we had not received them from the early Church. As you scroll over these graphs, you will see the dominant thematic patterns sequentially unfold. It forms a simple outline of the ebb and flow of the Everlasting Story.

⊕ **Division 1: The Law (Torah)**

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make **my covenant** between me and thee, and will multiply thee exceedingly. Genesis 17:1f

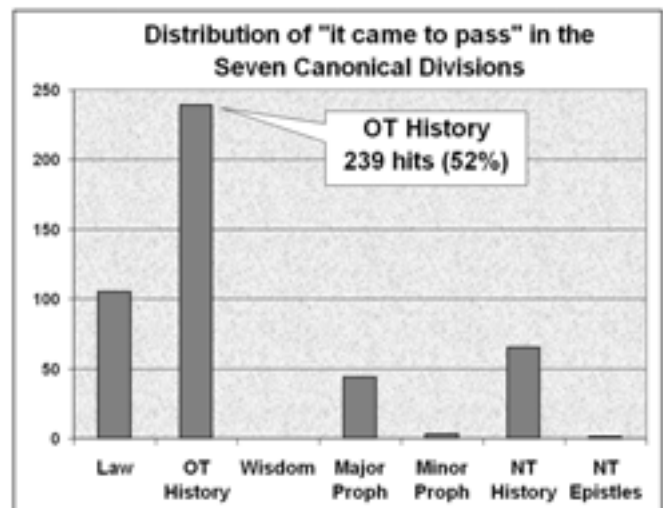
Jews and Christians have always known the first Five Books as a unit that goes by various names such as the Torah, the Pentateuch, and the Five Books of Moses. It is also known as the "Book of the Covenant" because it records the first covenants God made with Noah (Gen 6:18), Abraham (Gen 17:1), and all Israel (Exo 19:5). The word "covenant" itself is distributed fairly broadly throughout all seven divisions, but the phrase "my covenant" as spoken by the Lord directly to Noah, Abraham, Moses, and the children of Israel distinguishes the Torah where it occurs 26 times (48%). It appears in each of the first Five Books, with the maximum in Genesis. The Torah is also clearly distinguished by the words "statute" and "ordinance" characteristic of the Old Covenant established in therein.



⊕ **Division 2: Old Testament History**

Now after the death of Moses the servant of the LORD **it came to pass**, that the LORD spake unto Joshua the son of Nun, Joshua 1:1

Precisely as one would expect, the continuous narrative of the Historical Books is naturally distinguished by the phrase "it came to pass." It appears between 13 and 40 times in each of the Twelve Old Testament History Books except Ruth (3x), 1 Chr (9x) and Ezra where, oddly enough, it is absent. The second great-



est concentration appears in the Torah. The third maximum appears, again as expected, in the Five NT History Books. There are no occurrences in the Epistles, so the phrase "it came to pass" clearly distinguishes between the two primary divisions of the New Testament.

Another intriguing distribution is found in the Divine Title "**Lord God of Israel**" which appears almost exclusively in the Twelve OT History Books. The distribution is quite uniform throughout most of this division. It occurs between six and twenty-one times in all but four Books, and is missing only in Nehemiah and Esther, the latter being expected because of its unique design as a demonstration of God's Providence when He is acting from behind the scenes (Esther means hidden, pg 307). Of particular interest is that this distribution distinguishes this division even from the Torah which shares its historical character. There is a mystery as to why this title appears so frequently in the historical record but rarely in the prophets who were writing at that same time.

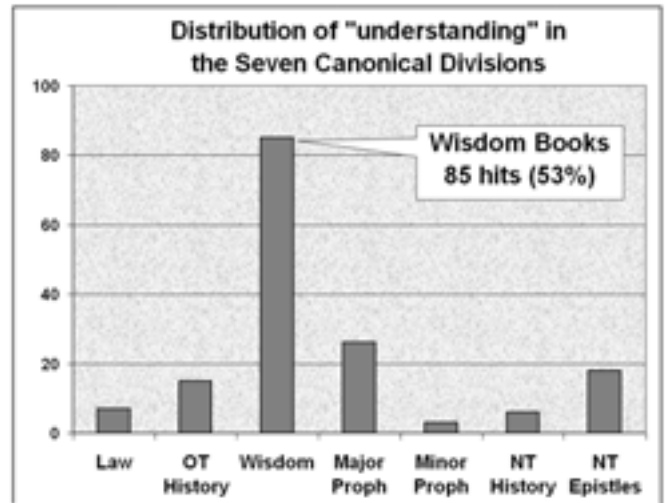
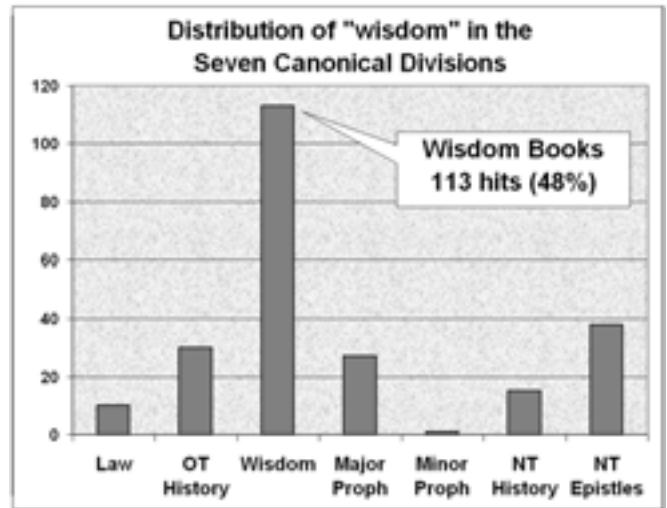
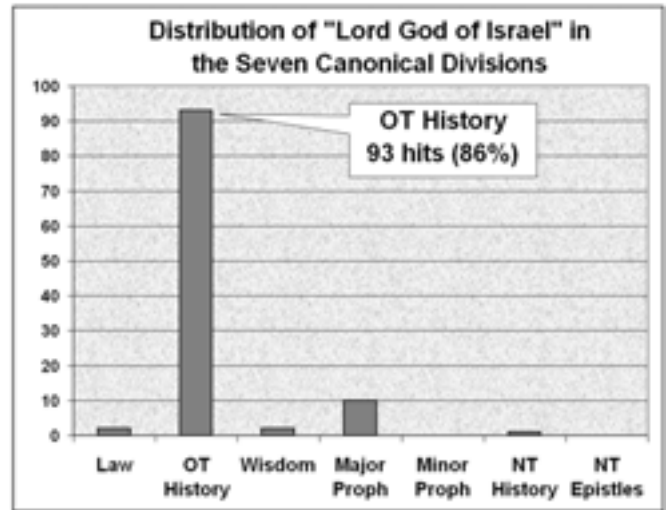
⊕ **Division 3: Wisdom Books**

The proverbs of Solomon the son of David, king of Israel; To know **wisdom** and instruction; to perceive the words of **understanding**;

Proverbs 1:1f

Again, in precise agreement with what we would expect, the Five Wisdom Books are distinguished by their unique emphasis on the word "wisdom." Of its 234 occurrences in the KJV, 113 appear in this division. It is missing only in the Song of Songs. The distribution within this division is also instructive. Of its 113 hits, the maximum of 54 (48%) occurs in Proverbs at the exact midpoint of these Five Books. It aligns on the Wheel with the Book of Luke, which uses the word "wisdom" more than the other Gospels and also contains the most parables (proverbs). This is the basis of many links on Spoke 20 between Proverbs and Luke discussed in the *Synopsis* (pg 339).

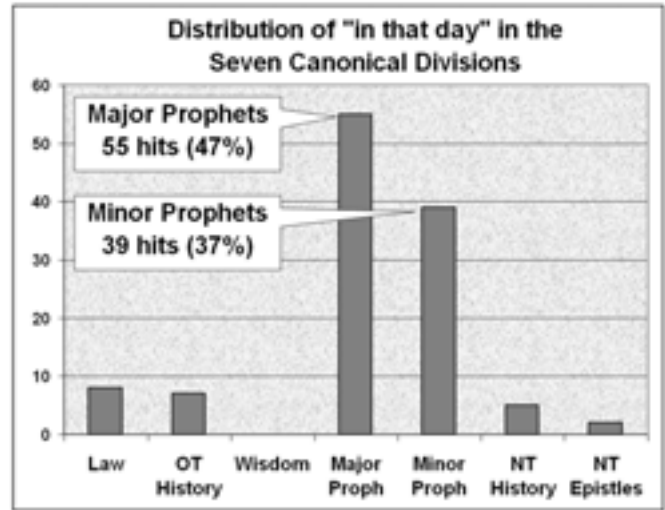
The Five Wisdom Books are also distinguished by the frequent use of the word "understanding" which is often paired with wisdom, as in the verse quoted above.



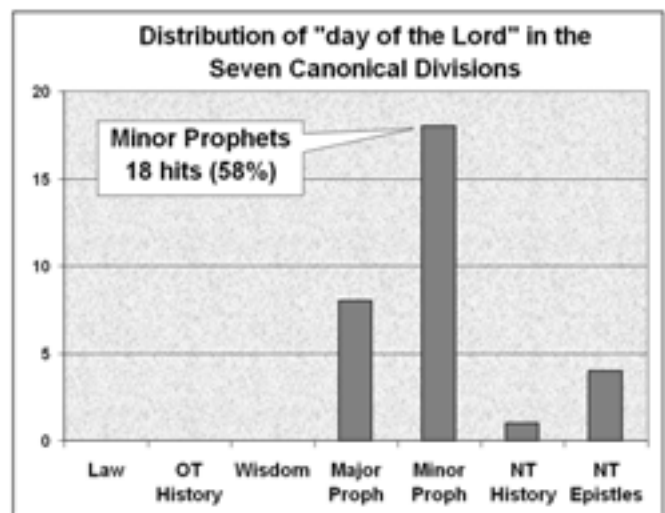
⊕ **Divisions 4 and 5: Major and Minor Prophets**

And many nations shall be joined to the LORD *in that day*, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.  
Zechariah 2:11

The Prophets, both Major and Minor, speak frequently of the things the Lord was or is yet to do in the future, so they are distinguished by the frequent use of the phrase "in that day." Though this does set apart the Seventeen Prophetic Books from the other five divisions, it does not differentiate between the Major and Minor Prophets. The distribution is dominant in Isaiah (43x) in the Major Prophets and Zechariah (20x) in the Minor. It appears in all but five of the Seventeen Books of Prophecy. It contrasts well with the phrase "it came to pass" characteristic of the Seventeen Books of History.



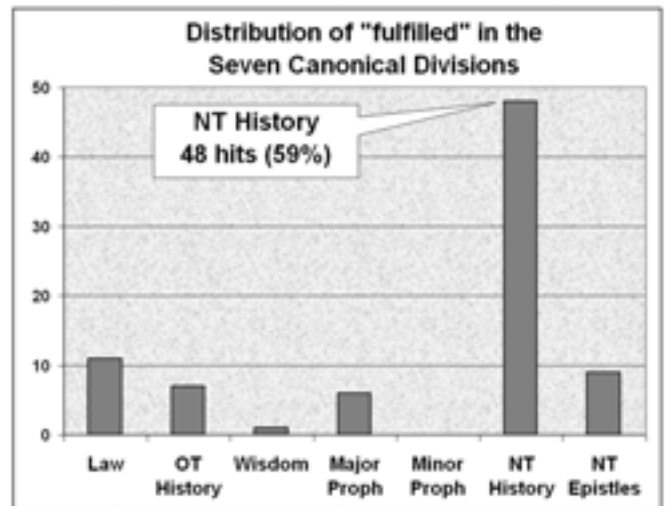
A similar phrase, "the day of the Lord," also characterizes these paired divisions. It is fairly uniform throughout all Seventeen Prophetic Books, appearing in four of the Major and six of the Minor Prophets. The graph looks like it distinguishes between them only because the phrase is particularly frequent in two of the latter (Joel and Zechariah). I present these distributions here because they clearly distinguish the Prophets in terms that naturally illustrate their character. There are other word distributions that distinguish between the two, but space prohibits a detailed review at this time.



⊕ **Division 6: New Testament History**

Now all this was done, that it might be *fulfilled* which was spoken of the Lord by the prophet, saying,  
Matthew 1:23

The Five New Testament History Books record the fulfillment of all the prophecies of the Old Testament concerning the First Advent of Christ, and so they are naturally characterized by the word "*fulfilled*." It appears in all Five Books of this division, with the frequency in each being Mat (16x), Mark (4x), Luke (8x), John (11x), Acts (9x). Not every occurrence of the word "fulfilled" in the



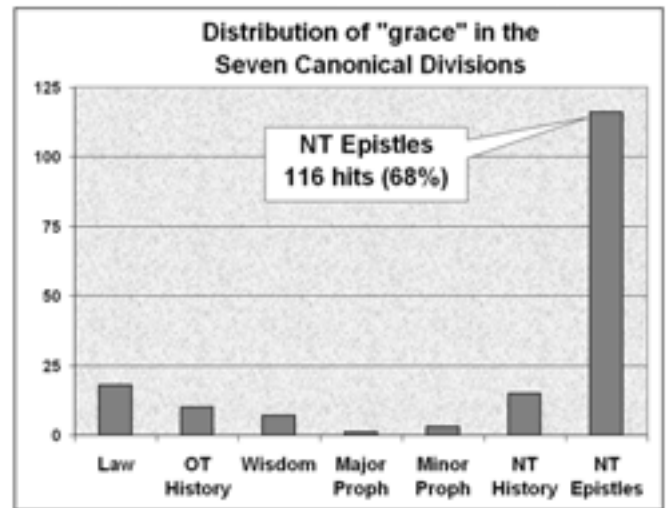


Bible refers to fulfilled prophecy, but most do and so it is a good "rough marker" of the Sixth Canonical Division. A more detailed analysis would yield essentially the same results.

### ⊕ **Division 7: New Testament Epistles**

For by **grace** are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph 2:8f

And now we come to the ultimate message of all Scripture, the essence of the Gospel declared in a single word: **grace**. This word is characteristic of the entire seventh division, in perfect correspondence to the spiritual meaning of the Seventh Day Sabbath that prefigured the rest we have in Christ through grace (pg 49). It appears in all but two of the Twenty-Two Epistles. As would be expected, the word **faith** generates an almost identical distribution.



### ❖ **From Large-Scale Symmetry to Correlated Fine-Structure**

*Ye shall know them by their fruits.* Do men gather grapes of thorns, or figs of thistles? Even so *every good tree bringeth forth good fruit*; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Matthew 7:16ff

Perhaps the greatest single witness to the incomparable value of the Bible Wheel is the continuous, effortless, and overflowing abundance of fruitful insight it yields into the Holy Word. Scarce has been the day in the last decade since I discovered it in 1995 (pg 23) when I have not sat stunned at the revelation of some new wonder. It seems not to matter where I look in Scripture or what commentary I read (whether written by a skeptic or a believer), everything is alive and bursting with shouts of acclamation for what God has done in His Holy Word. A typical example is the day I wandered into the Evangel Bookstore in Seattle Washington and "chanced" to pick up H. A. Ironside's 1909 commentary on the Minor Prophets and read:<sup>57</sup>

There are six books of the Old Testament that may be read together most profitably. I refer to **Ezra**, **Nehemiah**, and **Esther**, of the historical part of the Bible, coupled with the prophetic messages of **Haggai**, **Zechariah**, and **Malachi**.

I immediately recognized that these six Books are aligned on three consecutive Spokes. As displayed on the next page, they span Spokes 15, 16, and 17 on the first two Cycles. Though I had already discovered many links between them, I had yet to realize the depth of their historical and thematic coherence. Ironside's observation sparked my interest and as I researched it I found J. Sidlow Baxter's massive six-volume survey of the entire Bible called *Exploring the Book* where he closely examined the perfect symmetry of the Old Testament displayed in the table on page 28. Of all the authors I have read, Baxter came closest to dis-

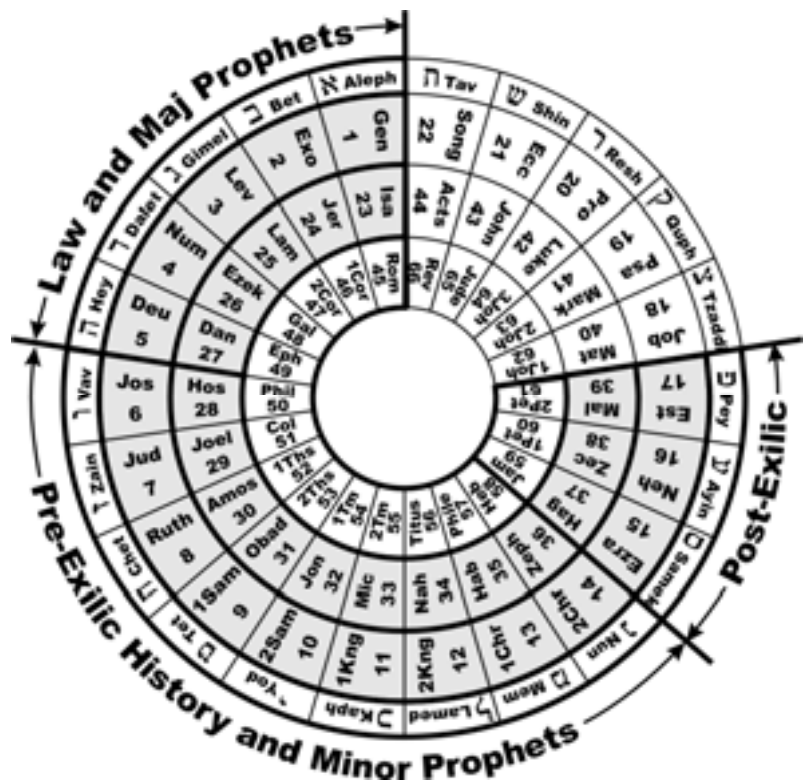
covering the pattern of the Wheel. He began by noting that the first two divisions – the Five Books of the Torah and the Twelve Historical Books – naturally cohere under the general category of **historical** so that "the first stretch of our Old Testament consists of seventeen historical books, falling in a natural sub-division of five and twelve." He then noted that the Major and Minor Prophets fall under the general category of **prophetical** and stated, in complete agreement with Ironside, that:<sup>58</sup>

It should always be born in mind that the **last three** of the seventeen prophetical books (**Haggai, Zechariah, Malachi**) should be read with the **last three** of the seventeen historical books (**Ezra, Nehemiah, Esther**), for in both cases the three books are **post-exilic**.

The exile Baxter spoke of here is the **Babylonian Exile** that lasted seventy years. It ended with the repatriation of Jerusalem and the rebuilding of the Temple, as **prophesied** in Haggai and Zechariah and **recorded historically** in Ezra and Nehemiah. It forms a natural subdivision in both the historical and prophetical portions of the Old Testament. Baxter explained this relation in more detail, emphasizing the precise numerical correspondence between these portions of Scripture:<sup>59</sup>

Moreover, as the last twelve of the seventeen historical books further sub-divide themselves into **nine** and **three**, the first nine being pre-exilic, and the remaining three (**Ezra, Nehemiah, Esther**) being post-exilic, so is it with these twelve minor prophets, i.e. the first nine are all pre-exilic, while the remaining three (**Haggai, Zechariah, Malachi**) are post-exilic; and these two terminal trios, the last three historical books and the last three prophetical, have a **reciprocal correspondence** with each other.

Baxter's "reciprocal correspondence" manifests as **periodic radial symmetry** on the Wheel, with all the subdivisions aligning on the same sets of Spokes. The first Seventeen Books on the first two Cycles are divided in exactly the same way into groups of **5** and **12** with the latter further subdivided into groups of **9** and **3**. The words around the Wheel describe the correlated content of the divisions on the first two Cycles, highlighted in grey. We have, therefore, **thirty-four Books** aligned on seventeen Spokes coherently subdivided into three paired sets of 5, 9, and 3 Books, and all of this was recognized by well accomplished Biblical commentators decades before the revelation of the Wheel. This highly detailed substructure will now open our eyes unto an entirely new array of "unanticipated correlations" generated by the "surprisingly simple act" of rolling up the Bible like a scroll.



⊕ **A Triplet of Triplets**

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and **a threefold cord is not quickly broken.**  
Ecclesiastes 4:9ff

The really amazing thing about the symmetry of the first two Cycles is that three of its dividing lines **extend into the Third Cycle**, marking two primary subdivisions of the Epistles. Consider first the paired triplets of post-exilic History and post-exilic Minor Prophets. They span Spokes 15 – 17 on Cycle 1 and Cycle 2. They align with the Epistles written by James and Peter on Cycle 3. These three Epistles are distinct from all the others in that they alone are addressed to those "scattered abroad":

- ⊕ James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are **scattered abroad**, greeting. James 1:1 (Spoke 15, Cycle 3)
- ⊕ Peter, an apostle of Jesus Christ, to the strangers **scattered throughout** Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Peter 1:1 (Spoke 16, Cycle 3)

Peter concluded his first Letter with reference to **Babylon**, saying "The church that is at Babylon, elected together with you, saluteth you" (1 Pet 5:13). We know his second Letter was addressed to the same group as his first because he mentioned his previous communication to them, "This second epistle, beloved, I now write unto you" (2 Pet 3:1). Thus the three epistles spanning Spokes 15 – 17 on Cycle 3 are aptly described as "Epistles to the Scattered." This coheres with the primary theme of the **Babylonian Exile** – when God **scattered Israel** out of the Holy Land because of their incorrigible sin – that punctuates the first and second Cycles between the 14<sup>th</sup> and 15<sup>th</sup> Spokes. We have therefore a "triplet of triplets" – nine Books with correlated themes – aligned on Spokes 15, 16, and 17:

<b>A Triplet of Triplets</b>	<b>Spoke 15</b>	<b>Spoke 16</b>	<b>Spoke 17</b>
<b>Cycle 3: Epistles to the Scattered</b>	James	1 Peter	2 Peter
<b>Cycle 2: Post-Exilic Minor Prophets</b>	Haggai	Zechariah	Malachi
<b>Cycle 1: Post-Exilic OT History</b>	Ezra	Nehemiah	Esther

A close examination of this table reveals a highly detailed **correlated fine-structure** involving a host of **unique links** amongst these geometrically aligned Books. This testifies to the careful and precise Divine design of both the **specific content** of each individual Book and its **exact placement** in the order of the Canon. These links and their relations to the corresponding Hebrew Letters are traced out in extreme detail in Part II, *The Synopsis of the Twenty-Two Spokes*. For now we need only a few examples to get the basic idea of what is going on here. One of the most obvious links is between Haggai and Ezra 4:24ff:

Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia. Then the prophets, **Haggai the prophet**, and **Zechariah the son of Iddo**, prophesied unto the Jews that were in Judah and Jerusalem in

the name of the God of Israel, even unto them. Then rose up **Zerubbabel** the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. Ezra 4:24ff (Spoke 15, Cycle 1)



This passage contains the first mention of the Prophet Haggai in the Bible. The theme of rebuilding of the Temple and the time of Haggai's appearance – the second year of Darius – are **identical** to what we find in the opening passage of the Book of his prophecy:

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by **Haggai the prophet** unto **Zerubbabel** the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. Haggai 1:1ff (Spoke 15, Cycle 2)

The correlation between these Books is much more detailed than what might be assumed by their mere classification as "post-exilic." Haggai and Zechariah were the **prophets** during the **historical era** recorded by Ezra and Nehemiah. They prophesied in support of the people's labors to rebuild the Temple after returning from the Babylonian Exile. And now we can see the **fearful symmetry** of the Holy Word. There is one and only one other verse in all Scripture, outside his own Book, that mentions the Prophet Haggai – Ezra 6:14 – where he and Zechariah are again presented in the same order as their Books in the Canon:

And the elders of the Jews builded, and they prospered through the prophesying of **Haggai the prophet** and **Zechariah the son of Iddo**. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. Ezra 6:14f (Spoke 15, Cycle 1)

The Prophet Haggai appears **only on Spoke 15**; twice in Ezra on Cycle 1 and throughout the Book bearing his name on Cycle 2. This is the definition of a **KeyLink** – a unique word, set of words, or theme that is found only in Books geometrically correlated on the Wheel. We encountered a similar KeyLink based on the Aleph KeyWords Av (Father), Abraham, and Emunah (Faith) in the review of Spoke 1 (pg 67). As I stated then, so now I repeat; I have discovered **many hundreds of KeyLinks** like these that stitch together the whole structure of the Bible Wheel. It is as overwhelming wonder to behold. Discoveries like this have been my daily bread for nearly a decade.

	<b>Spoke 15 KeyLink</b> <b>The Prophet Haggai</b>
Ezra 5:1  Haggai 1:1	

### ⊕ Mutual Corroboration of Scripture and Tradition

Therefore, brethren, stand fast, and hold the **traditions** which ye have been taught, whether **by word, or our epistle**. 2 Thessalonians 2:15ff

Turning now to the second set of Books on Cycle 3 grouped together by extending three of the dividing lines from the first two Cycles, we come to the first **Fourteen Epistles**, spanning Romans to Hebrews. Many Christians are surprised to learn that modern scholarship disputes the Pauline authorship of some of these, even those that open with the words like "Paul, an apostle of Jesus Christ." Such speculations can be safely ignored by Christians who receive the Bible as the Word of God. For us, there is only one Epistle of uncertain authorship – Hebrews – since it does not have an opening salutation or any verse that unambi-

guously identifies the mortal through whom God spoke. But is its writer really unknown? Not in the eyes of the two main branches of the Church – East (Greek Orthodox) and West (Roman Catholic) – who receive it as a genuine Epistle of Paul, as did the second and third century writers Clement of Alexandria and Origin.<sup>60</sup> Neither was it uncertain in the eyes of the Protestant Reformers who wrote its superscription "The Epistle of Paul the Apostle to the Hebrews" in the King James Bible, a position Wiersbe has shown to be strongly supported from **Scripture alone**.<sup>61</sup> It is here that we discover an amazing **mutual corroboration** of this ancient Christian tradition with the newly revealed structure of the Wheel. The reception of Hebrews as a Pauline Epistle leads directly to another **perfectly symmetric substructure** that fully integrates with everything seen in the preceding pages:

<b>Correlated Fine-Structure of Spokes 1 – 17</b>			
<b>Cycle</b>	<b>Spokes 1 – 14</b>		<b>Spokes 15 – 17</b>
<b>3</b>	<b>14</b> Pauline Epistles (Romans – Hebrews)		<b>3</b> Epistles to the Scattered (James – 2 Peter)
<b>2</b>	<b>5</b> Major Prophets (Isaiah – Daniel)	<b>9</b> Pre-Exilic Minor Prophets (Hosea – Zephaniah)	<b>3</b> Post-Exilic Minor Prophets (Haggai – Malachi)
<b>1</b>	<b>5</b> Torah (Genesis – Deut)	<b>9</b> Pre-Exilic OT History (Joshua – 2 Chronicles)	<b>3</b> Post-Exilic OT History (Ezra – Esther)

We have here a **mutual corroboration of multiplied witnesses**. If we take the highly detailed symmetry of the Bible Wheel as a given, then we should expect the Fourteen Epistles to cohere with the pattern, thereby confirming the tradition of Pauline authorship of Hebrews. If, on the other hand, we take the tradition as a given, then it immediately manifests as yet another substructure that fits perfectly with the rest of the pattern. The validity of either one supports the validity of the other. Mathematically inclined readers may enjoy trying to calculate the probability that a structure like this could happen by chance. The answer is, of course, very close to zero. A general approach to this question is discussed on my website.<sup>62</sup>

We also find an unexpected echo of this pattern in the **plain text of Scripture**. As reviewed above, the Babylonian Exile divides the Wheel between Spokes 14 and 15 on the first two Cycles, and when this line is extended into the third Cycle it divides between the Fourteen Pauline Epistles and the three "Epistles to the Scattered." The **Babylonian Exile** and the **Number Fourteen** jointly punctuate the Wheel and the pattern extends across all three Cycles. The amazing thing is that an identical pattern governs Matthew's genealogy of Christ, with its **three divisions** punctuated in exactly the same way (Mat 1:17):

So all the generations from Abraham to David are **fourteen generations**; and from David until the carrying away into Babylon are **fourteen generations**; and from the carrying away into Babylon unto Christ are **fourteen generations**.

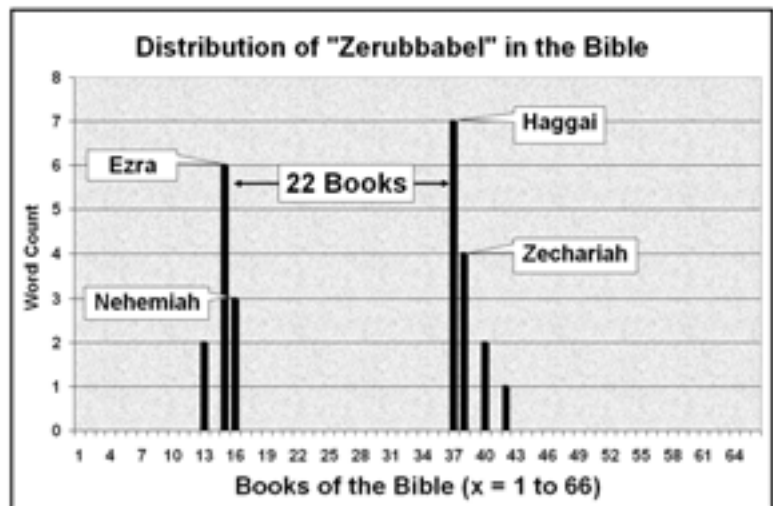
This correlation evokes a mystical sense of the whole Bible as the "book of the generation [literally genesis] of Jesus Christ" (Mat 1:1). He is the Living Word of God who created all things. The Written Word is analogous to Him because it is **His Self-Revelation**. This ampli-

fies the traditional Christian understanding Martin Luther so clearly articulated in his famous dictum that "the entire Scripture deals only with Christ everywhere."<sup>63</sup> It is precisely what we should expect from a genuine revelation given by the **Lord of History** (ΑΩ/ΩΧ). He is the **fount** and **fulfillment** of all Scripture. Everything in the Written Word centers on the Living Word, from the creation He wrought in **Genesis** (Α/Χ) to His unveiling in **Revelation** (Ω/Ω).

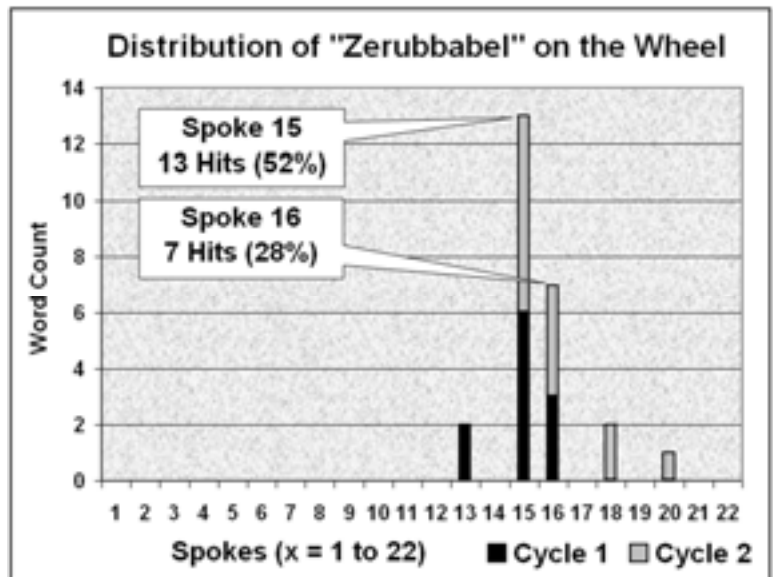
⊕ **Zerubbabel and the Correlated Fine-Structure of the Capstone**

Then he answered and spake unto me, saying, **This is the word of the LORD unto Zerubbabel**, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Zechariah 4:6f

The correlated fine-structure seen in the "triplet of triplets" and the Haggai KeyLink continues to compound with ever increasing density as we dig deeper into these Books. Haggai's prophecy was directed to Zerubbabel and Joshua, the leaders of the project to rebuild the Temple of the Lord. God also spoke to these two men through Zechariah, the prophet that follows Haggai in the canonical order. The particularly powerful words He gave to Zerubbabel are quoted above.



Just as Ezra and Nehemiah record the **history of Zerubbabel** on Cycle 1, so Haggai and Zechariah record the **prophecy to Zerubbabel** on Cycle 2. And now Zerubbabel himself shall bring forth one of the most amazing properties of God's everlasting Capstone. The top graph shows the distribution of his name throughout the Sixty-Six Books. The horizontal x-axis, ranging from 1 to 66, represents the Books of the Bible and the vertical y-axis represents the total number of occurrences, or 'hits', found in each Book. The two largest spikes correspond to the Books of Ezra and Haggai, which are separated by exactly 22 Books in the Canon. Ezra is the 15th Book, Haggai is the 37<sup>th</sup>, and 15 + 22 = 37. This is why they are on the same Spoke of the Wheel.



The name "Zerubbabel" appears twenty-five times in the Bible. Listed in descending or-

der, the frequency is: Haggai (7x), Ezra (6x), Zechariah (4x), and Nehemiah (3x). These four Books span Spokes 15 and 16 on the first two Cycles. The remaining five occurrences are from genealogies of 1 Chronicles (2x), Matthew (2x) and Luke (1x). The second graph shows the same data plotted against the Twenty-Two Spokes, with hits from different Cycles marked with bars colored black (Cycle 1) and grey (Cycle 2). There are no hits on Cycle 3. This results in two dominant spikes on Spokes 15 and 16 which contain 80% of all references to Zerubbabel. It gives a **visual representation** of the correlated themes in the four Books spanning the 15<sup>th</sup> and 16<sup>th</sup> Spokes on the first two Cycles. This demonstrates that the geometric structure of the Wheel is a mathematically measurable property arising from the Divine integration of its **form** with its **content**. Such thematic correlations appear throughout Scripture, as in the distribution of creation words which we shall presently review.

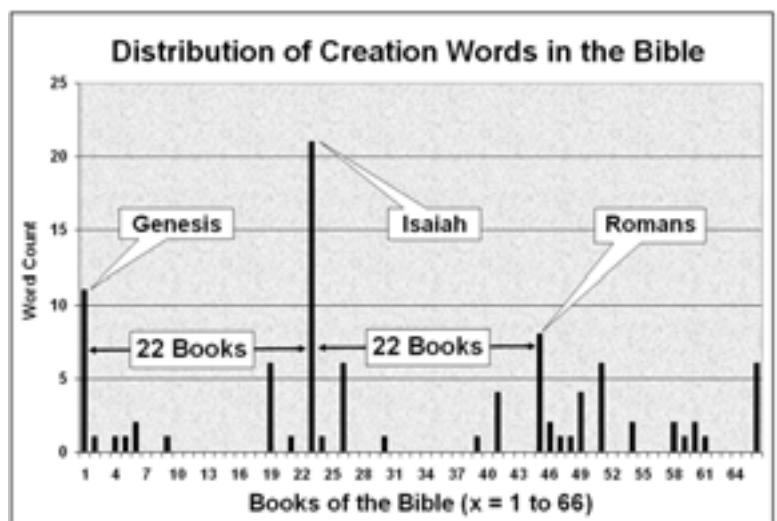
⊕ **Distribution of Creation Words on the Wheel**

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have **created (bara)** it. Isaiah 45:8 (Spoke 1, Cycle 2)

The Greek and Hebrew words for God’s act of **creation** yield one of the clearest word distributions displaying the Divine design of the Bible Wheel. In the review of Spoke 1 (pg 61), Watts was quoted as saying that “Every student of Hebrew is aware the word ‘create’ in Genesis 1 is a rare word used only with God as subject. The highest concentration of uses of that word occurs in Isaiah 40 – 66.” He was speaking of **bara**, which is translated as **created** in the quote of Isaiah 45:8 above. When this verse was rendered into Greek in the Septuagint, **bara** was translated as **ktidzo**, the standard Greek word used throughout the New Testament for the idea of **creation**.

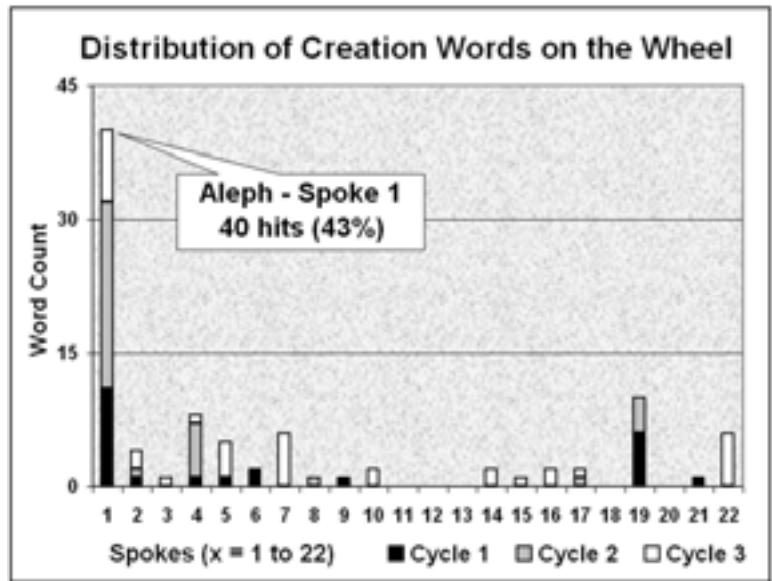
Creation Verbs	
בָּרָא	Bara (Hebrew)
κτίζω	Ktidzo (Greek)

The graph displays the distribution of these two "creation words" throughout the Sixty-Six Books of the Bible.<sup>64</sup> The search resulted in a total of 90 hits, with an average of about 1.4 (= 90/66) hits per Book. The most notable feature of the graph is the prominent peak corresponding to the 21 hits found in Isaiah, which means that **bara occurs 15 times above average** in that Book. It is quite obvious therefore that Watts was correct in his assertion about the distribution of this word. When listed in descending order, the first three peaks occur in the three Books from Spoke 1: Isaiah (21x), Genesis (11x), and Romans (8x). Just as the seven canonical divisions are distinguished by their characteristic word distributions, so also are the Twenty-Two Spokes. Each Book **initiating a Cycle** of the



Wheel contains the maximum number of creation words in that Cycle. Genesis contains the greatest frequency in the first 22 Books, Isaiah contains the greatest frequency in the next 22 Books, and Romans contains the greatest frequency in the final 22 Books, though in this latter case the peak is not so pronounced.

The graph shows the distribution plotted on the Twenty-Two Spokes. The Cycles are marked with black, grey, and white bars. The correlated theme of **creation** manifests as a very prominent peak on Spoke 1, where the frequency is nearly **ten times above average**. Again, we have a mathematical measure and visual representation of the Divine integration of the Bible's **content** with its **form**. But to really appreciate the depth of Divine wisdom woven here, it must be remembered that the theme of creation links to the symbolic meaning of **Aleph**, the First Letter of the Alphabet.



### ❖ Alphabetic Integration with the Rise and Fall of the Kingdom

Yet have I set **my king** upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Psalm 2:6f

We began this leg of our journey into the blazing heart of God's Wisdom with the large-scale sevenfold symmetric perfection of the Canon Wheel and traced out its correlated fine-structure all the way down to the exact placement of individual Books. We constantly moved deeper into increasingly refined levels of detail only to discover an **ever-increasing glory** in its design. We

מֶלֶךְ	Melek: King
מַלְכִי	Malki: My King

now enter into yet another level that reveals the Divine integration of the **dominant thematic flow** of the first Cycle with the **sequence of Letters** in the Hebrew Alphabet. It is based on one of the most significant themes of the Old Testament – the rise and fall of the Davidic Kingdom – by which God established the whole typology of the Son of David and King of Israel fulfilled in the Lord Jesus Christ, the Son of God and King of Kings.

The word translated as "my king" in the verse above is **malki**, formed from the standard Hebrew word for a king (melek) suffixed with a Yod to indicate personal possession. This is an example of the **self-reflective coherence** characteristic of the Hebrew language. As discussed in the next chapter, Hebrew is a building-block language where the meanings of the Letters carry over into the meanings of the words they form. The Letter **Yod** denotes a **hand**, the member of the body by which we grasp and control things, and so it is suffixed as a symbol of personal possession (pg 113). The word **malki** is formed from **four sequential Letters**



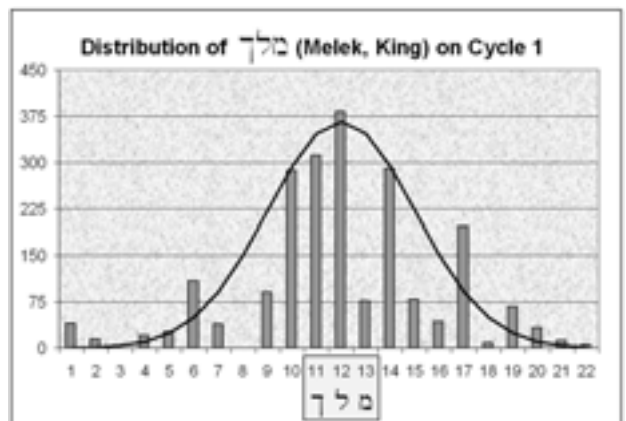
that lie at the exact center of the Alphabet – Yod, Kaph, Lamed, Mem – read in reverse order (recall Hebrew is read from right to left). They span the following Books on Cycle 1:

י	כ	ל	מ
<b>Yod, 10<sup>th</sup> Book</b> <b>2 Samuel</b>	<b>Kaph, 11<sup>th</sup> Book</b> <b>1 Kings</b>	<b>Lamed, 12<sup>th</sup> Book</b> <b>2 Kings</b>	<b>Mem, 13<sup>th</sup> Book</b> <b>1 Chronicles</b>
The reign of <b>King David</b> from his ascension to the throne to the end of his life just before his death.	Death of <b>King David</b> . <b>King Solomon's</b> reign and <b>many other kings</b> . Division of the kingdom into Israel and Judah.	Record of the reign of <b>many kings</b> of the divided kingdom.	Genealogical record from Adam unto <b>King David</b> , followed by a retelling of his entire reign. This Book ends with his death.

If ever there were a **sign of Divine design**, this is it. The Hebrew name of the two central Books – **Melakim (Kings)** – is itself the plural of **melek**, the very word spelt by the alphabetic sequence! Furthermore, these four Books span the reign of all the kings of Israel and Judah except Saul who was explicitly rejected as king by the Lord Himself (1 Sam 15:26, pg 225). **King David**, called by God "my king" in Psalm 2:6 in prophetic anticipation of His Son, completely dominates the first and last of these four Books. His ascension to the throne and subsequent forty-year reign is the sole subject of 2 Samuel, and after ten chapters of genealogies, 1 Chronicles devotes its remaining nineteen chapters entirely to the reign of **King David**, closing with his death. We have, therefore, an exact correspondence of the **content** of these four Books and their placement in the Christian Canon with the pattern eternally established by God in the sequence of the Hebrew Alphabet. Simply stated, God designed the Wheel to be **self-descriptive**.



Yet there is, as always, more, **ever more!** The blazing glory of God's revelation knows no limit. The graph shows the distribution of **melek** on Cycle 1. Exactly as should be expected, the Books describing the kings themselves contain the greatest frequency of the word "king." The distribution follows the rise and fall of the Davidic Kingdom. It mimics a **bell curve** that is both **maximized** and **centered** on Spoke 12, corresponding to the Lamed at the exact center of the word **melek**, highlighted on the x-axis. It is really



## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

important to sit back at this point and ponder what is going on here. We are witnessing a standing miracle; the **self-descriptive** and **self-coherent design** of the **order** and **content** of the Books of the Bible upon the pattern of the Hebrew Alphabet.

The beauty of these results is that they are as obvious as they are simple. The abundant fruit of this Divine Tree of Wisdom just falls into our hands, fully ripe, freely available to all who hunger. Everything lies plainly on the surface. **We are simply skipping across the thematic mountaintops of God's Word**, touching upon major themes such as Creation, Consummation, the Babylonian Exile, the rise and fall of the Davidic Kingdom, fulfillment of prophecy and the Gospel of God's Grace. Consider what we have seen in this chapter! Here is a list of the 26 distinct (though overlapping) groups of Books we have reviewed:

- ⊕ 1 Group of 3 Books on Spoke 1 (Genesis, Isaiah, Romans) and their relation to Aleph:
  - Distinguished as the First Books of the Law, the Prophets, and NT Epistles
  - Distinguished by the maximal frequency in the distribution of creations words
- ⊕ 1 Group of 3 Books on Spoke 22 (Song of Songs, Acts, Revelation) and their relation to Tav
- ⊕ 7 Groups (canonical divisions) spanning all 66 Books, each set apart by distinctive word distributions
- ⊕ 3 Groups of 17 Books each (51 Books total) with the following coherent subdivisions:
  - 2 Groups of 5 Books (Torah and Major Prophets) aligned on the first five Spokes.
  - 2 Groups of 12 Books (OT History and Minor Prophets) with coherent subdivisions:
    - 2 Groups of 9 Books (Pre-Exilic OT History and Pre-Exilic Minor Prophets) aligned on Spokes 6-14.
    - 2 Groups of 3 Books (Post-Exilic OT History and Post-Exilic Minor Prophets) aligned on Spokes 15-17, with coherent subdivisions:
      - 2 Groups of 2 Books on Spokes 15 and 16 (Ezra, Nehemiah and Haggai, Zechariah) marked by the distribution of Zerubbabel and events after the return from exile.
      - 1 Group of 2 Books on Spoke 15 (Ezra, Haggai) marked by the Haggai KeyLink
  - 1 Group of 3 Books (Epistles to the Scattered) that extends the pattern to Cycle 3.
  - 1 Group of 14 Books (Pauline Epistles) that extends the pattern to Cycle 3.
- ⊕ 1 Group of 4 Books on Cycle 1 (2 Sam – 1 Chr) correlated with "my king" and David's Kingdom

This seemingly extensive review of the Divine design of the Twenty-Two Spokes has really been little more than a hint of the endless depth of Wisdom revealed in the supernatural structure of Holy Scripture. The patterns of the Bible Wheel are utterly pervasive, spanning everything from its large-scale sevenfold symmetric perfection to its correlated fine-structure revealed in the exact placement of individual Books. To properly understand and appreciate the fullness of this revelation, we need to explore the Divine design of the Hebrew Alphabet. It is to this task we now turn.

# Chapter 7: Divine Design of the Hebrew Alphabet

## ❖ Symbolic Meanings of the Twenty-Two Hebrew Letters

There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

1 Corinthians 14:10ff (Spoke 2, Cycle 3)

The thematic interweaving of the three Books on each Spoke with each other and the corresponding Hebrew Letter is one of deepest wonders revealed by the Wheel. To understand this, we need know the symbolic meanings of the Letters. They are derived from five primary sources: 1) the **name** of the Letter, 2) its **position** in the alphabetic sequence, 3) **KeyWords** found in the Alphabet Verses and Hebrew Lexicon, 4) the role the Letter plays in Hebrew **grammar**, and 5) the way each Letter combines with others to form **Hebrew Word Pictures**. These five sources are tightly integrated. They synergistically reinforce each other to reveal the rich halo of symbolic meanings God invested in each Letter and used in the design of His Word. They will be discussed in order below.

### ⊕ The Names of the Letters

He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite.

Psalm 147:4f (Spoke 19, Cycle 1)

The names of the Letters reveal essential aspects of their symbolic meanings. We saw this, for example, in the review of Spoke 22 in Chapter 5 (pg 69) and its relation to the Last Letter Tav (ט) which signifies a mark, sign, or cross (†).

All of the names are firmly established in countless historical documents and God confirmed seven of them in the Alphabetic Verses where He used them as KeyWords, as listed in the table. He emphasized many by repetition, and as shown in the *Synopsis*, these repeated Keywords play very important roles in the dominant themes of the Books on their corresponding Spokes (e.g. pgs 299, 325, 348).

Letter Names in the Alphabetic Verses	
י	<b>10<sup>th</sup> Letter Yod (Hand):</b> Lam 1:10, 4:10, Prov 31:19, Ps 119:73
כ	<b>11<sup>th</sup> Letter Kaph (Palm of the Hand):</b> Prov 31:20
ס	<b>15<sup>th</sup> Letter Samek (Support):</b> Ps 111:8a; 112:8a,119:116,117, 145:14
ע	<b>16<sup>th</sup> Letter Ayin (Eye):</b> Lam 3:49, 3:51, Ps 25:15, 34:15, 119:123, 145:15.
פ	<b>17<sup>th</sup> Letter Pey (Mouth):</b> Prov 31:26, Ps 34:16, 119:131, 145:16
ר	<b>20<sup>th</sup> Letter Resh (Head):</b> Ps 119:160
ש	<b>21<sup>st</sup> Letter Shin (Tooth):</b> Ps 112:10b

### ⊕ The Position of the Letters

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare

it, and **set it in order** for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Isaiah 44:6f (Spoke 1, Cycle 2)

The position of each Letter in the alphabetic sequence reveals a lot about its meaning. This is very obvious with the First and Last Letters, **Aleph** (א) and **Tav** (ט), since they correspond to the Greek Alpha and Omega which God used to identify Himself in Revelation 1:8 and elsewhere. The relation between position and meaning is easily discerned for the first Ten Letters since they are linked with fundamental Biblical sequences like the Ten Commandments, the Seven Days of Creation, and the Seven Seals of Revelation. Most other numeric relations are too subtle to be explored in an introductory book like this.

### ⊕ **Alphabetic Verses and KeyWords**

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which **built his house upon a rock**: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Matthew 7:24f (Spoke 18, Cycle 2)

God established the primary source of information about the meaning of the Hebrew Letters in the KeyWords given in the Alphabetic Verses of His everlasting Word. They are, therefore, part of the Rock upon which He instructs us to build our "house." The significance of this cannot be overstated; God built the **alphabetic core** of the Bible Wheel into the very structure of the **text itself**. The whole Bible is self-reflective. Its large-scale structure follows the pattern found in the text, most notably in Psalm 119, the great Psalm of the Word (pg 17).

The most significant aspect of this "self-reflection" is seen in the **Alphabetic KeyLinks**, which are defined as **unique links** between the Alphabetic Verses and one or more Books on a corresponding Spoke. For example, the verse corresponding to the Sixteenth Letter Ayin (Eye) in the alphabetically structured Psalm 34 says: "The **eyes (ayin)** of the LORD are upon the righteous, and his ears are open unto their cry." This verse is quoted in one and only one Book of the Bible, in 1 Peter 3:12 on Spoke 16. **It is an Alphabetic KeyLink**. Furthermore, it defines one of the most prominent of the themes that unite all three Books on Spoke 16, as discussed at length in the *Synopsis* (pg 293). These Alphabetic KeyLinks reveal God's **prophetic anticipation** of the thematic pattern of the entire Bible, from Genesis to Revelation, in the Alphabetic Verses.

Psalm 119 gives the grandest revelation of the Alphabet, with its 176 verses divided into 22 stanzas yielding eight KeyWords for each Letter (176 = 8 x 22). This Psalm perfectly represents the whole Alphabet; there are no variations from the standard order and no missing Letters. It is particularly significant that the sole topic of this greatest of all Alphabetic Psalms is none other than the proclamation of the glory of the **Word of God** from Aleph to Tav, thereby reiterating its connection with the **Capstone Signature** (ΑΩ/ΤΑ, pg 88).

References to such verses will henceforth be marked with "**AV**" as a reminder that they are **Alphabetic Verses**. Not all Alphabetic Verses are structured as neatly as AV Psalm 119. Many exhibit some variation from the expected pattern, such as AV Psalm 145 which is missing the Nun verse in most Hebrew manuscripts. Whether this is due to God's design or an error in transmission of the text is not always clear. It will be discussed as the need arises. The table on the next page lists the primary passages that are alphabetically structured.

## The Alphabetic Verses

### LAMENTATIONS:

- ⊕ **Chapter 1: 22 verses**, one for each Letter in the standard alphabetic order from Aleph to Tav.
- ⊕ **Chapter 2: 22 verses**, one for each Letter. This chapter introduces the curious variation that the order of Ayin and Pey is reversed. This same interchange appears also in Chapters 3 and 4.
- ⊕ **Chapter 3: 66 verses**, three consecutive verses for each Letter from Aleph to Tav
- ⊕ **Chapter 4: 22 verses**, one for each Letter from Aleph to Tav.
- ⊕ **Chapter 5: 22 verses**, but they are not written alphabetically.

### PROVERBS 31:10-31:

- ⊕ **22 Verses**, one for each Letter in the standard alphabetic order from Aleph to Tav.

### ALPHABETIC PSALMS:

- ⊕ **Psalms 9 & 10: 39 verses**: These two Psalms were composed together. The first runs from Aleph to Kaph, the second from Lamed to Tav. It follows a skip pattern with a KeyWord in every other verse. There are a few variations from the expected pattern, such as the missing Dalet and Quph verses.
- ⊕ **Psalms 25: 22 verses**. The KJV versification gets out of line with the Alphabet at verse 5, which includes the Hey and Vav verses in one. Tav therefore appears in verse 21. Also, there are two consecutive verses corresponding to Resh, one of which fills the space usually occupied by Quph. This Psalm ends in verse 22 with an appended verse beginning with the Pey KeyWord פִּדְּיָנוּ (p'dey, redeem) which is used in one of the Pey verses of Psalm 119. It also is appended to Psalm 34.
- ⊕ **Psalms 34: 22 verses**. This Psalm follows the standard order with the exception that the verse corresponding to Vav is missing, so correlation between the verse numbers and the Letters is off by one after verse 5. For example, the Tav verse is AV Ps 34:21 rather than the expected 22. This Psalm ends in verse 22 with an appended Pey KeyWord פִּדְּיָנוּ (p'dey, redeem) which is also appended to Psalm 25.
- ⊕ **Psalms 37: 40 verses**. Most of this Psalm follows a skip pattern with every other verse corresponding to a Hebrew Letter. The first verse starts with Aleph, the third with Bet, the fifth with Gimel and the seventh with Dalet. If this pattern were followed throughout, there would be 44 (= 2 x 22) verses. But the pattern breaks down in a few places where there is no verse separating the sequential Letters. This first happens with Hey appearing in verse 8 immediately after Dalet in verse 7. But then the original plan begins again, with Vav in verse 10, Zayin in verse 12, Chet in verse 14, and so forth until we come to Kaph in verse 20. These variations are easy to follow and the corresponding KeyWords are clearly discerned.
- ⊕ **Psalms 111:10 verses**. The whole Alphabet is represented in standard order from Aleph to Tav. The first 8 verses each have two clauses beginning with consecutive Letters and the last 2 verses have three clauses, so the 10 (= 8 + 2) verses represent all 22 (= 8 x 2 + 2 x 3) Letters. The clauses will be indicated by Letters such as AV Ps 111:1a for the Aleph clause and AV Ps 111:10c for the Tav clause.
- ⊕ **Psalms 112:10 verses**. The whole alphabet is represented in standard order from Aleph to Tav. Each verse divided into two or three clauses in exactly the same way as Psalm 111.
- ⊕ **Psalms 119:176 verses**. This is the greatest alphabetically structured chapter in the Bible. It is also the longest. It consists of 22 sections, each containing 8 consecutive verses that begin with the same Hebrew Letter, for a total of 176 (= 8 x 22) verses. The first eight begin with Aleph, the next eight with Bet, the next eight with Gimel, until the alphabet is exhausted. There are no variations from the standard order. Its alphabetic structure is transparent in many Bibles, such as the New International and King James Versions, which present the name of the Letter at the beginning of each section of 8 verses.
- ⊕ **Psalms 145: 21 verses**. This follows the standard order from Aleph to Tav, with the exception that the Nun verse is missing in some manuscripts. This is why it has 21 rather than the expected 22 verses.

Many KeyWords are derived from words that are closely related to the names of the Letters. For example, in the introduction to Spoke 1 in Chapter 5 (pg 60), we noted the KeyWord **alluph (leader)** is spelt with the same Letters as **Aleph**, the name of the First Letter. This exemplifies Aleph as a symbol of the **leader** and points to its ultimate meaning as a symbol of the Sovereignty of God (pg 121). Other Aleph KeyWords are found in theologically significant terms like **Elohim (God)** and those that describe many of His attributes, such as Love (Ahavah), Light (Aur), and Unity (Echad). All these KeyWords, and many more, are reviewed in the *Synopsis of Spoke 1*.

## ❖ Symbolic Meanings Based on Grammatical Functions

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, **and the bones came together, bone to his bone**. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, **an exceeding great army**.


Ezekiel 37:7ff (Spoke 4, Cycle 2)

In Chapter 1, the skeleton of the Bible Wheel was completed when all its bones (Books) "came together, bone to his bone" on the Twenty-Two Spokes. We have since been occupied with the second stage, clothing these bones with the "sinews, flesh, and skin" through the knowledge and understanding of the detailed content of each Book, the thematic links amongst them, their connection with the Hebrew Letters, and how every part relates to the **whole Body of Scripture**. This stage will be complete when we learn the Divine Wisdom that God has built into the Hebrew Alphabet. It is then that our ears will be open to hear the rolling thunder of His Voice in the Wheel of His everlasting Word (galgal, Ps 77:18, pg 380).

God has given us the key to the Wisdom of the Hebrew Alphabet in Alphabetic Verses. Hebrew is a **building-block** language. Each Letter carries its own innate symbolic meaning into the words it forms when it combines with other Letters. This is seen most clearly in the **grammatical functions** of certain Letters that are used as prefixes and suffixes. It is all very simple and straightforward, and the best part is that God has illustrated it for us in Scripture. Again, citations from the **Alphabetic Verses** will always be marked with the reminder "**AV**."

### ⊕ **Bet Prefix: Sign of the Prepositions In, With, By**

My soul shall make her boast **IN the LORD**: the humble shall hear thereof, and be glad. AV Psalm 34:2

The name of the Second Letter **Bet** means **house**. In the ancient Hebrew script it was drawn as an image of a **tent**: . When rotated ninety degrees clockwise, it becomes the Latin miniscule b. The most obvious manifestation of its meaning on Spoke 2 is in the theme based on the design of the Tabernacle, the **House of the Lord**, which dominates Exodus (pg 135).

ב	Bet Prefix
בֵּיהוָה	B'YHVH: IN the LORD
בְּשִׁפְתַי	Bisphati: WITH my lips
בְּדֶרֶךְ	B'derek: IN the way

When **prefixed** to a word, Bet signifies the prepositions **in, within, with, or by**. God used it this way in almost all of the Alphabetic Verses, such as the one quoted above. As is typical in translations, the original word order was lost (compare Genesis 1:1, pg 89). A more rigid rendition would, of course, start with the **Bet KeyWord** and read "**In the Lord**, my soul shall make her boast." In all discussions of the Alphabetic Verses, the highlighted portion represents the translated KeyWords which always appear at the head of the verse in the original Hebrew. Here are two other examples of Bet (ב) in the Alphabetic Verses:

- ⊕ **WITH my lips (bisphati)** have I declared all the judgments of thy mouth. AV Ps 119:13
- ⊕ I have rejoiced **IN the way (b'derek)** of thy testimonies, as much as in all riches. AV Ps 119:14

The grammatical function of Bet (ב) coheres precisely with its literal meaning since a **house** serves as a general symbol of a place to go **IN**. This is the basis of a profound KeyLink between Jeremiah and 1 Corinthians on Spoke 2 (see *Glory IN the Lord*, pg 139).

⊕ **Lamed Prefix: Sign of the Prepositions To, Towards, For**

**FOR ever (L'olam)**, O LORD, thy word is settled in heaven. AV Psalm 119:89

The name of the Twelfth Letter Lamed denotes an **ox goad** or a **pointer**. In the ancient script it looked like a Latin L, a picture of a shepherd's staff. This coheres precisely with its grammatical function. When prefixed to a word, Lamed signifies the prepositions **to** or **for**. God used it this way in over half of the Alphabetic Verses. Here are two more examples:

ל	Lamed Prefix
לְעוֹלָם	L'olam: FOR ever
לְהוֹדִיעַ	L'hodia: TO make known
לְמַעַן-שְׂמִיךְ	L'ma'an-shimka: FOR thy name's sake

- ⊕ **TO make known (L'hodia)** to the sons of men his mighty acts, and the glorious majesty of his kingdom. AV Ps 145:12
- ⊕ **FOR thy name's sake (L'ma'an-shimka)**, O LORD, pardon mine iniquity; for it is great. AV Ps 25:11

The name **Lamed** leads directly to another important Key-Word, **lamad (to teach)**, which also is the root of **Talmud**, the compendium of Jewish learning. Again, we have an obvious threefold coherence of 1) the meaning of the Letter's name as **ox-goad** or **pointer**, 2) its grammatical role as the sign of the prepositions **to** or **for**, and 3) the meaning of the related KeyWord **lamad (to teach)**. The great miracle of God is that this coherence defines many of the dominant themes of Spoke 12, most notably that of Paul's Pastoral Epistle to Titus (see *Teach and Exhort!* pg 258).

ל	Lamed KeyWords
לָמַד	Lamed: 12 <sup>th</sup> Letter
לָמַד	Lamad: To Teach

⊕ **Vav Prefix: Sign of the Conjunctives And, But, Also, So**

... **AND his righteousness (V'tzidqatho)** endureth for ever. AV Psalm 111:3b

The name of the Sixth Letter Vav denotes a **nail** or **hook**. Scripture uses it this way in the description of the **hooks** in the Tabernacle (Exo 26:32). This exemplifies its grammatical

function. When prefixed to a word, it signifies **conjunctions** like **and**, **but**, **also**, **so** and **then**. Note that the verse above is marked "3b" because AV Psalm 111 presents two Letters per verse, and it is in the second clause of verse 3 (pg 109).

Every Alphabetic Verse corresponding to Vav uses its meaning as a conjunctive, which in part may be due to the fact that it is the first Letter of very few Hebrew words. Here are a couple more examples from the Alphabetic Verses:

- ⊕ **SO shall I keep (V'eshm'rah)** thy law continually for ever and ever. AV Ps 119:44
- ⊕ **She riseth ALSO (Vataqam)** while it is yet night, and giveth meat to her household, and a portion to her maidens. AV Prov 31:15

ו	Vav Prefix
וְצִדְקָתוֹ	<b>V'tzidqatho:</b> AND his righteousness
וְאֶשְׁמְרָה	<b>V'eshm'rah:</b> SO shall I keep
וְתַאֲמַר	<b>Vataqam:</b> She riseth ALSO

The Letter Vav **connects** and **hooks** words together in a sentence. As with Bet and Lamed, we have an exact correspondence between the literal meaning of the Letter's name and its grammatical function. This is what I meant when I said this would all be "very simple and straightforward." In truth, it could not be any simpler, or any more profound (which is, by the way, a very nice mix).

### ⊕ Yod Prefix: The Active Hand, the Sign of Continued Action

... **HE WILL guide (Y'kalkel)** his affairs with discretion. AV Psalm 112:5b

The name of the Tenth Letter Yod denotes a **hand**, the symbol of **personal action**, **power**, and **control**. When prefixed to a verb, it indicates the grammatical conjugation called the "third person masculine imperfect" which conveys the idea of **continuous action**, usually expressed as "he is doing," "he was doing," or "he will be doing" something. God used it this way in six Alphabetic Verses. Here are two more examples:

- ⊕ ... **HE WILL** ever **be mindful (yizkor)** of his covenant. AV Ps 111:5b
- ⊕ The meek **WILL HE guide (yadrek)** in judgment: and the meek will he teach his way. AV Ps 25:9

The word translated "guide" in the second example is different from the first. It is based on **derek (way)**, which we saw prefixed with a Bet in the table for that Letter above. Yod is one of the seven Letters that had its name established by God in the Alphabetic Verses (pg 107). Here is one example:

י	Yod Prefix
יְכַלְכֵּל	<b>Y'kalkel:</b> HE WILL guide
יִזְכֹּר	<b>Yizkor:</b> HE WILL be mindful
יְדַרְךָ	<b>Yadrek:</b> HE WILL guide

- ⊕ **Thy hands** have made me and fashioned me: give me understanding, that I may learn thy commandments. AV Ps 119:73

The symbolic meaning of Yod is the key to understanding the reason for the Number 10 in the **Ten Commandments** which are the guide to all our **actions**. This manifests in many primary themes in 1 Timothy on Spoke 10 (see *The Ten Commandments*, pg 237).



⊕ **Kaph Prefix: The Open Hand, the Sign of Similarity**

Quicken me **AFTER thy lovingkindness**; so shall I keep the testimony of thy mouth. AV Psalm 119:88

The name of the Eleventh Letter Kaph denotes the **hollow of the hand**, the **palm** of the **open hand**. It is also translated as **spoon**. The next section discusses its relation to Yod. When prefixed to a word, Kaph signifies the idea of similarity and is translated

כ	<b>Kaph Prefix</b>
כְּחַסְדְּךָ	<b>K'hasd'ka:</b> AFTER thy lovingkindness
כַּמָּה	<b>Kammah?:</b> How many?

with such words as **like, how, thus, so, according to, in this manner**, and so forth. This is how it is used in the verse above, which in more modern terms would be translated as "according to your lovingkindness." Kaph is frequently prefixed to interrogatives like מָה (mah, what?) to form כַּמָּה (kammah?) which asks **as what?** or **how many?** God used it this way in the following Alphabetic Verse:

⊕ **How many (kammah)** are the days of thy servant? when wilt thou execute judgment on them that persecute me? AV Ps 119:84

The meaning of Kaph as the sign of similarity is the basis of the name **Micah** (Spoke 11, Cycle 2), which means "**Mi** (Who is) **K** (like) **Yah** (the Lord)?" The same question is asked in the **text** of Micah 7:18 so we have a threefold convergence of the meaning of Kaph, Micah's name, and the content of his prophecy on Spoke 11 (see *Who is a God like You?* pg 243).

⊕ **Yod and Kaph Suffixes: Mine and Thine**

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: **THY people** shall be **MY people**, and thy God my God: Ruth 1:16

<b>Yod and Kaph Suffixes</b>	
עַם	Am: People
עַמִּי	Ammi: MY people
עַמֶּךָ	Ammek: THY people

As noted above, the Letters Yod and Kaph denote different aspects of the hand. **Yod** is the **Active Hand** by which we manipulate, control, manage, and grasp things. It is a symbol of personal power and possession. **Kaph** is the **Open Hand** by which we give and receive things. And as when they were prefixed, so also do their meanings manifest with perfect clarity when they are suffixed. When Yod is suffixed to a word, it signifies the first person possessive, the idea of **ME** or **MINE**. This is complimented by Kaph, which is suffixed to indicate the second person possessive, the idea of **YOU** or **YOURS**. The verse from Ruth 1:16 beautifully exemplifies their roles in Hebrew grammar. The actual Hebrew underlying the highlighted words reads simply "ammek ammi" which literally means "**thy** people, **my** people." These words are listed in the table, where the word "am" (people) is grayed to make the suffixes stand out. To repeat: when used as a suffix, **Yod means MY** and **Kaph means THY**. As an aside, this gives an opportunity to note that Mem and Kaph are two of the Letters that are drawn differently when written at the end of a word. The Mem (מ) is drawn more squarely (ם), and Kaph (כ) is elongated (ך). These are called the **sofit** or **final** forms. The five Letters with sofit forms are listed in the table of the Hebrew Alphabet on page 22.

The images graphically illustrate the meanings of the Yod and Kaph suffixes. They are **pictures** of the **real meaning** of these Hebrew Letters. The term "Hebrew Word Picture" is meant to be taken literally. This is why the language is so impressive. It embodies **universal gestures** in a system of signs that unifies its grammar, its Alphabet, its syntax, and its semantics so that it forms a **universal sign language** (pun intended).

In this example, I used the consonants מפתח (*maphte'ach, key*, Isaiah 22:22) for the unchanging word base, printed in gray. The different meanings come only from the change of suffixes and vowel points. This is what makes Hebrew such a lucid **building-block** language. The Letters (blocks) carry their own meanings into the words they form. They remain unchanged no matter what vowels you decorate them with, so their symbolic meanings shine forth unobstructed.

<p><b>Yod Suffix:</b> י</p> <p><b>Active/Grasping Hand</b></p> <p><b>First Person Possessive</b></p> <p>מִפְתֵּחִי</p> <p>Maph-te-chee (<b>MY</b> Key)</p>	
<p><b>Kaph Suffix:</b> ך</p> <p><b>Open/Giving Hand</b></p> <p><b>Second Person Possessive</b></p> <p>מִפְתֵּחְךָ</p> <p>Maph-te-ach-kah (<b>THY</b> Key)</p>	

### ⊕ Divine Algebra: Putting it all Together

I will praise thee; **for I am fearfully and wonderfully made**: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; **and in thy book all my members were written** ... Psalm 139:14ff

The table below gathers together the meanings of four of the Letters reviewed above. We have here a lucid threefold convergence of 1) the names of the Letters with 2) their basic symbolic meanings and 3) their grammatical functions:

Name and Literal Meaning	ב Bet House	ל Lamed Ox Goad	י Yod Hand	ך Kaph Sofit Palm of Hand
Symbolic	A Container	A Pointer	Active Hand	Open Hand
Grammatical Function	As <u>prefix</u> it means <i>in, with</i> or <i>by</i> .	As <u>prefix</u> it means <i>to</i> or <i>for</i> .	As <u>suffix</u> it means <i>me</i> or <i>mine</i> .	As <u>suffix</u> it means <i>you</i> or <i>yours</i> .

The consistency displayed in each column shows how God designed the names of the Letters with their grammatical function in mind. This leads directly to the miraculous heart of the Hebrew Language. These Letters bring their meanings with them when they combine with each other to form basic Hebrew words. Each Letter is like a **building-block** that contributes

its own meaning so that **the meaning of the words** they form coheres with **the meanings of the Letters** that form them! The table above shows the individual meanings of these four Letters. The table below shows how they combine to form four fundamental words which are used throughout Scripture:

	ב Bet Prefix: IN	ל Lamed Prefix: FOR
י Yod Suffix: ME	בי Bi: IN ME	לי Li: FOR ME
ך Kaph Suffix: YOU	בך Beka: IN YOU	לך Leka: FOR YOU

This table looks and functions like a standard **multiplication table** representing a kind of **semantic algebra**. The Bet Prefix (IN) combines with the Yod Suffix (ME) to form the word Bi (IN ME), and so forth. This kind of Divine coherence characterizes the entire Hebrew Language. Just as the individual Letters are pictures with profound symbolic overtones, so they combine to form words – **Hebrew Word Pictures** – with even deeper symbolic overtones. It is truly a Holy Tongue based upon God's Wisdom and designed by Him as the foundation of the large-scale structure of His Word. It is very important to remember that God taught us the meanings of these Letters in the **Alphabetic Verses**. Obviously, He intended for us to **study them** to discern their meanings. As we shall see, they are the true prophetic keys to the structure of the Wheel of His everlasting Word.

## ❖ Hebrew Word Pictures

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matthew 18:16

One of the strongest Biblical tests of truth is the coherence of independent witnesses. The idea of analyzing Hebrew words in terms of the meaning of their constituent Letters is very old and is discussed in many ancient Jewish documents. In recent years, it has been popularized in Christian circles by Dr. Frank T. Seekins through his book *Hebrew Word Pictures* in which he analyzed the relation between the symbolic meanings of the Hebrew Letters and hundreds of the words they form.<sup>65</sup> About two years after I first published the preliminary results of my research on my website BibleWheel.com in February 2001, I was contacted by Dr. Seekins because he thought I was using his work without acknowledging the source. The tight convergence of our conclusions convinced him I must have drawn my understanding directly from his material. The fact is I had never seen his book. But after receiving a copy of it, I quickly understood the cause of his concern. For example, on the first page of *Hebrew Word Pictures*, Seekins explained how God led him to begin his work when he attended a Hebrew seminar in the 1980s:


The instructor at that seminar shared with us that Hebrew used to be an ideogramic language (i.e. many pictures are used to describe a word). He demonstrated this point with the Hebrew word for shepherd. The three Letters in this word are Resh the head, Ayin the eye and Hey the window. Together these Letters reveal the picture for a shepherd as a person looking out of the window or as one who watches intently.

This is very near to the interpretation I had had published on my website for over two years in my article *The Chief Shepherd* (reproduced in the *Synopsis*, pg 301). But I did not learn it from a seminar or any book. My conclusions were simply the result of applying the methods discussed in this chapter. This demonstrates the objective reality of these interpretations. Independent researchers come to the same conclusions because they are based on the common, traditional meanings of the Letters as revealed in their names, the Alphabetic Verses, Hebrew grammar, and so forth. The review of a few of the primary Hebrew Word Pictures below should make their Divine origin and power clear.

### ⊕ Hebrew Word Picture of the Father




For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, **Abba, Father**. Romans 8:15 (Spoke 1, Cycle 3)

A premier example of the connection between Hebrew words and the meanings of their constituent Letters is found in the primary Aleph KeyWord **Av (Father)**, shown large in the box. It is literally the first word of the Hebrew language because it is spelt with the first two Letters, Aleph (א) and Bet (ב). Their names gave rise to our word for the **Alphabet**. Most Christians are familiar with its Aramaic cognate **Abba** found transliterated in Romans 8:15 above. Before analyzing its symbolic meaning, we should recall three simple facts about reading Hebrew:

	<b>Av: Father</b>
---	-------------------

- 1) Hebrew is read from right to left. Thus, the Aleph is on the right of the Bet.
- 2) Hebrew Letters are consonants, though a few have certain vowel-like aspects. The vowels are written with diacritical marks called “vowel points” (pg 19). In the case of av, the little mark that looks like a “T” under the Aleph represents the vowel “qamatz” which sounds like “ah.” The Letter Aleph itself has no sound. Linguists call it a “glottal stop” which basically means that it functions as a placeholder for the vowel (see the Alphabet Table, pg 22). These vowel points were not included in the original Hebrew manuscripts; they were added in the 10<sup>th</sup> century by scribes called the Massoretes.
- 3) The Letter Bet has two pronunciations, soft (v) and hard (b). The hard pronunciation is indicated by a dagesh (dot) placed in the center of the Letter. Thus, בּ = b and ב = v. There are six other Letters that take a dagesh.

Now it is easy to analyze the first Hebrew word. As the First Letter, **Aleph** represents the idea of a **Leader** or **Ruler**. This manifests in closely related KeyWords such as **Alluph (Leader, Guide, Teacher)** which differs from Aleph only in vowel points (pg 60). It combines with the Second Letter **Bet (House)** to form **Av (Father)** which is therefore a compound symbol signifying the **Leader (Aleph)** of the **House (Bet)**. Its meaning coheres precisely with the symbolic meanings of its constituent Letters, and all of this exemplifies the traditional and Biblical definition of a father, as explicitly stated in the qualifications of a bishop in 1 Timothy 3:5:

<b>Hebrew Word Picture</b>	
 <b>(Av, Father)</b> <b>The Leader of the House</b>	
	<b>Aleph: Leader, Guide</b>
	<b>Bet: House</b>

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, **apt to teach**; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **One that ruleth well his own house**, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the church of God?

Yet this is only the beginning of wonders. We encountered this KeyWord in the review of the First Spoke (pg 67) where it played a central role in the unique link – **the KeyLink** – between Genesis 17:4 and Romans 4:17 based on the phrase "a father of many nations"! And as noted then, this **Spoke 1 KeyLink** and the **Aleph KeyWord** it is based upon both relate directly to the nature of the First Person of the Trinity, **God the Father!** We have a threefold convergence that shows the full integration of 1) the reiterative symbolic structure of the first Hebrew word based on the meanings of its constituent Letters, 2) the integrated geometric, alphabetic, and thematic structure of the Wheel, and 3) the Triune nature of the Godhead. This extreme coherence, sufficiently plain for any child to see, is **typical** of each Spoke of the Bible Wheel.

### ⊕ Hebrew Word Picture of the Son

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is **my son**, even my firstborn:  
Exodus 4:22 (Spoke 2, Cycle 1)

This verse from the Second Spoke contains the first reference to anyone as **God's Son**. We see the same pattern in the sequence of Psalms where we find the **Second Psalm** to be the great prophetic **Psalm of the Son**, the **Second Person** of the Godhead. Both passages use the Bet KeyWord **Ben**:

בֵּן	Ben: Son
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I will declare the decree: the LORD hath said unto me, Thou art my **Son (Ben)**; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine **inheritance (nachal)**, and the uttermost parts of the earth for thy possession.  
Psalm 2:7f

This prophetic passage contains the key needed to understand the symbolic meaning of the KeyWord Ben, spelt with a **Bet** and a **Nun**, the Fourteenth Letter. We already know the meaning of Bet as House. The rest of the meaning is wrapped up in the word **nachal (inheritance)**. This is a primary Nun KeyWord that defines a dominant theme of Hebrews on Spoke 14 found in its opening declaration of Christ as the "**heir of all things**" (Heb 1:2) and its unique promise of an **eternal inheritance** to the faithful (Heb 9:15, pg 281). God used this word in conjunction with the name of the Fourteenth Letter when He ordained Joshua to lead Israel into the Promised Land (Deut 1:38):

<u>Hebrew Word Picture</u>	
בֵּן (Ben, Son) <i>The Heir of the House</i>	
ב	Bet: House
ן	Nun: Heir, Posterity

But Joshua the **son (ben)** of **Nun**, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to **inherit (nachal)** it.

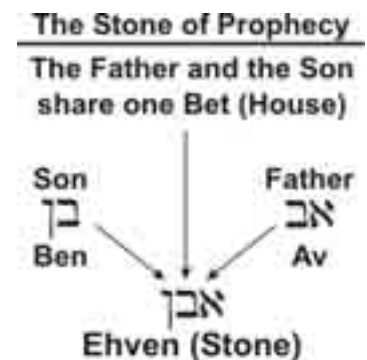
This theme is based on the name of the Fourteenth Letter **Nun** which literally means to **continue, increase, or propagate**. It is closely related to the KeyWord **neen** which denotes **progeny** or **descendants**. All of this is discussed in great detail in the *Synopsis of Spoke 14*.

The important point now is to see how the meaning of these Letters combine to form the Bet KeyWord Ben (Son) as he who receives his father's **House (Bet)** for his **Inheritance (Nun)**. Again, this coheres precisely with the traditional and Biblical meaning of this word, and we see another example of the **profound theology** that God engraved in His Capstone. Note that we have again a threefold coherence of 1) the reiterative symbolic structure of the Bet KeyWord Ben (Son) based on the meanings of its constituent Letters, 2) the integrated geometric, alphabetic, and thematic structure of the Wheel, and 3) the nature and title of the Second Person of the Godhead! Moreover, the analysis of this Bet KeyWord followed exactly the same pattern as that of the Aleph KeyWord Av (Father) above. Truly, there is no end to the glory of what God has done in His Word!

### ⊕ Hebrew Word Picture of the Stone

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. **This is the stone which was set at nought of you builders, which is become the head of the corner.** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:10f

As a final example that shows the profound theological implications of the Hebrew Language and the Word Pictures it forms, we have the word for **stone, ehven**. This is the word used in Psalm 118:22 quoted by Peter in Acts 4:12 above. It represents the **union of the Father and the Son** and so displays the doctrine of the Divinity of Christ who said "I and the Father are one" (John 10:30). When the Father (Av) and the Son (Ben) share the same "house" or "dwelling place" (represented by the Letter Bet) they form the word **ehven, (stone)**. As it is written, "For in him dwelleth all the fullness of the Godhead bodily" (Col 2:9) and "Who is a rock but our God?" (Ps 18:1). The word **ehven** is an anagram of **nava (to prophesy)**. It will play an essential role in our understanding of the Capstone Prophecies in Part III. This interpretation of this Word Picture is very ancient. Rabbi Heshy Grossman explained its relation to the **Headstone (Ehven HaRoshah)** of Zechariah 4:7 and the **Stone of Israel**, citing the commentary on Genesis 49:24 by Rabbi Shlomo Yitzchaki known by the acronym Rashi (died 1105 AD):



Av is spelled 'Aleph' - 'Bais' [=Bet], for this is the beginning of the proper Seder [Order] in life. When things begin thus, all of life continues in a productive and worthwhile manner, and the ongoing process of **Divine revelation** continues its uninterrupted growth. This true beginning is the basis of all existence, and the foundation of our world. It is the **"Ehven HaRoshah"** (Zechariah 4:7) - **the rock of creation**. Upon this altar, Avraham Avinu [our Father] offers his son Isaac as a sacrifice to G-d, and it is this sanctity that subsequently pervades the Holy Temple. The word "Ehven" is also rooted in the 'Aleph' - 'Bais', with the all-encompassing 'Nun' that is the middle of the alphabet immediately following - and it alludes as well to the 'Av' and 'Ben' - father and son. "MiSham Ro'eh Ehven Yisrael [From thence is the Shepherd, the Stone of Israel]" - **this [Ehven] is an acronym – 'Av' and 'Ben' – fathers and sons, Ya'akov and his children.**" (Rashi, Breishis 49:24)

This is discussed further on my site [www.BibleWheel.com](http://www.BibleWheel.com).<sup>66</sup>

# **PART II**

## **SYNOPSIS**

**OF THE**

## **TWENTY-TWO SPOKES**



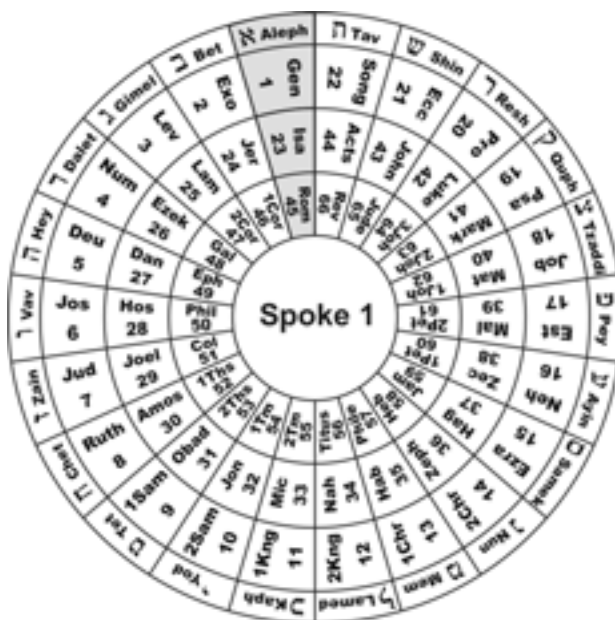
**Adaptation of "God the Geometer" from the Bible Moralisee (1220 AD)**

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: **when he set a compass upon the face of the depth:** Proverbs 8:22ff





# SPOKE 1 – ALEPH: GENESIS, ISAIAH, ROMANS



## ❖ Symbol of God, His Sovereignty, Beginnings, and First Things

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.                      Isaiah 8:20 (Spoke 1, Cycle 2)

The singular perfection of the First Spoke is one of the greatest signs of the Divine design of overall structure of the Wheel. It is here that God aligned the **First Books** of three primary divisions of His Word. The First Spoke holds the First Books of the Law and the Prophets and so exemplifies the description of the Old Testament found in the New (pg 59). This means that God designed the First Spoke on the **self-descriptive** pattern **of the Bible** found **in the Bible**. This reveals an extreme depth of reiterative self-reflective integrity that is further amplified by its integration with the meaning of **Aleph** as the **Symbol of Beginnings**.

Spoke 1: Three Books of Commencement	
⊕	Cycle 1, <b>GENESIS</b> : First Book of the <b>LAW</b>
⊕	Cycle 2, <b>ISAIAH</b> : First Book of the <b>PROPHETS</b>
⊕	Cycle 3, <b>ROMANS</b> : First Book of the <b>EPISTLES</b>

## ⊕ **Aleph: God's Initial Declaring His Unity, Love, Light, and Truth**

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first**, and I am the last; and beside me there is no God.                      Isaiah 44:6 (Spoke 1, Cycle 2)

As the first of the Letters, **Aleph** is a natural **Symbol of First Things**, chief amongst them being God Himself. It is the First Letter of the First Divine Name – Elohim – revealed in the first verse of the Bible. As such, we can truly say **Aleph is God's Initial**. This coheres with His own symbolic use of the corresponding Greek **Alpha** in the first chapter of the Last Book:

I am **Alpha** and **Omega** (ΑΩ), the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.                      Revelation 1:8 (Spoke 22, Cycle 3)

He engraved these Letters in His **Capstone Signature** (ΑΩ/ⲐⲚ) which declares by its very nature that it is a **miracle** (ⲟⲩ, pg 87), a Sign (Ⲛ) from God (Ⲑ). The obvious link between Aleph and God has also been handed down in the Jewish tradition, as explained by Rabbi Munk in his book *The Wisdom of the Hebrew Alphabet*.<sup>67</sup>

Aleph represents the One and Only, the Eternal, the Omnipotent God. It is the symbol of God as the Creator and Master of the Universe. ... Even the name aleph – because it is related to alluph [master] – alludes to **the sovereignty of God**.

I touched upon the KeyWord **alluph** in relation to the First Spoke in Part I (pgs 60, 116), and will discuss its etymological link to the name of the First Letter below. Rabbi Munk, in his exposition on Aleph, reviewed many of the KeyWords listed in the table. They represent several primary attributes of the **One True God**:

- ⊕ God is One (Echad), Deut 6:4, Eph 4:6
- ⊕ God is Love (Ahavah), I John 4:8
- ⊕ God is Light (Aur), I John 1:5
- ⊕ God is Truth (Emet), John 14:6, Isa 65:16
- ⊕ God is Lord (Adon), Zech 4:14
- ⊕ God is First and Last (אֶתְחִלָּה וְאֶתְסַלֵּם), Isa 44:6, Rev 1:8

א	Aleph KeyWords
אֱלֹהִים	Elohim: God
אֶחָד	Echad: One
אַהֲבָה	Ahavah: Love
אֹר	Aur: Light
אֱמֶת	Emet: Truth
אֱמוּנָה	Emunah: Faith
אֲדוֹן	Adon: Sovereign Lord
אֵת	Et: Aleph Tav

This is the beginning of the knowledge and understanding of God as revealed in the Bible. Meditation on these KeyWords and their relation to Aleph will lead the soul into the highest truths and greatest glories of God Almighty.

### ⊕ The Everlasting God (Genesis 22:14 Isaiah 45:17 Romans 1:2)

And Abraham planted a grove in Beersheba, and called there on the name of the LORD, **the everlasting God (El Olam)**.  
Genesis 21:33 (Spoke 1, Cycle 1)

The Divine Name **Elohim** is a fundamental Aleph KeyWord that appears in over 2200 verses. It is based on the root **El (God)** which carries the connotation of strength and might. It is used as the last element in many Biblical names such as Emmanuel (God with us) and Daniel (God is my Judge), and as the first element in many titles of God, such as **El Elyon** and **El Shaddai**. Its Letters, Aleph (א) and Lamed (ל) are symmetrically placed directly opposite each other on the Wheel. They are the first and last Letters of the **Sign of Everything (et-kol)**, pg 89). **El** is the first element in the Divine Title **El Olam** used in the Hebrew text of Genesis 21:33 quoted above. This exact title appears nowhere else in all Scripture, but a closely related construct, **Elohi Olam**, also translated **the everlasting God**, does appear in one verse, also on Spoke 1:

א	Aleph and God
אֱלֹהִים	Elohim: God
אֵל	El: God, Mighty One
אֵל שַׁדַּי	El Shaddai: God Almighty
אֵל עֵלְיוֹן	El Elyon: God Most High
אֵל עוֹלָם	El Olam: Everlasting God
אֱלֹהֵי עוֹלָם	Elohi Olam: Everlasting God

## Spoke 1 – Aleph: Genesis, Isaiah, Romans

Hast thou not known? hast thou not heard, that **the everlasting God (Elohi Olam)**, the LORD, the Creator [key theme of Spoke 1, pg 103] of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. Isaiah 40:28 (Spoke 1, Cycle 2)

The Hebrew titles used in Genesis (El Olam) and Isaiah (Elohi Olam) are almost identical. They are both translated as “the everlasting God” in the KJV and each occurs exactly once in the Bible. No similar construct appears anywhere else in the Hebrew Scripture. Furthermore, they are both translated with identical Greek words in the Septuagint, where they are rendered θεὸς αἰώνιος (Theos aionios, everlasting God). This then links to the New Testament where this Greek phrase appears in **one and only one Book** – Romans on Spoke 1 – where it also is translated as “the everlasting God”:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith: Romans 16:25ff (Spoke 1, Cycle 3)

Putting this all together, we see that the Divine Title **“the everlasting God”** appears exactly three times in the KJV, once in each Book on the first Spoke, and that this is a faithful representation of text since the underlying Greek and Hebrew titles also appear exactly once in each Book on the First Spoke and nowhere else in all Scripture. We have therefore a triple Spoke 1 KeyLink based on this Divine Title that also exemplifies the symbolic meaning of Aleph as expressed in the Aleph KeyWord **El (God)**. The significance of this KeyLink cannot be overstated. It is a **Spoke 1 KeyLink** based on an **Aleph KeyWord** that expresses the Lord's **primary** Divine attribute as **the everlasting God**. It is extremely important to recognize the depth of the symbolic, alphabetic, and geometric confluence displayed here. In effect, God has signed and sealed His Word in the form of the Wheel with His Divine Signature as **the Everlasting God**. The geometry of the Wheel integrates with both the message of the text and the symbolic meaning of the first Hebrew Letter! This is an **optimal** presentation of an **absolute** truth. A host of human authors could not surpass it if they sat down and devised a circular book out of whole cloth. And since we know this is not how the Bible came to be, we also know that we are witnessing the very Work of God. Praise His Holy Name now and forever!



⊕ **Aleph: Symbol of God our Leader, Teacher, and Guide**

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. Isaiah 35:8 (Spoke 1, Cycle 2)

The purpose of the Hebrew Alphabet is contained in the name of its First Letter which is based on the verb **alaph** meaning **teach** or **learn** in the sense of "becoming familiar with" or "becoming accustomed to." Elihu used this word when he said "hearken unto me: hold thy peace, and I shall **teach** thee wisdom" (Job 33:33). When applied to animals, it means **tame**, **train**, or **domesticate**, whence the name of the chief domesticated animal, **ox (eleph)**, and

the form of Aleph in the ancient Hebrew script – א – which was an image of its horned head. When rotated, it became the Latin and Greek **A**. The Word **eleph** also denotes a **thousand** with its cognate verb **alaph** meaning to **bring forth thousands**. Etymologists trace this to the root idea of **connecting** or **joining**, with a herd of oxen evoking the idea of a multitude, a “thousand.” These words appear together in Psalm 144:13f:

... that our sheep may **bring forth thousands (alaph)** and ten thousands in our streets: That our **oxen (eleph)** may be strong to labour ...

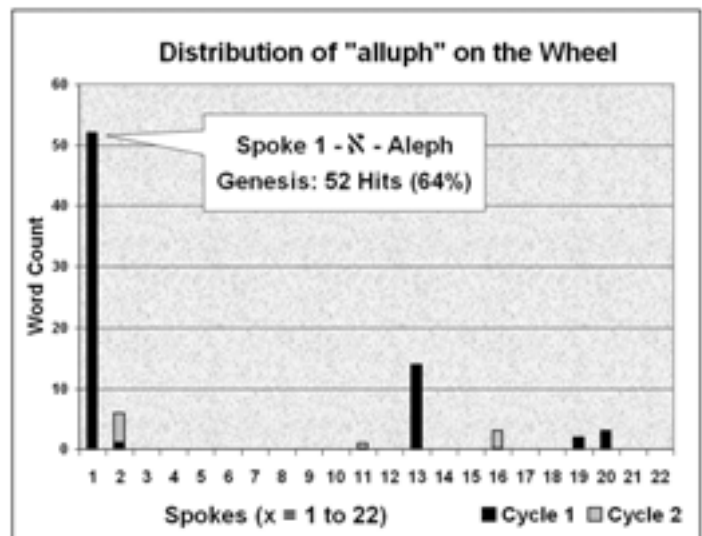
These ideas unite in the word **alluph** which denotes a **master, teacher, guide** or **leader of thousands**. Jews traditionally use this to refer to Rabbis who have attained great knowledge of the Torah. God applied it to Himself when he called Israel to return unto Him, "Wilt thou not from this time cry unto me, **My father (Avi)**, thou art the **guide (alluph)** of my youth?" (Jer 3:4).

This link between **Aleph, alluph** and the KeyWord **Avi** (My Father) exemplifies the latter's meaning as a Hebrew Word Picture (pg 116) and its relation to the First Person of the Holy Trinity, **God the Father**, our ultimate Leader, Teacher, and Guide. In the Bible, alluph generally refers to the **leadership of a father** as head of a family or tribe. It is translated thrice as **governor** in Zechariah. Its greatest density appears in Genesis in the list of the thirty-two **Alluphei Edom** (Dukes of Edom), **duke** being a Middle English word derived from the Latin dux, denoting a **leader, ruler, or commander**. This root appears in many English words such as in-duce (to lead on, urge), pro-duce (bring forth for display, exhibit), and se-duce (to lead astray). In the modern Israeli army, the rank of **major general** is called **alluph**. Most modern versions of the Bible translate **alluph** in these verses as **chief**, an exception being the NRSV which translates it as **leader of a clan** because such were also called a **ruler of thousands**. The peak of the distribution of alluph on Spoke 1 reveals the supernatural integration of Aleph with the structure of the Christian Canon.

The union of all these ideas reveals the character and symbolic meaning of Aleph as the **natural Leader of the Divine Alphabet** and **governor of the First Spoke of God's Wheel**. Aleph introduces us to the things of God, teaches us His ways, conducts us along His paths, and always reminds us of the eternal nature of **God our Father (Av)**. It represents the Will of God and symbolizes His Unity. He alone is First, and in Him all things find their beginning.

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א	Aleph KeyWords
אָלֶף	<b>Aleph:</b> 1 <sup>st</sup> Letter
אֵלֶף	<b>Eleph:</b> Ox, Thousand
אַלֵף	<b>Alaph:</b> Teach, Learn, Tame, Domesticate, Bring forth thousands
אַלְפֵי	<b>Alluph:</b> Leader, Ruler, Master, Teacher, Guide



## ❖ God's Sovereign Will: The Role of Aleph in Hebrew Grammar

Thus saith the LORD, the Holy One of Israel, and his **Maker**, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. **I have made** the earth, and **created** man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. Isaiah 45:11f (Spoke 1, Cycle 2)

The role of Aleph in Hebrew grammar is similar to the Yod Prefix (pg 112). When prefixed to a verb, Aleph signifies the grammatical conjugation called the "first person imperfect" which expresses the idea of **I WILL**. It is essentially equivalent to the "first person future tense" in English grammar. God used it this way in the five Alphabetic Verses listed in the table. It links directly to the primary Spoke 1 theme of **God's Sovereignty** (pg 61). We have a perfect correspondence of the meaning of Aleph as the symbol of beginnings and leadership with its role in Hebrew grammar as the **Sign of Intent**, the **Sign of I Will**. This is further amplified in the dominant Spoke 1 theme of **God as Creator** which manifests in the maximized distribution of the creation words **bara** and **ktidzo** on the First Spoke (pg 103). We have here two overlapping themes based on the fundamental Christian Doctrines of God's **Sovereignty** and His identity as **Creator** integrated with the symbolic meaning of Aleph. Berkhof discussed the intimate relation amongst these Doctrines in his *Systematic Theology*:<sup>68</sup>

א	Aleph Prefix: Sign of I WILL
אַבְרַכָּהּ	<b>Avarrakah:</b> I WILL bless AV Ps 34:1
אוֹדֶה	<b>Odeh:</b> I WILL praise AV Ps 9:1 & AV Ps 111:1a
אוֹדֶיךָ	<b>Odkah:</b> I WILL praise thee AV Ps 119:7
אַרְוִמֶיךָ	<b>Aromimkah:</b> I WILL extol thee AV Ps 145:1

Creation in the strict sense of the word may be defined as that free act of God whereby He, **according to His sovereign will** and for His own glory, **in the beginning** brought forth the whole visible and invisible universe, without the use of pre-existent material, and thus gave it an existence, distinct from His own and yet always dependent on Him.

God created by a **free act of His Will**. This Divine Attribute is reflected in us, who are made in the Image of God, in that everything we do begins with the **Will to Act**. This is the wisdom built into the Hebrew language; we can not express the idea of "I will" without the Aleph Prefix, so the mind enlightened by its symbolic halo (God, Leader, Teacher, etc.) can not express the idea of "I will" without being drawn into remembrance of the **Lord's Will** and so we are **led and taught by Aleph** to obey God's command "For that ye ought to say, **If the Lord will**, we shall live, and do this, or that" (James 3:15).

⊕ **The First Commandment and the Great I AM**

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. **Is there a God beside me?** yea, there is no God; I know not any. Isaiah 44:8 (Spoke 1, Cycle 2)

The symbolic meaning of **Aleph** is further amplified in the first person singular pronoun **ani** which means **I** or **I am**. God used this as an Aleph KeyWord in one Alphabetic Verse:

⊕ **I am (Ani)** the man that hath seen affliction by the rod of his wrath. AV Lam 3:1

**Ani** is a short form of the more emphatic **anoki** which means the same thing. They express the "Aleph concept" of individuality and selfhood which finds its ultimate meaning in the **Ultimate Individual, God Himself**. In the great Book of Isaiah – the Aleph Prophet (pg 62) – God used the emphatic doubling **Anoki Anoki (I, even I)** in parallel with **Ani El (I am God)** and two declarations of **Ani Hu (I am He)**. No other portion of Scripture proclaims God's Selfhood with greater density or clarity (Isa 43:10ff):

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that **I am He (Ani Hu)**: before me there was no God formed, neither shall there be after me. **I, even I, (Anoki Anoki)** am the LORD; and beside me there is no saviour. **I (Anoki)** have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that **I am God (Ani El)**. Yea, before the day was **I am He (Ani Hu)**; and there is none that can deliver out of my hand: I will work, and who shall let [prevent] it?

א	Aleph KeyWords
אֲנִי	Ani: I, I am
אֲנוּכִי	Anoki: I, I am
אֲנִי אֵל	Ani El: I am God
אֲנִי הוּא	Ani Hu: I am He
אֶהְיֶה	Ehyeh: I AM

The Doctrine of Monotheism and the primacy of God are two of the most strongly emphasized teachings in Scripture. They come together in the **First Commandment** which Jews reckon as beginning with the KeyWord **Anoki** (Exo 20:2):

**I am (Anoki)** the LORD thy **God (Elohim)**, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

**Ani** is the origin of the **Aleph Prefix** which Hebrew grammarians call a "pronominal particle" because it is part of the first person singular pronoun. This is a general pattern in the language. Letters are taken from pronouns and either prefixed or suffixed to indicate who is doing what to whom. When I cause an action, the first Letter of **ani** is prefixed to the verb. Alternately, when I am the object of an action, the last two Letters are suffixed to the verb. God displayed this for us in Matthew's record of the crucifixion when Jesus cried "Eli, Eli, lama sabachthani" which means "My God, my God, why hast thou forsaken **me**?" The "ni" at the end of sabachthani is from the last two Letters of **ani (I)**. This is a very useful transliteration, it also exemplifies the Yod Suffix (pg 233), the Lamed Prefix (pg 264), and the KeyWord **El**.

The most significant use of the Aleph Prefix is in the Divine Name revealed to Moses, **I AM THAT I AM** (Exo 3:14). **Ehyeh** is simply the verb **hayah (to be)**, pg 183) prefixed with an Aleph. It is usually translated **I will be**, as it is in the immediate context of its revelation when God said "Certainly **I will be (Ehyeh)** with thee" (Exo 3:12). It expresses God's Absolute Freedom to be what He will be and to create what He will create.

The Great I AM		
אֶהְיֶה	אֲשֶׁר	אֶהְיֶה
Ehyeh I AM	Asher THAT	Ehyeh I AM

This, the most exalted of all Divine Names, is formed from three Aleph KeyWords and so forms the acrostic **XXX (AAA = 111)**, echoing the Doctrine of the Trinity (pg 164). It is a threefold amplification of the symbolic meaning of Aleph that emphasizes God's nature as the **Triune Self-Existent One** and the **Foundation of Reality** who upholds all creation "by the Word of His power" (Heb 1:3).

⊕ **The Pot and the Potter (Isaiah  Romans)**

But now, O LORD, thou art our **Father (Av)**; we are the **clay**, and thou our **potter**; and we all are the work of thy hand. Isaiah 64:8 (Spoke 1, Cycle 2)

The Sovereignty of God is one of the greatest Doctrines of the Christian Faith. The Lord God Almighty is the **Supreme Ruler of the Universe**. If ever there were an **Aleph theme** this is it, and if ever there were a lesson to be learned from the Wheel, it is that God can accomplish His Purposes without any knowledge, let alone consent, on the part of the people He uses in the process. It is a wonderful revelation of the way He works in, with, and through His Creation. The metaphor of the Pot and the Potter is one of the most vivid Biblical images of the relation between the Sovereign Creator and His Creation. The classic example is found on the First Spoke (Romans 9:20f):

Nay but, O man, who art thou that repliest against God? **Shall the thing formed say to him that formed it, Why hast thou made me thus?** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?



In the entire Bible, only four other verses speak of God as the Potter and we as the clay. In a vision given to Jeremiah, the Lord showed him a potter who reforms a marred pot into “another vessel, as seemed good to the potter to make it,” and then asked “O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel” (Jer 18:6). The other three all come from Isaiah. One is quoted at the head of this section. Another begins in Isaiah 29:15f:

Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for **shall the work say of him that made it, He made me not?** or shall the thing framed say of him that framed it, He had no understanding?

The third passage begins in Isaiah 45:9f:

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. **Shall the clay say to him that fashioneth it, What makest thou?** or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

Three of these verses differ from the others in that they present the clay as **posing a question** to the Potter. The parallelism is striking; they have nearly the same form. We have a double Spoke 1 KeyLink based on the primary Aleph theme of the Sovereignty of God:

 <b>Double Spoke 1 KeyLink</b> <i>The Pot and the Potter (God’s Sovereignty)</i>					
Isaiah (Spoke 1, Cycle 2)  Romans (Spoke 1, Cycle 3)					
Isaiah 29:15	Shall the	work	say of him that	made it	He made me not?
Isaiah 45:9		clay	say to him that	fashioneth it	What makest thou?
Romans 9:21		thing formed		formed it	Why hast thou made me thus?

These questions deal with three different aspects of God as Creator: The first questions *if* God is the Creator, the second *what* He has created, and the third *why* He created as He did. When asked outside the context of faithful submission, these questions are a self-damning affront to the dignity of the Sovereign Lord. Thus each of these passages also rebukes the clay for its blatant insubordination to **Divine Authority**, with the verses from Isaiah declaring “Woe unto them” that do such a thing. Obviously, all of this perfectly coheres with the fully integrated themes of **the everlasting God** who is the **Sovereign Lord** and **Creator** that dominate the First Spoke. This KeyLink is particularly strong in that it links two verses, one from each “half” of Isaiah, to the one verse in Romans. It thereby doubly demonstrates the correlation between Isaiah and Romans, even as it confirms the unity of the Book of Isaiah itself which is almost universally denied by modern scholars.

### ❖ Genesis: The Election of Abraham, the Father of the Faith

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that 1) I will shew thee: And 2) I will make of thee a great nation, and 3) **I WILL bless thee (avarekekah)**, and 4) make thy name great; and thou shalt be a blessing: And 5) **I WILL bless (avarakah)** them that bless thee, and 6) curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 12:1ff (Spoke 1, Cycle 1)

God's choice of Abram (soon to become Abraham), is a key articulation point in the unfolding drama of redemption. Here God initiated the Jewish race that would give birth to Jesus Christ, the Saviour of the World in whom "all families of the earth" would be blessed. It is the **Aleph event** in the history of the Gospel, and so it is no small wonder to behold how God conspicuously marked it by using the Aleph Prefix six times in the expression of **His Sovereign Will** for Abram. The corresponding KeyWords are listed in the table. The fifth entry is of primary significance. It is based on **barak**, the common word meaning **to bless** (pg

	א	Aleph Prefix: Sign of I WILL
1	אֶרְאֶךָ	Arekah: I WILL shew thee
2	אֶעֱשֶׂךָ	Eh'eskah: I WILL make thee
3	אֶבְרַכְךָ	<b>Avarekekah: I WILL bless thee</b>
4	אֶגְדָּלְךָ	Agaddalah: I WILL make great
5	אֶבְרַכְהֶם	<b>Avarakah: I WILL bless</b>
6	אֶאָר	Ah'or: I WILL curse


150) which appears over 300 times in the Bible. But the exact form used in the passage above is not common at all. Its technical definition, which I have abbreviated to the bare minimum necessary for what follows, is the *first person singular imperfect cohortative* form of **barak**. Sorry for the minute details, but they are necessary to see the great glory of what God has done here. Besides, we live in "the day of small things" (Zech 4:10), chief amongst them being the microprocessor which allows anyone with a computer and some software to study the Word as if he had a thousand well-trained monks to do his every bidding. And so with a few clicks of my mouse I ordered my micro-monks to search the entire body of Sacred Scripture for every occurrence of the exact form of **avarakah** used in Genesis 12:3. The re-



sults stunned me. The Bible contains exactly three occurrences of **avarakah**, the first person singular imperfect cohortative form of **barak**. The first is in Genesis 12:3 above. The other two are from Alphabetic Verses corresponding to **Aleph**:



- ⊕ **I will bless (avarakah)** the LORD at all times: his praise shall continually be in my mouth. AV Ps 34:1
- ⊕ **I will extol thee (aromimkah)**, my God, O king; and **I will bless (avarakah)** thy name for ever and ever. AV Ps 145:1

This means we have **Alphabetic KeyLinks** from two Aleph verses to the First Book on the First Spoke, the very Spoke corresponding to Aleph! Furthermore, this double KeyLink strikes the exact point marking the **genesis of the Gospel!**



**Double Spoke 1 Alphabetic KeyLink**

**AVARAKAH (I WILL BLESS)**

**Aleph (AV Ps 34:1)  Genesis 12:3  Aleph (Av Ps 145:1)**

If only I had words to express the impact this had on my soul. I discovered this **after** writing the pages above about the meaning of the Aleph Prefix (pg 125). This exemplifies the abundant fruitfulness of the wondrous Wheel of God's Word. I have been studying it for a decade, yet every day new knowledge leaps out that not only dovetails with everything that has gone before but also magnifies the previous understanding beyond all measure!

The meaning of this KeyWord is easy to analyze. It breaks down into three pieces. The first is the **Aleph Prefix** which indicates the "first person singular imperfect," the idea of **I WILL**. The second is the triliteral root **barak (to bless)**. The third is the "cohortative ending" indicated by appending the syllable **הָ** (ah), also known as the "cohortative of volition." This is the Hebraic way of emphasizing one's **determined intent** to do what is stated. In effect, it is like saying "**I really mean it!**" And this is what is so very wonderful about these revelations. God amplified His Promise to the limit of the Hebrew language when He used six Aleph Prefixes and the cohortative form, but then He took it well beyond the limit of any language by uniquely linking it to two Alphabetic Verses corresponding to Aleph and **engraving it in the geometry of His everlasting Word!** If ever there were a promise we could trust God to fulfill, this is it.

Avarakah (I will bless)		
הָ	ברַכַּ	אָ
Cohortative (Hey Suffix)	Barak (Bless)	Aleph Prefix (I WILL)

Some verbs that have the cohortative meaning cannot be written with the Hey Suffix because they already have some other Letter suffixed. This is the case with the third word in God's Promise to Avram, **avarekekah (I will bless thee)**, which uses a Kaph Suffix to signify **thee** (pg 113). Grammarians distinguish these words as "cohortative in meaning but not in form." If we now expand the search to include these, it returns two blessings from the Lord Himself (Gen 12:2, 26:3) and two patriarchal blessings (Gen 27:7, 48:9). The theme remains restricted entirely to the Aleph Alphabetic Verses and the First Spoke. Finally, if we expand the search to return all verses that use the first person imperfect (Aleph Prefix) whether cohortative or not, we find a total of eighteen verses, that break down as follows: Genesis (8x), Isaiah (1x), Alphabetic Verses corresponding to Aleph (2x), and others (7x). This means that

11 of the 18 hits (61%) are either on Spoke 1 or in Alphabetic Verses corresponding to Aleph! The one occurrence in Isaiah is particularly rich. It unites five Aleph KeyWords:

Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto **Abraham** your **father (av)**, and unto Sarah that bare you: for I called him **alone (echad)**, and **blessed him (avarekehu)**, and **increased him (arabbehu)**.  
Isaiah 51:1f (Spoke 1, Cycle 2)

Most in depth commentaries note the word play involved in the Blessing of Abraham. In his entry on Genesis 12 in the *Word Biblical Commentary*, Gordon Wenham wrote "Every mention of the root 'to bless' in this passage is a paronomastic allusion to Abram's name. Here it is unmistakable (cf. *ăbārekĕkā* 'I will bless you' and *abrām*)." Wenham's "paronomastic" is just scholastic jargon that simply means "a play on words, a pun." Scripture is saturated with paronomasia. It is one of God's most effective and delightfully intelligent ways of coloring and expanding His Word to lead us by implication and association to the shoreline of His oceanic Wisdom. The Book of Isaiah also has a strong link to Aleph in one of its verses which contains six Aleph KeyWords, four of which appear in Alphabetic Verses (Isa 25:1):

O LORD, **thou (attah, AV Ps 119:4)** art **my God (Elohi, AV Ps 145:1)**; **I will exalt thee (aromimka, AV Ps 145:1)**, **I will praise (odeh, AV Ps 111:1a)** thy name; for thou hast done wonderful things; thy counsels of old are **faithfulness (emunah)** and **truth (amen)**.

The last two words are central to the dominant themes of Spoke 1, as we now shall see.

#### ⊕ Abraham Believed God (Genesis 15:6 Romans)

For what saith the scripture? Abraham **believed (aman)** God, and it was counted unto him for righteousness.  
Romans 4:3 (Spoke 1, Cycle 3)

**FAITH IN GOD** is the **first principle** of the Gospel. It is the one and only way for a soul to be right with the Creator. This is how it has been since the beginning when God first revealed the Gospel in Genesis 15:6, cited by Paul in Romans 4:3 above. This is the root, the heart, and the soul of the Good News preached with unique clarity and completeness in Romans, Paul's greatest Epistle. It opens with the declaration of its central theme (Rom 1:16f):

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that **believeth**; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed **from faith to faith**: as it is written,



**THE JUST SHALL LIVE BY FAITH.**

א	Aleph KeyWords
אב	<b>Av:</b> Father
אַבְרָהָם	<b>Avraham:</b> Abraham
אַבְרָכָה	<b>Avarakah:</b> I Will Bless
אֱמוּנָה	<b>Emunah:</b> Faithfulness Firmness, Fidelity
אמן	<b>Aman:</b> Believe, Trust, Act Faithfully
אָמֵן	<b>Amen:</b> Truly, Verily, Certainly

The Aleph KeyWords **amen** and **emunah** carry the connotation of faith, faithfulness, belief, truth, certainty, verification, firmness and stability. It is the word translated as "truly" in the quotes of the Lord when He said "Truly, truly I say to you." In the Bible, **Faith** means **Reality**, which is how God defined it, saying "faith is the **substance** (assurance) of things hoped for,

the **evidence** (confirmation) of things not seen" (Heb 11:1, Spoke 14, pg 284). The connection is obvious; God is the **root of all that is**, which means that faith in Him connects the soul to **Ultimate Reality**. This is the polar opposite of its caricature as "blind credulity in a fantasy" propagated by unbelievers.

This, the **Genesis of the Gospel**, is saturated with Aleph KeyWords, chief amongst them being the **first word** of the Hebrew language, **Av (Father)**, the Word Picture of the **Leader of the House** (pg 116) which derives its ultimate meaning from the nature of the eternal Godhead, the First Person of the Trinity, **God the Father**. God used this word when He chose Avram to be the **father** of the multitude that would come to Him through faith in the Lord Jesus Christ. This event is recorded in two and only two passages of the entire Bible; it is a Spoke 1 KeyLink. The Hebrew passage in this KeyLink contains **four Aleph KeyWords** – Av, Avraham, Avarakah (I will bless), and Emunah (Faith) – and many other words that begin with the **Aleph Prefix**. As with Genesis 12, **God's Will** is stated with absolute clarity:

 <b>Spoke 1 KeyLink</b> <i>The Election of Abraham, the Father of the Faith</i>	
Genesis (Spoke 1, Cycle 1)	 Romans (Spoke 1, Cycle 3)
[17:1ff] And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And <b>I WILL</b> make my covenant between me and thee, and <b>I WILL</b> multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be <u>a father of many nations</u> . Neither shall thy name any more be called Abram, but thy name shall be <b>Abraham</b> ; for <u>a father of many nations</u> have I made thee. And <b>I WILL</b> make thee exceeding fruitful, and <b>I WILL</b> make nations of thee, and kings shall come out of thee. And <b>I WILL</b> establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy <b>seed</b> after thee.	[4:1ff] Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of <b>Abraham; who is the father of us all</b> , (As it is written, I have made thee <u>a father of many nations</u> .) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become <b>the father of many nations</b> , according to that which was spoken, So shall thy <b>seed</b> be.

This is but one of a host of KeyLinks between Genesis and Romans, as discussed below.

### ❖ Isaiah: The Supreme Prophet of the Sovereign Lord

For thus saith the LORD that **created** the **heavens**; God himself that formed the **earth** and **made** it; he hath established it, he **created** it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.  
 Isaiah 45:18 (Spoke 1, Cycle 2)

In the review of Spoke 1 in the *Divine Design of the Twenty-Two Spokes* (pg 61), the broad recognition of Isaiah's supremacy was documented with numerous citations from highly qualified scholars who ascribed to him such epithets as the "Prince of the Prophets" and the "greatest Old Testament Prophet." Watts described his Book as "the apex of prophetic vision." Chafer and Wolf both testified to its integration with Paul's greatest Epistle by calling it the "Romans of the Old Testament." These comments are but a hint of the supernatural inte-

gration of Isaiah with the other two Books on the First Spoke. We have already reviewed many aspects of this miracle, such as the triple KeyLink between all three Books based on the Aleph title of **the everlasting God** and the double KeyLink between Isaiah and Romans based on God's Sovereignty (The Pot and Potter). We also saw it in the distribution of the creation verbs "bara" and "ktidzo" which is greatly maximized on Spoke 1, with significant contributions from each of its Books (pg 103). A closer look at this **Aleph theme of creation** will now bring forth yet another host of wonders.

⊕ **Creation of Heaven and Earth (Genesis ↔ Isaiah)**

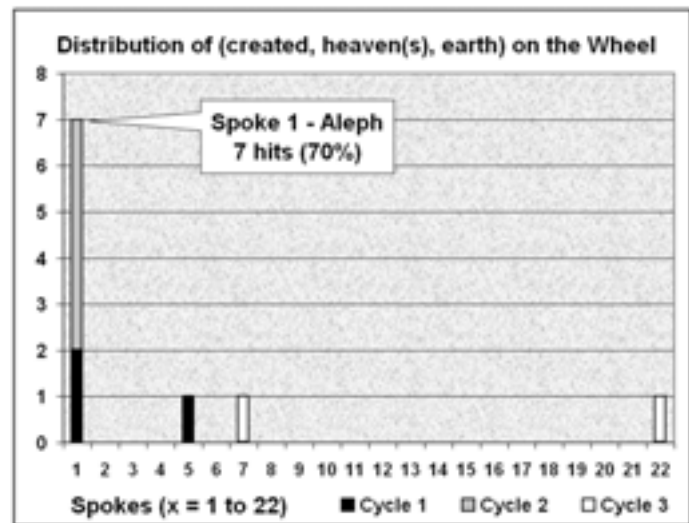
I have **made** the **earth**, and **created** man upon it: I, even my hands, have stretched out the **heavens**, and all their host have I commanded. Isaiah 45:12 (Spoke 1, Cycle 2)

The highlighted words in this verse are the same as those in the verse in the preceding section (Isa 45:18). The underlying Hebrew words are listed in the table. This is the basis of a very strong double KeyLink that also is bilingual. It matters not if we search for the set in English or in Hebrew, the same three verses are returned; two from Isaiah (45:12, 18) and this one from Genesis:

These are the generations of the **heavens** and of the **earth** when they were **created**, in the day that the LORD God **made** the **earth** and the **heavens**. Gen 2:4 (Spoke 1, Cycle 1)

If we now loosen the constraints slightly and search only for the set (created, heaven(s), earth), we find a total of ten verses, seven of which (70%) are from Spoke 1, as shown in the graph. We lose the KeyLink because the set is found in other verses, but in return we find a **maximized distribution** on Spoke 1.

 <b>Double Spoke 1 KeyLink</b> <i>Creation of Heaven and Earth</i>			
<b>Genesis 2:4 ↔ Isaiah 45:12,18</b>			
אֶרֶץ	שָׁמַיִם	עָשָׂה	בָּרָא
eretz	shamayim	asah	bara
earth	heaven(s)	made	created



⊕ **Israel shall be Saved (Isaiah ↔ Romans)**



But **Israel shall be saved** in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. Isaiah 45:17 (Spoke 1, Cycle 2)


One of the greatest KeyLinks on Spoke 1 is based on God's Promise to save Israel. The highlighted phrase is found in one and only one other verse in the entire Bible, Romans 11:26. I quote the surrounding verses for context and to include another KeyLink:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all **Israel shall be saved**: as it is written, There shall come out of

Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. Romans 11:25ff (Spoke 1, Cycle 3)



The underlined words are part of the broad group of citations of Isaiah found in Romans. It also is a Key-Link to Isaiah 59:20f. If it seems like I am rushing through these KeyLinks, it is because that is exactly what I am doing. The overflowing abundance of revelation leaves me no choice. I am greatly constrained by the limited size of this book. There is no end to the glory of God's Word!

	<b>Spoke 1 KeyLink</b> <i>Israel shall be Saved</i>
	<b>Isaiah 45:17</b>  <b>Romans 11:25</b>

⊕ **JUSTIFICATION (Isaiah  Romans)**

***Surely he hath borne our griefs, and carried our sorrows:*** yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and ***the LORD hath laid on him the iniquity of us all.*** Isaiah 53:4ff (Spoke 1, Cycle 2)

In the high-level overview of the thematic links between Isaiah and Romans in Chapter 5, I cited many commentators who referred to Isaiah as the "Romans" and the "St. Paul" of the Old Testament" (pg 62). This is because Isaiah contains the clearest and most explicit proclamation of the Gospel in the Hebrew Scriptures. God engraved this link in His Capstone:

	<b>Spoke 1 KeyLink</b> <i>Our Righteous God Justifies Sinners by the Cross of Christ</i>	
	<b>Isaiah 53:11 (Spoke 1, Cycle 2)</b>	 <b>Romans 3:26 (Spoke 1, Cycle 3)</b>
He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my <b><i>righteous</i></b> servant <b><i>justify</i></b> many; <u>for he shall bear their iniquities.</u>	To declare, I say, at this time his <b><i>righteousness:</i></b> that he might be <b><i>just</i></b> , and the <b><i>justifier</i></b> of him which believeth in Jesus.	




❖ **Romans: Created for the Glory of God**

Even so then at this present time also there is a ***remnant*** according to the election of grace. Romans 11:5 (Spoke 1, Cycle 3)

The theme of God's faithful remnant forms a strong link between Isaiah and Romans. Indeed, two KeyLinks from Isaiah are introduced using his very name:

***Isaiah*** also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a ***remnant*** shall be saved: Romans 9:27



And as ***Isaiah*** said before, Except the Lord of Sabaoth had left us a ***seed (remnant)***, we had been as Sodom, and been made like unto Gomorrah. Romans 9:29

	<b>Spoke 1 KeyLinks</b> <i>God's Faithful Remnant</i>
	<b>Isaiah 10:22</b>  <b>Romans 9:27</b> <b>Isaiah 1:9</b>  <b>Romans 9:29</b>


These are two of the ***five times*** that Paul cited Isaiah by name. No other Epistle on Cycle 3

even mentions his name at all, so we have yet another unique link between Isaiah and Romans. Furthermore, the Book of Romans cites Isaiah **seventeen times**, more than any other New Testament Book. A large volume could be written on the relation between these two Books, each the first and greatest of its own canonical division, and the Letter Aleph that governs the Spoke on which they reside.

Many of the top-level super-obvious links amongst Genesis, Isaiah, and Romans have been reviewed here and in Chapter 5 (pg 59). Space allows only the briefest summation of the results specific to Romans. An outline of Paul's greatest Epistle reveals it to be an intricate interweaving – a **Divine Tapestry** – of Genesis and Isaiah. The Book begins by going back to the beginning – **creation** – just like Isaiah 1 (pg 63). It then expands on the universal condemnation due to sin (Rom 2-3) and in chapter 4 goes back to Genesis and the blessing of **Abraham** (pg 130). Then in Romans 5 we encounter the sin of the first man, named with the Aleph KeyWord **Adam**, and in chapter 9 we find a host of KeyLinks to Genesis, as listed in the table. Paul then makes a transition to Isaiah, naming him five times and citing him seventeen times.

 <b>Spoke 1 KeyLinks</b> <b>Genesis  Romans</b>		
Cycle 1	Cycle 3	Common Elements
Gen 15:5	Rom 4:18	<b>so shall thy seed be</b>
Gen 18:14	Rom 9:9	<b>Sarah shall have a son</b>
Gen 21:12	Rom. 9:7	<b>In Isaac shall thy seed be called</b> (near KeyLink) <sup>69</sup>
Gen 25:21	Rom 9:10	<b>Rebecca conceived</b>
Gen 25:23	Rom 9:12	<b>The elder shall serve the younger</b>
Gen 3:15	Rom 16:20	<b>shall bruise [Satan]</b>

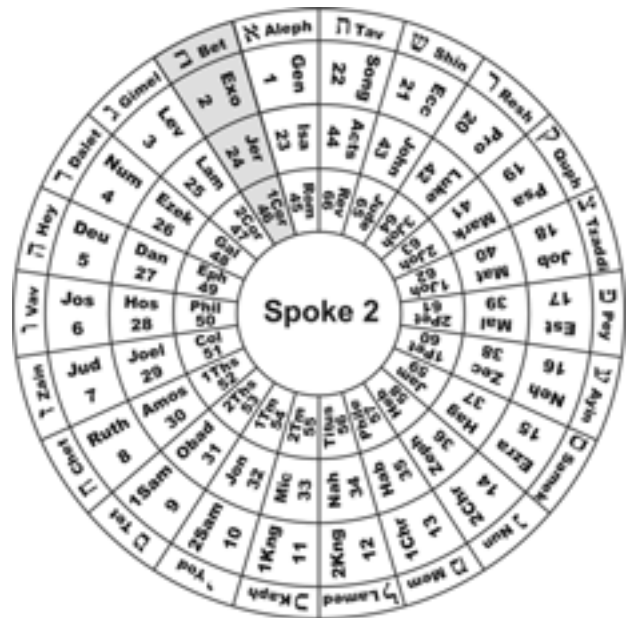
Not all of the seventeen citations from Isaiah found in Romans are KeyLinks because other Books also cite some of them. For example, both Romans and the first Epistle of Peter (the Rock) cite the "stone" prophecies in Isaiah 8:14 and 28:16. Conversely, not every Key-Link is necessarily a deliberate citation. Space prohibits listing all the links and KeyLinks, so I will conclude with one of my favorites. It links Romans 8:30 to Isaiah 43:7 where God applied the creation verbs **bara (create)**, **asah (make)**, and **yatza (form)** to each individual believer:

 <b>Spoke 1 KeyLink</b> <b>Each Believer Individually Created for the Glory of God</b>	
Isaiah 43:7 (Spoke 1, Cycle 2)	Romans 8:30 (Spoke 1, Cycle 3)
Even <u>every one</u> that is <b>called</b> by my name: for I have <b>created</b> him for my <b>glory</b> , I have <b>formed</b> him; yea, I have <b>made</b> him.	whom he did <b>predestinate</b> , them he also <b>called</b> : and whom he <b>called</b> , them he also <b>justified</b> : and whom he <b>justified</b> , them he also <b>glorified</b> .

The Aleph theme of Creation displayed in Romans 1 moves to a new level, an octave, in Romans 8. Just as the Sovereign Lord **called forth** the original physical creation from absolute nothingness, so also He calls each and every believer into existence and conforms them to the image of His Son, **all for His Glory**. This is the meaning of Aleph and the Spoke it governs. Praise His Name now and forever!




## SPOKE 2 – BET: EXODUS, JEREMIAH, 1 CORINTHIANS



### ❖ The House of God

For we are labourers together with God: ye are God's husbandry, ye are **God's building**. According to the grace of God which is given unto me, **as a wise masterbuilder**, I have laid the foundation, and another **buildeth** thereon. But let every man take heed how he **buildeth** thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. ... Know ye not that ye are **the temple of God**, and that the Spirit of God dwelleth in you?  
1 Corinthians 3:9ff (Spoke 2, Cycle 3)

The name of the Second Letter is based on the common Hebrew word for a **house (bayit)** found in over 2000 verses. Its shape in the ancient script represented a **tent** –  – the typical **house** of the Hebrews as they wandered in the wilderness. When rotated, it became the lower case Latin **b**. As with many KeyWords, God presented its meaning in the plain text of Scripture in the story of Jacob's Ladder: "this is the **House of God** ... and he called the name of that place **Bethel**" (Gen 28:17ff). The third entry in the table shows that Bethel is simply the name of the Second Letter followed by the Aleph Keyword **El** (God, pg 122). Many Christians know Bet via **Bethlehem (House of Bread)**, where Jesus, the Bread of Life, entered the world to become **housed** in human flesh. Rabbi Ginsburgh summarized the traditional Jewish understanding of the Second Letter:<sup>70</sup>

ב	Bet KeyWords
בֵּית	Bet: 2 <sup>nd</sup> Letter
בַּיִת	Bayit: House
בֵּית אֵל	Bethel: House of God
בֵּית לֶחֶם	Bethlehem: House of Bread
בֵּית יְהוָה	Bet YHVH: House of the Lord
בֵּן	Ben: Son
בָּנָה	Banah: To Build

The **house** symbolizes the ultimate purpose of all reality: to become a **dwelling place** below for the manifestation of G-d's presence.

This coheres, of course, with the Christian understanding of the consummation of God's Plan of the Ages when He will "dwell with his people" (Rev 21:3, pg 69). The Book of Exodus records God's first big step towards fulfilling His Plan to build a "dwelling place below," that is,

here on earth. It is in Exodus that God first mentions His Tabernacle as the **House of the Lord** (Bet YHVH, Exo. 23:19). This is one of the primary themes of the Second Book which contains the design, given directly from God to Moses atop Mount Sinai, of the **pattern of the Tabernacle**. Over a third of Exodus (its last fifteen chapters), is devoted to its design and construction, and the Book ends with the Tabernacle being filled with the Glory of God, representing His Presence amongst His People. This is a major theme of the Second Book, and it is based on the literal meaning of the name of the Second Letter, Bet (House).

God designed the “House of the Lord” as a typological image of Jesus Christ, His **Son (Ben)** in whom “**dwelleth** all the fullness of the Godhead bodily” (Col. 2:9). He is the **Word** of God who was “made flesh and **dwelt** (literally tabernacled) amongst us” (John 1:14), in perfect agreement with the **Type of the Tabernacle** which housed the Ten Commandments, the prototypical Word of God. And just as the Tabernacle was the focus of God’s glory on earth which covered it as a bright cloud, so when the Son became flesh, “we beheld his glory, the glory as of the only begotten of the father” (John 1:14). There is no end to the depth of the typological correlation between the Second Letter, the Tabernacle, and the Second Person of the Trinity. Christ Himself made the typology explicit in the Second Chapter of John:

And said unto them that sold doves, Take these things hence; make not **my Father’s house** an **house** of merchandise. And his disciples remembered that it was written, The zeal of **thine house** hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up**. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body**. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

The Tabernacle of the Lord is one of the greatest overarching **types** given in Scripture. It was designed by God as a picture of His whole purpose of creation, first established in the Tabernacle in the Wilderness. This set the stage for Christ as **Emmanuel (God with us)** which then blossomed into the image of each member of His Body as an individual “Temple of God” (1 Cor 3:16) with all the members collectively symbolized as “living stones” “fitly framed together” to form the Body of Christ, “a holy temple in the Lord.” Finally, the Book of Revelation consummates this image, prophetically declaring the time when “the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Rev 21:3). This entire typological theme is contained in the **Archetype of the House**, the essential symbolic power of the Second Letter.

### ⊕ **A Son over the House of God**

Now these are the names of the **children of Israel (b'nei Yisrael)**, which **came into (bo)** Egypt; every man and his **household (bet) came (bo)** with Jacob.

Exodus 1:1 (Spoke 2, Cycle 1)

God designed the initial verse of the Second Book as a primer on the symbolic meaning of the Second Letter. It contains three primary KeyWords that exemplify different aspects of Bet. This verse jointly presents the name of the Second Letter and the title of the Second Person of the Trinity, **Ben (Son)**, which also appears in a Bet verse of Lamentations:



⊕ The precious **sons of Zion (B'nei Tzion)**, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! AV Lam 4:2

**B'nei** is the plural construct form of **ben** which most literally denotes a male child but in the plural can refer to both male and female children. It also is used idiomatically to identify the essential quality of a person, such as a “son of wickedness” (Ps 89:22), or a “son of peace” (Luke 10:6). The term “son of man” generally means mortal or human except when applied as a prophetic title of Christ in which case it identifies him as the object of prophecy while emphasizing His humanity. God displayed the etymological root of **ben** – the KeyWord **banah (to build)** – in one Alphabetic Verse:

⊕ He hath **builded (banah)** against me, and compassed me with gall and travail. AV Lam 3:5

ב	Bet KeyWords
בַּיִת	Bayit: House
בוא	Bo: Enter In
ב	Bet Prefix: IN
בְּנֵי יִשְׂרָאֵל	B'nei Yisrael: Children of Israel
בְּנֵי צִיּוֹן	B'nei Tzion: Sons of Zion
בֶּן	Ben: Son
בָּנָה	Banah: To Build

Genesis 4:17 exemplifies the connection between **ben** and **banah**:

And Cain knew his wife; and she conceived, and bare Enoch: and he **builded (banah)** a city, and called the name of the city, after the name of his **son (ben)** Enoch.

The essential idea is that the son, as the progeny of the father, builds up the father’s house. Gesenius explained their connection in terms of Bet:<sup>71</sup>

**House** is a common Eastern metaphor applied to family and children, and he who begets children is said to **build a house**. Hence בֶּן **a son**, is so called from the idea of **building**, i.e. begetting.

This metaphor appears frequently in Scripture, as in the blessing spoken upon Boaz when he received Ruth as his wife (Ruth 4:11):

The LORD make the woman that is come into thine house like Rachel and like Leah, which two did **build (banah)** the **house (bayit)** of Israel: And let thy house be like the house of Pharez, whom Tamar **bare** unto Judah, of the **seed** which the LORD shall give thee of this young woman.

All these ideas come together in the Hebrew Word Picture of the Son (Ben, pg 117), spelt with **Bet** and **Nun**. As discussed at length on Spoke 14, the essence of the Fourteenth Letter is based on its name which means **perpetuity** or **posterity** as well as related KeyWords such as neen (son, in the sense of progeny), nachal (to inherit) and ne’eman (faithful). Thus it is on Spoke 14 alone that God speaks of the **Eternal Inheritance** for all who are faithful with His Son Jesus (pg 283), and it is there in the opening passage of Hebrews that Jesus is declared to be the **Son**, the **Heir of All Things** and **Maker of the Universe**:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by **his Son**, whom he hath appointed **heir of all things**, by whom also **he made the worlds**.  
Hebrews 1:1ff

Just as the Aleph KeyWord **Av** (Father, pg 116) is a picture of the **Leader (Aleph) of the**

**House (Bet)**, so also Ben is a picture of the **Heir (Nun) of the House (Bet)**. The great and overwhelming miracle of God is that the Books on the corresponding Spokes exemplify the meanings of the Letters **and** the words formed from their combinations. The content of the Books of Exodus (Spoke 2, Bet) and Hebrews (Spoke 14, Nun) **unite** to exemplify the meaning of Ben (Bet + Nun) by interweaving themes based on the KeyWords Bet, Ben, Banah, Nun, Ne’eman and Nachal. This is made explicit in Hebrews on Spoke 14:

<b>Hebrew Word Picture</b>	
בן (Ben, Son)	
<i>The Heir of the House</i>	
ב	<b>Bet:</b> House
ן	<b>Nun:</b> Heir, Posterity

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was **faithful** [Nun KeyWord Ne’eman] to him that appointed him, as also **Moses was faithful in all his house**. For this man was counted worthy of more glory than Moses, inasmuch as he who hath **buildded the house** [Bet KeyWords Bet and Banah] hath more honour than the house. For **every house is buildded** by some man; but **he that built all things is God**. And Moses verily was **faithful in all his house**, as a servant, for a testimony of those things which were to be spoken after; But Christ **as a son over his own house** [Bet KeyWords **Ben** and **Bet**]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Hebrews 3:1ff (Spoke 14, Cycle 3)

The *Bible Knowledge Commentary* explains this passage in terms of the **Typology of the Tabernacle**, designed and built in Exodus and fulfilled in Jesus Christ and His Church:<sup>72</sup>

But **Jesus** as a **Builder** excels Moses in honor since Moses was simply a servant carrying out instructions. **But what Jesus has built is, in fact, everything**, for **God is the Builder** of “everything.” Implicit here is the Son’s role in Creation (cf. Heb. 1:2, 10) and indeed His identification as God (cf. Heb. 1:8). But beyond this is the thought that **God’s house** in which Moses was faithful was a kind of **miniature representation of “everything,”** that is, of the greater house over which the Son presides at God’s right hand in heaven (cf. Heb. 1:3 with Heb. 4:14). The “holy of holies” in His earthly house was but a shadow of heaven itself where Christ has now gone “to appear for us in God’s presence” (Heb. 9:24). Moses’ fidelity consisted in **erecting that shadow house**, the **tabernacle**, so that it could properly **prefigure** the future order of priestly activity which now has **the universe itself** as its proper sphere. This is the sphere where the exalted Christ sits faithful in all His current ministrations as well as past ones, functioning **as a Son over God’s house** (Heb. 3:6a).

This is the supernatural Wisdom of God revealed in the Bible Wheel. Just as the **Letters** Bet and Nun combine to form a Word Picture of the Son (Ben), so the **Books** of Exodus (Spoke 2, Bet) and Hebrews (Spoke 14, Nun) combine to form a detailed picture of Jesus, the **Son (Ben)** of God, **Builder (Banah)** and **Heir (Nun)** of all Creation. This is the Divine Tapestry of the Bible; God interwove its Books in accordance with the pattern of the Alphabet and the Hebrew language to form detailed pictures of its primary doctrines.

#### ⊕ **Trust IN the Lord: The Role of Bet in Hebrew Grammar**

O my God, **I trust in thee (b'ka batach)**: let me not be ashamed, let not mine enemies triumph over me. AV Psalm 25:2

The literal meaning of Bet as a **house** (a place to go **in**) exemplifies its grammatical function as the prefix signifying the prepositions **in, within, with, or by** (pg 110). Likewise, the pronouns **you** and **yours** are signified by suffixing a Kaph (Open/Giving Hand). When these Let-

ters are combined, their symbolic powers unite to spell **b'ka, in thee**, or in modern terms, **in you**. This is the Key-Word God used in the verse above. And as often is the case, God used alliteration to emphasize its meaning by immediately following it with the KeyWord **batach (trust)**, which He also used, again alliteratively, in AV Psalm 37:3:

⊕ **Trust in the LORD (Batach B'YHVH)**, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

This simultaneously teaches the meaning of **Bet** and the essence of **trust** – we trust **IN** the Lord. **IN** God we **trust**. God used the same alliterative pattern in this Bet verse:

⊕ The heart of her husband doth safely **trust in her (batach bah)**, so that he shall have no need of spoil. AV Prov 31:11

As a suffix, the fifth Letter Hey (ה) indicates "her" or "hers" and so combines with Bet to form **bah (in her)**. Most of Bet's Alphabetic Verses are based on its function as a prefix.

⊕ **Glory IN the Lord (Jeremiah 9:23ff 1 Corinthians)**

Thus saith the LORD, Let not the **wise man glory IN** his wisdom, neither let the **mighty man glory IN** his might, let not the **rich man glory IN** his riches: But let him that glorieth **glory IN** this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, **IN** the earth: for **IN** these things I delight, saith the LORD.

Jeremiah 9:23ff (Spoke 2, Cycle 2)

In this passage, every occurrence of **IN** represents a Bet Prefix. The table could just as well be a list of Key-Words from the Bet Alphabetic Verses. The word translated as **glory** is the reflexive form of **hallel (to praise, to boast)** called hitpael. God used exactly the same form of this verb, translated as **boast**, in conjunction with the Bet Prefix in the Bet verse of AV Psalm 34:

⊕ My soul shall make her **boast IN the LORD**: the humble shall hear thereof, and be glad. AV Ps 34:2



In Hebrew, this verse begins with the KeyWord **B'YHVH (in the Lord)**, also seen above (AV Ps 37:3). Furthermore, the Third Cycle of Spoke 2 contains a passage essentially identical to Jeremiah 9:23ff above:

ב	Bet Prefixes in Jer 9:23f
בְּחִכְמָתוֹ	<b>B'chokmato:</b> IN his wisdom
בְּגִבּוֹרָתוֹ	<b>Bigvurato:</b> IN his might
בְּעֶשְׂרוֹ	<b>Ba'ashro:</b> IN his riches
בְּאֶרֶץ	<b>Ba'aretz:</b> In the earth
בְּזוֹת	<b>B'zoth:</b> IN this

For ye see your calling, brethren, how that not many **wise men** after the flesh, not many **mighty**, not many **noble**, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should **glory IN** his presence. But of him are ye **IN** Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according AS IT IS WRITTEN, He that glorieth, let him **glory IN** the Lord.

1 Corinthians 1:26ff (Spoke 2, Cycle 3)

Both passages use many identical words, such as *wise, wisdom, mighty, glory, and glorieth*, and in the last sentence Paul actually quotes Jeremiah 9:24! Furthermore, *wisdom* and *discernment* are part of a major theme of Spoke 2 as discussed below (pg 147). We have here a **manifold convergence of multiple independent thematic lines** consisting of 1) the meaning of the Bet's name, 2) its role in Hebrew grammar, 3) its use in the Alphabetic Verses, and 4) the Bet-based theme in Jeremiah, including its association with "boasting" that is expressed with exactly the same form of the same word as in AV Psalm 34:2, and all of this is the basis of a primary KeyLink<sup>73</sup> to 1 Corinthians on the Spoke corresponding to Bet and the symbolic meaning of the Number 2 itself (pg 146)! Whew! If only I had ten thousand pages to proclaim the never-ending glory of God's Word!

	<b>Spoke 2 KeyLink</b>
	<i>Glory IN the Lord, O Wise Ones!</i>
Jeremiah 9:23ff  1 Corinthians 1:26ff	

### ❖ Structure of Exodus: Son, Covenant, and House

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my **son (ben)**, even my first-born: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. Exodus 4:22f (Spoke 2, Cycle 1)

The first and most important thing to understand about the Bible is that it is a **Self-Revelation of the Triune God**. Its whole structure is based on the Trinity (pg 164). Just as we saw that Spoke 1 was designed to reveal the character of the Father (Aleph KeyWord Av, pg 130), so now we see that Spoke 2 was designed to reveal the character of the Son, expressed by the KeyWord **Ben**. This is particularly evident in the **Second Book** since it contains God's first reference to anyone as **His Son** (Exo 4:22). It is here in Exodus that God set up the great typology of Christ as the **Redeemer** in the image of the **Passover Lamb** (Spoke 2 KeyLink, pg 276) and as the **Son of God** in the image of the **Nation of Israel**, from which He later issued in the flesh.

ב	<b>Bet KeyWords</b>
בן	<b>Ben: Son</b>
בְּרִית	<b>B'rit: Covenant</b>
בַּיִת	<b>Bayit: House</b>

Exodus has a very clear and well-ordered structure that has been outlined by many Biblical scholars. The synopsis is adapted from Baxter's highly detailed overview of the whole Bible, *Explore the Book*. The right column presents his summary, the left column lists my association of the Bet KeyWords that correspond to the dominant theme of each section.

The first section is marked by the KeyWord **ben (son)**. It consists of the first eighteen chapters that record the gestation of Israel in the womb of Egypt where they were fed and protected during a time of extreme famine. In preparation of His Plan, God had exalted Jo-

<b>Bet KeyWords</b>	<b>Baxter's Synopsis of the Book of Exodus</b>
<b>Son (Ben)</b>	<b>I. The Exodus (1–18)</b> Projected (1–4) Obstructed (5–11) Effectuated (12–18)
<b>Covenant (B'rit)</b>	<b>II. The Law (19–24)</b> Commandments – Moral Judgments – Social Ordinances – Religious
<b>House (Bet)</b>	<b>III. The Tabernacle (25–40)</b> Designed (25–31) Delayed (32–34) Completed (35–40)

seph in Pharaoh's eyes, who then was very generous to Israel and gave them the "best of the land" (Gen 47:6). They soon "increased abundantly, and multiplied, and waxed exceeding mighty" (Exo 1:7). This caused a new Pharaoh, who knew not Joseph, to fear and enslave them, so their protectors became taskmasters and the haven of Egypt was transformed into an "iron furnace" and a "**house of bondage**." After four hundred years, God induced the national birth of Israel through an escalating series of Ten Plagues, the last of which simultaneously introduced the joint typology of the Passover Lamb and the Son of God.

The second section centers on the **covenant (b'rit)** God made with Israel when He gave the **Ten Commandments**. The Hebrew phrase "Aseret Haddavarim" literally means "The Ten Words," hence the familiar title "Decalogue" (deka = ten, logoi = words). God displayed the intrinsic connection between the ideas of **word** (davar) and **covenant** (b'rit) when He spoke to Moses (Exo 34:27ff):

**The Ten Words**

עֲשֶׂרֶת הַדְּבָרִים

**Aseret Haddavarim**

And the LORD said unto Moses, Write thou these **words** (haddavarim): for after the tenor of these **words** (haddavarim) I have made a **covenant** (b'rit) with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the **words of the covenant** (divrei b'rit), the **ten commandments** (asaret haddavarim).

The Ten Words were written on **two** stone tablets and placed in the Ark of the **Testimony**. This exemplifies the symbolic meaning of the **Number 2** and its relation to the **Word (Davar)**. Jesus sent out witnesses **two by two**, (Luke 10:1) and **two** is the minimal number of witnesses by which "every **word** is established" (Deut 17:6, Mat 18:16). God Himself has given us the **Two Testaments** (Old and New) and the **Second Person** of the Godhead – the **Son**, the **Faithful Witness** (Rev 1:5) – bears the title **Word of God**. All of this integrates with the covenant that God established between **two**, Himself and Israel, in the **Second Book**.


The third section spans the last fifteen chapters and records the Divine revelation of the pattern of the Tabernacle – **the House of the Lord (Bet YHVH)** – and its construction, consecration, and filling with the glory of the Divine Presence. It is based on the literal meaning of **Bet** as **House**. These are the three images – Son, Covenant, House – that God used to reveal the Gospel of Jesus Christ in the **Typology of the Tabernacle** (pg 148). The Ten Commandments are the prototypical **Word** which was **housed** in the Ark of the **Testimony** in the very heart of the **Tabernacle** in the Holy of Holies. It is an exact prophetic image of the primary Christian doctrine of the **Incarnation of God's Word** (John 1:14, pg 355) in the **Son** of God, Jesus Christ, in whom "**dwelleth** all the fullness of the Godhead bodily" (Col 2:9).

❖ **Jeremiah: The Call of Two Prophets (Exodus  Jeremiah)**

And I, brethren, when I came to you, came **not with excellency of speech** or of wisdom, declaring unto you **the testimony of God**. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. **And my speech and my preaching was not with enticing words** of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. 1 Corinthians 2:1ff (Spoke 2, Cycle 3)

Paul was not the first prophet of God to disparage his own speaking ability. It was, in fact,



the first thing that both Moses and Jeremiah did when God called them into His service. This theme marks all three Books on Spoke 2:

<p style="text-align: center;"><b>The Call of Moses</b> Exodus (Spoke 2, Cycle 1)</p>		<p style="text-align: center;"><b>The Call of Jeremiah</b> Jeremiah (Spoke 2, Cycle 2)</p>
<p>[4:10ff] And Moses said unto the LORD, O my Lord, <b><i>I am not eloquent</i></b>, neither heretofore, nor since thou hast spoken unto thy servant: but <b><i>I am slow of speech, and of a slow tongue</i></b>. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. ... [7:2ff] <b><i>Thou shalt speak all that I command thee:</i></b> and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ... And thou shalt speak unto him, and <b><i>put words in his mouth:</i></b> and <b><i>I will be with thy mouth</i></b>, and with his mouth, and will teach you what ye shall do.</p>		<p>[1:4ff] Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, <b><i>I cannot speak:</i></b> for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall <b><i>send</i></b> thee, and <b><i>whatsoever I command thee thou shalt speak</i></b>. Be not afraid of their faces: for <b><i>I am with thee</i></b> to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, <b><i>Behold, I have put my words in thy mouth.</i></b></p>

Barry L. Bastra commented on the extremely obvious links between these two great prophets in his book *Reading the Old Testament*:<sup>74</sup>

Of whom does this [Jeremiah's calling] remind you? ***An alert student of the Hebrew Bible would have to say Moses. Jeremiah*** expressed the same reluctance as ***Moses*** to become a prophet. ***Jeremiah*** expressed the same kind of excuses as ***Moses***, claiming a lack of qualifications. ***Jeremiah's*** hesitation concerned the same problem, his mouth, as did ***Moses'***. And in both cases Yahweh met the "mouth" objection: in ***Moses'*** case by providing Aaron as his "mouthpiece," and in ***Jeremiah's*** by placing the words right on his lips.

There are many KeyLinks between these passages, too many to list in this limited space. The most important is found in the ***specific Hebrew words*** God used when He called Moses and Jeremiah. The KeyLink table shows the command as it is written in Exodus 7:2. Note the ***et-kol*** that encompasses God's Word from beginning to end (pg 89). The same four words appear in Jeremiah 1:7, differing only in the order of one word: ***t'dabar (thou shalt speak)*** appears at the end rather than the beginning of the clause. But in both cases, God used ***exactly the same set of words***. Furthermore, they appear together nowhere else in all Scripture; this set is ***unique to Exodus and Jeremiah!*** We have therefore a Spoke 2 Key-Link based on the essential theme of the ***Word (Davar)***, the Divine Title of the ***Second Person*** of the Trinity. This is just like the Spoke 1 theme based on the Aleph KeyWord Av (Father, pg 128). It is easy to check this KeyLink in faithful translations like the KJV (that do not paraphrase or otherwise monkey with the

<p style="text-align: center;"> <b>Spoke 2 KeyLink</b> <b><i>The Call Moses and Jeremiah</i></b></p>			
<p style="text-align: center;"><b>Exodus 7:2</b>  <b>Jeremiah 1:7</b></p>			
אֶצְוֶךָ	אֲשֶׁר	אֶת-כֹּל	תְּדַבֵּר
atzavekah	asher	et-kol	T'daber
I command thee	that	all	Thou shalt speak

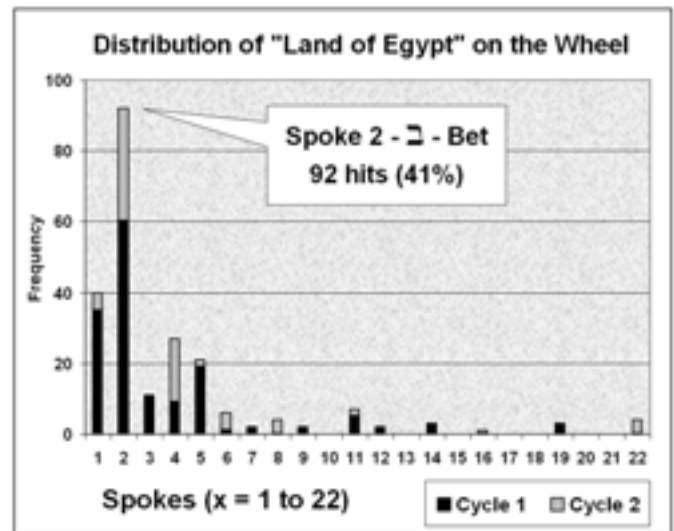
text), since a search for all occurrences of the phrase "I command thee" in conjunction with "speak" selects the same verses as above. This is an extremely rich area for research. I have much more to say that unfortunately will not fit here in this limited space.

### ⊕ The Land of Egypt (Exodus ☞ Jeremiah)

Then the LORD said unto me, Proclaim **all these words** in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye **the words of this covenant**, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the **land of Egypt**, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart.

Jeremiah 11:6ff (Spoke 2, Cycle 2)

The thematic correlations between Exodus and Jeremiah are truly astounding to behold. They also are easy to measure with mathematical precision. The graph shows the distribution of the phrase "land of Egypt" on the Wheel. Hits from different Cycles are marked with black (Cycle 1) and grey (Cycle 2) bars. There are no hits on Cycle 3. The highest bar is, as would be expected, the black bar representing the sixty hits from **Exodus**. The surprise comes from the corresponding peak on Cycle 2. It represents the 32 hits from **Jeremiah**, which is almost half of all hits on that Cycle. This means that the essential



**theme of Exodus** – represented with amazing simplicity in the phrase "land of Egypt" – manifests in **Jeremiah** more than any other of the seventeen prophets. This is another example of the **correlated fine-structure** that links individual Books on the Wheel (pg 97).

### ⊕ Two Covenants, Old and New (Exodus ☞ Jeremiah)

Behold, the days come, saith the LORD, that I will make a **new covenant (b'rit chadashah)** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand **to bring them out of the land of Egypt; which my covenant they broke**, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah 31:31ff (Spoke 2, Cycle 2)

The **TWO COVENANTS** form the large-scale outline of the entire Bible. Indeed, the passage above is what gave rise to the descriptive terms of its two primary divisions as the Old and the New Testaments (Covenants), and all of this is based on the fundamental Bet KeyWord **b'rit (covenant)**. The dominance of this theme on Spoke 2 is particularly striking because it

relates in so many ways to the **archetypal meaning of the Number 2**. It takes two to make a covenant, and there are two covenants on Spoke 2; the first was made in Exodus, the second was prophesied in Jeremiah. The Mediator of this Covenant is Himself the Second Person of the Trinity, and His Name is a Bet KeyWord **ben (son)** which first appears (in reference to God's Son) in the Second Book (Exo 4:22) and within the Psalms in the Second Psalm, etcetera, etcetera, etcetera ... to infinity and beyond!

## ❖ 1 Corinthians: Is Christ Divided?

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no **divisions** among you; but that ye be **perfectly joined together** in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are **contentions** among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. **Is Christ divided?** 1 Corinthians 1:10ff (Spoke 2, Cycle 3)

There are three primary thematic elements interwoven throughout the Book of 1 Corinthians that are based on the meaning of Bet and its relation to the **Archetype of the Number 2**:

- ⊕ Admonitions against **divisions, schisms, and contentions** (1:10ff, 3:1ff, 4:7, 11:18ff)
- ⊕ Exhortations concerning the use of **discernment, wisdom, and judgment** (4:1ff, 6:1ff)
- ⊕ Expositions on the nature of **wisdom** in general, and the superiority of God's Wisdom over the wisdom of the world in particular (1:17ff, 3:18ff)

Each of these three themes is profoundly integrated with the symbolic meaning of the Second Letter which encompasses the whole range of concepts related to the Number Two such as **duality, division, image, and reflection**. God's application of these elements in the design of His Word is particularly easy to trace through the **second elements** of the primary ordered sets, such as the Seven Days of Creation, the Ten Commandments, and the Seven Seals of the Apocalypse. It all begins on the Second Day of Creation...

## ⊕ Second Day of Creation: Division of the Waters

And God said, Let there be a firmament in the midst of the waters, and let it **divide (badal)** the waters from the waters. And God made the firmament, and **divided (badal)** the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the **second day**.

The Second Day (Gen 1:6ff)

The **Division of the Waters** characterizes the Second Day.<sup>75</sup> In Hebrew, the preposition **beyn (between)** follows both occurrences of **badal (divide)**, though for stylistic reasons it is not evident in translation. These are fundamental KeyWords that frequently occur together. They exemplify the elementary force of the Letter Bet. The word **bin** is particularly intriguing because it appears as the prefix **bin-** in English and Latin words denoting things relating to pairs, like **binary** and **binocular**. God used bin

ב	Bet KeyWords
בָּדַל	<b>Badal:</b> Divide
בָּקַע	<b>Baqa:</b> Divide
בֵּין	<b>Beyn:</b> Between
בִּין	<b>Bin:</b> Discern
בִּינָה	<b>Binah:</b> Understanding



and beyn together when He gave the design of the Tabernacle with its veil **dividing between** the Holy Place and the Holy of Holies:

And thou shalt hang up the vail under the clasps, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall **divide (badal)** unto you **between (beyn)** the holy place and the most holy. Exodus 26:33 (Spoke 2, Cycle 1)

This exemplifies the essence of a **house (bayit)**, which in the most general sense represents a container or vessel that defines the **difference** between **in** and **out**. Solomon, the proverbial King of Wisdom, used the KeyWords bin and beyn together when he asked God for an understanding heart (I Kings 3:9):

Give therefore thy servant an understanding heart to judge thy people, that I may **discern (bin) between (beyn)** good and bad: for who is able to judge this thy so great a people?

As seen in the KeyWord table, **bin (discern)** and **beyn (between)** differ only in vowel points, their consonants are identical. Their connection is obvious since the very definition of **discernment** is the ability to recognize and judge **differences between** fundamental **dualities**, such as good and bad, right and wrong, true and false. This is why the Rod and Sword are universal symbols of Wisdom, Discernment, and the Word of God. The Second Book reiterates the **Division of the Waters** characteristic of the Second Day, introduces another Bet KeyWord **baqa (divide)**, and connects it with the Symbol of the Rod:

But lift thou up thy **rod**, and stretch out thine hand over the sea, and **divide (baqa)** it: and the children of Israel shall go on dry ground through the midst of the sea. Exodus 14:16

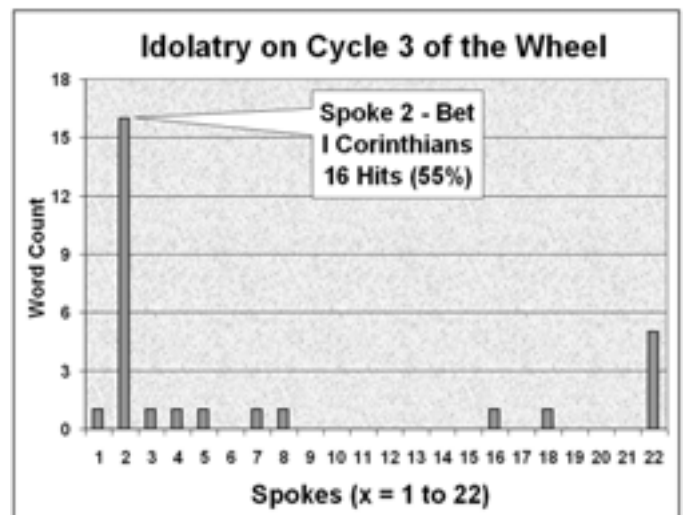
This exhibits the **theme of division** on two levels. First, the separation of Israel from Egypt (a Type of the World), was accomplished by the division of the waters of the Red Sea. This is an example of the integration of the Days of Creation, the order of Books, and the meaning of the Hebrew Letters. Second, the symbol of the **rod** which Moses used to divide the waters derives from the **Archetype of the Line**, the **Second Geometric Construct** formed by extending the Point in space. The basic idea is summed up in the common phrase **dividing line**. This is the basis of both the Rod and the Sword as symbols of the Word.

### ⊕ **Second Commandment: No Idolatry**

Thou shalt not make unto thee any graven **image**, or any **likeness** of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of **them that hate me**; And shewing mercy unto thousands of **them that love me**, and keep my commandments.

The Second Commandment (Exo 20:4ff)

The ideas of **image**, **likeness**, and **reflection** all relate to **duality** and the **Number 2** be-



cause they are, by definition, a second thing, a reproduction or representation of an original. This links directly to the prohibition against **graven images** in the Second Commandment, which also divides between “them that hate” God and “them that love” Him. It is, therefore a wonder to behold that the Second Commandment is a **dominant theme in 1 Corinthians** on Spoke 2 which mentions **idols, idolatry, and idolaters** sixteen times, more than all the other Epistles combined. This is characteristic of the first Ten Spokes which follow the pattern of the Ten Commandments. All of this descends directly from the nature of the **Second Person** of the Trinity, the **Son**, who is the “**image** of the invisible God” (Col 1:15), and so we see once again that the Triune nature of the **Christian God** is the foundation of **Reality**, and that God revealed all of this in the ordered sequences such as the Days of Creation, Ten Commandments, and the Seals of the Apocalypse.

### ⊕ **Second Seal: A Great Sword**

And when he had opened the **second seal**, I heard the **second beast** say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to **take peace from the earth**, and that they should kill one another: and there was given unto him a **great sword**.  
 The Second Seal of the Apocalypse (Revelation 6:3f)

The theme of division is also dominant in the Second Seal where it is represented by a great sword, a variation of the symbol of the rod. In social terms, the sword represents the power to take peace from the earth, that is, to cause the **civil division** called **war**. It is the great archetypal instrument of **division** generated from the **dividing line**. God's symbolic use of the Number 2 in Scripture fully integrates with fundamental Reality. It is the **Numerical Archetype of Division and Duality** which underlies the ideas of the Word, the Sword, and the Number 2 that converge in the revelation of **God's Living Word** (Heb 4:12):

For **the word of God** is quick [living], and powerful, and sharper than any **twoedged sword**, piercing even to the **dividing** asunder of soul and spirit, and of the joints and marrow, and is a **discerner** of the thoughts and intents of the heart.

Thus we are commanded to "take up the **Sword of the Spirit**, which is the **Word of God**" (Eph 6:17) and in John's vision of the Victorious Christ, he saw a **sharp sword** in His mouth and heard His Name called the **Word of God** (Rev 19:13). In Hebrews 4:12, “sharper” is from **tomeo (to cut)**. This word is prefixed with **ortho (straight)** in the command: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing (orthotomeo)** the word of truth" (2 Tim 2:15, Spoke 11, pg 246). This seems an apt description of what God Himself did when He "rightly divided" His Word between **Aleph and Tav** with the vertical line of bilateral symmetry and formed its **sevenfold symmetric perfection**.

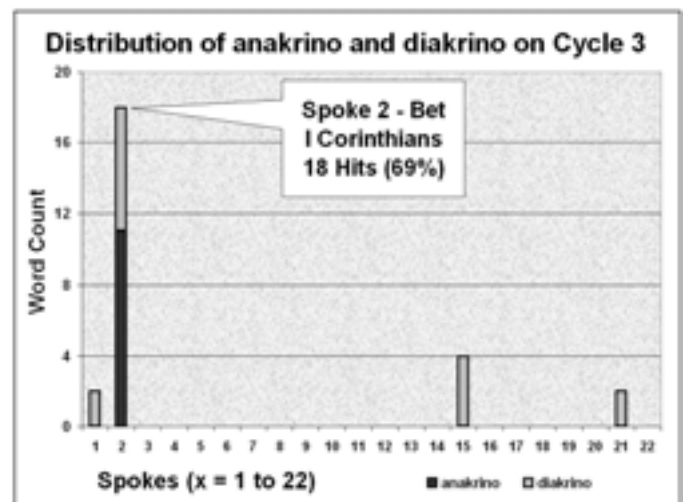
<b>Meaning of the Number 2 in Scripture</b>	
⊕	<b>Second Day:</b> Division of the waters
⊕	<b>Second Seal:</b> Great Sword, archetypal instrument of division.
⊕	<b>Second Book:</b> Division of the waters (Red Sea); Israel declared to be God's Son
⊕	<b>Second Psalm:</b> Thou art My Son
⊕	<b>Second Divine Person:</b> The Son of God, The Word of God, The Image of God
⊕	<b>Second Commandment:</b> No Idolatry
⊕	<b>Second Geometric Construct:</b> The Line, the symbolic root of Rod, Sword, <b>Word</b> .

⊕ **Discernment and Judgment**

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; **comparing (sungkrino) spiritual things with spiritual**. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually **discerned (anakrino)**. But he that is spiritual **judgeth (anakrino)** all things, yet he himself is **judged (anakrino)** of no man. 1 Cor 2:12ff (Spoke 2, Cycle 3)

Greek Words for Discernment	
κρίνω	<b>Krino:</b> Judge, Separate
ἀνακρίνω	<b>Anakrino:</b> Discern, Judge
διακρίνω	<b>Diakrino:</b> Discern, Separate
συγκρίνω	<b>Sungkrino:</b> Compare

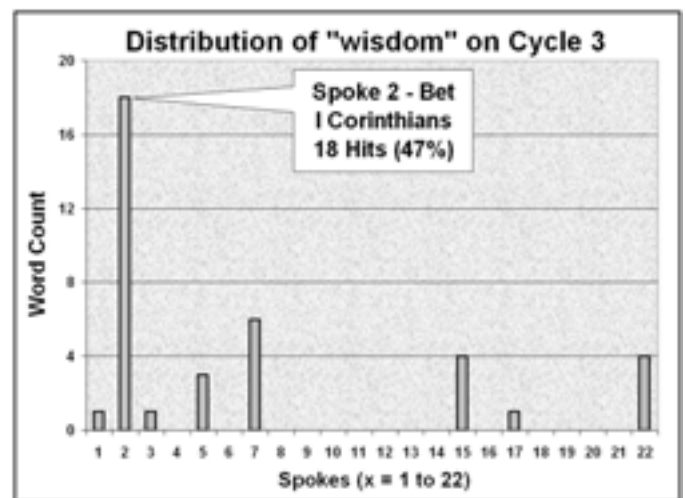
When Solomon's prayer for discernment (pg 145) was translated into the Greek of the Septuagint, the KeyWord **beyn** was rendered as **krino**, which also is the etymological root of the English **discern**. It is the basis of the four words listed in the table. On Cycle 3, the distribution of this group of words is greatly maximized in 1 Corinthians, with a particular emphasis on **anakrino** (unique to 1 Corinthians) and **diakrino**, as seen in the graph.



This is part of the great theme of **wisdom** in 1 Corinthians where God teaches us its **theoretical basis** in terms of discernment between dualities like good and bad, true and false. This contrasts with His teachings on the **practice of wisdom** found in Proverbs on Spoke 20.

⊕ **Duality and the Wisdom of God**

For Christ sent me not to baptize, but to preach the gospel: not with **wisdom of words**, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the **wisdom of the wise**, and will bring to nothing the understanding of the prudent. Where is the **wise**? where is the scribe? where is the disputer of this world? hath not God made foolish the **wisdom of this world**? For after that in the **wisdom of God** the world by **wisdom** knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto



the Greeks foolishness; But unto them which are called, both Jews and Greeks, **Christ the power of God, and the wisdom of God.** 1 Corinthians 1:17ff (Spoke 2, Cycle 3)

The oldest witness to the rabbinic tradition concerning the meaning of Bet is found in the *Sepher Yetzirah* (< 600 AD), which states "God made Bet king over wisdom." This is quite obvious given its relation to the Key-Words **bin (discern)** and **binah (understanding)**. What is not so obvious is how God directed the historical development of the Bible so that these ideas would be so elegantly incorporated into its geometric structure.

Duality of Knowing in I Corinthians	
Jews (Tangible Knowing)	Greeks (Visual Knowing)
Seek Signs	Seek Wisdom
Christ rejected as Stumbling Block	Christ rejected as Foolishness
Christ received as God's Power	Christ received as God's Wisdom

In the passage above, God contrasted His Wisdom with that of the world as well as two fundamental modes of cognition. The Hebrew **yadah (to know)** is based on **yad (hand, pg 231)** and so reveals the Hebrew sense of knowing as based on **touch**. Thus the Jews "require a sign," that is, **tangible knowledge**. This contrasts with the Greek **oida (to know)** which is based on **eido (to see, compare the Latin video and Sanskrit veda)**. Thus the Greeks "seek wisdom," that is, **speculative knowledge**. Christ fulfills both of these.

#### ⊕ Typology: The Pattern of God's Tabernacle of Wisdom


Now all these things happened unto them for **examples [types]**: and they are written for our admonition, upon whom the ends of the world are come. 1 Cor 10:11 (Spoke 2, Cycle 3)

Typology is based on the fundamental **Type/Antitype duality**, and so is subsumed under the **numerical category** defined by the Number 2. It is defined and exemplified on Spoke 2 with many KeyLinks between Exodus and 1 Corinthians, as listed in the table below. This is the great teaching power of the Wheel. God placed the key to Typology in the Second Book:

And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the **pattern (tavneeth)** of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. Exodus 25:8f (Spoke 2, Cycle 1)

The word translated as **pattern** – תַבְנִיִת (tavneeth) – is based on the Bet KeyWord **banah (to build, pg 137)**. When quoted in Hebrews 8:5, it was translated as τύπος (tupos) which literally means to **form**, to give **shape**, or to make an **impression** by striking, as with a stamp. It is used to describe the "print of the nails" in the hands and feet of the Lord (John 20:25). Figuratively, it denotes people and events that are symbolic of a greater reality. Typology is based on the fundamental duality of **Type** (pre-image) and **Antitype** (the greater reality). The type is the shadow of the true substance, the greater reality that God desires to teach. The antitype is both the origin and fulfillment of the type. This is one of God's primary methods of teaching in the Bible. It is what typewriters do, and what God has done in the **history of the Jews**. He "typed out" the story of our salvation in His interaction with them, using their lives and deaths, laughter and tears, and obedience and rebellion to establish the patterns He would present in the New Testament to teach us the essential doctrines of Christ. This is the basis of God's great teaching on **Typology** that dominates **1 Corinthians** wherein He simultaneously **defined** and **demonstrated** it with many KeyLinks to **Exodus**.

## Definition and Demonstration of Typology on Spoke 2

Type Exodus (Spoke 2, Cycle 1)	 Antitype I Corinthians (Spoke 2, Cycle 3)
<b>Under the Cloud</b>	
13:21 And the LORD went before them by day <b>in a pillar of a cloud</b> , to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:	10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were <b>under the cloud</b> , [The Antitype is explained in the next passage below]
<b>Passed through the Sea</b>	
14:21 and the waters were divided. And the children of Israel went into <b>the midst of the sea</b> upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.	and all <b>passed through the sea</b> ; 10:2 And were all baptized unto Moses in the cloud and in the sea; [This explains the Antitype as Baptism]
<b>Manna</b>	
16:35 And the children of Israel <b>did eat manna</b> forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.	10:3 <b>And did all eat the same spiritual meat</b> ; [the Antitype is the Body of Christ].
<b>Water from the Rock</b>	
17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, <b>that the people may drink</b> . And Moses did so in the sight of the elders of Israel.	10:4 And did <b>all drink the same spiritual drink</b> : for they drank of that spiritual Rock that followed them: and that Rock was Christ. [This explains the Antitype as Christ]
<b>Idolatry: Violation of the Second Commandment</b>	
32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; <b>and the people sat down to eat and to drink, and rose up to play</b> . And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.	10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our <b>examples [types]</b> , to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, <b>The people sat down to eat and drink, and rose up to play</b> .

Consider the degree of Divine integration here! These correlated passages define the fundamentally **dualistic concept of Typology** even as they give a host of examples that link common elements of Books on the **Second Spoke!** Praise His Name now and forever!

## ❖ God the Son, the Second Person of the Holy Trinity

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my **son (ben)**, even my **first-born (b'kor)**:  
Exodus 4:22 (Spoke 2, Cycle 1)

This verse from Spoke 2 contains the **first mention** of anyone as "God's son," the title of the **Second Person** of the Godhead. The Bet KeyWord **b'kor (firstborn)** is the basis of **b'korah (birthright)**, which also is an anagram of **blessing (b'rakah)** which the firstborn receives from His Father. These words appear together in the story of Esau's lost birthright and blessing (Gen 27:36):

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my **blessing (berakah)**; and, behold, now he hath taken away my **birth-right (bekorah)**.

ב	Bet KeyWords
בֵּן	Ben: Son
בְּכֹר	B'kor: Firstborn
בְּכוֹרָה	B'korah: Birthright
בְּרָכָה	B'rakah: Blessing

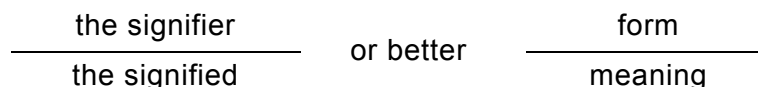
These KeyWords give great insight into the character of the Second Person, God the Son. I have much to say about them, but once again space prohibits further comment.

## ⊕ Duality and the Word

And even things without life giving sound, whether pipe or harp, except they give a **distinction** in the sounds, how shall it be known what is piped or harped? I Cor 14:7 (Spoke 2, Cycle 3)

A large portion of 1 Corinthians 14 gives a **unique** Biblical explanation of the abstract concept of the **Word** as based on **distinction**, using terms such as **signification** and **meaning**. This coheres precisely with the fundamentally **dualistic** nature of the concept of the **Word** as explained by Yale professor E. H. Sturtevant in his *Introduction to Linguistic Science*:<sup>76</sup>

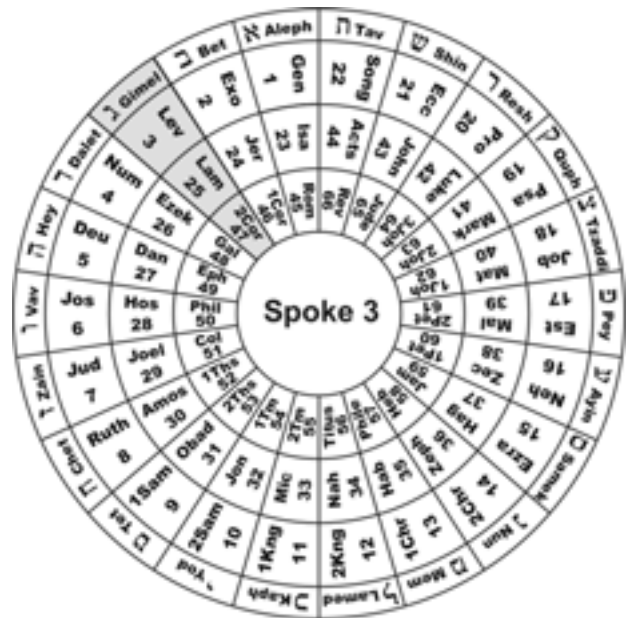
A symbol [word] necessarily involves a dualism; there must be something that stands for or represents something else. This may be indicated by a diagram:



This relation is the foundation of Linguistic Science. A **word** is the signifier that **houses** a concept, the thing signified. The form **contains** the meaning. This coheres precisely with the symbolic meaning of **Bet**: it is **God's House** which contains **His Word**. A word **defines** things by **dividing** between "this and that." It loses its significance if it is not **distinct**. Thus we see that God teaches the essential meaning of Bet, the Second Letter that governs Spoke 2, on the Second Spoke of the Wheel! Furthermore, we see again that the Trinity – specifically the **Second Person**, the **Word** – is the **basis** of the very concept of "word" itself! Oh! What wonders God has revealed! **He Himself is the root of all Reality!**



# SPOKE 3 – GIMEL: LEVITICUS, LAMENTATIONS, 2 CORINTHIANS



## ❖ The Holy Spirit, the Giver of God's Abundant Gifts

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, **so let him give**; not grudgingly, or of necessity: **for God loveth a cheerful giver**. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: As it is written, He hath dispersed abroad; he hath **given to the poor**: his righteousness remaineth for ever. 2 Corinthians 9:6ff (Spoke 3, Cycle 3)

The name of the Third Letter is based on **gamal**, the common Hebrew word for a **camel**. Its shape in the ancient Hebrew script – ג – represented the camel's head and neck and gave rise to the corresponding Greek Gamma, Γ. This word is almost identical to the English **camel** where we find the Third Latin Letter **c** exchanged for the Third Hebrew Letter ג (**g**). This is a common interchange seen also in the relation between the English words **cycle** and **circle** with the corresponding Hebrew **galgal** (circle, cycle, wheel, pg 377).

ג	Gimel KeyWords
גִּמְלָה	<b>Gimel:</b> 3 <sup>rd</sup> Letter
גָּמַל	<b>Gamal:</b> Camel
גָּמַל	<b>Gamal:</b> Give, Bestow, Deal Bountifully, Wean, Ripen, Nourish, Repay, Reward, Recompense
גוֹמֵל	<b>Gomel:</b> Benefactor, Abundant Giver



Three Wise Men with Camels Bearing Gifts for Christ

Though the traditional Christian image of three magi with camels bearing gifts for Christ is not stated as such in Scripture, it is in complete harmony with the meaning of camels in the Bible where they are frequently used as a symbol of **wealth** and **abundance**. The first three appearances of this animal are coordinated with the descriptions of the wealth of the first three patriarchs, Abraham (Gen 12:16), Isaac (Gen 24:10), and Jacob (Gen 30:43). This links directly to the great themes of the Third Spoke which are centered on the ideas of **giving** and **reward** in all their various senses, including

charity to the poor, nourishing motherly love, offerings unto the Lord, and the Lord's reward for our deeds, whether good or bad (see *The Riches of their Liberality*, pg 163). God revealed this meaning in the first Gimel verse of the great Alphabetic Psalm 119:

⊕ **Deal bountifully (gamal)** with thy servant, that I may live, and keep thy word. AV Ps 119:17

Except for vowel points, this KeyWord is identical to the name of the Third Letter. We have here a powerful Alphabetic Link from the first Gimel verse of Psalm 119 to the Book of 2 Corinthians which contains the **one and only New Testament verse** that uses the word "bountifully" (quoted above).

**Alphabetic Link: Bountifully**

**Gimel (AV Ps 119:17) 2 Cor 9:6**

This is pretty much independent of translation; the same link is seen in most major English versions, such as the KJV, ASV, NASB, RSV, NRSV, and ESV. It is part of the great theme of **abundance** and **giving to the poor** that distinctly marks 2 Corinthians (pg 163). It is a unique link from the Alphabetic Verses to the Third Book of the Third Cycle, but it is not a KeyLink in the strict sense (as a link unique in the whole Bible) because "bountifully" appears in a few Psalms that are not alphabetically structured. But in all six Bible versions cited above, every occurrence of "bountifully" in the Old Testament is a translation of **gamal**, so we have a very strong **thematic link** that exemplifies one of the primary symbolic meanings of Gimel and shows how God used this meaning in the supernatural design of His Word. This KeyWord appears again in one other Alphabetic Verse:

⊕ She **will do (gamal)** him good and not evil all the days of her life. AV Proverbs 31:12

The table shows how the KJV translates the 56 occurrences of this root (Strong's numbers 1576 and 1580). Its various meanings exemplify primary aspects of the Work, Character, and Ministry of the **Holy Spirit**, the **Third Person** of the Trinity, as well as many dominant themes of Spoke 3. The **camel** itself is an excellent metaphor of the Holy Spirit who **carries** the children of God through the dry dessert of this world. He **sustains** us, **nourishes** us, and **gives** us all we need in our earthly pilgrimage. He **weans** and **ripens** the children of God as we grow into spiritual adulthood. Desert dwelling Bedouins call the camel the **Gift of God** because their entire sustenance – food, drink, clothing, fuel, and travel – depends upon it. All of this links directly the Divine Character of the Holy Spirit, who is both the **Abundant Giver of God's Gifts** and the **greatest Gift of All** – the indwelling presence of the Creator in the heart of every believer.

**Translations of gamal in the KJV**

- ⊕ recompense (12x)
- ⊕ reward (11x)
- ⊕ wean (10x)
- ⊕ dealt bountifully (4x)
- ⊕ do (4x)
- ⊕ bestowed (2x)
- ⊕ benefit (2x)
- ⊕ weaned child (2x)
- ⊕ served (2x)
- ⊕ deserve (1x)
- ⊕ do good (1x)
- ⊕ given (1x)
- ⊕ requite (1x)
- ⊕ ripening (1x)
- ⊕ yielded (1x)

⊕ **Gemol Dallim: Deal Bountifully with the Poor**

For ye know the grace of our Lord Jesus Christ, that, though he was **rich**, yet for your sakes he became **poor**, that ye through his **poverty** might be **rich**. 2 Cor 8:9 (Spoke 3, Cycle 3)

Perhaps the most powerful witness of the Divine design of the Bible Wheel is to the Jew who knows the ancient rabbinic traditions concerning the symbolic meaning of the Hebrew Let-



ters. Concerning Gimel, their tradition has consistently taught that it represents a *rich man* running to give alms to a *poor man* represented by the next Letter **Dalet** (ד).<sup>77</sup> This is quite obvious to those who know Hebrew because the KeyWords **gomel** (*benefactor*) and **dallim** (*poor*, pgs 167, 181) echo the alphabetic sequence **Gimel – Dalet**. Proverbs 19:17 exemplifies their connection:

He that hath pity upon the **poor** (*dal*) lendeth unto the LORD; and that which he hath **given** (*gamal*) will he pay him again.

One of the earliest records of this tradition outside the Bible is found in the Talmud's explanation of the alphabetic sequence (Shabbat 104a) as cited by Rabbi Munk:<sup>78</sup>

Gimel Dalet means Gemol Dallim (be generous to the poor). Why is the foot of the Gimel pointed toward the Dalet? Because so the feet of those who are **bountiful should be ever ready to seek beneficiaries**.

To the Rabbis, Gimel represents the **ultimate cheerful giver** (**2 Corinthians 9:7**) so eager to share his abundant wealth that he chases the poor, seeking every chance to give, to bless, and to bestow his riches upon the needy. They derived this from the meaning of the KeyWord **gamal** that God used in AV Psalm 119:17. Scripture links this with God's abundant lovingkindness, expressed by the Chet KeyWord **chesed** (Spoke 8, pg 213):

I will mention the **lovingkindnesses** (**chesed**) of the LORD, and the praises of the LORD, according to all that the LORD hath **bestowed** (*gamal*) on us, and the great goodness toward the house of Israel, which he hath **bestowed** (*gamal*) on them according to his mercies, and according to the multitude of his **lovingkindnesses** (**chesed**). Isaiah 63:7f

Rabbi Munk used this association when he defined the meaning of the Third Letter:<sup>79</sup>

**Gimel** represents **God's eternal beneficence**. Without God's **Chesed [Lovingkindness]**, the entire world could not exist for even a moment. Day in and day out, **He gives us the spirit** of life, wisdom and strength, the use of our limbs, sensation, and speech.

This is the great and marvelous miracle of the Wheel. The ancient rabbinic teachings on the meanings of the Hebrew Letters read like an evangelical commentary on the geometrically correlated Books of the Christian Canon, including their **sequential relationships** which are mirrored with Divine Perfection in both **order** and **content**.

## ❖ Leviticus: The Offerings of the Lord

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a **sin offering**. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

Leviticus 4:3ff (Spoke 3, Cycle 1)

The great theme of **giving** fills the first seven chapters of Leviticus where God defined the five **Offerings of the Lord**. The Levitical Priests, from whom the Third Book received its name, administered these offerings. J. Sidlow Baxter noted that the first three offerings are described as **voluntary** and yield a **sweet savor** unto the Lord, whereas the last two yield no sweet savour and are compulsory, as listed in the table below.<sup>80</sup> He also noted many typological relations between each offering and the Gospel of Christ, such as the **sweet savour**

of the Meal and Peace Offerings which typify our **blessed communion with the Holy Spirit** mentioned in the Trinitarian formulation of the last verse of the last Book on Spoke 3:

The grace of the Lord Jesus Christ, and the love of God, and the **communion of the Holy Ghost**, be with you all. Amen. 2 Corinthians 13:14 (Spoke 3, Cycle 3)

This is the incomparable gift that God promises to all His children – communion with Him through His indwelling Spirit. It is also in this Book that we find the **sweet savour** specifically associated with the Knowledge of Christ:

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the **savour of his knowledge** by us in every place. For we are unto God a **sweet savour of Christ**, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?  
2 Corinthians 2:14ff (Spoke 3, Cycle 3)

<b>Offerings to the Lord defined in Leviticus</b>
<p><b><u>Sweet Savour:</u></b></p> <ul style="list-style-type: none"> <li>⊕ Burnt Offering (Lev 1)</li> <li>⊕ Meal Offering (Lev 2)</li> <li>⊕ Peace Offering (Lev 3)</li> </ul> <p><b><u>No Sweet Savour:</u></b></p> <ul style="list-style-type: none"> <li>⊕ Sin Offering (Lev 4)</li> <li>⊕ Trespass Offering (Lev 5)</li> </ul>

The word translated as “sweet savour” is εὐωδία (euodia, sweet fragrance), whereas the word translated in “the savour of death” is ὀσμή (osme, odor) which would be accurately rendered as “the stench of death,” as it is in many versions. We are able to become the “sweet savour of Christ” unto God only because Christ became “the stench of death” when He bore our sins and became our **sin offering (2 Cor 5:21)**. This is the basis of our **fellowship with God**. Baxter<sup>81</sup> saw this as defining the large-scale structure of Leviticus which he divided into two great sections: 1) the **Ground of Fellowship** through sacrificial atonement, and 2) the **Walk of Fellowship** by faithful obedience to the Laws of God delineated in the **Holiness Code**. These are the primary themes of the Third Book. They link directly to the character and ministry of the Third Person of the Blessed Trinity, the **Holy Spirit**. Except for using slightly different terminology, W. Graham Scroggie<sup>82</sup> discerned essentially the same pattern as Baxter, which I combine as follows (chapters in parentheses):

<b>The Structure of Leviticus: Fellowship with God</b>			
<b>Fellowship through Sacrifice (1 – 10)</b>		<b>Fellowship through Separation (11 – 25)</b>	
<b>Lord’s Offerings</b> (1 – 7)	<b>Priestly Ministration</b> (8 – 10)	<b>Purity Laws</b> (11 – 16)	<b>Holiness</b> (17 – 25)

Scroggie then explained the main thrust of Leviticus in a single sentence:

Israel’s liberty could be known and enjoyed only **in fellowship with God**, and Leviticus reveals the ground, the condition, and the product of this fellowship.

Fellowship with God is impossible without Holiness. This is the abiding value and dominant theme of Leviticus – **the Book of Holiness and Sanctification** – which teaches these things in symbols and types. The next two sections will review the two primary divisions of Leviticus; Fellowship through Sacrifice and Fellowship through Separation.

### ⊕ Fellowship through Sacrifice (Leviticus 22-23 2 Corinthians)

And all things are of God, who hath **reconciled us to himself by Jesus Christ**, and hath given to us **the ministry of reconciliation**; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. **For he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 5:18ff (Spoke 3, Cycle 3)

The Third Book explains the deeper spiritual meaning of Christ's sacrifice typified by the Passover Lamb of the Second Book. In Baxter's review of Leviticus, he linked the passage above from 2 Corinthians to the sin offerings:<sup>83</sup>

As for the non-sweet offerings, the **Sin-offering** typifies Christ as Sinbearer – **"made sin for us" (2 Cor. v. 21)** – while the Trespass-offering speaks of sins (plural) and typifies Christ as Expiator, making restitution for the injury caused by our wrong-doing.

In the discussion on Spoke 2 (pg 140), we saw how God established the meaning of Christ's sacrifice in the type of the Passover Lamb. Scroggie compared the logical sequence of the Second and Third Books:<sup>84</sup>

The Passover told of the virtue of Christ's atoning sacrifice, but it did not, and of course could not then, unfold the doctrine of that sacrifice. ... The **simple truth** in Exodus xii is that all who are sheltered by the blood of the slain Lamb are delivered from judgment and bondage. The **complex truth** of Leviticus i – vii is that the slain Lamb meets all that is required by a righteous God, and all that is needed by redeemed man. ...The **fact** of the atonement is in Exodus, and the **doctrine** of it is in Leviticus.

This is the woof and warp of the Divine Tapestry. Themes develop both **sequentially** around the Wheel and **radially** down the Spokes with everything interweaving to form an absolutely unbreakable theological fabric. Baxter's high-level synoptic view of each Book exemplifies what we need if we are to see the true Divine Unity of the Bible as a whole. The details must be studied, analyzed, and applied to our lives, but we also must be able to condense the whole Book first into a paragraph, then a sentence or two, and finally a rubric of few words if we wish to clearly perceive the large-scale structure of Scripture. Case in point: Leviticus is the **Book of Fellowship with God, Ministration, and Holiness**. It exemplifies the character of the Third Person of the Trinity and is linked to the symbolic meanings of the Third Letter as revealed in Scripture and understood in rabbinic tradition for millennia.

### ⊕ Fellowship through Separation and Holiness (Leviticus 22-23 2 Corinthians)




And I will set my **tabernacle** among you: and my soul shall not abhor you. **And I will walk among you, and will be your God, and ye shall be my people**. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the **bands of your yoke**, and made you go upright.

Leviticus 26:11ff (Spoke 3, Cycle 1)

The primary themes of the second half of Leviticus manifest with extraordinarily clarity in 2 Corinthians which is the **only Book of the New Testament** where God repeats the specific promise to dwell with His People as originally stated in Leviticus:

Be ye not **unequally yoked** together with unbelievers: for what **fellowship** hath righteousness with unrighteousness? and what **communion** hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the **temple of God** with idols? for ye are the **temple of the living God**; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.**  
2 Corinthians 6:14ff (Spoke 3, Cycle 3)

Though there are a number of other verses<sup>85</sup> that mention aspects of this promise, 2 Corinthians is unique in that the Greek phrase translated as "I will walk in them, and I will be their God" is an **exact quotation** (except for change of the pronoun from "you" to "them") of Leviticus 26:12 (LXX). Furthermore, in Leviticus God reminded His people that He had broken the **yoke of Egypt** – the symbol (type) of bondage to sin and the world – and in 2 Corinthians He links the promise with its spiritual meaning that we should not be **unequally yoked** with unbelievers. The connection between these verses is very strong. They are in fact the only verses in the entire Bible that speak of a "yoke" in the context of God's Promise to dwell with His People, which means we have yet another Spoke 3 KeyLink. So once again we see a consistent **sequential pattern** of Books on all three Cycles that ultimately derives from the Trinity. Concepts associated with the Second Person on Spoke 2 – Bet, House, Tabernacle, Ben, Son – smoothly translate into concepts related to the Third Person on Spoke 3 – Gimel, Giving, Fellowship, and Holiness.

	<b>Spoke 3 KeyLink</b> <b>God Promises to Walk and to Dwell with His People</b>
	<b>Leviticus 26:12</b>   <b>2 Corinthians 6:14ff</b>

Yet there is more. Immediately after repeating God's promise to dwell in His People, Paul gave a command that is fundamentally characteristic of the Book of Leviticus:<sup>86</sup>

Wherefore come out from among them, **and be ye separate**, saith the Lord, **and touch not the unclean thing**; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6:17ff (Spoke 3, Cycle 3)

If any word is characteristic of the Third Book, it is the word "unclean," which also is the basis of the **holy separation** that God established therein:

... I am the LORD your God, which have **separated** you from other people. Ye shall therefore put difference between **clean** beasts and **unclean**, and between **unclean** fowls and **clean**: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, **which I have separated from you as unclean.**  
Leviticus 20:24ff (Spoke 3, Cycle 1)

The ceremonial laws of Leviticus expand and elaborate the initial division and separation of Israel from the nations as recorded in Exodus. This follows exactly the same pattern we traced above in the relation between sacrificial offerings in Leviticus and the Passover Lamb in Exodus. The idea of division is fundamentally related to the Number Two and the Second Spoke (pg 144), while the gathering of God's People and the maintenance of that separation through social cohesion is based on the Number Three and the Holy Spirit (pg 164). Finally, Paul concludes his section on Purity in the first verse of 2 Corinthians 7:

Having therefore these promises, dearly beloved, let us **cleanse ourselves** from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God.

Could anyone have written a better synopsis of the Third Book? The importance of **holiness** in Leviticus has already been discussed, and **cleansing** also is one of the great themes of Leviticus, which contains 31% of all occurrences of that word in the entire Bible! This is the miracle of God's supernatural tapestry revealed in the structure of the Wheel.

### ❖ Lamentations: Fullness of Divine Retribution from Aleph to Tav

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! **She weepeth sore in the night, and her tears are on her cheeks:** among all her lovers **she hath none to comfort her:** all her friends have dealt treacherously with her, they are become her enemies. Lamentations 1:1ff (Spoke 3, Cycle 2)

The Book of Lamentations exemplifies the negative meaning of **gamal** as the **full recompense, complete repayment, and total retribution** given in accordance with one's actions. It is the saddest book in existence, which Baxter<sup>87</sup> rightly called "a cloudburst of grief, a river of tears, a sea of sobs." It portrays the spiritual effects of sin, painted with an historical brush dipped in blood and tears, with death, destruction, pain, and sorrow amplified beyond all measure. Its words can scarcely be taken in before the heart breaks first with the knowledge that this represents the punishment **Christ Himself bore for our sins**, and then with awesome fear of the God who promises to **recompense (gamal)** every soul according as his works deserve. This is the **savour of death** spoken of in 2 Corinthians above (pg 154). Lamentations records the utter desolation of Jerusalem and the exile of the survivors into the lands of the Gentiles. It explicitly states that their punishment was due to their own sin:

Jerusalem hath **grievously sinned;** therefore she is **removed:** all that honoured her despise her, because they have seen her **nakedness:** yea, she sigheth, and turneth backward. ... The LORD is righteous; for I have **rebelled against his commandment:** hear, I pray you, all people, and behold my **sorrow:** my virgins and my young men are gone into **captivity (galah).** Lamentations 1:8f (Spoke 3, Cycle 2)

ג	Gimel KeyWords
גָּמַל	<b>Gamal:</b> To Recompense
גָּמוּל	<b>Gamul:</b> Recompense
גָּלָה	<b>Galah:</b> Uncover, Reveal, To go into Exile
גָּלוּת	<b>Galut:</b> Captivity, Exile

God does not do anything half-way. He inspired the first four chapters of Lamentations as an alphabetic acrostic to represent the **fullness and completeness** of His **Divine retribution from Aleph to Tav**. The alphabetic structure is easy to see in English because the number of verses in each chapter follow the pattern of 22–22–66–22–22. The central chapter has 66 verses because there are three consecutive verses for each Letter. The final chapter, though having 22 verses, is not written alphabetically and also differs from the previous four chapters in that it is a prayer. The words God placed in these Alphabetic Verses give profound insight into all aspects of His Word in the form of the Wheel, as seen in their frequent citation throughout this book. And so it is now that we discover the essential nature of God's punishment of Jerusalem presented with the fundamental KeyWord given in the first Gimel verse of the first chapter of Lamentations:

⊕ Judah is gone into **captivity (galah)** because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. AV Lam 1:3

The KeyWord **galah** primarily means to **uncover** or to **make naked**, and is often translated as **reveal**. It acquired the meaning of **exile** and **captivity** from the idea of making the land naked or bare of inhabitants. It is a very important word in Leviticus where it appears twenty-four times in chapters 18 and 20 in the prohibitions against inappropriate **nakedness**:

None of you shall approach to any that is near of kin to him, to **uncover (galah)** their nakedness: I am the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not **uncover (galah)**: she is thy mother; thou shalt not **uncover (galah)** her nakedness.

Leviticus 18:1f (Spoke 3, Cycle 1)

This also is the basis of another primary meaning of **galah – to reveal** – which gives great insight into the meaning of the **wheel (galgal, pg 379)**.

God's punishment – the destruction of Jerusalem – came only after an extraordinarily detailed warning. When God first gave the great promise of **Fellowship with Him**, which figures so prominently in the links between Leviticus and 2 Corinthians above (pg 155), He immediately followed it with by dire warnings of the consequences of disobedience:

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you **terror, consumption**, and the **burning fever**, that shall consume the eyes, and cause **sorrow of heart**: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then **I will punish you seven times more** for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:


Leviticus 26:14ff (Spoke 3, Cycle 1)

This Divine Warning goes on for **dozens** of verses, thrice repeating the sevenfold increase of punishment for continued obstinate disobedience, and culminating in the promise of utter destruction and desolation of both Jerusalem and the Temple:

And I will make your **cities waste**, and bring your **sanctuaries unto desolation**, and I will not smell the **savour of your sweet odours**. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be **desolate**, and your **cities waste**.

Leviticus 26:31ff (Spoke 3, Cycle 1)

These are the words of God's Warning from **Leviticus on Cycle 1** of Spoke 3. They were fulfilled in **Lamentations on Cycle 2** of Spoke 3. Note the specific refusal to smell the "sweet odours" which play a prominent role in the links between the Books on Spoke 3 (pg 153). The precise balance of **warning** and **retribution**, as shown in the table below, is part of the horror of it all. Solomon's words that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl 12:14) strike the soul in a new and disturbing way when we see their exact fulfillment in the history of Israel.

<b>DIVINE WARNING</b> Leviticus (Spoke 3, Cycle 1)		<b>DIVINE RETRIBUTION</b> Lamentations (Spoke 3, Cycle 2)
<b>Profound Sorrow</b>		
26:16 I will even appoint over you terror, consumption, and the burning fever, that shall consume the eyes, and cause <b>sorrow of heart</b> : and ye shall sow your seed in vain, for your enemies shall eat it.		1:12 Is it nothing to you, all ye that pass by? <b>behold, and see if there be any sorrow like unto my sorrow</b> , which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.
<b>Chased by Enemies and Slain by the Sword</b>		
26:17 And I will set my face against you, and <b>ye shall be slain</b> before your <b>enemies</b> : they that hate you shall reign over you; and ye shall flee when none pursueth you.  26:33 And I will scatter you among the heathen, and will draw out a <b>sword</b> after you: and your land shall be desolate, and your cities waste.		3:52 Mine <b>enemies</b> chased me sore, like a bird, without cause. They have <b>cut off my life</b> in the dungeon, and cast a stone upon me.  2:21 The young and the old lie on the ground in the streets: my virgins and my young men are <b>fallen by the sword</b> ; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.
<b>Famine</b>		
26:26 And when I have broken the staff of your <b>bread</b> , ten women shall bake your <b>bread</b> in one oven, and they shall deliver you your <b>bread</b> again by weight: <b>and ye shall eat, and not be satisfied</b> .		5:9 We gat our <b>bread</b> with the peril of our lives because of the <u>sword</u> of the wilderness. Our skin was black like an oven because of the <b>terrible famine</b> .
<b>Cannibalism</b>		
26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. <b>And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat</b> .		4:10 The hands of the pitiful women <b>have sodden (boiled) their own children</b> : they were their meat in the destruction of the daughter of my people.
<b>Desolation and Destruction</b>		
26:31 And I will make your cities <b>waste</b> , and bring your sanctuaries unto <b>desolation</b> , and I will not <u>smell the savour of your sweet odours</u> . And I will bring the land into <b>desolation</b> : and your enemies which dwell therein shall be astonished at it.		3:46 All our enemies have opened their mouths against us. Fear and a snare is come upon us, <b>desolation and destruction</b> . Mine eye runneth down with rivers of water for the <b>destruction</b> of the daughter of my people.

⊕ **Israel hath no Comforter! (Lamentations  2 Corinthians)**

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers **she hath none to comfort her**: all her friends have dealt treacherously with her, they are become her enemies.  
Lamentations 1:1f (Spoke 3, Cycle 2)

The Book of **Leviticus** introduces the promise of Fellowship with God in conjunction with a warning of Punishment from God. This duality maps perfectly onto the Second and Third Books of Spoke 3. **Lamentations** records the Punishment, and **2 Corinthians** exemplifies and expands upon the Promise. This polarity manifests with particular clarity in the use of the

word **comfort** in these two Books. Just as the promise of God's comfort greatly dominates the opening passage of **2 Corinthians**, so **Lamentations** explicitly declares it to be missing!

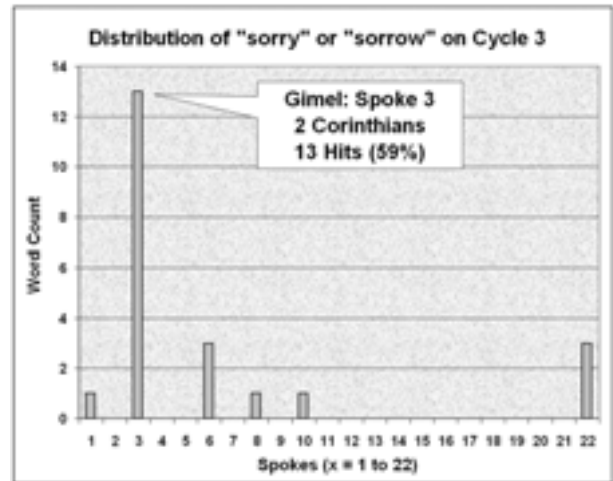
- ⊕ She weepeth sore in the night, and her tears are on her cheeks: among all her lovers **she hath none to comfort her** Lam 1:2
- ⊕ Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: **she had no comforter** Lam 1:9
- ⊕ For these things I weep; mine eye, mine eye runneth down with water, because **the comforter** that should relieve my soul **is far from me** Lam 1:16
- ⊕ Zion spreadeth forth her hands, and **there is none to comfort her** Lam 1:17
- ⊕ They have heard that I sigh: **there is none to comfort me** Lam 1:21

Lamentations is like a photographic negative of the great comfort revealed in 2 Corinthians.

### ⊕ Great Sorrow! (Lamentations ☞☞ 2 Corinthians)

But I determined this with myself, that I would not come again to you in **heaviness**. For if I make you **sorry**, who is he then that maketh me glad, but the same which is made **sorry** by me? And I wrote this same unto you, lest, when I came, I should have **sorrow** from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of **much affliction and anguish of heart** I wrote unto you **with many tears**; not that ye should be **grieved**, but that ye might know the love which I have more **abundantly** unto you.

2 Corinthians 2:1ff (Spoke 3, Cycle 3)



The great sorrow expressed in Lamentations is strangely reflected in 2 Corinthians which has been called the "**epistle of tears**" because of Paul's overflowing emotional anguish as he strove for the souls of the people in that city. This epithet is entirely appropriate and is borne out in the distribution of the words **sorry** and **sorrow** on Cycle 3. The extreme peak in 2 Corinthians tells it all. This shows the symmetry of sorrow and comfort, and forms a profound link to Lamentations, the "**saddest book in existence.**"

### ❖ 2 Corinthians: The God of All Comfort

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of **all comfort**; Who **comforteth** us in all our tribulation, that we may be able to **comfort** them which are in any trouble, by the **comfort** wherewith we ourselves are **comforted** of God. For as the sufferings of Christ abound in us, so our **consolation** also aboundeth by Christ. And whether we be afflicted, it is for your **consolation** and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be **comforted**, it is for your **consolation** and salvation.

2 Corinthians 1:3ff (Spoke 3, Cycle 3)

If great mortal authors distinguish themselves by establishing their key themes in the opening words of their works, should we expect anything less in the Book given by the one and



only Immortal Author? And so it is that in the opening passage of 2 Corinthians on Spoke 3 God placed the greatest density of the word **comfort** to be found anywhere in the Bible. Every highlighted word in the passage above is based on the Greek root παρακαλέω (parakaleo, to comfort). It is the root of **the Title of the Holy Spirit, the Third Person of the Trinity**, as revealed by Jesus Christ Himself (John 14:25ff):

These things have I spoken unto you, being yet present with you. But the **Comforter** (Παράκλητος, Parakletos), **which is the Holy Ghost**, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Most people are familiar with this name in its anglicized form, **Paraklete**. In 2 Corinthians, Paul wrote of the **comfort** God gives “in all our tribulation” which also links to the theme of **sorrow** discussed above. This is the great gift of God, given to all who turn to Him in faith. But those who reject God, typified in Scripture by the disobedience of Israel while they yet had God present with them in the Temple in Jerusalem, will have **no comforter**, as shown by God in Lamentations (Spoke 3, Cycle 2). Again, the pattern of the Books exemplifies the character and ministry of the corresponding Persons of the Trinity.

#### ⊕ **The Spirit of Ministry and Ministry of the Spirit (Leviticus 22 2 Corinthians)**

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us **the ministry of reconciliation**; 2 Corinthians 5:17f (Spoke 3, Cycle 3)

This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to **minister unto the LORD in the priest’s office**; Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. This is the law of the **burnt offering**, of the **meat offering**, and of the **sin offering, and of the trespass offering**, and of the **consecrations**, and of the sacrifice of the **peace offerings**; Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai. Leviticus 7:35ff (Spoke 3, Cycle 1)

<b>Ministrations in 2 Corinthians</b>
⊕ of the New Testament (3:6)
⊕ of Death (3:7)
⊕ of the Spirit (3:8)
⊕ of Righteousness (3:9)
⊕ of Condemnation (3:9)
⊕ of Reconciliation (5:18)
⊕ of God (6:4)
⊕ of the Saints (8:4)
⊕ of Food (9:10)
⊕ of Christ (11:23)

The **Third Spoke** reveals many aspects of the character, operation, and ministry of the Holy Spirit, the **Third Person of the Trinity** who ministers the gifts of God’s grace to the Body of Christ. The theme begins in Leviticus which literally means “pertaining to the Levites.” As discussed above, this Book defines the **Offerings to the Lord** and so integrates with the meaning of Gimel as the symbol of Giving. But the integration goes much deeper than this. It is the guidebook for the **ministration** of the anointed priests in service to God and His People. Exactly the same theme dominates 2 Corinthians, as seen in this characteristic passage:

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or Letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ **ministered** by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able **ministers of the new testament**; not of the Letter, but of the **spirit**: for the Letter killeth, but the **spirit** giveth life. But if the **ministration of death**, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the **ministration of the spirit** be rather glorious? For if the **ministration of condemnation** be glory, much more doth the **ministration of righteousness** exceed in glory.  
2 Corinthians 3:1ff (Spoke 3, Cycle 3)

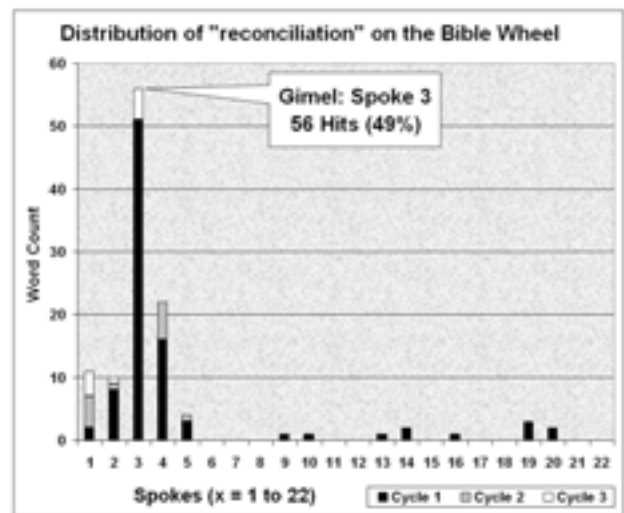
This long list of ministrations is unique to 2 Corinthians, and most that it mentions are found in no other Book. This exemplifies the operation of the **Holy Spirit** as the **Divine Minister of God's Life** to the believer. There is no end to the depth of the Divine Wisdom revealed here.

### ⊕ The Ministry of Reconciliation (Leviticus 2 Corinthians)

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath **reconciled** us to himself by Jesus Christ, and hath given to us **the ministry of reconciliation**; To wit, that God was in Christ, **reconciling** the world unto himself, not imputing their trespasses unto them; and hath committed unto us **the word of reconciliation**. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, **be ye reconciled to God**. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.  
2 Corinthians 5:17ff (Spoke 3, Cycle 3)

Entire books could be written on the relation between the **ministries** in Leviticus and 2 Corinthians. One of the primary functions of the priests was to **reconcile** the people with God when they sinned, as it is written in the Third Book:

And the priest, whom he shall anoint, and whom he shall consecrate to **minister** in the priest's office in his father's stead, shall make the **atonement**, and shall put on the linen clothes, even the holy garments: And he shall make an **atonement** for the holy sanctuary, and he shall make an **atonement** for the tabernacle of the congregation, and for the altar, and he shall make an **atonement** for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to **make an atonement** for the children of Israel for all their sins once a year.



Leviticus 16:32ff (Spoke 3, Cycle 1)

The graph shows the distribution of the Hebrew verb **kaphar (to reconcile or atone)** and the Greek words **katallasso (to reconcile)** and **katallage (reconciliation)** on the Wheel.<sup>88</sup> The large black peak shows the dominance of this idea in Leviticus. The white bar above it represents the five hits from 2 Corinthians, the most found in any Book of the New Testament.

We also have a KeyLink between Cycle 1 and Cycle 3 of Spoke 3 based on this theme. Searching the KJV for all verses that mention **reconciliation** or **atonement** in the context of **minister** or **ministry** selects only the two verses quoted above.

### Spoke 3 KeyLink

*The Ministry of Reconciliation*

Leviticus 16:32 2 Corinthians 5:18

### ⊕ The Riches of their Liberality

Moreover, brethren, we do you to wit of the grace of God **bestowed** on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty **abounded unto the riches of their liberality**. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would **receive the gift**, and take upon us the fellowship of the **ministering to the saints**.

2 Corinthians 8:1ff (Spoke 3, Cycle 3)

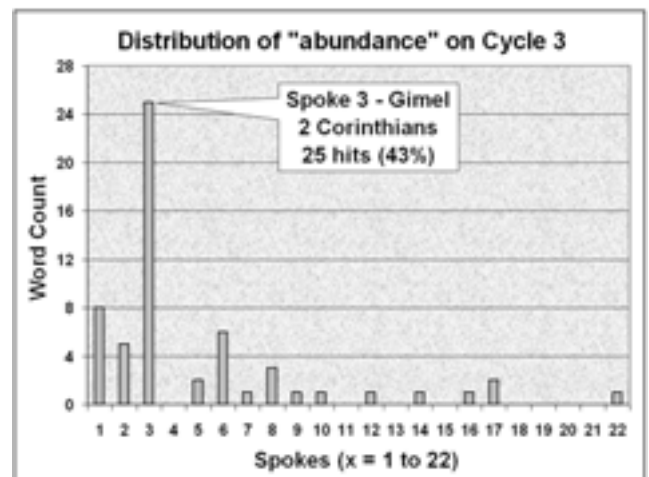
The Book of 2 Corinthians contains two whole chapters devoted to the **virtue of giving**. It begins in Chapter 8 with the verses quoted above and continues through Chapter 9 where we find the classic (and biblically unique) statement that **God loves a cheerful giver** – the very heart and soul of **Gimel, the Letter of Giving**. Here is how *Halley's Bible Handbook* summarized these chapters:<sup>89</sup>

These two chapters contain instructions about the **Offering** for the Poor Saints in Jerusalem. ... In these two chapters we have **the most complete instructions about Church Giving** which the New Testament contains. Though it is an **offering** for Charity, we presume the Principles here stated should be the Guide for Churches in the taking of all their **Offerings**, both those for Self-Support and those for Missionary and Benevolent enterprises.

To see just how strongly Gimel governs the themes of the third Book on Spoke 3, consider these forty-nine characteristic words and phrases found in 2 Corinthians, (multiple occurrences indicated in parentheses):

Abound (3), abounded, aboundeth, abundance (5), abundant (4), abundantly (4), benefit, bestowed (2), bountifully (2), bountifulness, bounty (2), cheerful giver, dispersed abroad, distributed, he hath given to the poor, liberal distribution, no lack, rich (3), receive the gift, sufficiency (2), sufficient (4), supplied, supplieth, supply (2), the gift bestowed upon us, the riches of their liberality, treasure, unspeakable gift

The graph shows the distribution of all words based on the ideas of **abundance** and **bounty**, such as **abound, abounded, bounty, bountifully**, and so forth, on Cycle 3. The KJV contains a total of 58 such words on Cycle 3, with 25 of them (43%) appearing in 2 Corinthians on Spoke 3. This theme therefore is objective and measurable. The connection with Gimel is plain for all to see. And to top it all off, Paul completed his two chapter exposition on the virtue of giving by relating it all back to the central theme, saying “Thanks be unto God for his **unspeakable gift**” (2 Cor 9:15).



## ❖ God the Holy Spirit, the Third Person of the Holy Trinity

**Now the Lord is that Spirit:** and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by **the Spirit of the Lord**. 2 Corinthians 3:17f (Spoke 3, Cycle 3)

Many passages declare the Divinity of the Third Person of the Trinity, but the Book of 2 Corinthians on Spoke 3 is unique in that it contains the one and only explicit declaration that the Lord is the Spirit. A more literal translation of the last highlighted phrase in the verse above would read **“by the Lord, the Spirit”** (NASB) or **“from the Lord who is the Spirit”** (RSV). The Greek phrase, Κύριος Πνεῦμα (Kurios Pneuma, the Lord Spirit), has exactly the same form as the common title Κύριος Ἰησοῦς (Kurios Iesous, the Lord Jesus). Many commentators see this as the most explicit verse identifying the Third Person of the Trinity as the Lord God Almighty. Obviously, this perfectly coheres with its placement on the Third Spoke. An examination of the context amplifies this by showing how the Holy Spirit relates to the revelation of God's Glory:

Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, **the vail shall be taken away**. Now the **Lord is that Spirit:** and where **the Spirit of the Lord** is, there is liberty. 2 Corinthians 3:12ff (Spoke 3, Cycle 3)

Moses face shined with the Glory of God. The Jews call this the **Shekinah** (pg 355) from the root **shakan**, meaning "dwelling place." It is the root of **Mishkan**, the name of the Tabernacle that God covered with His Glory. It represents the presence of God. The taking away of the vail is the **Spirit of Revelation**, which is another fundamental role of the Holy Spirit based on the KeyWord **galah (to reveal)**, pg 379).

## ⊕ The Holy Trinity

The grace of the **Lord Jesus Christ (The Son)**, and the **love of God (The Father)**, and the **communion of the Holy Ghost**, be with you all. Amen. 2 Cor 13:14 (Spoke 3, Cycle 3)

The Father, the Son, and the Holy Spirit; One God in Three Persons. The Doctrine of the Trinity is one of the greatest and most important revelations of all Scripture. Any thorough discussion of it will almost certainly cite the verse above. In his review of 2 Corinthians, Baxter<sup>90</sup> devoted two whole pages to discuss this one verse, which he opened as follows:

The last verse of 2 Corinthians has become the best-known benediction in Christendom, and well merits reflection. Whether, as some expositors aver, it is "alone sufficient to prove the Biblical doctrine of the Trinity" is open to question; but taken with all the other cognate intimations of Scripture, it certainly "completes the evidence."

Baxter concluded that it "furnishes clear proofs of personal tripartition in the Godhead – proofs which, so far as we know, have never been satisfactorily countered by unitarian authorities, and which, so far as we can see, cannot possibly be overthrown." The significance of these comments is amplified by the unique revelation of "the Lord the Spirit" discussed

above as well as the fact that this verse, which some have seen as "alone sufficient to prove the Biblical doctrine of the Trinity" appears on the Third Spoke of the Wheel.

Traditional theology recognizes two fundamental aspects of the Trinity called "ontological" and "economic." Here is how Berkhof described them in his *Systematic Theology*:<sup>91</sup>

- ⊕ **The Ontological Trinity:** This refers to aspects of the Trinity based on **essence** and **being**. Berkhof says: "The subsistence and operation of the three persons in the divine Being is marked by a certain definite order. ... In personal subsistence the **Father is first, the Son second, and the Holy Spirit third**. It need hardly be said that this order does not pertain to any priority of time or of essential dignity, but only to the logical order of derivation. The Father is neither begotten by, nor proceeds from any other person; the Son is eternally begotten of the Father, and the Spirit proceeds from the Father and the Son from all eternity."
- ⊕ **The Economic Trinity:** This refers to aspects of the Trinity that manifest in Time, such as Creation, Redemption, and Sanctification. Berkhof says: "There are certain personal attributes by which the three persons are distinguished. ... Though [all the works of God] are all works of the three persons jointly, creation is ascribed primarily to the Father, redemption to the Son, and sanctification to the Holy Spirit. This order in the divine operations points back to the **essential order in God** and forms the basis for what is generally known as the economic Trinity."

Augustine (died 430 AD) expressed similar ideas in his treatise *On the Trinity* in which he also explicitly linked the Holy Spirit with the primary **Spoke 3 theme of giving**.<sup>92</sup>

And yet it is not to no purpose that in this Trinity the Son and none other is called the Word of God, and **the Holy Spirit** and none other **the Gift of God**, and God the Father alone is He from whom the Word is born, and from whom the Holy Spirit principally proceeds.

The Bible is **God's Self-Revelation**. He designed it on the "definite" and "essential" order of His own Trinitarian nature. The first three Hebrew Letters link directly to the characteristic work of each of the three Persons, and all of this fits perfectly with the dominant themes of the first three Books, which are, of course, fully integrated with their corresponding Spokes:

God the Father	God the Son	God the Holy Spirit
<b>Aleph KeyWord</b> <b>אָב (Av, Father)</b>	<b>Bet KeyWord</b> <b>בֶּן (Ben, Son)</b>	<b>Gimel KeyWord</b> <b>גּוֹמֵל (Gomel, Giver)</b>
<b>Book 1 – Genesis</b> Book of Creation, and the Call of Abraham, the Father of the Faith (pg 130)	<b>Book 2 – Exodus</b> Book of Redemption through the Passover Lamb, The Birth of Israel, God's Son (pg 136)	<b>Book 3 – Leviticus</b> Book of Ministry, Sanctification, Holiness, Fellowship with God.

Nothing could be plainer than this. The Holy Spirit (Gimel) proceeds from the Father (Aleph) and the Son (Bet). **It is as simple as 123, ABC**, though the ramifications extend to the unfathomable mystery of the very nature of God! Think about what this really implies: the order of the Books, the meaning of the Hebrew Letters, the structure of the Hebrew language, and the Alphabetic Verses **all cohere to reveal the nature of the everlasting God**, and in so doing, they proclaim the Gospel of our Salvation as well! And this is only a hint of the truly endless Wisdom the **Lord of History** (ΑΩΤΑ) engraved in His Capstone! Glory to God!

⊕ **Third Day of Creation and the Fruit of the Spirit**

And God said, **Let the waters under the heaven be gathered together** unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the **gathering together** of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the **fruit tree yielding fruit** after his kind, whose seed is in itself, upon the earth: and it was so. ... and God saw that it was good. And the evening and the morning were **the third day**. Third Day of Creation (Genesis 1:9ff)

The great themes of the Third Spoke originate in the Third Day which is marked by two fundamental works of God: 1) the **gathering of the waters** that were divided on the Second Day, and 2) the **creation of food**. Both works are characteristic of the Third Person of the Trinity. Taking water as a symbol of "peoples, and multitudes, and nations, and tongues" (Rev 17:15, pg 263), we see a typological image of the Holy Spirit **gathering all believers** into **one Body**, nourishing us with the Living Bread until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a **perfect** man, unto the measure of the stature of the fullness of

ג	Gimel KeyWords
גָּמַל	<b>Gamal:</b> Wean, Ripen
גָּמַר	<b>Gamar:</b> Complete, Finish
גָּדַל	<b>Gadal:</b> Nourish, Magnify
גָּדוֹל	<b>Gedol:</b> Great, Majestic
גָּאָה	<b>Gay:</b> Proud, Exalted

Christ" (Eph 4:13). The Gimel KeyWords exemplify His ministry of **nourishing, raising up, weaning, and perfecting** us until we become "trees of righteousness" bearing fruit unto God. Two of these KeyWords appear together in Genesis 21:8, "and the child **grew (gadal)**, and was **weaned (gamal)**." David used a third, etymologically related to gamal, when he said "the LORD will **perfect (gamar)** that which concerneth me" (Ps 138:8). Berkhof explained how this theme of **fruition** relates to the ministry of the Holy Spirit using terms strikingly similar to these Gimel KeyWords:<sup>93</sup>

There are **certain works** which are more particularly **ascribed to the Holy Spirit**, not only in the general economy of God, but also in the special economy of redemption. In general it may be said that it is **the special task of the Holy Spirit to bring things to completion by acting immediately upon and in the creature**. Just as He Himself is the person who completes the Trinity, so His work is the completion of God's contact with His creatures and the consummation of the work of God in every sphere. It follows the work of the Son, just as the work of the Son follows that of the Father.

Fruit of the Spirit
1. Love
2. Joy
3. Peace
4. Longsuffering
5. Gentleness
6. Goodness
7. Faith
8. Meekness
9. Temperance

Finally, **gadal** also means to **magnify** in the sense of praising or lifting up in importance:

⊕ O **magnify (gadal)** the LORD with me, and let us **exalt** his name together. AV Ps 34:3

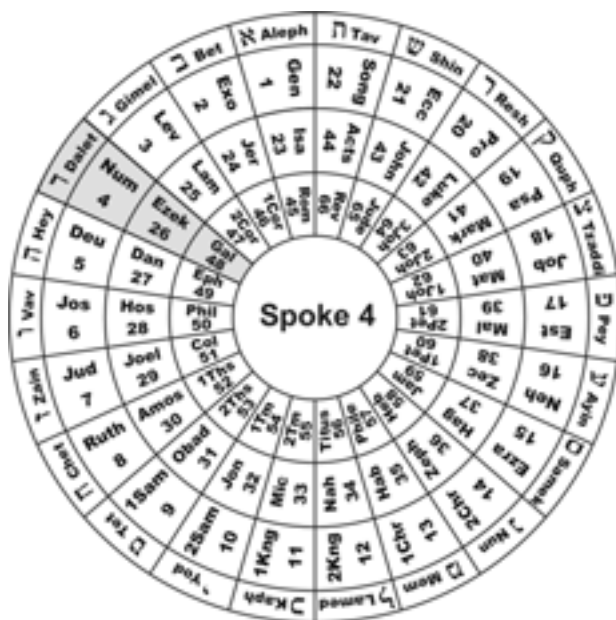
This defines another ministry of the Holy Spirit who was sent specifically to **magnify the Lord Jesus** (John 16:14). This links to the meaning of Gimel as lifting up or elevating something to prominence. We lift up God and cast down all self-exaltation (= גָּאָה, **gay, proud**):

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; **Casting down** imaginations, and **every high thing that exalteth itself** against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ...

2 Corinthians 10:4f (Spoke 3, Cycle 3)



# SPOKE 4 – DALET: NUMBERS, EZEKIEL, GALATIANS



## ❖ The Door to the Way of God

And the temple and the sanctuary had two **doors**. And the **doors** had two **leaves** apiece, two turning **leaves**; two **leaves** for the one **door**, and two **leaves** for the other **door**. And there were made on them, on the **doors** of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. Ezekiel 41:23ff (Spoke 4, Cycle 2)



The name of the Fourth Letter comes from **delet**, the Hebrew word for a **door**, specifically the swinging **leaf of a door**. It contrasts with **petach** (pg 305) which denotes the **opening** of the doorway, the entrance itself. Ezekiel's description of the temple above displays two of its senses; the highlighted words – **doors** and **leaves** – are all translations of **delet**. It is based on the verb **dalal** meaning to **dangle**, to **hang down**

**loosely**, to be **pendulous**, like a draping tent door or a bucket on a rope. This verb also means to **weaken** or **enfeeble** and is the root of the name **Delilah** who brought down Samson, the strongest man ever to live. It is the root of the noun **dal** (**poor**, plural **dallim**). The association of these words, especially in conjunction with the meaning of Gimel as the Abundant Giver (pg 152), gave rise to the rabbinic tradition concerning the alphabetic sequence recorded in the Talmud (Shabbat 104a):

Gimel Dalet means **Gemol Dallim** (be generous to the poor). Why is the foot of the Gimel pointed toward the Dalet? Because so the feet of those who are bountiful should be ever ready to seek beneficiaries.

ד	Dalet KeyWords
דָּלֵת	<b>Dalet:</b> 4 <sup>th</sup> Letter
דֹּלֵת	<b>Delet:</b> Door, Leaf of a Door
דָּלַל	<b>Dalal:</b> Hang, Dangle, Weaken
דָּל	<b>Dal:</b> Poor, Weak, Low, Powerless
דָּלַף	<b>Dalaph:</b> Drop, Drip, Melt, Leak
דָּבַק	<b>Davaq:</b> Cling, Stick, Cleave
דָּמָם	<b>Damam:</b> Be Still, Silent, Rest

God vividly displayed the **weakness** and **poverty** of Dalet in two Alphabetic Verses:

- ⊕ My soul **cleaveth (davaq)** unto the dust: quicken thou me according to thy word. AV Ps 119:25
- ⊕ My soul **melteth (dalaph)** for heaviness: strengthen thou me according unto thy word. AV Ps 119:28

"Cleaving" to the **dust** means to be near **death**. It recalls the original death sentence God proclaimed to Adam, "dust thou art and unto dust thou shalt return" (Gen 3:19) which is further amplified in the metaphorical description of the dead as those who "sleep in the dust" (Dan 12:2) or "dwell in the dust" (Isa 26:19). Thus the verse concludes, "quicken (restore to life) thou me according to thy word." Likewise, the "melting" (literally dripping) of the soul signifies a loss of all strength and so the prayer concludes, "strengthen thou me according to thy word." Putting these ideas together, the Rabbis recognized Dalet as the **Letter of Humility, Selflessness, and Self-Denial**.<sup>94</sup> This is the essence of the Fourth Letter. The House of God has but one entrance – the **Door of Repentance**. All these ideas come together in Christ's message to the Church of Laodicea (Rev 3:17ff):

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not **that thou art wretched, and miserable, and poor, and blind, and naked**: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and **repent**. Behold, **I stand at the door**, and knock: if any man hear my voice, **and open the door**, I will come in to him, and will sup with him, and he with me.

God admits us into His House only when we have recognized our utter weakness, helplessness, and utter dependence on Him. We must admit we have sinned, **humbly repent**, and turn to fully follow Him and Him alone where ever He leads. This is the **Way of God (Derek Elohim)** taught by the Lord Jesus Christ (Mat 16:24ff):

Then said Jesus unto his disciples, If any man will come after me, **let him deny himself, and take up his cross, and follow me**. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

The **fourfold cross** – † – is the ultimate Biblical symbol of death and self-denial. This is the Gospel message typologically taught in **Numbers**, the **Fourth Book**, which records how God led the children of Israel **forty years** through the wilderness until the rebellion of their flesh was quenched. It links directly to the KeyWord **derek (way)** that God used in the majority of the Alphabetic Verses corresponding to Dalet:

ד	<b>Dalet KeyWords</b>
דֶּרֶךְ	<b>Derek:</b> Way, Journey
דָּרַשׁ	<b>Darash:</b> Search, Seek, Enquire AV Ps 34:4

- ⊕ Shew me thy **ways**, O LORD; teach me thy paths. AV Ps 25:4
- ⊕ I have declared my **ways**, and thou heardest me: teach me thy statutes. AV Ps 119:26
- ⊕ He hath turned aside my **ways** ... he hath made me desolate. AV Lam 3:11
- ⊕ Make me to understand the **way** of thy precepts: ... AV Ps 119:27
- ⊕ Remove from me the **way** of lying: and grant me thy law graciously. AV Ps 119:29
- ⊕ I have chosen the **way** of truth: thy judgments have I laid before me. AV Ps 119:30
- ⊕ I will run the **way** of thy commandments, when thou shalt enlarge my heart. AV Ps 119:32
- ⊕ The **ways** of Zion do mourn, because none come to the solemn feasts: ... AV Lam 1:4



If only the children of Israel had truly prayed that prayer of Dalet, "Teach me thy **ways**, O Lord!" But that is not what happened. They **rebelled and refused to follow the Lord** into the Promised Land and so He commanded them to turn and go "into the wilderness by the **way (derek)** of the Red Sea" to wander **forty years** until all the rebels were consumed (Num 14:25). Had they obeyed they would have immediately entered into the abundant life of the Promised Land rather than wandering for **four decades**. Their experience in the wilderness prefigures the Christian pilgrimage through the desert of this world (Mat 7:13ff):

Enter ye in at the **strait gate**: for wide is the **gate**, and broad is the **way**, that leadeth to destruction, and many there be which go in thereat: Because **strait is the gate**, and **narrow is the way**, which leadeth unto life, and few there be that find it.

These symbols find their ultimate meaning in the Lord Jesus Christ who is revealed as both the **Door (Delet)** and the **Way (Derek)** in the **Fourth Gospel** (John 10:9, 14:6).<sup>95</sup>

### ⊕ Fourth Day of Creation

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for 1) **signs**, and for 2) **seasons**, and for 3) **days**, and 4) **years**: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Fourth Day of Creation (Genesis 1:14ff)

God revealed the key to the archetypal patterns of the whole Bible in the ordered sets of the Seven Days of Creation, the Ten Commandments, and the Seven Seals of Revelation. The patterns are based on the obvious, intuitive, and universal meanings of the numbers that correspond to their positions in the lists. They are also fundamentally **geometrical**. We saw this on Spoke 2 where God based everything on the ideas of duality, division, image, and reflection (pg 144). Here on the Fourth Day He simply doubled ( $2 \times 2 = 4$ ) the duality of the Number 2 to form the **fourfold division** of the **Circle of Time**. The structure of this Day is profoundly self-reflective. God doubly reiterated its connection to the Number 4; once by giving **four purposes** for the objects He created and again in the **fourfold nature** of those very purposes! The **fourfold cross** – † – is itself the essence of a **sign (ōt)** and the seasons, days, and years all naturally fall into **four quadrants** as shown in the diagram. They are the **temporal** equivalents of the **spatial** division represented by the **Four Directions** which are uniquely emphasized on Spoke 4 in the **fourfold camp** of Numbers (Cycle 1) and the **fourfold Temple** of Ezekiel (Cycle 2). This then links to the **fourfold nature** of physical reality – the space-time continuum – consisting of three spatial and one temporal dimension ( $3 + 1 = 4$ ), as it is written: "In the beginning (time) God created the heaven and the earth (three-dimensional space)." It is for these reasons, and many more, that Jews and Christians have always understood the Number 4 as



the symbol of physicality, extension, and the world. The coherent integration of the Fourth Day with the rest of the Seven Days must also be borne in mind (pg 49). Yet all of this is but a hint of the infinite depth of Wisdom God displayed on Spoke 4.

The Fourth Day contains the first mention of the word **sign** (*ōt*, pg 88), derived from the **Capstone Signature** (אֱלֹהִים). Its second appearance is in **Genesis 4** where it is used in conjunction with the first **birth**, the first **death**, the first mention of **blood** (KeyWord **dahm** – the biblical symbol of death = the **Fourth Seal**), and the first mention of a **door**. It figures prominently in the design of the camp in the wilderness where the four leading tribes were stationed with "the **ensign** (*ōt*) of their father's house" at the **four cardinal points** around the Tabernacle (Num 2:1, pg 173). Its final occurrence is in Ezekiel, where God linked it to both the Fourth Commandment and the events of the Fourth Book:

Wherefore I caused them to go forth out of the land of Egypt, and brought them **into the wilderness**. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. **Moreover also I gave them my sabbaths, to be a sign (*ōt*)** between me and them, that they might know that I am the LORD that sanctify them. But the house of Israel **rebelled against me in the wilderness** [Num 14:9ff]: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. Ezekiel 20:10ff (Spoke 4, Cycle 2)

The "sabbaths they greatly polluted" links directly to the **first violation** of the **Fourth Commandment** which is recorded in the **Fourth Book** (Num 15:32).

#### ⊕ **Fourth Commandment: Sabbath Rest**

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Fourth Commandment (Exodus 20:8ff)

The Fourth Commandment is the only **temporal** commandment, the only commandment dealing with **time**. And since the sabbath was given as a **sign** (אֵת, *ōt*), it doubly links to the Fourth Day when God set the time-keepers in the heavens "for **signs**, and for seasons, and for days, and years." It corresponds to the fourth and central word in the seven words of Genesis 1:1 where we find the first occurrence of its cognate **et** (אֵת), the sign of the direct object (pg 89). God displayed the essential idea of the Sabbath in a Dalet Alphabetic Verse:

⊕ **Rest (Damam)** in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his **way (derek)**, because of the man who bringeth wicked devices to pass. AV Ps 37:7

ד	Dalet KeyWords
דָּמָם	<b>Damam:</b> Be Still, Silent, Rest
דָּהַם	<b>Dahm:</b> Blood
דָּבַק	<b>Davaq:</b> Cling, Stick, Cleave
דְּבִקוּת	<b>Devequt:</b> Devotion, Devoutness

God presented the same correlation with the Number 4 in the chapter sequence of the Psalms, where this KeyWord first appears in **Psalm 4:4** "Stand in awe, and sin not: commune with your own heart upon your bed, and **be still (damam).**"

For the Christian, the Sabbath is the prophetic prototype of the rest we have through the Work of Christ on the **fourfold cross** – † – when He shed His **blood (dahm)** to put an end to sin and declared "It is finished" (John 19:30). He is our **rest**, He is our **everlasting Sabbath**, and He is the fulfillment of all the commandments of the Law. The "x" marks the spot of our **rest**, and in the Wisdom of God this message is **geometrically reiterated** in the "rest" displayed in the fourfold symmetry of the cross. The historical Jewish Sabbath, set in the center of their **temporal religious cycle** (pg 46), was elevated by the **Death of Christ** and connected to the Sabbath of God in Eternity. A Dalet verse in the great Alphabetic Psalm 119 teaches the **practical meaning** of the Sabbath of Christ with the KeyWord **davaq (cleave)**:

⊕ I have **stuck (davaq)** unto thy testimonies: O LORD, put me not to shame. AV Psalm 119:31

He used this word in conjunction with **derek (way)** when He reviewed the forty years in the wilderness spent preparing for entrance into the Promised Land (Deut 10:11ff):

And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his **ways (derek)**, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? ... Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou **cleave (davaq)**, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

He also used this word to describe the greatest king of Judah (2 Kings 18:5):

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he **clave (davaq) to the LORD**, and departed not from **following him**, but kept his commandments, which the LORD commanded Moses.

This is the root of the noun **devequt** that Jews use to describe **complete and utter devotion to God**. Only by cleaving – **sticking, clinging, holding** – to the Lord, can we abide in His Perfect Peace. We must die to our own selves, cling to Him, and follow Him where ever He leads through the wilderness of this sinful world. For we are **weak (dal)**, but He is strong.

#### ⊕ **Fourth Seal of the Apocalypse: Fourfold Death**

And when he had opened the **fourth seal**, I heard the voice of the **fourth beast** say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was **DEATH**, and Hell followed with him. And power was given unto them over the **fourth part** of the earth, to kill with 1) **sword**, and with 2) **hunger**, and with 3) **death**, and with 4) the **beasts** of the earth.  
The Fourth Seal (Rev 6:7ff)

The Fourth Seal and the Fourth Day are similar in that they both contain a list of **four elements**. This is typical of the Divine design of the Holy Bible where the fundamental ideas are reiterated on multiple levels, as it is written "In the mouth of two or three witnesses shall every word be established" (Mat 18:16, 2 Cor 13:1). Furthermore, every in-depth commen-

tary notes that a similar set of four elements are reproduced in the Ezekiel on Spoke 4 which also are introduced with an explicit mention of the **Number 4**:

For thus saith the Lord GOD; How much more when I send my **four sore judgments** upon Jerusalem, 1) the **sword**, and 2) the **famine**, and 3) the **noisome beast**, and 4) the **pestilence**, to cut off from it man and beast? Ezekiel 14:21 (Spoke 4, Cycle 2)

Though similar language appears in conjunction with the Number 4 in one other verse (Jer 15:3), this passage from **Ezekiel** is the closest parallel to the **Fourth Seal** to be found anywhere in the Bible. When translated into the Greek Septuagint, exactly the same four words were used for the four elements in Ezekiel as in the Fourth Seal. The seemingly redundant third element, θάνατος (thanatos, death), also means pestilence or plague, which is how it is rendered in many modern versions such as the NIV, NRSV, and the ESV. It is widely recognized that the sequence of the first four Seals follows the natural order of events that begin with a would-be Conqueror (Seal 1), who instigates War (Seal 2), and so disrupts the social order causing Famine (Seal 3), resulting in Death (Seal 4). The Fourth Seal also parallels the Letter to the Fourth Church of Revelation, Thyatira, where Christ warns the heretic Jezebel that he "will kill her children [those who follow her false doctrine] with **death**" if they refused to repent (Rev 2:23).

+ + The Fourth Seal + +
⊕ The Rider named <b>Death</b>
⊕ Power over a <b>fourth part</b> of the earth
⊕ <b>Four</b> methods to kill: 1) sword, 2) hunger, 3) death [pestilence], 4) beasts.

The meaning of the **Fourth Seal as Death** links back to the Dalet verse cited at the beginning of this chapter, "My soul cleaveth (davaq) unto the dust" (AV Ps 119:25). As noted then, this recalls the metaphor of the dead as those who "sleep in the dust" (Dan 12:2), and shows again that **sleep** and **rest** are natural metaphors for **death**. These all come together, specifically in conjunction with the Number 4, in the Fourth Gospel in the story of the resurrection of Lazarus who had been **dead four days** (John 11:11ff):

And after that he saith unto them, **Our friend Lazarus sleepeth**; but I go, that I may awake him out of **sleep**. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his **death**: but they thought that he had spoken of taking of **rest in sleep**. Then said Jesus unto them plainly, **Lazarus is dead**. ... Then when Jesus came, he found that he had lain in the grave **four days** already.

Hence the common epithet for the dead, "rest in peace" and the frequent euphemism "he **slept** with his fathers" used in the death records of the kings (1 Kings 2:10, etc.). The inherent relation between **sleep** and **rest** connects the Number 4, the Fourth Seal (Death), and the Fourth Commandment (Sabbath Rest).

## ❖ Numbers: Following God in the Wilderness

And the LORD spake unto Moses **in the wilderness** of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with **the number of their names**, every male by their polls; From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall **number them** by their armies. Numbers 1:1ff (Spoke 4, Cycle 1)

The traditional Hebrew names of the first five Books are all taken from words found in their first verses. Case in point, the Fourth Book is called **B'midbar (In the wilderness)**. This is an apt name since it captures its primary subject, the forty years of wandering that the children of Israel brought upon themselves because of their sin and unbelief. But the traditional Christian name is also relevant because it reflects the peculiar dominance of the word "number" in the Fourth Book where it appears 127 times, accounting for 40% of all occurrences in the Bible. Most are from the first census taken in the first five chapters and the second in chapter twenty-six. The Book of Numbers divides into three dominant sections:

- ⊕ PREPARATION FOR THE JOURNEY INTO THE PROMISED LAND (Chapters 1–10): These ten chapters record the numbering of the tribes, the layout of the **foursquare camp**, and various laws, statutes, and Divine commands.
- ⊕ REBELLION IN THE WILDERNESS (Chapters 11–15): The rebellion began with murmurings against God and sedition against Moses. It culminated in blatant refusal to obey the Lord when He commanded them to enter the Promised Land. This is the pivotal section that gives the reason for the forty years of wandering (see *A Day for a Year*, pg 176).
- ⊕ DEATH IN THE WILDERNESS: THE WANDERINGS (Chapters 16–36): This records the sad, sad result of their rebellion and unbelief. God condemned them to forty years of wandering until all the rebels died out. It is an image of the death of the lust of the flesh that must take place in every Christian walk. It presents the option of obedience that leads to the promised **rest of God** versus the extended and extremely painful slow **death of the fleshly lust** in the soul that resists God.

#### ⊕ The Foursquare Camp in the Wilderness (Numbers ~~2:1-10~~ Ezekiel)

And the LORD spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the **ensign (ōt)** of their father's house ... And on the **east** side toward the rising of the sun shall they of the standard of the camp of **Judah** pitch throughout their armies ... On the **south** side shall be the standard of the camp of **Reuben** according to their armies ... On the **west** side shall be the standard of the camp of **Ephraim** according to their armies ... The standard of the camp of **Dan** shall be on the **north** side by their armies ...  
Numbers 2:1ff (Spoke 4, Cycle 1)

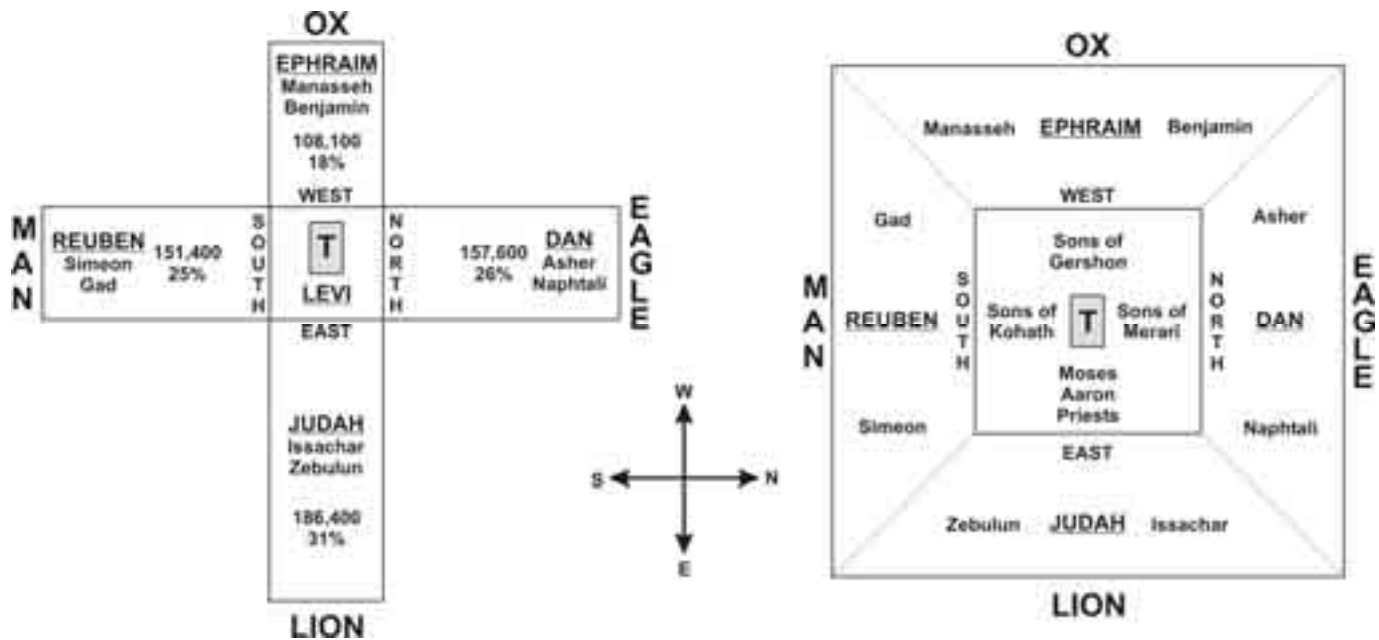
God used the census numbers to establish the **foursquare pattern** of the camp in the wilderness. The fact that He did this on **Spoke 4** is one of the most striking integrations of the symbolic meaning of **number** with His geometric design of Scripture, especially in light of its integration with the **Four Living Creatures** and the **Foursquare Temple** found in Ezekiel on Cycle 2. It exemplifies the obvious meaning of the Number 4 that derives from its association with the **Four Directions** (North, East, West, South), the **Four Winds** (Ezek 37:9), and the **Four Corners** of the earth (Ezek 7:2). Here is how R. D. Cole describes it in his entry in *The New American Commentary*:

The arrangement of the twelve tribes in **symmetrical fashion** around the central sanctuary reflects the orderliness of a unified community that is **faithfully following** the commands of the Lord. Allen describes this setting as expressing “the joy of the writer in knowing the relation of each tribe to the whole, each individual to the tribe, and the nation to the central shrine – and to the Lord Yahweh.” As wonder and beauty are reflected in the order of creation, so the **unity and symmetry** of the chosen people of his creation evoke splendor and awe.

The text does not specify the exact shape of the camp. Many scholars (e.g. Baxter, Scroggie,

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

Riggins<sup>96</sup>) have assumed it forms a **perfect square** in prophetic anticipation of Ezekiel's Temple revealed on the second Cycle of Spoke 4. Others<sup>97</sup> have suggested that a strict reading of the text implies that it formed a **giant cross**. The latter is particularly interesting because the census numbers reveal a well-balanced symmetry very similar to the traditional Cross of Christ. Both possibilities are shown below. The north and south arms of the cross represent nearly identical populations of 25% and 26%, each almost exactly a **quarter (1/4)** of the whole. Taken together they represent just over half (51%) of the population. The other 49% is distributed on the east and west arms which are divided into 18% and 31% for a ratio of roughly 3 to 5, the same as the proportions of the Ark of the Covenant (Exo 25:9) housed in the heart of the Tabernacle (T) at the center of the camp. I set north on the right so the



longest leg of the cross would be on the bottom. The diagram of the square formation had more room so I listed the positions of the Levites who dwelt in a foursquare pattern around the Tabernacle. The difference between these two layouts depends only on whether the tribes camped strictly in the direction specified (the cross) or spread out with diagonal divisions between them (the square). Regardless of its exact historical form, Balaam's blessing of Israel suggests its foursquare arrangement was evident from an aerial view:

For **from the top of the rocks I see him, and from the hills I view him**: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the **dust** of Jacob, and **the number of the fourth part of Israel**? Let me die the death of the righteous, and let my last end be like his!  
Numbers 23:9f (Spoke 4, Cycle 1)

This reference to the **fourth part** of Israel is unique to the **Fourth Book**. Evidently, it refers to the **foursquare camp** Balaam viewed when he looked down from high upon "the top of the rocks." His appreciation of its beauty is clear in his later prophecy:

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the aloe trees which the LORD hath planted, and as cedar trees beside the waters.  
Numbers 24:5f (Spoke 4, Cycle 1)

A similar aerial view of the **foursquare Temple**, prefigured by the camp in the wilderness, was given to the Prophet Ezekiel when he was taken by the Spirit of God to a "very high mountain" overlooking it (Ezek 40:2).

When God established the pattern of the camp, He commanded each tribe to camp "by his own standard, with the **ensign (ōt)** of their father's house." Here He used the word **ōt (sign)**, pg 88) from His **Capstone Signature** (ΑΩ/ἸΑ). As noted above (pg 169), He first used this word when He gave the **fourfold purpose** - signs, seasons, days, and years – of the sun, moon, and stars made on the **Fourth Day**. He used it here for the symbolic sign, the ensign (flag), that distinguished each tribe. In his commentary on **Revelation 4**, Fausset explained the Jewish tradition concerning the specific forms displayed on these flags:

Jewish tradition says the "four standards" under which Israel encamped in the wilderness, to the east, Judah, to the north, Dan, to the west, Ephraim, to the south, Reuben, were respectively a **lion**, an **eagle**, an **ox**, and a **man**, while in the midst was the tabernacle containing the Shekinah symbol of the Divine Presence.

These symbols are revealed in the opening vision of the **Book of Ezekiel** (Spoke 4, Cycle 2) where also we find the greatest density of the **Number 4** in the entire Bible (pg 178). These **Four Faces** appear again only in **Revelation 4**, where they signify the dominant aspect of the character of Christ revealed in each of the **Four Gospels** in their proper canonical order.

#### ⊕ **Death in the Wilderness: The Flesh Crucified (Numbers ☞ Galatians)**

This I say then, Walk in the Spirit, and ye shall not fulfill **the lust of the flesh**. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be **led of the Spirit**, ye are not under the law. Now the **works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's **have crucified the flesh with the affections and lusts**. If we live in the Spirit, let us also walk in the Spirit. Galatians 5:16ff (Spoke 4, Cycle 3)

The crucifixion of Christ – † – was no pleasant event, and neither is it pleasant when Christians are called to **crucify the lusts and affections of their own flesh**. This is the typological lesson taught in the Fourth Book. It presents a perfect picture of the fleshly rebellion that we all must wrestle with and ultimately **put to death** in our Christian walk. We are presented with a choice between **Two Ways** – the Way of the Spirit or the Way of the Flesh. The underlined sins in the list above from Galatians were all historically enacted in Numbers. As discussed in *Typology, The Pattern of God's Tabernacle of Wisdom* (Spoke 2, pg 148), God recorded them to teach the **Way of Christ** by historical example (1 Cor 10:5ff):

But with many of them God was not well pleased: for they were **overthrown in the wilderness** [Num 26:64] Now these things were our **examples [types]**, to the intent we should not lust after evil things, as they also lusted. [Num 11:4]... Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand [Num 25:9]. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents [Num

21:5]. Neither murmur ye, as some of them also murmured [Num 14:2], and were destroyed of the destroyer. Now all these things happened unto them for **examples [types]**: and they are written for our admonition, upon whom the ends of the world are come.

The underlined sins correlate with the "works of the flesh" listed in Galatians 5 above. The story of their fleshly rebellion began a mere three days after they set out on their journey towards the Promised Land. It brought an instant sentence of **death**:

And when **the people complained**, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, **and consumed them** that were in the uttermost parts of the camp. Numbers 11:1ff (Spoke 4, Cycle 1)

This was followed immediately by a second rebellion which is marked by the **first occurrence** of the word **ta'avah** (תַּאֲוָה), translated as **fell a lusting**:

And the mixt multitude that was among them **fell a lusting**: and the children of Israel also wept again, and said, **Who shall give us flesh to eat?** We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. Numbers 11:4ff (Spoke 4, Cycle 1)

This is a premier example of how God uses the Principle of First Occurrence. He introduced the idea of **lust** in conjunction with **flesh** and **rebellion**. Note also the great sin of ingratitude for God's miraculous supply of food in the form of manna. Such is a perfect picture of the **Way of the Flesh** that is always contrary to the Way of the Spirit (Galatians 5:17). As with the first rebellion, the lust for flesh quickly brought another **judgment of death**:

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place **Kibroth Hattaavah**: because there they **buried** the people that **lusted**. Numbers 11:35ff (Spoke 4, Cycle 1)

The name of the place bears the name and consequence of their sin: **Kibroth Hattaavah** literally means "**the graves of lust.**" It is an apt mnemonic for the essential lesson of the Fourth Book. Yet another rebellion followed directly on the heels of the second. It was instigated by Miriam and Aaron, the siblings of Moses (Num 12:1), showing that even the Divinely appointed leaders were not immune to the sins of the flesh. They envied Moses' unique relationship with God saying "Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?" After affirming His special relationship with Moses, God asked them "wherefore then were ye not afraid to speak against my servant Moses?" In this case, the judgment was only the **similitude of death**; Miriam suffered seven days as a leper, "as one **dead**, of whom the flesh is half consumed when he cometh out of his mother's womb" (Numbers 12:12). This sequence of sin and unbelief climaxed when Israel flatly refused to follow the Lord into the Promised Land and brought upon themselves the Divine Judgment that all the people would wander **forty years** until each and every rebel **died in the wilderness**.

#### ⊕ A Day for a Year (Numbers ⇄ Ezekiel)

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, **Would God that we had died in the land of Egypt! or would God we**



***had died in this wilderness!*** And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, ***and let us return into Egypt.***  
Numbers 14:1ff (Spoke 4, Cycle 1)




God had commanded that twelve men be sent to spy out the land He was about to give them. Ten returned with an evil report that terrified the people with their faithless assertion that it would be impossible for them to prevail. They completely ignored God's promises and everything He had already done – parting the Red Sea, miraculously giving manna, and leading them with a pillar of smoke by day and of fire by night. Their desire to "return to Egypt" has ever remained a symbol of every heart that returns to its sin after receiving the saving Gospel of Christ. The irony is that they called their doom upon their own heads, saying "would God that we had ***died*** in this wilderness!" which is the very judgment the Lord would place upon them:

Say unto them, ***As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:*** Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall ***wander in the wilderness forty years***, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, ***each day for a year***, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: ***in this wilderness they shall be consumed, and there they shall die.***  
Numbers 14:26ff (Spoke 4, Cycle 1)

This now brings us face-to-face with one of the greatest enduring signs – a true perpetual miracle – of the Divine design of the whole Bible in the form of the Wheel. The exact phrase that God used in calculating His judgment upon Israel – ***each day for a year*** – occurs in one and only one other verse. Centuries after the wilderness wandering, the Eternal God used ***exactly*** the same language when He spoke to the Prophet Ezekiel:

... This shall be a ***sign (ōt)*** to the house of Israel. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: ***according to the number of the days*** that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee ***each day for a year.***  
Ezekiel 4:3ff (Spoke 4, Cycle 2)

The Hebrew words here in Ezekiel – ***yom lashanah (a day for a year)*** – are letter-for-letter identical to those originally given in Numbers. They occur nowhere else in the whole Bible. We have, therefore, a primary KeyLink between Cycle 1 and Cycle 2 on Spoke 4. But there is more, much more! The KeyLink itself is based on two elements from

	<b>Spoke 4 KeyLink</b> <b><i>Each Day for a Year</i></b>
	<b>Num 14:34</b>   <b>Ezek 4:6</b>

the Fourth Day of Creation, **days and years**, with the passage in Ezekiel explicitly linked to another element of the Fourth Day, the **sign (ōt)**. Furthermore, the punishment correlates with the Fourth Seal of the Apocalypse (Death) with its duration being a multiple of the Number 4 itself (40 = 4 x 10). Oh! The wonders of the Word of God! If only I had room in this little book to fully discuss these miracles.

## ❖ Ezekiel: Four Living Creatures and God's Throne

The word of the LORD came expressly unto Ezekiel the priest ... And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself ... Also out of the midst thereof came the likeness of **four living creatures**. And this was their appearance; they had the likeness of a man. And every one had **four faces**, and every one had **four wings**. ... And they had the hands of a man under their wings on their **four sides**; and they **four** had their faces and their wings. ... As for the likeness of their faces, they **four** had the face of a man, and the face of a lion, on the right side: and they **four** had the face of an ox on the left side; they **four** also had the face of an eagle. Ezekiel 1:3ff (Spoke 4, Cycle 2)

The opening vision of Ezekiel on **Spoke 4** contains the **greatest density of the Number 4** in the entire Bible. This is one of the most stunning examples of God's perfect and precise integration of **content** with **form** (pgs 40, 75). Its significance is greatly amplified by the correlation of the Four Living Creatures with the fourfold pattern of the Camp revealed in Numbers (pg 173). It is one of the richest visions given in Scripture; a revelation of the pre-incarnate Christ sitting in all His glory upon His Throne (Ezek 1:26). There is no plumbing its depth, its symbols come straight from the Mind of God and so have infinite ramifications. But one thing is clear; it is a **four-fold revelation of the Character of God** and in many ways echoes the structure of His Holy Word. There are two obvious correlations with the pattern of the Bible, one ancient and one new. The new correlation derives from the "wheel in the middle of a wheel" (Ezek 1:16) which immediately evokes a sense that it must be some sort of prophecy of the Bible Wheel. This is explored in Part III (pg 382). The ancient correlation recognizes the **four faces** of the living creatures as emblems of the **four views of Christ** given in the Four Gospels. This tradition can be traced back through early Church fathers such as Irenaeus (AD 170), Jerome (AD 420), and Augustine (AD 430), and is enshrined in countless Christian artworks such as the thirteenth century Munich Psalter shown above (note the tri-radiant halo, we will be seeing it again soon). Here is how Philip Schaff explained it in his *History of the Christian Church*:<sup>98</sup>



Christ enthroned amongst the Four Cherubim/Evangelists

The Christian church, looking at the origin of the **Four Gospels**, and the attributes which God has in rich measure been pleased to bestow upon them by his Holy Spirit, **found a prophetic picture of them in the four living cherubim**, named from heavenly knowledge, seen by the prophet Ezekiel at the river of Chebar. Like them the Gospels are **four in number**; like them they are the chariot of God, who sitteth between the cherubim; like them they bear him on a

winged throne into all lands; like them they move wherever the Spirit guides them; like them they are marvelously joined together, intertwined with coincidences and differences: wing interwoven with wing, and **wheel interwoven with wheel**; like them they are full of eyes, and sparkle with heavenly light; like them they sweep from heaven to earth, and from earth to heaven, and fly with lightning's speed and with the noise of many waters. "Their sound is gone out into all lands, and the words to the end of the world."

The correlation of the Four Gospels with the Four Faces of the Four Living Creatures naturally links to the meaning of the Number Four as **fourfold extension**, like the four arms of the cross pointing in the four directions.

### ⊕ The Call of Ezekiel (Alphabetic Link)

But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make **thy tongue cleave (davaq) to the roof of thy mouth**, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD ...  
Ezekiel 3:26f (Spoke 4, Cycle 2)

God had a very heavy hand on Ezekiel. He literally closed and opened his mouth. His call has a strong correlation with the corresponding Alphabetic Verses. The highlighted words all appear in the Dalet verse of Lamentations 4:4:

⊕ The **tongue** of the sucking child **cleaveth (davaq)** to the **roof of his mouth** for thirst: the young children ask bread, and no man breaketh it unto them. AV Lam 4:4

This is not an exact KeyLink because similar language occurs in a few places elsewhere, but it is an obvious thematic link between this Dalet verse and Ezekiel's call. The reference to the "rebellious house" also links strongly with the events in Numbers and the list of sins in Galatians 5:19ff discussed above (pg 175).

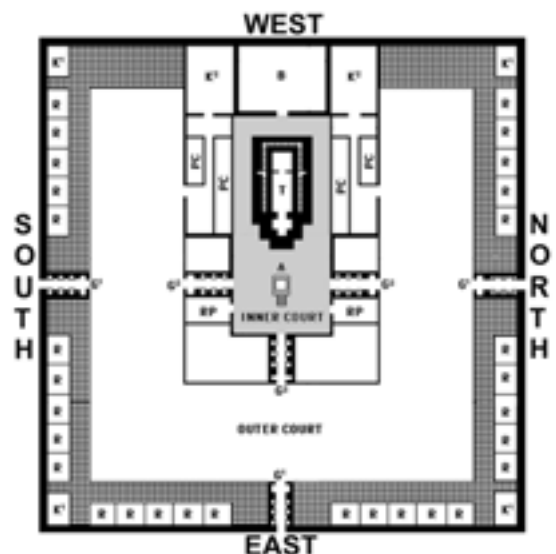
### ⊕ The Foursquare Prophetic Temple

So he measured the court, an hundred cubits long, and an hundred cubits broad, **foursquare**; and the altar that was before the house.  
Ezekiel 40:47 (Spoke 4, Cycle 2)

The supernatural manifestation of the Number 4 on the Fourth Spoke continues unabated in the last nine chapters of Ezekiel where almost everything about the prophetic Temple is **foursquare**. For example, the angel specifically measured it from all **four directions**:

42:16 He measured the **east side**, five hundred reeds  
42:17 He measured the **north side**, five hundred reeds  
42:18 He measured the **south side**, five hundred reeds  
42:19 He turned about to the **west side**, and measured five hundred reeds  
42:20 He measured it by the **four sides** ...

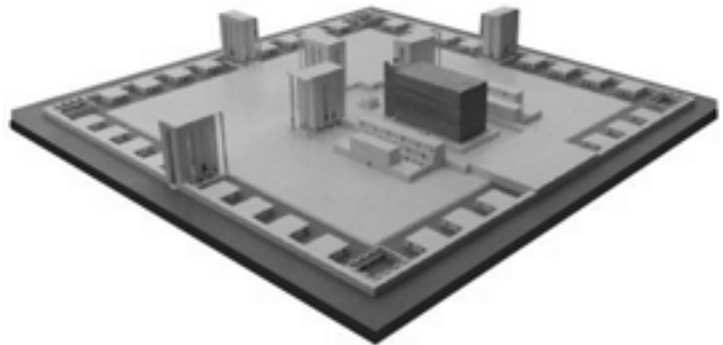
Both the Number 4 and the geometric figure of a square are also prominent in the description of the



altar that lies at the exact center of the Temple, marked by an "A" in the diagram:



So the altar shall be **four cubits high**; and from the altar and upward shall be **four horns**.  
 And the altar shall be twelve cubits long, twelve broad, **square in the four squares thereof**.  
 Ezekiel 43:15f (Spoke 4, Cycle 2)

There is one striking variation from the fourfold pattern of the Temple; the **four walls** of both the outer and inner courts each have only **three gates**! The three dimensional model, provided by Paul Jablonowski<sup>99</sup> who has an excellent website analyzing the Temple, shows the extreme prominence of the **three pairs of gates**. Each gate rises to a height of sixty cubits (102 feet) which is fifty-four cubits (92 feet) higher than the walls! Obviously, God really wants us to take special note of them. Indeed, He devoted a number of chapters detailing its every measurement and specifically commanded Ezekiel to show it to the Jews so they could "measure it" (Ezek 43:10). And why? Lamar Cooper, in his article on Ezekiel in the *New American Commentary*, suggested a profound theological significance of the three gates:<sup>100</sup>



The gates are a foreshadowing of the accessibility God gave to all people through Jesus, who presents himself as **the door [delet!]** by which one can enter to God and be saved (see John 10:9–21). The choice of three gates for this temple rather than four or more may suggest a **deeper significance** of the means of access God provides for humans to approach him, since God manifests himself in **three ways** to the human family as Father, Son, and Holy Spirit.

Cooper is correct. Similar logic led the ancient Christian iconographers to depict Christ with a tri-radiant cruciform halo. This means we have a fourfold convergence of 1) ancient Christian art, 2) the pattern of Ezekiel's prophetic Temple, 3) the geometric structure of God's Word, and 4) the Doctrine of the Trinity! Yet there is more, so much more! The three paired gates triangulate onto the foursquare altar of sacrifice – † – at the exact center of Temple, pointing to the central event of all Scripture, the crucifixion of Christ at **Golgotha**, the axis of the Wheel (pg 377). Furthermore, the three pairs of gates and divisions follow the pattern of three pairs of days in the **Days of Creation** of Genesis 1 (pg 49)!

Common Tri-radiant Design of Ezekiel's Temple and the Wheel	
Tri-radiant Symmetry of Ezekiel's Temple generated by three pairs of gates	
Tri-radiant Symmetry of the Bible Wheel generated by three pairs of divisions	

The original Temple in Exodus – the **House (Bet) of God** – represented **His presence** amongst His people. It housed the Ten Commandments – the prototypical Word – in typological anticipation of the incarnation of the Living Word, the Lord Jesus Christ. All of this was discussed at length on Spoke 2 where we saw that the ultimate meaning of Bet (House) is found in God the Son, the Word, the Second Person. This is its full spiritual meaning, the

**true antitype** of the Temple. It is an image of the Triune God known through the Living Word, manifest here now in the Written Word, the Holy Bible!

### ❖ Galatians: The Cross of our Lord Jesus Christ

For I through the law am dead to the law, that I might live unto God. **I am crucified with Christ**: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:19ff (Spoke 4, Cycle 3)

In his review of all the Books of the Bible called *Christ in all the Scriptures*, A. M. Hodgkin outlined Galatians under the title "**The Cross of Christ**" and went on to summarize the whole Book on this theme, citing verses from every chapter as follows:<sup>101</sup>

- (1) The power of Christ's Cross to deliver from sin (i. 4, ii. 21, iii. 22)
- (2) The power of Christ's Cross to deliver from the curse of the Law (iii. 13)
- (3) The power of Christ's Cross to deliver from the self-life (ii. 20, v. 24)
- (4) The power of Christ's Cross to deliver from the world (vi. 14)
- (5) The power of Christ's Cross in the new birth (iv. 4-7)
- (6) The power of Christ's Cross in receiving the Spirit (iii. 14)
- (7) The power of Christ's Cross in bringing forth the Spirit's fruit (v. 22-25)

Paul's closing statement is particularly significant. It links to the idea of the **mark (tav = †)** that God used in Ezekiel 9:4 (pg 37) and incorporated in His **Capstone Signature (ΑΩ/ΩΑ)**:

But God forbid that I should glory, save in **the cross of our Lord Jesus Christ**, by whom the world is **crucified** unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. ... From henceforth let no man trouble me: for I bear in my body **the marks of the Lord Jesus**. Gal 6:14ff (Spoke 4, Cycle 3)

No other Epistle of Paul puts greater emphasis on the Cross than Galatians. Yet this is but the beginning; God also integrated this Book with other primary aspects of Spoke 4.

### ⊕ Four Weak and Beggarly Elements

But now, after that ye have known God, or rather are known of God, **how turn ye again to the weak and beggarly elements**, whereunto ye desire again to be in bondage? Ye observe 1) days, and 2) months, and 3) times, and 4) years. I am afraid of you, lest I have bestowed upon you labour in vain. Galatians 4:9f (Spoke 4, Cycle 3)

Hebrew translations of this passage render **beggarly** with the Dalet KeyWord **dal (poor, weak)**. This coheres precisely with the ancient rabbinic tradition derived from the sequence of **Gimel-Dalet** discussed above (pgs 152, 167). Once again we see order and content of the Books tracking perfectly with the order and meanings of the Letters. These weak and beggarly elements are called "stoicheia" in Greek. James Strong noted that they refer to "the elements from which all things have come, the material causes of the universe."<sup>102</sup> Traditionally, they have been **four in number**: earth, air, water, fire.<sup>103</sup> They are weak and beggarly because they have no strength in them-

ד	<b>Dalet KeyWords</b>
דל	<b>Dal:</b> Poor, Weak, Low, Powerless
דלל	<b>Dalal:</b> Hang, Dangle, Weaken

selves, being nothing but **dead elements**. This is one of the powers of Christ's Cross that Hodgkin listed as point #4: deliverance from "**bondage under the elements of the world**" (Galatians 4:3).

Others understand the stoicheia as referring to the "elementary principles" of the Torah by which Judaisers threatened the Christian liberty Christ won for us on the Cross. Ridderbos<sup>104</sup> wrote that "Paul's argument is entirely directed against Judaism, the **days** presumably refer to the sabbath-days, the **months** to the days of the new moon, the **seasons** to the Jewish feasts, and the **years** to the sabbath and jubilee years." The weakness of this view is that Paul wrote specifically of the stoicheia "of the cosmos (world)," not "of the Torah," and most agree it should be translated as it is in the KJV. But it is not necessary to decide between these views to see what God has done in the geometric structure of His Word. In either case, Paul's concern that they were observing "days, and months, and times, and years" distinctly echoes the **fourfold purpose** of the Sun, Moon, and Stars that God defined on the **Fourth Day of Creation** (pg 169).

Parallel of Gal 4:10 with the Fourth Day				
Item	1	2	3	4
Fourth Day	signs	seasons	days	years
Gal 4:10	days	months	times	years

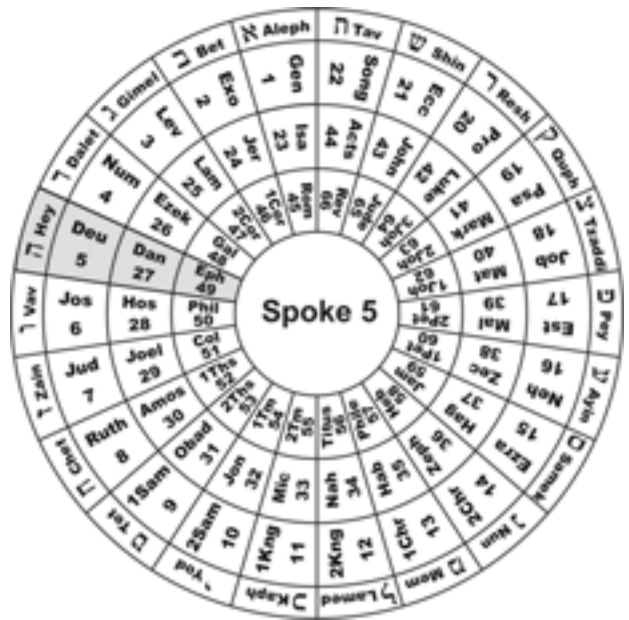
#### ⊕ **Four Hundred and Thirty Years (Ezekiel ↔ Galatians)**

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was **four hundred and thirty years** after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Galatians 3:17f (Spoke 4, Cycle 3)

When God calculated His judgment using "a day for a year" (KeyLink: Numbers ↔ Ezekiel, pg 176), He commanded His Prophet to lie 390 days on his left side for the sins of Israel, and 40 days on his right for the for the sins of Judah. The total, therefore, is 390 + 40 = 430, the same number Paul used above in reference to the **Law**.



# SPOKE 5 – HEY: DEUTERONOMY, DANIEL, EPHESIANS



## ❖ Behold the God of Life and Blessings

He answered and said, **Lo (Hey)**, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Daniel 3:25 (Spoke 5, Cycle 2)

The name of the Fifth Letter is what it sounds like; an interjection demanding attention like "**look!**" or "**behold!**" just as we say "**hey!**" in English and many other languages. It is the simplest of words, requiring only a **breath** with no articulation. It appears only four times in Scripture;<sup>105</sup> once in Genesis, once in Ezekiel, and twice in Daniel as above where it is rendered **Lo**. Much more common is the lengthened form **hinney**, appearing over a thousand times in the Old Testament. God used it in the last Hey verse of the great Alphabetic Psalm 119:

⊕ **Behold (Hinney)**, I have longed after thy precepts: quicken me in thy righteousness. AV Ps 119:40

This links to one of its primary roles in Hebrew grammar. When prefixed to a noun, Hey signifies the **definite article**, the word **the**. For example, "name" is shem (שֵׁם) and "**the** name" is **ha**-shem (הַשֵּׁם). It also is closely related to the verb **hayah (to be, to exist)**, which God used in four Alphabetic Verses:

- ⊕ She **is (hayah)** like the merchants' ships; she bringeth her food from afar. AV Prov 31:14
- ⊕ Her adversaries **are (hayah)** the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: AV Lam 1:5
- ⊕ The Lord **was (hayah)** as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds. AV Lam 2:5
- ⊕ I **was (hayah)** a derision to all my people; and their song all the day. AV Lam 3:14

ה	Hey KeyWords
ה	Hey: Name of 5 <sup>th</sup> Letter
ה	Hey: Look! See! Behold!
הנה	Hinney: Behold! Look!
היה	Hayah: To Be, Exist
ה	Hey Prefix: Sign of the Definite Article, "The"
ה	Hey Prefix: Causative Conjugation (Hiphil)

The Hey Prefix also signifies the grammatical conjugation called the **Hiphil imperative**, which indicates **causation**. God used it this way in most of the Alphabetic Verses, such as these three consecutive verses from AV Psalm 119:

- ⊕ **Make me to go in the path** of thy commandments; for therein do I delight. AV Ps 119:35
- ⊕ **Incline my heart** unto thy testimonies, and not to covetousness. AV Ps 119:36
- ⊕ **Turn away mine eyes** from beholding vanity; and quicken thou me in thy way. AV Ps 119:37

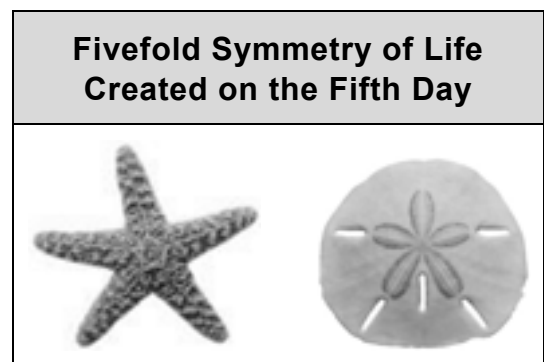
ה	<b>Hey Prefix: Hiphil (Causative Conjug.)</b>
הֲדַרְיִכְנִי	<b>Hadrikeyni:</b> Make me to go in the path
הַט־לִבִּי	<b>Hat-libbi:</b> Incline my heart
הֲעִבֵר עֵינַי	<b>Ha'aver ayni:</b> Turn away mine eyes

The Psalmist pleads for God **to cause** him to go in the path of His commandments, **to cause** his heart to incline to His testimonies, **to cause** his eyes to turn from vanity. This is the meaning of the **Hiphil imperative** conjugation, indicated by the Hey Prefix. These Keywords give great insight into the meaning of the Divine Name יְהוָה (YHVH), the Tetragrammaton, in which Hey appears twice. It contains within itself the three tenses of the verb **hayah (to be)** – past, present, and future – and so carries the sense of both "He who is" and "He who causes things to be." God explicitly proclaimed the eternal meaning of His Name when He described Himself as the Almighty God "who is, who was, and who is to come" (Rev 1:8).

#### ⊕ The Fifth Day: The Blessing of Life!

And God said, Let the waters bring forth abundantly **the moving creature that hath life**, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and **every living creature that moveth**, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And **God blessed them**, saying, **Be fruitful, and multiply**, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were **the fifth day**. Genesis 1:20ff

Two primary events mark the Fifth Day: 1) the creation of the **first living creatures** and 2) the giving of the **first blessing** by God. As we shall see, these elements are profoundly integrated with the content of the Books on Spoke 5, the Fifth Commandment, and the meaning of the Fifth Letter. Themes of **Life** and of **Blessing** dominate the Fifth Spoke and are the basis of many KeyLinks. Yet again, we will see the Divine consistency of the structure and content of the Wheel with the **order of the Days of Creation** and the corresponding works of God. Case in point; many of the living creatures created on the **Fifth Day** exhibit **pentagonal (fivefold) symmetry**, such as the Starfish and the Sand dollar shown above. These patterns are consistent across the Spokes; just as fourfold symmetric structures dominate Spoke 4, so fivefold symmetric structures dominate Spoke 5. Obviously, the Days of Creation were designed to convey a lot more information than a mere telling of a historical sequence of events – they are a template of the very structure of Scripture itself!





As Matila Ghyka<sup>106</sup> thoroughly explained in his book *The Geometry of Art and Life*, there are fundamental **physical reasons** why the growth of organic structures (life) must be based on the Number 5, whereas the growth of non-organic structures like cubic salt crystals and hexagonal snowflakes are based on the Numbers 3, 4, and 6, but never 5. The Number 5 stands out from all other digits in its unique association with living things. Simply stated, both Scripture and Science reveal the **Number Five** as the **Number of Life**. The basic reason for the difference between the **geometry of life** and that of crystals arises



from how the growth occurs. Crystals grow by accumulating more material on the **outside**, so develop regular space-filling patterns which for purely geometric reasons can not be based on the Number 5. Material is added in a way that minimizes the potential energy of the final geometric configuration so that no more motion occurs. Crystals are frozen in the very beautiful but "hard" and "sharp" minimal energy configuration. Life, on the other hand, grows by integrating accumulated (eaten) material from the **inside**, which (again for purely geometric reasons) forces the expansion to follow patterns based on the Fibonacci sequence<sup>107</sup> which manifests in **logarithmic spirals** (like seashells) and **pentagonal symmetry** (like starfish). God used all of this fundamental physical geometry in the design of the Fifth Day of Creation. Such is the mystery of the infinite Wisdom of God, and the gift of His Holy Word!

Scholars who study **numerical archetypes** and their relation to basic geometrical structures have long understood the Number 5 as the **Number of Life**. For example, Michael Schneider introduced his discussion of the Number 5 with the title *Coming to Life*, and then made these observations:<sup>108</sup>

**Pentagonal symmetry is the supreme symbol of life.** Many living forms, plant, animal, and human, display clear geometry of the Pentad in their structure. The four elements [Spoke 4, pg 181] supply the materials of their configuration, but the Pentad carries the **flag of life**.

The great miracle of God is that the structure of the Bible follows this sequence with its emphasis moving from fourfold geometry on Spoke 4 to fivefold geometry on Spoke 5.

## ❖ Deuteronomy: That It May Go Well With Thee

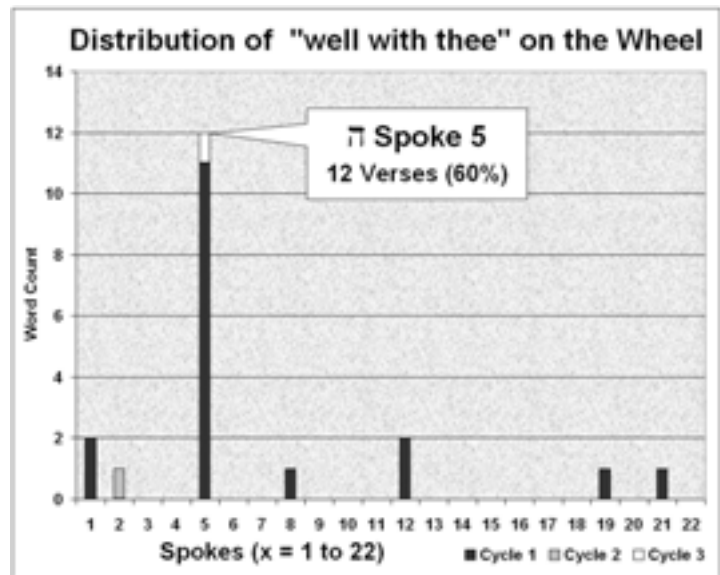
Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, **that it may go well with thee**, and with thy children after thee, and **that thou mayest prolong thy days upon the earth**, which the LORD thy God giveth thee, for ever. Deuteronomy 4:39ff (Spoke 5, Cycle 1)

The traditional Christian name of the Fifth Book, Deuteronomy, means **second** (deutero) **law** (nomos). It got this name because it contains a second record of the Ten Commandments. In all essentials, the lists given in Exodus 20 and Deuteronomy 5 are identical, but there are some seemingly slight variations that open the door to a world of insight into the Divine design of the Wheel. Of particular interest for Spoke 5 is the addition of the phrase "**that it may go well with thee**" in the Fifth Commandment as given in the Fifth Book:

The Two Versions of the Fifth Commandment	
Exodus 20:12 (Book 2)	Deuteronomy 5:16 (Book 5)
Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.	Honour thy father and thy mother, <b>as the LORD thy God hath commanded thee;</b> that thy days may be prolonged, <b>and that it may go well with thee,</b> in the land which the LORD thy God giveth thee.

Skeptics typically pounce on variations like this as "proof" that the Bible is obviously flawed, full of inconsistencies, and not to be trusted. It is therefore a most wonderful **Divine Irony** that the **differences between parallel passages** provide some of the strongest evidence of the highly specific, meticulously detailed, and supernaturally intelligent design of the Bible in the form of the Wheel. This is particularly obvious in the comparison of parallel passages amongst the synoptic Gospels where the differences are based on Alphabetic KeyWords (see pgs 325, 333, 346). As for the case in point, a quick search of the KJV reveals that the phrase "well with thee" is **uniquely characteristic of the Fifth Book** which contains eleven of its twenty occurrences (55%).<sup>109</sup> It appears throughout Deuteronomy, spanning seven chapters (4, 5, 6, 12, 15, 19, 22). Here are four more examples:

- ⊕ Hear therefore, O Israel, and observe to do it; **that it may be well with thee**, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. Deut 6:3
- ⊕ And thou shalt do that which is right and good in the sight of the LORD: **that it may be well with thee**, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, Deut 6:18
- ⊕ Thou shalt not eat it; **that it may go well with thee**, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD. Deut 12:25
- ⊕ Observe and hear all these words which I command thee, **that it may go well with thee**, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God. Deut 12:28




Most notably, the verse quoted at the head of this section (Deut 4:40), anticipates both aspects of the promise of the Fifth Commandment; 1) BLESSING: **that it may go well with thee**, and 2) LIFE: **that thou mayest prolong thy days upon the earth**. The graph shows the distribution of "well with thee" on the Wheel. The large black bar represents the nine hits from Deuteronomy. The little white bar above it represents the one hit from Ephesians on Cycle 3. Thus Spoke 5 contains 12 of the 20 hits (60%). This exposes one of the most densely packed and multifaceted convergences seen in the Bible, based on elements of the Fifth Day, the Books on Spoke 5, and the promise of the Fifth Commandment.

⊕ **Fifth Commandment: The First with Promise (Deuteronomy ↔ Ephesians)**

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) ***That it may be well with thee, and thou mayest live long on the earth.*** Ephesians 6:1ff (Spoke 5, Cycle 3)

Ephesians contains the only verse in the entire Bible that cites the promise of the Fifth Commandment, and it does so with the explicit mention that it is "***the first commandment with promise.***" This verse is represented on the graph by the little

	<b>Triple Spoke 5 KeyLink</b> <i>Promise of the Fifth Commandment</i>
	<b>Deut 4:40, 5:16, 22:7 ↔ Ephesians 6:2</b>

white bar that aligns with the large black bar corresponding to the eleven occurrences of "well with thee" in Deuteronomy. On closer examination, we see that three of those verses also include the promise of a ***long life***, as does the quote of the Fifth Commandment in Ephesians 6:2. We have, therefore, a triple Spoke 5 KeyLink<sup>110</sup> from three verses of Deuteronomy to Ephesians 6:2, with the content of the KeyLink itself based on the promise of the Fifth Commandment ***as given ONLY in the Fifth Book!*** The unique wording in Deuteronomy is the key to this KeyLink. But there is more! The characteristic "firsts" of the ***Fifth Day*** link to the ***Fifth Commandment***, the "first with promise." And what is the promise? ***Long life!*** All of this manifests with perfect clarity in the ***Fifth Book*** which proclaims the fulfillment of ***God's promised blessing*** and His command to be "fruitful and ***multiply***":

***The LORD your God hath multiplied you***, and, behold, ye are this day as the stars of heaven for multitude. (The LORD God of your fathers make you a thousand times so many more as ye are, ***and bless you, as he hath promised you!***) Deut 1:10f (Spoke 5, Cycle 1)

Furthermore, searching the Bible for all verses that mention three elements of the Fifth Day – ***blessing, multiplying, and fruitfulness*** – yields but one passage outside of Genesis:

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and ***bless thee***, and ***multiply thee***: he will also ***bless*** the ***fruit*** of thy womb, and the ***fruit*** of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. ***Thou shalt be blessed above all people***: there shall not be male or female barren among you, or among your cattle. Deuteronomy 7:12ff (Spoke 5, Cycle 1)

These verses are characteristic of the ***Fifth Book***. They are based on the elements of the ***Fifth Day***. The underlined theme of God's Love will play an essential role in another KeyLink to Ephesians discussed below (pg 193). Here is a table that shows the supernatural convergence of all these elements based on the Number 5:

Fifth Day	Fifth Commandment	Fifth Book	Fifth Spoke
1) First Blessing given	1) First with Promise	Unique emphasis on the Promise of the Fifth Commandment and the elements of the Fifth Day	Triple KeyLink based on the Promise of the Fifth Commandment, as stated <b><i>ONLY</i></b> in the Fifth Book!
2) First creation of Living Creatures	2) Promise of a long Life		

The discussion above is but a hint of the overwhelming wonder that simply bursts forth when the Bible is read in light of the Wheel. But it is a good hint, and should be sufficient to open the door to a vast world of insight into the relations amongst the elements of the Fifth Spoke.

### ⊕ The Blessings of God

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: **And all these blessings** shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. **Blessed** shalt thou be in the city, and **blessed** shalt thou be in the field. **Blessed** shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. **Blessed** shall be thy basket and thy store. **Blessed** shalt thou be when thou comest in, and **blessed** shalt thou be when thou goest out.

Deuteronomy 28:1ff (Spoke 5, Cycle 1)

This passage contains the greatest density of **blessings** to be found anywhere except<sup>111</sup> the **Beatitudes in Matthew 5**. It integrates perfectly with the Fifth Day and the Fifth Commandment and concludes with God's plea that we **choose life**.

### ⊕ Choose Life!

**See, I have set before thee this day life and good, and death and evil;** In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, **that thou mayest live** and multiply: and the LORD thy God **shall bless thee** in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not **prolong your days** upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you **life and death, blessing and cursing**: therefore **CHOOSE LIFE**, that both **thou and thy seed may live**: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: **for he is thy life**, and **the length of thy days**: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Deuteronomy 30:15ff (Spoke 5, Cycle 1)

This passage from the Fifth Book displays one of the most passionate pleas from God to be found in the Bible. He uses every means possible to induce us to **freely choose the life He freely offers**. It is the same as His plea that we repent and turn to Him, "for He is thy life." Given the correlations discussed above, this passage speaks for itself. Its integration with the Fifth Day and the Fifth Commandment could be no clearer. Note also that three of the six occurrences of the phrase "that ye may live" in the Bible appear in Deuteronomy (vss 4:1, 5:33, 8:1). And so it is in Deuteronomy that God presents the great **Blessing of Moses**:

**And this is the blessing, wherewith Moses the man of God blessed the children of Israel** before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. Deut 33:1ff (Spoke 5, Cycle 1)

Again, this interweaves the thread of God's Love so prominent in Ephesians (pg 194).

## ❖ Daniel: The Secret Revealed

He *revealeth (galah)* the deep and *secret things (satar)*: he knoweth what is in the darkness, and the light dwelleth with him. Daniel 2:22 (Spoke 5, Cycle 2)

The meaning of the Letter **Hey** as **behold** (pg 183) gives it the connotation of **revelation** in the sense of something being shown or brought to our attention. It differs from **galah** which denotes the act of unveiling itself in the sense of **rolling away the covering** (pg 379). This connotation of the Fifth Letter is the basis of a profound KeyLink between the first two Cycles of Spoke 5. Searching the entire KJV for all occurrences of the phrase "secret things" yields exactly two verses, the one above and this one from the Fifth Book:

The *secret things (satar)* belong unto the LORD our God: but those things which are *revealed (galah)* belong unto us and to our children for ever, that we may do all the words of this law. Deuteronomy 29:29 (Spoke 5, Cycle 1)

We have, therefore, a KeyLink from the most famous and oft quoted verse of Deuteronomy relating to "secret things" and the Book of Daniel. The root **satar (to hide)** is discussed on Spoke 17 where it plays a very significant role in the understanding Esther (pg 307). A triple KeyLink based on the same idea is found by searching for all verses containing the set (secret, revealed) which se-

	<b>Triple Spoke 5 KeyLink</b> <i>Secret Things Revealed</i>
	<b>Deut 29:29</b>  <b>Daniel 2:19, 22, 30</b>



lects only Deuteronomy 29:29 and three verses from Daniel (2:19,22,30). If we broaden the search to include any endings on the words, like *revealeth*, *revealed*, and so forth indicated by an asterisk in the search set (secret\*, reveal\*), we find a total of ten verses with all but three (70%) on Spoke 5. Six are in Daniel, including three that are consecutive (2:28,29,30):

- ⊕ Then was the **secret revealed** unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel 2:19
- ⊕ But there is a God in heaven that **revealeth secrets**, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that **revealeth secrets** maketh known to thee what shall come to pass. But as for me, this **secret** is not **revealed** to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Daniel 2:28,29,30
- ⊕ The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a **revealer** of **secrets**, seeing thou couldest **reveal** this **secret**. Daniel 2:47




And who could reveal the secrets of Nebuchadnezzar's heart? Only the God of gods, as the king himself declared after witnessing the power of Daniel's Lord. This reveals yet another KeyLink; the underlined words your God and God of gods (Dan 2:47) appear together in one and only one other verse, Deuteronomy 10:17:

For the LORD **your God** is the **God of gods**, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Note also that the KeyLink phrases in both pas-

	<b>Spoke 5 KeyLink</b> <i>Your God is the God of gods</i>
	<b>Deuteronomy 10:17</b>  <b>Daniel 2:47</b>

sages are followed by similar descriptions of God as "Lord of kings" and "Lord of lords." Still another KeyLink appears when we search for the God in heaven in conjunction with know\*. These appear together only in the two verses shown in the Key-Link table. Below, I quote Deuteronomy 4:39, with its surrounding text because this KeyLink hits the heart of **a host of primary links** between all three Books on Spoke 5. The intense thematic interweaving demands a new notation. Words from the KeyLink represented in the table are highlighted **bold italic**, links to be discussed later are underlined, and links already discussed are *italicized*:

	<b>Spoke 5 KeyLink</b> <i>The God in Heaven Knows and is Known</i>
	<b>Deuteronomy 4:39</b>   <b>Daniel 2:28</b>

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt; To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. **Know** therefore this day, and consider it in thine heart, that the LORD he is **God in heaven** above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, *that it may go well with thee*, and with thy children after thee, and *that thou mayest prolong thy days* upon the earth, which the LORD thy God giveth thee, for ever. Deut 4:37ff (Spoke 5, Cycle 1)

The underlined words link to themes of God's Love and His Mighty Power discussed below, the *italicized* words link to themes from the *Fifth Day* already explored, and the **highlighted** words form the **KeyLink** to Daniel 2:28. Has anyone ever seen a tapestry of such simplicity, complexity, and beauty? Its threads are woven in an extremely fine and detailed pattern. Tracing them is an endless joy. The only real challenge is separating them sufficiently to see them individually while retaining the beauty of their coordinated weaving. What an embarrassment of riches! Who can declare but the smallest part of God's infinite Wisdom?


#### ⊕ **Revelation of God's Knowledge, Wisdom, and Power (Daniel Ephesians)**

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, **may give unto you the spirit of wisdom and revelation** in the **knowledge** of him: The eyes of your understanding being enlightened; **that ye may know** what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Ephesians 1:15ff (Spoke 5, Cycle 3)


There are many links and KeyLinks between all three Books on Spoke 5 based on the idea of **revelation** interwoven with the underlined theme of God's Power which "just happens" to be expressed in Ephesians with the identical phrase his mighty power as in the verse from Deuteronomy quoted immediately above it.



The multifaceted KeyLink below gives a good example of the interweaving from all three Cycles since the verses from Daniel that are linked to Ephesians are very verses that contain the KeyLinks to Deuteronomy cited above. Note the common set of words found in both pas-

sages such as **revealed**, **wisdom**, **knowledge**, and **understanding**, as well as synonymous pairs such as **secret/mystery** and **might/power**. There are many sets of words and phrases that link these passages. For example, the KeyLink phrase "**made known unto me**" appears only in the text quoted below. Likewise, the set (reveal/revelation, secret/mystery, know\*), where the slash means "or", selects only Ephesians 3:3, Daniel 2:22 (both quoted in the KeyLink below), and three other verses from Daniel quoted on page 189 (vss 2:28, 29, 30).

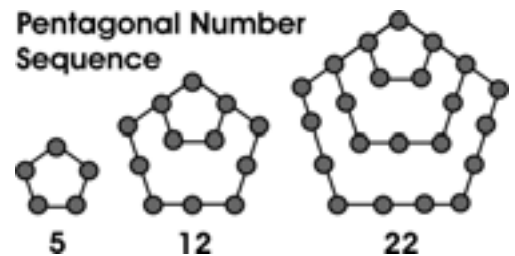


**Spoke 5 KeyLink**  
*"Made known unto me"*

Daniel 2:23  Ephesians 3:3

 <b>A Multifaceted Spoke 5 KeyLink</b> <i>The Revelation of the Knowledge, Wisdom, and Power of God</i>	
Daniel 2:19ff (Spoke 5, Cycle 2) 	Ephesians 3:3ff (Spoke 5, Cycle 3)
<p>Then was the <b>secret revealed</b> unto Daniel in a night vision. Then Daniel <u>blessed</u> the God of heaven. Daniel answered and said, <u>Blessed</u> be the name of God for ever and ever: for <b>wisdom and might</b> are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth <b>wisdom</b> unto the wise, and <b>knowledge</b> to them that know <b>understanding</b>: He <b>revealeth</b> the deep and <b>secret things</b>: he <b>knoweth</b> what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me <b>wisdom and might</b>, and hast <b>made known unto me</b> now what we desired of thee: for thou hast now <b>made known</b> unto us the king's matter.</p>	<p>How that <b>by revelation</b> he <b>made known unto me</b> the <b>mystery</b>; (as I wrote afore in few words, Whereby, when ye read, ye may <b>understand my knowledge</b> in the <b>mystery</b> of Christ) Which in other ages was not <b>made known</b> unto the sons of men, as it is now <b>revealed</b> unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, <u>and partakers of his promise in Christ by the gospel</u>: Whereof I was made a minister, according to the gift of the grace of God given unto me by the <b>effectual working of his power</b>. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the <b>fellowship of the mystery</b>, which from the beginning of the world hath been <b>hid in God</b>, who created all things by Jesus Christ:</p>

The connection between the **Number 5** and the idea of **revelation** gives insight into the fundamental structural numbers of the Canon Wheel. Each of the seven divisions contain 5, 12, or 22 Books, and these are the values of the first three consecutive pentagonal numbers.<sup>112</sup> This also is a significant clue to the **living nature** of the Holy Word which will be discussed more in a future book.






⊕ **God's Power (Deuteronomy  Daniel  Alphabetic KeyLink)**

The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom **by the might of my power**, and for the honour of my **majesty (hadar)**? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, **until thou know that the most High ruleth in the kingdom of men**, and giveth it to whomsoever he will. Daniel 4:30ff (Spoke 5, Cycle 2)

This passage lies in the heart of one of the most stunning thematic convergences to be seen on any Spoke of the Wheel. Nebuchadnezzar's proud claim that he had built "great Babylon" by "the might of my power" forms a KeyLink to the **exact passage** where God warned His people against doing that very thing! Searching for all verses containing "my power" in conjunction with "the might" yields one and only one other verse:

Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then **thine heart be lifted up**, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; ... And thou say in thine heart, **My power and the might** of mine hand hath gotten me this wealth. Deuteronomy 8:11ff (Spoke 5, Cycle 1)

Now look at the context of this KeyLink. God is warning against their **heart being lifted up** when they entered the Promised Land to receive all that He was going to give them, as if they had gained everything by their own power and might. Daniel used **exactly the same language** when he interpreted the "writing on the wall" for Nebuchadnezzar's son, King Belshazzar, and explained that all his father's wealth and power were given by "the most high God":

	<b>Spoke 5 KeyLink</b> <i>The Might of My Power</i>
	<b>Deuteronomy 8:17</b>   <b>Daniel 4:30</b>

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and **honour (hadar)**: ... But when **his heart was lifted up**, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:



Daniel 5:18ff (Spoke 5, Cycle 2)

Nebuchadnezzar failed to acknowledge, let alone thank, God for the kingdom He had given him, and so God humbled him until he knew "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." This now brings us to yet another KeyLink, more wondrous than all the others combined. The two passages from Daniel quoted above use the Hey KeyWord **hadar (honour)**. Both the Prophet Daniel and King Nebuchadnezzar used this word to describe his kingdom, and after his understanding and reason returned to him, Nebuchadnezzar used it **three more times** to praise God for what He had done:

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and **honoured (hadar)** him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine **honour (hadar)** and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and **honour (hadar)** the King of heaven, all whose **works** are truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4:34ff (Spoke 5, Cycle 2)

The last verse forms the Alphabetic KeyLink. Searching the Bible for all verses that use **hadar (honour)** in conjunction with **works** and the pronoun **I** yields exactly two verses:<sup>113</sup>



 <b>Spoke 5 Alphabetic KeyLink</b> <i>Honouring the Lord for the Majestic Wonder of His Works</i>	
<b>Hey Verse (AV Psalm 145:5)</b>	 <b>Daniel 4:37 (Spoke 5, Cycle 2)</b>
<i>I will <u>spea</u>k of the glorious <b>honour (hadar)</b> of thy majesty, and of thy wondrous <b>works</b>.</i>	Now <i>I</i> Nebuchadnezzar <u>praise and extol</u> and <b>honour (hadar)</b> the King of heaven, all whose <b>works</b> are truth, and his ways judgment: and those that walk in pride he is able to abase.

King Nebuchadnezzar **uniquely fulfilled the Hey verse of AV Psalm 145** when he honoured God in the Book of Daniel on the Fifth Spoke! The implications of this wonder surpass the limit of human language. I can praise God for this blazing miracle with no greater words than those spoken by Nebuchadnezzar after he had learned the lesson God taught him:

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. **How great are his signs!** and **how mighty are his wonders!** his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Daniel 4:1ff (Spoke 5, Cycle 2)

God used the KeyWords **hadar** and **hod** (of essentially the same meaning) together in two Alphabetic Verses. I list them with a third KeyWord, **hon (wealth)** since it touches a related theme:

- ⊕ I will speak of the glorious **honour (hadar)** of thy **majesty (hod)**, and of thy wondrous works. AV Ps 145:5
- ⊕ His work is **honourable (hod)** and **glorious (hadar)** AV Ps 111:3a
- ⊕ **Wealth (Hon)** and riches shall be in his house: AV Ps 112:3a

In the first verse, **hadar** is the primary KeyWord followed by **hod**, and in the second, **hod** is followed by **hadar**. In both cases, God used alliteration to emphasize the meaning of Hey. This is very common in the Alphabetic Verses (see pg 305).

ה	Hey KeyWords
הַדָּר	<b>Hadar:</b> Honour, Majesty, Glory
הוֹד	<b>Hod:</b> Honour, Majesty, Glory
הוֹן	<b>Hon:</b> Wealth, Riches

## ❖ Ephesians: Blessings from our Blessed God

**Blessed** be the God and Father of our Lord Jesus Christ, who hath **blessed** us with all spiritual **blessings** in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephesians 1:3ff (Spoke 5, Cycle 3)


The theme of **blessing** that originated on the **Fifth Day** continues unabated in the opening passage of Ephesians on the **Fifth Spoke** where the word occurs three times. This is another premier example of the Principle of First Occurrence. The underlined words in the ex-

planation of the blessings are the basis of major themes linking to Deuteronomy as we shall now see.

⊕ **Holy, Chosen, and Loved (Deuteronomy ↔ Ephesians)**

For thou art an holy people unto the LORD thy God: the LORD thy God ***hath chosen thee*** to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set ***his love*** upon you, nor ***choose*** you, because ye were more in number than any people; for ye were the fewest of all people: But ***because the LORD loved you***, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Deuteronomy 7:6ff (Spoke 5, Cycle 1)

**God's everlasting love** is the essence of the Gospel. Our souls have no greater assurance than to know that God loved us and chose us before the foundation of the world. The structure of the Wheel adorns this magnificent doctrine with grace and beauty. Searching the entire Bible for all verses that contain the words ***holy*** and ***chose(n)*** within one verse of ***love(d)*** yields exactly two passages: Ephesians 1:4 and Deuteronomy 7:6ff, both quoted above. This theme is very strong in Deuteronomy, as seen in these two other verses:

	<b>Spoke 5 KeyLink</b>
	<b><i>Holy, Chosen, and Loved</i></b>
	<b>Deuteronomy 7:6ff ↔ Ephesians 1:4</b>

And because ***he loved thy fathers***, therefore ***he chose*** their seed after them, and brought thee out in his sight with his mighty power out of Egypt; Deut 4:37

Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers ***to love them***, and ***he chose*** their seed after them, even you above all people, as it is this day. Deut 10:14f

The underlined words – mighty hand and mighty power – show the continued presence of this theme that we have seen interwoven throughout Spoke 5. Baxter explained the unique dominance of **God's Love** in the Fifth Book of the Torah (all emphasis here is his):<sup>114</sup>

[Deuteronomy] marks the transition to a new ***revelation*** of God – the revelation of His ***love***. From Genesis to Numbers the love of God is never spoken of; but here, in Deuteronomy, we have the wonderful words: "Because He ***loved*** they fathers, therefore He chose their seed" (iv. 37); "The lord did not set His ***love*** upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people; but because the Lord ***loved*** you" (vii. 7-8); "The Lord had a delight in they fathers to ***love*** them" (x. 15); "The Lord thy God turned the curse into a blessing unto thee, because the Lord they God ***loved*** thee" (xxiii. 5)

Amongst these many examples of the essential theme of God's Love in Deuteronomy, Baxter quoted the ***exact verse*** that forms a KeyLink to Ephesians! This reveals yet again the simplicity, clarity, and Divine Perfection of God's Word that is so plain for all to see.

⊕ **Walking With God (Deuteronomy ↔ Ephesians)**

***Ye shall walk in all the ways*** which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. Deuteronomy 5:33 (Spoke 5, Cycle 1)

One of the great themes of the Fifth Book is the preparatory instruction given to Israel before they entered the Promised Land, teaching them how to **walk with the Lord**. Ephesians gives the spiritual parallel. The Jews would call this the **halakah**, literally "the way to walk." It is their word for the application of the Law to daily life, derived from the basic KeyWord **halak (walk)**. It appears to be related to its English equivalent (HLK => WLK). This KeyWord defines the essential theme of the final three chapters of Ephesians, which Baxter<sup>115</sup> outlined under the title of "**Our Walk in Christ**":

ה	<b>Hey KeyWord</b>
הלך	<b>Halak: Walk</b>

Deuteronomy (Spoke 5, Cycle 1)	Ephesians (Spoke 5, Cycle 3)
8:6 Therefore thou shalt keep the commandments of the LORD thy God, <b>to walk in his ways</b> , and to fear him.	2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained <b>that we should walk in them</b> .
10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, <b>to walk in all his ways</b> , and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,	4:1 I therefore, the prisoner of the Lord, beseech you <b>that ye walk worthy</b> of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love;
11:22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, <b>to walk in all his ways</b> , and to cleave unto him;	5:1 Be ye therefore followers of God, as dear children; <b>And walk in love</b> , as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God
28:9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and <b>walk in his ways</b> .	5:8 For ye were sometimes darkness, but now are ye light in the Lord: <b>walk as children of light</b> :

⊕ **The Five "Heavenly Places" in Ephesians**

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together **in heavenly places** in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Ephesians 2:4ff (Spoke 5, Cycle 3)

The highlighted phrase is a translation of the Greek εν τοις επουρανοις (en tois epouranois). It appears **five times** in Ephesians and nowhere else in all Scripture. This is noteworthy because it is unique to Ephesians and based on the Number 5. Note also the underlined words from Ephesians above that exemplify the continued theme of God's great love that dominates Spoke 5.

<b>Five "Heavenly Places" in Ephesians</b>	
⊕ God blessed us with all spiritual blessings in heavenly places in Christ	1:3
⊕ God set Christ at His right hand in the heavenly places	1:10
⊕ God raised us to sit in Christ in the heavenly places	2:6
⊕ God displays His manifold wisdom to principalities and powers in the heavenly places	3:10
⊕ We wrestle against spiritual darkness in heavenly places	6:12

There also are many coherent sub-patterns within the seven canonical divisions. Baxter alluded to this in an earlier quote (pg 25):

This presence of plan and design does not only pertain to the Bible in this general sense; it runs through ***all the different book-groups considered separately***; and the more we follow it through in detail, so the more wonderful it becomes, until all possibility of its being mere coincidence is eliminated by overwhelming abundance of evidence that this is indeed the word of the living God.

Here is what he noted with regards to Deuteronomy as the Fifth Book (the ***emphasis*** is his, the underlining is mine):

Just as the Old Testament begins with five historical books – Genesis to Deuteronomy, so the New Testament begins with five historical books – Matthew to Acts; and there is a striking parallel between the Acts of the Apostles, the fifth book of the New Testament, and Deuteronomy, the fifth book of the Old. The Acts, like Deuteronomy, marks a great transition. It marks the transition from the distinctive message of the "Gospels" to that of the epistles. Like Deuteronomy, it marks the transition to a new ***generation*** – a ***re-generation*** in Christ. Like Deuteronomy, it marks the transition to a new ***possession*** – a ***spiritual*** Canaan with "all blessings in the heavenlies in Christ." Like Deuteronomy, it marks the transition to a new ***experience*** – a new birth, a new life, a new dynamic, in the Holy Spirit. Like Deuteronomy, it marks the transition to a new ***revelation*** of God – the revelation given in the Church epistles of "the mystery which from the beginning of the world hath been hid in God." namely, the Church; so that now "there might be known, by the Church, the manifold wisdom of God" (Eph iii. 10).

We have here an amazing integration of the primary themes of the Fifth Book of the Law, the Fifth Book of the New Testament History, and (even though Baxter did not explicitly note the fact) the Fifth Book of the Epistles! It is like a capstone to Spoke 5, written forty-five years before the revelation of the Wheel. He touched all the primary themes we have explored throughout in this long chapter; "all ***blessings*** in the heavenlies," "***new life***," and the great theme of "***revelation***"! I could not have written a better review of Spoke 5 myself.

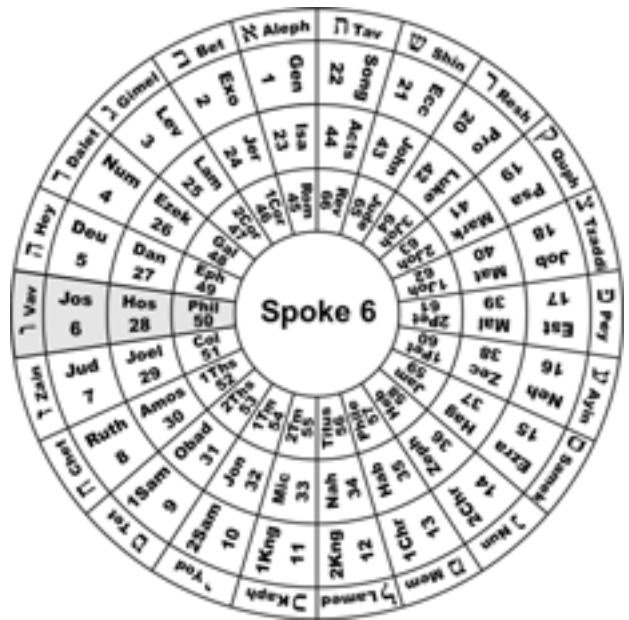
### ⊕ The Fivefold Ministry

And he gave some, 1) ***apostles***; and some, 2) ***prophets***; and some, 3) ***evangelists***; and some, 4) ***pastors*** and 5) ***teachers***; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:  
Ephesians 4:11ff (Spoke 5, Cycle 3)

Another surprising "coincidence" based on the Number 5 in Ephesians is the fivefold list of ministries. Some argue that there are really only four by taking the last two – pastors and teachers – as one, but the correlation with the Fifth Spoke seems to argue well for the traditional numbering.



# SPOKE 6 – VAV: JOSHUA, HOSEA, PHILIPPIANS



## ❖ Link between Heaven and Earth

Let this mind be in you, which was also in Christ Jesus: Who, being in *the form of God*, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in *the likeness of men*: And being found *in fashion as a man*, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:6ff (Spoke 6, Cycle 3)

**Vav** The name of the Sixth Letter denotes a *nail* or *hook*, as suggested by its shape. It appears thirteen times in Exodus where it describes the *hooks* holding each curtain to its pillar in the Tabernacle. Its name exemplifies its role in Hebrew grammar. When prefixed to a word, this Letter represents the *conjunctive* – the Hebrew form of *and, also, so, but*, and so forth. Vav "hooks" the words and links them together in a sentence. God used it this way in all the Alphabetic Verses. Here are four consecutive examples from the great Alphabetic Psalm 119:

- ⊕ **So** shall I have wherewith to answer him that reproacheth me: for I trust in thy word. AV Ps 119:42
- ⊕ **And** take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. AV Ps 119:43
- ⊕ **So** shall I keep thy law continually for ever and ever. AV Ps 119:44
- ⊕ **And** I will walk at liberty: for I seek thy precepts. AV Ps 119:45

God presented no other KeyWords in these Alphabetic Verses because He designed no other Vav KeyWords except the name of the Letter itself. The Hebrew dictionary in *Strong's Exhaustive Concordance* gives a good estimate of the number of words that begin with each Letter. It averages about 400 words each, with Aleph, Mem, and Shin – traditionally known as the three "Mother Letters" – having the greatest number with over 700 words per Letter. Hey, Zayin, Tet, and Lamed have much fewer, ranging between 100 and 200 each. Amongst all the Letters, **Vav is unique**. Strong's Concordance lists only ten words that start with it, and most of those are proper nouns of unknown or foreign origin like Vaheb, Vashti, and Va-

ו	<b>Vav KeyWords</b>
וּ	<b>Vav:</b> Name of 6 <sup>th</sup> Letter
וּ	<b>Vav:</b> Nail, Hook
וּ	<b>Vav Prefix:</b> And, So, But, (Sign of the Conjunctive)

jezatha. This is the only information God gives in the Alphabetic Verses, Hebrew grammar, and vocabulary: 1) As a word, Vav means a **nail** or **hook**, and 2) Vav signifies the **conjunctive** in Hebrew grammar. That's it. There are no other Vav KeyWords.

The Sixth Letter therefore is God's symbol of a **connector**. It is prominent in the Seventeen Historical Books of the Old Testament, where it appears as the first Letter in all but four Books. It **connects** the historical narrative from Genesis to Malachi. For example, Exodus opens with "**And** these are the names," Leviticus with "**And** the Lord called," and Numbers with "**And** the Lord spake."

Vav carries its meaning as a **connector** into the words formed when it combines with other Letters.<sup>116</sup> Most notably, it combines with the Lamed Prefix (ל, sign of the prepositions **to** or **for**, pg 111), to form the principle Letters of the name of the priestly class – **Levi** (לְוִי) – based on the verb **lavah** (לָוָה) meaning **to be joined**. As is typical, the Bible gives its etymology at the birth of the progenitor (Gen 29:34):

And she conceived again, and bare a son; and said, Now this time will my husband be **joined (lavah)** unto me, because I have born him three sons: therefore was his name called **Levi**.

Levi's name forms a lucid **word picture** (pg 115). Its final Letter is the Yod Suffix (sign of me or mine, pg 113), so his name means **to connect to me**, which coheres precisely with God's fundamental typological purpose of the Levitical Priests, the mediators who **connected** Israel with Him. They prefigured the true High Priest, the "one mediator between God and men, the man Christ Jesus" (1 Tim 2:5). **Jesus connects us with God**. He is the link between heaven and earth. Leah's words spoken at Levi's birth amplify these ideas. She said her **husband** would be **joined** to her. This links back to the ultimate purpose of all creation revealed with perfect clarity in the consummating theme of the **Marriage of the Lamb** on Spoke 22 (pg 69).

Hebrew Word Picture לְוִי (Levi)	
ל	Lamed: To, For
ו	Vav: Connect
י	Yod: Me, Mine

God interwove all these ideas in the opening passage of Scripture. Vav first occurs in the Bible as the prefix to the **sixth word** of Genesis 1:1 where it **connects** heaven **and** earth:

7	6	5	4	3	2	1
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית
ha'aretz	v'et	ha'shamayim	et	Elohim	bara	Bereshith
the earth	and -	the heaven	-	God	created	In the beginning

This is an example of the supernatural coherence of the thematic patterns of the whole Bible down to the exact placement and meaning of the individual Letters. The **Sixth Letter** first occurs as a prefix to the **sixth word**. It is the **twenty-second** character of Genesis 1:1 and is prefixed to the sign of the direct object, the **Aleph Tav** (**et**, pg 89), derived from the Lord's **Capstone Signature** (אֵת/אָ). The depth of symbolic convergence here is truly astounding. It reveals the ultimate theological significance of the Sixth Letter. The really amazing thing is

that none of these ideas are new. They have been understood for centuries. Here is how John Parsons explained it on his excellent website [hebrew4christians.com](http://hebrew4christians.com), where he draws on much of the ancient rabbinic tradition concerning the Alphabet:<sup>117</sup>

The placement of the Vav suggests two of its essential **connective powers**:

- By joining heaven and earth, it implies the connection between spiritual and earthly matters.
- Since it occurs as the 22<sup>nd</sup> Letter in the Torah attached to the sixth word, **וַיַּעַשׂ** (et), it alludes to the creative connection between all of the Letters. Vav is therefore the connecting force of God, the divine “hook” that binds together heaven and earth.

In Genesis 1:1, the Letter **Vav** combines with **Aleph Tav** – the Sign of the Lord of History, the One Mediator, the Man Christ Jesus, the Living Word – **to connect heaven and earth** in the most **literal** sense! (All puns intended). This means that the consummation of all history revealed in the Final Book is prophesied in the pattern of Letters in the first verse of the First Book! Glory to God in the highest! There is no limit to His Wisdom.

#### ⊕ **Sixth Commandment and Sixth Day of Creation: Man, Work, Cosmos**

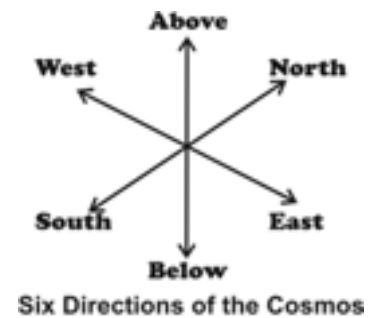
And God said, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **So God created man in his own image, in the image of God created he him**; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. The Sixth Day (Genesis 1:26ff)

The Sixth Day is marked by two fundamental works of God; 1) the creation of **Man**, and 2) the completion of the **Cosmos**. God eternally memorialized this pattern and linked it to the general concept of **Work** in the Fourth Commandment saying "Six days thou shalt labour and do all thy work, but the Seventh Day is the sabbath of the LORD thy God." Likewise, He amplified the connection between Man and the Number Six in the Sixth Commandment; just as the creation of Man marks the Sixth Day, so the Sixth Commandment – "Thou shalt not kill" – prohibits his unjust destruction. This is the root of symbolic meaning of the **Number 6** as the **Number of Man**.

God used these patterns in His design of the Canon Wheel. Just as **God created Man** on the Sixth Day, so **God became Man** in the Sixth Division (New Testament History) which records His Incarnation in the Man Christ Jesus. This exemplifies the meaning of **Vav** yet again; God was **joined** to humanity in the Sixth Division of His Word! Likewise, God revealed the true spiritual significance of the Seventh Day in the Seventh Division (Epistles), which is dominated by one message – "**For by grace** are ye saved through faith; and that not of yourselves: it is the gift of God: **Not of works**, lest any man should boast" (Eph 2:8f, pg 49).

Finally, the completion of the Cosmos on the Sixth Day established its permanent link with the Number 6 as well. Ancient traditions, both Christian and Jewish, saw a direct connection between the **Six Days** and the **Six Directions** that define the three dimensional space of the Cosmos. It is particularly intriguing that these six directions, when drawn on a

two-dimensional surface, form a six-rayed star that is essentially identical to one of the earliest Christian symbols, the Chi Rho monogram of Christ formed from superimposing the first two Letters of His Greek title **XPICTOΣ** (Christ). A typical Chi Rho engraving in marble from the Vatican museum is shown below. It places an Alpha (**A**) and lower case Omega (**ω**) in the monogram to identify Christ as Almighty God. This ancient monogram exemplifies the early Christian understanding of the fundamental doctrines of the Incarnation, the Trinity, and the Lordship of Christ over all creation, represented by the six directions of the Cosmos. Everything discussed above combines to show how God established the fundamental symbolic meanings of the Sixth Letter and the Number Six as the Biblical symbol of **Man**, **Work**, and **Cosmos**.



Chi Rho Monogram of Christ with Alpha Omega

The combination of Alpha Omega with the sixfold symbol of the Chi Rho is a picture of the sixth word of Genesis 1:1 – **וַיֵּט** (**v'et**) – in which a **Vav (6)** combines with **Aleph Tav** to connect heaven and earth. This is the Gospel. The Man Christ Jesus was lifted up on the **Cross (Tav, ט = †)** between heaven and earth to reconcile God and Man. The symbolic meanings of the Letters of the sixth word carry the Gospel message: our sin **Nailed (Vav) God (Aleph)** to the **Cross (Tav)**. Given the core of the Gospel – Jesus Christ and Him crucified – there can be little doubt that this was all designed by God Himself, including His inspiration of the ancient Christian iconography.

## ❖ Joshua: Link between the Wilderness and the Promised Land

Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, **go over this Jordan**, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. Joshua 1:1ff (Spoke 6, Cycle 1)

One of the greatest joys of the Bible Wheel is the continuous, surprising, and delightful discovery that God had already led many of His great expositors to comment on its patterns decades or centuries before its revelation in 1995. Though Baxter came closer than anyone to recognizing the structure of the Wheel, there is no evidence whatsoever in any of his writings that he ever saw its complete form, much less its integration with the Hebrew Alphabet. Yet he writes as if he were holding the Bible Wheel in his hands! Here is his introduction to Joshua in his magnificent six-volume overview of the whole Bible, *Explore the Book*.<sup>118</sup>

Joshua is complementary to the five books of Moses, and introductory to the new historical group of twelve (Joshua to Esther). The five books of Moses lead Israel *up to* Canaan; and Joshua complements these by leading Israel *into* Canaan. The further twelve books cover Israel's history inside Canaan; and Joshua introduces these by describing the Israelite settlement in Canaan. It is thus the **link book** between the two historical groups in the Old Testament.

The **Sixth Book** exemplifies the meaning of **Vav** as a **connector**. I was about to write an



identical introduction when I stopped and checked to see what Baxter had written. This is typical of every Spoke, I really do not have to compose much of anything at all. The insights are already stated for me. It is also particularly pleasing that Baxter used this occasion to reiterate the structure of the Seventeen Historical Books as divided into 5 and 12, since it is part of the foundation of the sevenfold symmetric perfection of the Canon Wheel (pg 32).

Joshua records the passage of Israel from the wilderness where they wandered forty years (pg 172) to the Promised Land. There is powerful typology here. Moses the Lawgiver died, and Joshua, whose name is the equivalent of **Jesus**, led them through the "baptism" in the Jordan into the Promised Land. This is the Gospel.

Joshua is divided into three sections covering their passage into the land, their conquest of the local inhabitants, and the distribution of the land by lots to the twelve tribes. It was in this third section that the six Levitical cities of refuge were established.

### ⊕ **Six Cities of Refuge**

The LORD also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you **cities of refuge**, whereof I spake unto you by the hand of Moses: That the **slayer that killeth** any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. Joshua 20:1f (Spoke 6, Cycle 1)

The six cities of refuge - ordained by God through Moses in Numbers 35:6 – are appointed in Joshua chapters 20 and 21. This integrates with the **Sixth Commandment** which prohibits **murder** – the unjust destruction of **Man** created on the **Sixth Day**. These cities represent God's mercy on those who accidentally violate His command. We have a full integration of the symbolic meaning of the Number 6 with the content of the Sixth Book.

### ❖ **Hosea: Israel has no King!**

For now they shall say, **We have no king**, because we feared not the LORD; what then should a king do to us? Hosea 10:3 (Spoke 6, Cycle 2)

The name of prophet who wrote the Twenty-Eighth Book, Hosea, is identical to that of the last King of Israel, though they were, of course, different people. The Prophet Hosea prophesied during the reign of Jeroboam II, around the early to mid eight century (790-749 BC) and continued into the reign of Hezekiah, King of Judah (726-697 BC). King Hosea's reign began about twenty years later and lasted only nine years (730-721 BC), ending with Assyrian Captivity (pg 255). He was the **last king** of the Northern Kingdom of Israel. It is, therefore, quite striking to find that the Book bearing his name repeatedly states "Israel has no king." In addition to the verse above, we have these four examples:

- ⊕ For the children of Israel **shall abide many days without a king**, and without a prince, and without a sacrifice, and without an image, and without an ephod ... Hosea 3:4
- ⊕ They are all hot as an oven, and have devoured their judges; **all their kings are fallen**: there is none among them that calleth unto me. Hosea 7:7
- ⊕ As for Samaria [capital of Israel], **her king is cut off** as the foam upon the water Hosea 10:7
- ⊕ So shall Bethel do unto you because of your great wickedness: **in a morning shall the king of Israel utterly be cut off.** Hosea 10:15

In natural terms, it would have been impossible for the Prophet Hosea to know that King Hosea would be the last King of Israel even if he saw the Assyrian Captivity, since he would have had no way to know that they would not return some day from it. This is, therefore, an incontrovertible example of **true prophecy** wonderfully hidden in the details of the text.

There is yet one final reference to Israel's King in Hosea, spoken by the Lord Himself in the first person:

O Israel, thou hast destroyed thyself; but in me is thine help. ***I will be thy king***: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? ***I gave thee a king in mine anger, and took him away in my wrath.***

Hosea 13:9ff (Spoke 6, Cycle 2)

The final highlighted words show God Himself declaring exactly what He did to King Hosea in the Book He gave through the Prophet Hosea! This is the Word of the Lord.

### ⊕ **Cities of the Promised Land, First and Last (Joshua ↔ Hosea)**

Blow ye the cornet in ***Gibeah***, and the trumpet in ***Ramah***: cry aloud at ***Bethaven***, after thee, O Benjamin.

Hosea 5:8 (Spoke 6, Cycle 2)

All three cities in this verse first appear in Joshua. Their last appearance is in Hosea. The table lists three other place names where the same thing occurs. I do not know the meaning of this pattern, but it seems significant on the face of it, so I put it here to spark interest in the endless depth of this Divine Tapestry and to encourage further research.

Another striking link between the first two Books on the Sixth Spoke is seen in their names. Joshua's original name was Hosea<sup>119</sup> (Deut 32:44)! He became Joshua when Moses prefixed a Yod to his name just before he sent him to spy out the Promised Land (Num 13:16).

First and Last Mentions of Cities linked on Spoke 6		
Place	FIRST Joshua	LAST Hosea
<b>Gibeah</b>	15:57	10:9
<b>Ramah</b>	18:25	5:8
<b>Bethaven</b>	7:2	10:5
<b>Tabor</b>	19:22	5:1
<b>Valley of Jezreel</b>	17:16	1:5
<b>Valley of Achor</b>	7:24	2:15

### ⊕ **Murderous Priests**

Gilead is a city of them that work iniquity, and is polluted with blood. And as troops of robbers wait for a man, so ***the company of priests murder*** in the way by consent: for they commit lewdness. I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Hosea 6:8ff (Spoke 6, Cycle 2)

This verse is the only verse in the Bible that speaks of priests as murderers. It uses the exact word – רָצַח (ratzach, murder) – from the Sixth Commandment.

### ⊕ **Joined to Idols: The Whoredom of Israel (Joshua ↔ Hosea)**

Though thou, Israel, play the ***harlot***, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth. For Israel slideth back as a back-

sliding heifer: ... Ephraim is **joined to idols**: let him alone. Their drink is sour: they have committed **whoredom** continually: Hosea (Spoke 6, Cycle 2)

The dominant and unmistakable theme<sup>120</sup> of Hosea is God's judgment of the Northern Kingdom of Israel as a **harlot** who has "transgressed the covenant" and "joined" herself to idols. Israel was supposed to be **joined to the Lord** as a wife to her husband. Though this imagery is particularly strong in Hosea, it is woven throughout Scripture as an aspect of the consummating theme of the Church as the Bride of Christ. Here is an example from Paul:

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an **harlot**? God forbid. What? know ye not that he which is **joined to an harlot** is one body? for two, saith he, shall be one flesh. But he that is **joined unto the Lord** is one spirit. ... What? know ye not that **your body is the temple** of the Holy Ghost which is in you, which ye have of God? 1 Corinthians 6:15ff (Spoke 2, Cycle 3)

This now returns us to the typology of the Temple (Spoke 2, pg 136) and its ultimate antitype (fulfillment) in the Lord Jesus Christ. Every detail of the Temple is significant because God designed it. Case in point; the **only** Biblical use of Vav is as the "hooks" for its curtains and veil, and it first occurs as the "hooks" of the veil blocking the way into the **Holy of holies**:

And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount [pg 148]. And thou shalt make a **veil** of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their **hooks (vav)** shall be of gold, upon the four sockets of silver. And thou shalt hang up the vail under the clasps, that thou mayest bring in thither within the vail the ark of the testimony: **and the veil shall divide unto you between the holy place and the most holy**. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. Exodus 26:30ff (Spoke 2, Cycle 1)

The **veil** was needed because sin broke our **connection** with God. Ever since the Fall in Genesis 3, God has had to hide his face (Spoke 17, pg 307) lest the light of His perfect righteousness destroy us sinners. The Man Christ Jesus **reconnected** us with God and opened the way into the Holy of holies. This is explained in the Book of Hebrews in terms of the **typology of the veil** as the **body of Christ**:

Having therefore, brethren, boldness to enter into the **holiest** by the blood of Jesus, By a new and living way, which he hath consecrated for us, **through the veil**, that is to say, **his flesh**; And having an high priest over the house of God; Hebrews 10:19 (Spoke 14, Cycle 3)

God confirmed this typology when He tore the veil of the Temple at the moment Christ died:

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, **the veil of the temple was rent** in twain from the top to the bottom; Mat 27:50f (Spoke 18, Cycle 2)

This is the glory revealed in the typology of the Temple. Just as the **body of Jesus** was "rent" as He hung **nailed (vav)** to the Cross, so at the moment of His Death the **veil** of the Temple was rent as it hung from its **hooks (vav)**, opening the way to the Holy of holies! This is the Gospel, the New Covenant in which **God joined Himself** to sinful people, properly likened to a **harlot** who joins herself to other gods. And this brings us to yet another thread woven in this wonderful tapestry; **Rahab**. She appears in the second chapter of Joshua:

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 came into an **harlot's house**, named **Rahab**, and lodged there. Joshua 2:1 (Spoke 6, Cycle 1)

Rahab is surprisingly prominent in Scripture. She was a Gentile who helped the spies and so entered into the "Faith Hall of Fame" of Hebrews 11 (pg 284) where she is remembered as "**the harlot Rahab**" who was **saved by faith**. She was the great, great ... great grandmother of Jesus (Mat 1:5), and she remains a powerful typological figure of the **Church**. Just as she entered the ancestral blood-line of Christ through faith, so all we who are in the Church today have entered His blood-line through faith. When Christ **purchased** the Church of God "with His own blood" (Acts 20:28), He "married harlots" who had been separated from God by sin, but now are "one flesh" with Him, **joined through faith** (Eph 5:32). God expanded upon this striking (and quite disturbing) typology in the second Book on Spoke 6:

The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, **Go, take unto thee a wife of whoredoms** and children of **whoredoms**: for the land hath committed **great whoredom**, departing from the LORD. Hosea 1:2 (Spoke 6, Cycle 2)

God told Hosea to marry a prostitute! How his heart must have died within him when he received this command! It was just about the **greatest humiliation** any servant of God could suffer. Remember, Simon the Pharisee judged Jesus as "no prophet" when He merely let a prostitute touch His feet (Luke 7:39). How much greater a dishonor to marry one! So why did God give such a scandalous command? What did He intend for us to see in it? And why did Jesus deliberately associate with prostitutes? What was His point? The answer leads directly to the absolute core of the Gospel, as revealed on the third Book on Spoke 6.

## ❖ **Philippians: God in the Likeness of Man**

Let this mind be in you, which was also in Christ Jesus: Who, being **in the form of God**, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made **in the likeness of men**: And being found **in fashion as a man**, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5ff (Spoke 6, Cycle 3)

As discussed at length above, God established the **Number 6** as the **Number of Man**. This is the universal consensus of Biblical scholars and has been written about so much over the last two millennia of Church history that there is no need to cite the endless sources. It is therefore a great wonder to behold the **doctrine of the true humanity** of Jesus Christ **joined** with the **doctrine of His Divinity** here in Philippians on Spoke 6. It is the premier passage in all the Bible that explicitly states the **union of God and Man** in Christ Jesus. It reveals the ultimate spiritual meaning of the Sixth Letter, Vav, and in so doing, the Divine design of yet another Spoke upon the pattern of the Alphabet. Note the thematic symmetry; Man was created **in the likeness of God** on the **Sixth Day** just as Philippians declares God's incarnation **in the likeness of Man** on the **Sixth Spoke**.

The passage above moves so quickly from **Christ's humiliation** and **death on the Cross** to His subsequent glory that it would be all too easy to overlook the depth of pathos – the

unspeakable horror – implicit in the *incarnation*, *suffering*, and *death* of the wholly righteous *Lord of History* (ΑΩ/ἸΑ) in our sin-soaked world. The Book of Hosea corrects for that.

⊕ **The Humiliation of God (Hosea ☞ Philippians)**

Then said the LORD unto me, **Go, show your love to your wife again**, though she is loved by another and is an adulteress, **Love her as the Lord loves the children of Israel**, who look to other gods, and love *raison cakes* [of the pagans]. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: And I said unto her, Thou shalt abide for me many days; thou shalt not **play the harlot**, and thou shalt not be for another man: so will I also be for thee.<sup>121</sup> Hosea 3:1ff (Spoke 6, Cycle 2)

One of the most difficult ideas to get through to the human heart is the *depth of pathos* entailed in the sacrifice of Jesus Christ. This is the purpose of the Book of Hosea; Scripture paints no clearer picture of the *utter degradation* our High Priest suffered for us when He humbled Himself to the point of death on the Cross. Victor Shepherd, Professor of Systematic and Historical Theology at Tyndale, explained this in his sermon, *The Passion of God*:<sup>122</sup>



Centuries before Good Friday *the prophet Hosea learned about that humiliation* which God's love brings to God. Hosea learned this through the *humiliation* his love for his wife brought him. Hosea's wife, Gomer, traipsed off to the marketplace and sold herself. Pregnancy, of course, is an occupational hazard of prostitution, and Gomer bore three children who weren't Hosea's. When Gomer was sufficiently used up that her market-value was all but eroded and she thought she might as well return home (at least she would be fed there) Hosea went down to the marketplace, endured the *taunts* and *crude jokes* of the *ruffians* and *vulgar louts* who lounged around there, and paid fifteen shekels to get his wife out of their clutches. Fifteen shekels was half the price of a slave! **Why did Hosea endure such humiliation?** Because he loved his wife, loved her regardless of the cost to himself, loved her regardless of the face which couldn't be saved. Thereafter Hosea preached about **a divine love which loves to the point of public humiliation**.

Hosea purchased his harlot wife to redeem her from the bondage of her sin, just as the Lord Jesus purchased His Church when He was *nailed* to the Cross. All these ideas have been seen before. The Reverend Peter Smit linked the primary elements of Philippians 2 with Hosea's humiliation in his Christmas 1999 sermon, *Our God of Grace*:<sup>123</sup>

Hosea loved Gomer to show us how much God loves us. Jesus suffered the *humiliation* of his *incarnation*, *rejection* and finally **death on a cross** to not only secure our salvation, but to show us just how much God loves us.

Through the Cross, God **completely joined** Himself to us, bearing our sin *unto death* so we might live with Him forever. In this, He fulfilled His role as our *High Priest* so He could, as *implicitly prophesied* by Leah at the birth of Levi, **join** us to God as an adulterous woman to her estranged husband. And as is typical of the supreme style of God's Word, He promised our redemption in the very Book that so vividly exposes the revolting filth of our sin:

And it shall be at that day, saith the LORD, that thou shalt call me **Ishi [my husband]** ... And I will **betroth thee** unto me for ever; yea, I will **betroth thee** unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even **betroth thee** unto me in faithfulness: and thou shalt know the LORD. Hosea 2:16ff (Spoke 6, Cycle 2)

## ⊕ Sixth Seal of Revelation, Sixth Hour, and the Death of Christ

And I beheld when he had opened the **sixth seal**, and, lo, there was a great earthquake; and the **sun became black** as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, **hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us** from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?  
Sixth Seal (Revelation 6:12ff)

We now have traced the themes through the Books of the Sixth Spoke, the meaning of the Sixth Letter, the Sixth Day, and the Sixth Commandment. The Sixth Seal ties all these elements together. It begins with the second Book on the Sixth Spoke, which is the only Book in the Old Testament that contains the cry of the sinners of the Sixth Seal:

As for Samaria, her king is cut off as the foam upon the water. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; **and they shall say to the mountains, Cover us; and to the hills, Fall on us.**

Hosea 10:7f (Spoke 6, Cycle 2)

Likewise, the first Book on the Sixth Spoke contains a unique allusion to the theme of the Sixth Seal when the "five **kings** fled, and **hid themselves in a cave** at Makkedah" (Joshua 10:16). There is much to discuss here that is, unfortunately, prohibited by space.

The most significant correlation is with the **darkening of the sun**. The sun typifies Jesus as the Light of the World (Spoke 21, pg 355). And just as the sun became "**black as sackcloth**" when the **Sixth Seal** was opened, so the sun was darkened at the **sixth hour** when Christ was crucified (Luke 23:44):

And it was about the **sixth hour**, and there was a **darkness** over all the earth until the ninth hour. And **the sun was darkened**, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, **he gave up the ghost [died]**.

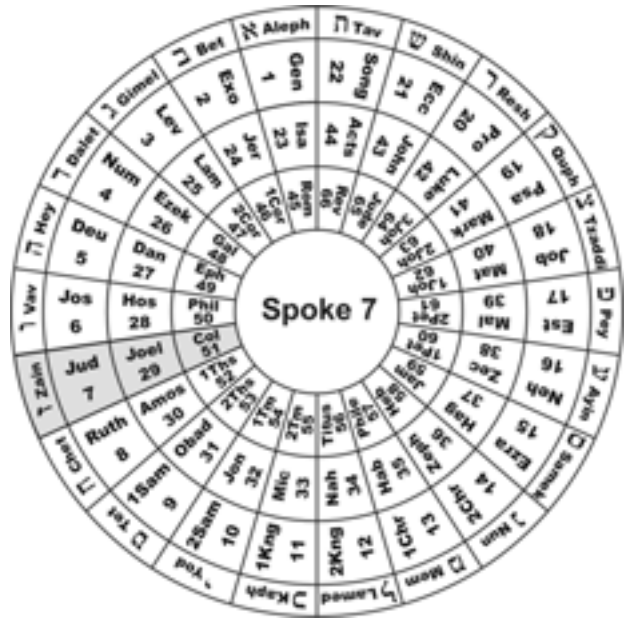


These events are recorded in the **Sixth Division** of the Canon Wheel (New Testament History), and are spoken of with particular clarity in Philippians on the **Sixth Spoke**. Furthermore, the **Sixth Seal** records a great earthquake which also attended the crucifixion of the Lord (Mat 27:51). And finally, what was the **murder of Christ** if not the **ultimate violation** of the **Sixth Commandment**?

These correlations demonstrate that the Seven Seals of Revelation and the Seven Days of Genesis – regardless of their historical interpretation future or past – were designed to reveal **structural patterns of the Word itself**, centered on its central event, the crucifixion of the Lord Jesus Christ. In other words, the more I have studied the Wheel, the more I see that it prophesies its own design. This is because the Bible – the Written Word of God – is, when taken as a unit, the **ultimate type** of the Lord Jesus Christ – the Living Word of God – who is its complete fulfillment, its **true antitype** (pg 148).



# SPOKE 7 – ZAYIN: JUDGES, JOEL, COLOSSIANS



## ❖ Remembering to Rest in God

And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a **whoring after Baalim**, and made Baalberith their god. And the children of Israel **remembered not the LORD their God**, who had delivered them out of the hands of all their enemies on every side: Judges 8:33f (Spoke 7, Cycle 1)

The name of the Seventh Letter denotes a **weapon**, usually understood as a **sword**. In modern Hebrew, it means to be **armed**. This links to the primary theme of **fighting** that dominates the Seventh Book. It sounds like an English "z" and was drawn as such in the ancient Hebrew script.

Many Zayin KeyWord express the idea of **motion** – busy buzzing motion. This is particularly evident in the KeyWords **zavav (buzz)** and **zevuv (fly)**. Christians are familiar with the latter from the name **Baalzebub (Lord of the flies)** which uses the "b" sound of the hard Bet (ב), though the softer "v" sound is more accurate. These words are onomatopoeic (they sound like what they describe), which is why we see the same consonants in English words like **busy** and **buzz**. This is the **busyness** of the world that constantly attacks and distracts us as we **struggle** to enter into the rest that Christ offers (Heb 4:11), typified by the Seventh Day Sabbath, the topic of the Fourth Commandment:

ז	Zayin KeyWords
זין	Zayin: Name of 7 <sup>th</sup> Letter
זין	Zayin: Weapon, Sword
זכר	Zakar: Remember
זמם	Zamam: Think, Consider
זבב	Zavav: Buzz
זבוב	Zevuv: A Fly
זוע	Zuah: Tremble, Shake
זנה	Zanah: To Fornicate, To be a Whore

**Remember (Zakar) the sabbath day**, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested **the seventh day**: wherefore the LORD blessed the sabbath day, and hallowed it. Fourth Commandment (Exodus 20:8ff)

The imperative verb in this command – **zakar (remember)** – is also the primary Zayin Key-

Word that God used nine times in the Alphabetic verses:

- ⊕ **Remember**, O LORD, thy tender mercies and thy lovingkindnesses ... AV Ps 25:6
- ⊕ **Remembering** mine affliction and my misery, the wormwood and the gall. AV Lam 3:19
- ⊕ **Remember** the word unto thy servant, upon which thou hast caused me to hope. AV Ps 119:49
- ⊕ I **remembered** thy judgments of old, O LORD; and have comforted myself. AV Ps 119:52
- ⊕ I have **remembered** thy name, O LORD, in the night, and have kept thy law. AV Ps 119:55
- ⊕ Jerusalem **remembered** in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. AV Lam 1:7
- ⊕ My soul hath them still in **remembrance**, and is humbled in me. AV Lam 3:20
- ⊕ They shall abundantly utter the **memory** of thy great goodness ... AV Ps 145:7
- ⊕ He hath made his wonderful works to be **remembered** ... AV Ps 111:4a

God's extreme emphasis on this one KeyWord shows His concern that we remember Him, His Works, and the spiritual meaning of the Seventh Day Sabbath that now is fulfilled in **Christ, our Everlasting Rest**, as it is written:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**: Which are a **shadow** of things to come; but the **body [substance, reality] is of Christ**.  
Colossians 2:16f (Spoke 7, Cycle 3)

God marked the connection between the Seventh Day and the Seventh Spoke by placing the final occurrence of word **sabbath** in Bible in this verse from Colossians.

God amplified the idea of **remembrance** in two Alphabetic Verses with the KeyWord **zamam** which means to **think, consider, meditate, or plan**:

- ⊕ She **considereth (zamam)** a field, and buyeth it: with the fruit of her hands she planteth a vineyard. AV Prov 31:16
- ⊕ The wicked **plotteth (zamam)** against the just, and gnasheth upon him with his teeth. AV Ps 37:12

This is what God calls us to do in this **busy buzzing** world of **endless motion**. Be still, and know He is God. Christ must be our meditation and our remembrance all the day long.

### ⊕ **The Seventh Day of Creation and the Well of the Sevenfold Oath**

Thus the heavens and the earth were finished, and all the host of them. And on the **seventh day** God ended his work which he had made; and he rested on **the seventh day** from all his work which he had made. And God blessed the **seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:1ff

God established the connection between the Number Seven and the ideas of rest, completion, and sanctification on the Seventh Day. He used this association throughout Scripture, as discussed at length in Part I (pg 44). It is the foundation of the symbolic meaning expressed in the **sevenfold symmetric perfection** of the whole Bible. God placed the key to a fuller understanding of the symbolic meaning of the Number Seven, and why He used it as the foundation of the structure of His Word, in Genesis 21 where He placed together two



Shin KeyWords, **sheva (seven)** and its cognate **shava**. As a verb, **shava** denotes the act of swearing, giving one's word, or making an oath. As a noun it denotes the **oath** itself:

And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set **seven (sheva)** ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these **seven (sheva)** ewe lambs which thou hast set by themselves? And he said, For these **seven (sheva)** ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place **Beersheba**; because there they **sware (shava)** both of them. Genesis 21:27ff

שבע Three Meanings of	
שֶׁבַע	Sheva: Seven
שָׁבַע	Shava: Swear
שָׂבַע	Sava: Fullness

This is the great beauty and depth of wisdom of the Bible. The meaning of the KeyWord **sheva** is seen in the plain text in the name **Beersheba** (with the hard "b" which is typical in English translations). The first part, **Beer**, denotes a **well** of water. The second part, **sheba**, denotes **seven** and/or an **oath** since these words are puns. These ideas combined to give **Beersheba** the meaning of the **Well of the Sevenfold Oath**.

The third word in the table spelt with the same Letters, **sava**, means **fullness** or **satisfaction**. This exemplifies the Hebrew idea of an oath as the fullness and completeness of commitment. An oath is not an oath if it is anything less than a **complete** and **perfect assent** to whatever terms and conditions are stated. The symbolic power of the Number Seven therefore combines the ideas of fullness, completeness, the giving of one's word, the making an oath. Taking all these ideas together greatly amplifies our understanding of what God intended when He designed the **sevenfold symmetric perfection** of His Word. Simply stated, God marked the Bible with the Number Seven as a sign that it is the **fully sealed, completely finished**, and **perfect revelation** of **His sevenfold Oath**, His Covenant, His Promise to us. It is God's numerical signature to show us that He has fully given us His Word.

### ⊕ The Seventh Commandment and the Marriage Covenant

Thou shalt not commit **adultery (na'aph)**.

Exodus 20:14

The essence of the Seventh Commandment is expressed in one word: **covenant**. The marriage of a man and woman is a covenantal relationship. Its fundamental violation is also expressed in one word: **adultery**. This is why God placed it **seventh** in the list, and why He accused Israel of adultery and fornication when they broke His covenant and turned to other gods. He uses **na'aph (adultery)** in parallel with the Zayin KeyWord **zanah (fornication)** in a number of verses, such as Jeremiah 3:8f where He used them both twice:

And I saw, when for all the causes whereby backsliding Israel **committed adultery (na'aph)** I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and **played the harlot (zanah)** also. And it came to pass through the lightness of her **whoredom (zanah)**, that she defiled the land, and **committed adultery (na'aph)** with stones and with stocks.

There is a profound connection between the sequential Letters Vav and Zayin. Adultery is the **joining (Vav)** of yourself to someone other than your spouse. This is one reason for the prominence of this theme on both the Sixth and the Seventh Spokes (pg 202).

## ❖ Judges: The Struggle in the Promised Land

Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, **to fight against them?** And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

Judges 1:1f (Spoke 7, Cycle 1)

The Sixth Book records the almost uninterrupted victory as God led Israel to subdue the Promised Land. The Seventh Book is a much sadder story of **constant struggle, fighting,** and **defeat** at the hands of the local inhabitants they had failed to drive out, in direct defiance of the Word of the Lord:

And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as **thorns in your sides, and their gods shall be a snare unto you.** And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Judges 2:1ff (Spoke 7, Cycle 1)

The story of Judges tells of the **ongoing struggle** with the inhabitants whom God promised to use as "thorns" in their sides. This theme dominates the whole Book, which, despite its relatively small size, contains the greatest number of references to fighting in the entire Bible. Baxter aptly and alliteratively summarized its thematic movements as 1) sinning, 2) suffering, 3) supplication, and 4) salvation. The salvation came in the form of "judges" that God would periodically raise up:

And when the LORD **raised them up judges**, then the LORD was with the judge, and **delivered** them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

Judges 2:18 (Spoke 7, Cycle 1)

In Hebrew, these **judges** are called **shophatim**, which also is the name of the Seventh Book, taken from its central theme. It is based on the Shin KeyWord **shaphat (to judge)**.

### ⊕ The Lord the Judge (Judges Joel)

Wherefore I have not sinned against thee, but thou doest me wrong to war against me: **the LORD the Judge** be judge this day between the children of Israel and the children of Ammon.

Judges 11:27 (Spoke 7, Cycle 1)

**The Book of Judges is unique** in that it is the only place where God revealed His Divine Title as "the Lord (YHVH) the Judge." It is nearly identical to the name of the valley of **Jehoshaphat** which plays a very significant role in Joel. The only difference in the names is the pair of Heys (ה ה) between the first three Letters of the Divine Name יהו (Yeho) and the שפט (shaphat, judge) at the end. This is yet another example of the

Spoke 7 Thematic Link	
Judges 11:27 	Joel 3:12
יהוה השפט	יהושפט
YHVH the Judge	Jehoshaphat

never-ending wonder of the Holy Bible. First, the revelation of this Divine Title is restricted to the Book that bears the name "Judges," and second, it forms a link to the only Book in the Minor Prophets that even mentions the name Jehoshaphat!

## ❖ Joel: God Judges in the Valley of Jehoshaphat

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to **the valley of Jehoshaphat**: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. **Multitudes, multitudes in the valley of decision**: for the day of the LORD is near in the valley of decision. Joel 3:11ff (Spoke 7, Cycle 2)

Joel prophesied the **fullness of time** when God would **judge the world**. This is the meaning of **Jehoshaphat** – "The Lord shall judge." But this judgment entered history in a way that was not anticipated. They did not know that this prophecy, while having a reference to the literal end of time, also would be fulfilled in their midst when Christ bore **the eschatological judgment of God** and **fulfilled everything** that was written about Him in **all the prophets** (pg 79). It was in this context that Joel prophesied the outpouring of God's Spirit:

And it shall come to pass afterward, that **I will pour out my spirit upon all flesh**; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I **pour out my spirit**. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Joel 2:28ff (Spoke 7, Cycle 2)

This is why Joel is quoted in Acts on Spoke 22. It interweaves the completeness of the Number Seven with the theme of **consummation**.

### ⊕ The Fullness of Judgment

The word of the LORD that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Joel 1:1ff (Spoke 7, Cycle 2)

Joel's prophecy is striking for the fullness of Divine Judgment it declares. It is a raging warning of complete and

"All" in the Book of Joel		
⊕	All ye inhabitants of the land	1:2
⊕	All ye drinkers of wine	1:5
⊕	All the trees of the field	1:12
⊕	All the inhabitants of the land	1:14
⊕	All the trees of the field	1:19
⊕	All the inhabitants of the land	2:1
⊕	All faces shall gather blackness.	2:6
⊕	All your heart	2:12
⊕	All flesh	2:28
⊕	All nations	
⊕	All the coasts of Palestine	3:4
⊕	All the men of war	3:9
⊕	All ye heathen	3:11
⊕	All the heathen	3:12
⊕	All the rivers of Judah	3:18

utter desolation. Its opening passage list four creatures known for consuming all plants, the source of life for the people and their livestock. One wave follows the other, **consuming everything** that might have been left over. The people of the Middle East knew well how a swarm of locusts would darken the sky and **devour everything** in their path:

A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; **yea, and nothing shall escape them.**  
Joel 2:3 (Spoke 7, Cycle 2)

But this fullness of destruction was not the end. As is typical throughout Scripture (e.g. pg 205), the Lord included His Promise of Redemption in the midst of His Judgment:

**And I will restore to you the years that the locust hath eaten**, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied (sava), **and praise the name of the LORD your God**, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.  
Joel 2:25ff (Spoke 7, Cycle 2)

## ❖ Colossians: All the Fullness of the Godhead

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth **all the fullness of the Godhead bodily**. And ye are **complete** in him, which is the head of **all principality and power**:  
Colossians 2:8ff (Spoke 7, Cycle 3)

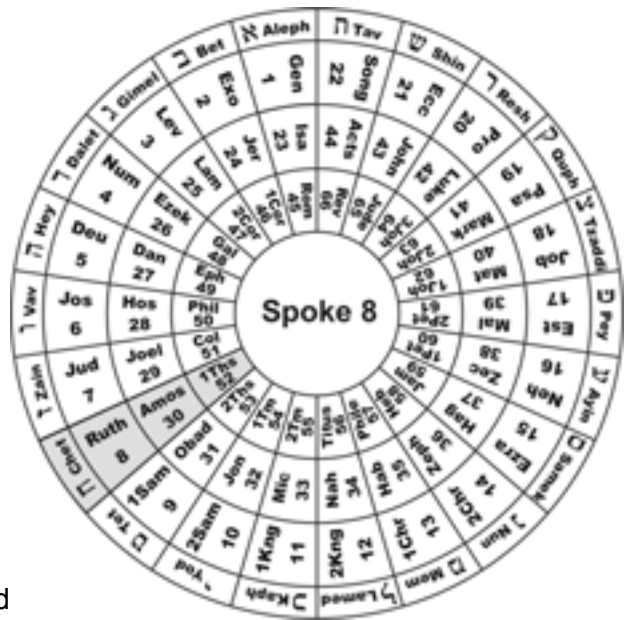
God designed the final Book on the Seventh Spoke to reveal the ultimate meaning of the Number Seven in its sense as a **symbol of fullness (sava)**, pg 208). This great theme of Colossians has not gone unnoticed by previous Biblical scholars. For example, J. Sidlow Baxter, in his magnum opus *Exploring the Book* categorized the dominant themes of each Book of the Bible. Concerning Colossians, he defined its dominant theme as revealing "Christ the **fullness** of God to us" [emphasis in the original]. He then devoted nearly three pages to "the doctrine of the Fullness." The significance of this can not be overstated. Though Baxter came closer to discovering the structure of the Wheel than any other author I have ever read, there is absolutely no hint in any his writings that he recognized the geometrical relation between Colossians and the Number Seven. His witness to the theme of fullness in Colossians is therefore clearly unbiased and so all the more impressive.

All Fullness in Colossians	
⊕ All the world (2 times)	1:4,6
⊕ All wisdom and spiritual understanding	1:9
⊕ All pleasing	1:10
⊕ All might	1:11
⊕ All patience	1:11
⊕ All things (6 times!)	1:16-20
⊕ <b>ALL FULLNESS</b>	1:19
⊕ All wisdom	1:28
⊕ All riches of the full assurance of understanding	2:2
⊕ All the treasures of wisdom and knowledge	2:3
⊕ <b>ALL THE FULLNESS OF THE GODHEAD</b>	2:9
⊕ All principality and power	2:9
⊕ All trespasses (forgiven)	2:13
⊕ All the body	2:19
⊕ <b>CHRIST IS ALL, AND IN ALL</b>	3:11
⊕ All wisdom	3:16
⊕ All things (2 times)	3:20,22
⊕ <b>ALL THE WILL OF GOD</b>	4:12



# SPOKE 8 – CHET:

## RUTH, AMOS, 1 THESSALONIANS

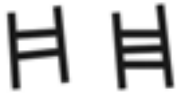


### ❖ Hedged about with God's Mercy and Grace

The angel of the LORD *encampeth (chanah)* round about them that fear him, and delivereth them.

AV Psalm 34:7

#### Ancient Forms of Chet



Fence Poles and Rails

The Eighth Letter represents a *fence, hedge, wall, or enclosure.*

This coheres with its ancient form that looks like two fence poles with two or three rails. It gave rise to the Greek and Latin forms of the Letter

H. The number of Chet KeyWords expressing similar ideas is truly astounding. There really is no other Letter with such a dense and consistent grouping of associated ideas. Its symbolic meaning is particularly evident in words that start with Chet Bet, like *chov (bosom), chavav (cherish), chavar (friend), chevel (cord)*, and so forth as listed in the table. Note that Chet is pronounced as an "h" with rough breathing, like the "ch" in Bach. God used four of the KeyWords listed in the table in the Chet Alphabetic Verses; one cited above, and these three:

- ⊕ She *girdeth (chagar)* her loins with strength, and strengtheneth her arms. AV Prov 31:17
- ⊕ The *bands (chevel)* of the wicked have robbed me: but I have not forgotten thy law. AV Ps 119:61
- ⊕ I am a *companion (chavar)* of all them that fear thee, and of them that keep thy precepts. AV Ps 119:63

These verses establish the fundamental meaning of Chet as something that surrounds, binds, holds things together, both physically as a wall, and so-

ח	Chet KeyWords
חַיִּית	Chet: Name of 8 <sup>th</sup> Letter
חֵיִת	Chet: Fence, Hedge
חָגַר	Chagar: To Bind, To Gird (with a belt)
חֶבֶל	Chevel: Cord, Band
חֹב	Chov: Bosom
חָבַב	Chavav: Cherish, Love fervently
חָבַר	Chavar: Friend, Associate
חָבַק	Chabak: Embrace
חָבַשׁ	Chabash: Bind, Bandage
חָדַר	Chadar: Enclose, Chamber
חֶסֶה	Chasah: Trust, Refuge
חָנָה	Chanah: Encamp
חוֹץ	Chutz: Wall (as divider)
חוֹמָה	Chomah: Wall

cially as friendship and love. It is, therefore, a great joy to see the one KeyWord that God used most frequently in the Chet Alphabetic Verses carries within itself the fundamental message of the Gospel, **grace** and **mercy!**

- ⊕ ... the LORD is **gracious (channun)** and full of **compassion**. AV Ps 111:4b
- ⊕ ... he is **gracious (channun)**, and full of **compassion**, and righteous. AV Ps 112:4b
- ⊕ The LORD is **gracious (channun)**, and full of **compassion**; slow to anger, and of great **mercy (chesed)**. AV Ps 145:8

In the all three verses, **gracious** appears in conjunction with the Resh KeyWord **racham (compassion)**, pg 342), spelt Resh Chet Mem. In the third verse, God used it in conjunction with another Chet KeyWord **chesed**, that He also used as the primary KeyWord in two other Alphabetic Verses:

- ⊕ The earth, O LORD, is full of thy **mercy (chesed)**: teach me thy statutes. AV Ps 119:64
- ⊕ It is of the LORD'S **mercies (chesed)** that we are not consumed, because his **compassions (racham)** fail not. AV Lam 3:22
- ⊕ They are **new (chadash)** every morning: great is thy faithfulness. AV Lam 3:23

The third verse is consecutive with Lamentations 3:22 and should be read with it. Note the associated KeyWord **chinnam (free)** in the table; it describes the nature of God's grace. Putting all these ideas together, we see the essential promise of God and message of the Gospel: **We are hedged about on every side with God's free Mercy and Grace!**

ח	Chet KeyWords
חן	Chen: Grace
חַנּוּן	Channun: Gracious
חִנָּם	Chinnam: Free, Without Cost
חֶסֶד	Chesed: Mercy, Lovingkindness
חֲדָשׁ	Chadash: New, Renewed, Fresh

## ❖ Ruth: The Undying Bond

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: **thy people shall be my people, and thy God my God**: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, **if ought but death part thee and me**. Ruth 1:16ff (Spoke 8, Cycle 1)

If any Book displays the symbolic power of its corresponding Hebrew Letter, it is the little Book of Ruth. She declared her **bond** to her mother-in-law Naomi in terms of home, community, church, and death. It would be hard to find a stronger statement of devotion in the Bible. The central KeyWord that runs throughout the story is **chamoth (mother-in-law)**. God restricted it almost entirely to the Eighth Book, which contains all but one of its eleven occurrences in Scripture. Its masculine form – **cham (father-in-law)** – is identical to the word for **heat** or **warmth**. Both are closely related to **chomah (wall)**, which is spelt with the same primary consonants Chet and Mem in the same

ח	Chet KeyWords
חם	Cham: Heat, Warmth
חם	Cham: Father-in-law
חַמּוֹת	Chamoth: Mother-in-law
חֹמָה	Chomah: Wall
חֻפָּה	Chuppah: Chamber, Marriage Canopy

the story is **chamoth (mother-in-law)**. God restricted it almost entirely to the Eighth Book, which contains all but one of its eleven occurrences in Scripture. Its masculine form – **cham (father-in-law)** – is identical to the word for **heat** or **warmth**. Both are closely related to **chomah (wall)**, which is spelt with the same primary consonants Chet and Mem in the same

order. All these ideas combine to show that the "in-laws" – the extended family – are supposed to be a **protecting wall** that keeps the young married couple **warm and safe** in this cold cruel world.

A similar analysis applies to another fundamental familial relation; אָח (**ach, brother**). This word describes one of the **strongest human bonds**. Dr. Seekins interprets it, as do I, as a Hebrew Word Picture of the strong (Aleph) fence (Chet). Brothers **band together** to increase their strength and to protect each other. God used this word in Amos on Cycle 2 when He accused Tyrus of violating the **brotherly covenant (b'rit achim, Amos 1:9)**.

Ruth is generally considered one of the most delightful and pleasing stories in the Bible. It is set in the rural agricultural town of Bethlehem at the time of the barley and wheat harvest. Famine had come to the land of Moab and all three women, Naomi and her two daughters-in-law Orpah and Ruth, had been widowed. When they heard God had given bread in Bethlehem (House of Bread, pg 135), they arose to go to the land of Elimelech, the dead husband of Naomi and father-in-law of Orpah and Ruth. It was then that Naomi urged them to return to the house of their biological mothers. Orpah agreed and Ruth refused, choosing instead the people and faith of the Hebrews. The story begins in earnest when Ruth goes to glean the fields, following the reapers who, in obedience to the Torah (Lev 19:9), left the "corners of the field" untouched so the poor of land could find sustenance. It was then that her **close kinsman**, Boaz, noticed her as an unusually **virtuous** (Chet KeyWord **cheyl**) woman:<sup>124</sup>

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy **mother in law (chamoth)** since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose **wings (kanaph)** thou art come to **trust (chasah)**. Then she said, Let me find **favour (chen)** in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.  
Ruth 2:11ff (Spoke 8, Cycle 1)

This passage uses the Kaph KeyWord **wing (kanaph)** that expresses the idea of an overarching protective covering (Spoke 11, pg 242). It appears again when Boaz covered her with his "skirt" (vs 3:9) in anticipation of the redemption he would soon purchase for her. God used these words together in one of the most famous Psalms, "under his **wings (kanaph)** shalt thou **trust (chasah)**" (Ps 91:4). Ruth's mother-in-law burst forth with joy when she saw the hope of finding favour in the eyes of their **kinsman-redeemer**:

And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his **kindness (chesed)** to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.  
Ruth 2:20f (Spoke 8, Cycle 1)

The story ends with Boaz purchasing all that was Elimelech's, including Ruth to be his wife:

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I **purchased to be my wife**, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his **brethren (ach)**, and from the gate of his place: ... **So Boaz took Ruth, and she was his wife**: and when he went in unto her, the LORD gave her conception, and she bare a

son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a **kinsman**, that his name may be famous in Israel. And he shall be unto thee a **restorer of thy life**, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her **bosom**, and became **nurse** unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name **Obed**: he is the father of **Jesse**, the father of **David**.  
Ruth 4:9ff (Spoke 8, Cycle 1)

This brings the typology of Book of Ruth into perfect clarity. She was a Gentile who entered the ancestral blood-line of Christ through faith, just as did the Gentile harlot Rahab (Spoke 6, pg 203) who became her **mother-in-law** when she married Boaz, for he was born of Rahab (Mat 1:5). And like her mother-in-law Rahab, she represents the **Church**, made up of Jews and Gentiles, **purchased** by our **Kinsman Redeemer**, the **Man Christ Jesus**, with His own blood on the Cross. Oh little town of Bethlehem, from thee our King has come!

## ❖ Amos: Fire on the Walls

Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: But I will send a **fire on the wall (chomah) of Gaza**, which shall devour the palaces thereof: And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.  
Amos 1:6ff (Spoke 8, Cycle 2)

Like the Book of Ruth, Amos begins in a rural agricultural setting. The prophet was no city man, he eked out a living in the hinterland herding cattle and picking figs. In his words:

I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycomore fruit (figs). And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.  
Amos 7:14f (Spoke 8, Cycle 2)

God chose this farmer as the perfect "brush" to paint His message in agricultural metaphors. Sin is likened to an overloaded cart "full of sheaves" (vs 2:13), the Israeli remnant as parts of a lamb the shepherd retrieved from the mouth of a lion (vs 3:12), a harvest ruined for lack of rain (vs 4:7), and the people as a basket of summer fruit (vs 8:1). Perhaps the most notable is God's promised redemption, which He said would burst forth so miraculously that it would be as if "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (vs 9:13).

The opening vision of Amos is different. Here God proclaims His judgment in terms of bringing "fire on the walls" of three cities, Gaza (mentioned above), and Tyrus and Rabbah:

But I will send a fire on the **wall of Tyrus**, which shall devour the palaces thereof. Amos 1:10

But I will kindle a fire in the **wall of Rabbah**, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: Amos 1:14

God used this specific language<sup>125</sup> only once outside the Book of Amos, in the vastly larger prophesy of Jeremiah (vs 49:27). In the Minor Prophets it is unique to Amos, and it is based on the fundamental Chet KeyWord **chomah (wall)** which exemplifies the primary significance of Chet as the symbol of a hedge or fence. Furthermore, Amos contains nearly half (four out



of nine) occurrences of chomah found in the Minor Prophets. Yet this is but the beginning. The Lord also gave Amos a vision based on this KeyWord that is seen nowhere else in the entire Bible.

⊕ **The Lord standing upon a Wall**

Thus he shewed me: and, **behold, the Lord stood upon a wall (chomah)** made by a plumbline, with a plumbline in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the **sword (cherev)**. Amos 7:7ff (Spoke 8, Cycle 2)

It is impossible to communicate the kind of wonder this little verse evoked. I noticed it only after having fully developed the meaning of Chet and its relation to the KeyWord **chomah**. The discovery of the dominant image of "fire on the walls" in the opening passage of Amos was itself quite impressive, but to see here a **unique vision** of the Lord Himself standing on this KeyWord **chomah** is simply over the top! There is no other possibility; once again we are beholding the highly specific, detailed, and deliberate integration of the Holy Word with the pattern of the Hebrew Alphabet.

⊕ **Prophecy Not! (Amos 1 Thessalonians)**

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: **Forbidding us to speak** to the Gentiles **that they might be saved**, to fill up their sins always: for the wrath is come upon them to the uttermost. 1 Thessalonians 2:14ff (Spoke 8, Cycle 3)

The vision of **the Lord on the wall** was directed against Jeroboam, the wicked King of the Northern Kingdom of Israel. It was heard by Amaziah, the wicked priest of Bethel where one of the idolatrous golden calves stood. He warned Jeroboam that Amos had prophesied against him, and then went back to Amos and commanded him to stop prophesying:

Also Amaziah said unto Amos, O thou **seer (chozeh)**, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But **prophecy not** again any more at Bethel: for it is the king's chapel, and it is the king's court. Then answered Amos ... Now therefore hear thou the word of the LORD: Thou sayest, **Prophecy not** against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the **sword (cherev)**, and thy land shall be **divided (chalaq)** by **line (chevel)**; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land. Amos 7:12ff (Spoke 8, Cycle 2)

ח	Chet KeyWords
חֹזֶה	<b>Chozeh:</b> Seer, Visionary
חֶרֶב	<b>Cherev:</b> Sword
חֶבֶל	<b>Chevel:</b> Line, Cord
חֵלֶק	<b>Chalaq:</b> Portion, Part, Division

God used three of the highlighted KeyWords in the prophecy above in the Alphabetic Verses:

- ⊕ Thou art my **portion (chalaq)**, O LORD: I have said that I would keep thy words. AV Ps 119:57
- ⊕ The LORD is my **portion (chalaq)**, saith my soul; therefore will I hope in him. AV Lam 3:24
- ⊕ The wicked have drawn out the **sword (cherev)**, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. AV Ps 37:14
- ⊕ The **bands (chevel)** of the wicked have robbed me: but I have not forgotten thy law. AV Ps 119:61

The emphasis on robbery and the poor and needy also links to primary themes of Amos and the Eighth Commandment, "Thou shalt not steal."

## ❖ 1 Thessalonians: As a Nurse cherisheth her Children

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were **gentle** among you, even **as a nurse cherisheth her children**: So being **affectionately desirous** of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because **ye were dear unto us**. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, **as a father doth his children**, That ye would walk worthy of God, who hath called you unto his kingdom and glory. 1 Thessalonians 2: (Spoke 8, Cycle 3)

This is perhaps the warmest, most endearing, and most tender portion of any Epistle written by Paul. It is the only passage where he likens himself to a **nurse cherishing her children**, as Naomi did Obed in Ruth 4:16 (Spoke 8, Cycle 1). The word used there, **θάλλω (thalpo, cherish)**, literally means to "keep warm." It appears in the Septuagint<sup>126</sup> in when David was very old and could not get warm, so his servants sought a young virgin who would **cherish** him and lie in his **bosom**, but still he got no **heat (cham)**.

## ⊕ Darkness on Day of the Lord (Amos 5:18-20 1 Thessalonians)

Woe unto you that desire **the day of the LORD!** to what end is it for you? the day of the LORD is **darkness (choshek)**, and not **light**. Amos 5:18 (Spoke 8, Cycle 2)

Every chapter of 1 Thessalonians speaks of the coming of the Lord. This is echoed in Amos, with his ominous "**prepare to meet thy God!**" (vs 4:12). We also see a strong theme based on the Chet KeyWord choshek (darkness, vss 5:18-20) which God used in AV Lam 4:8. Thankfully, the promise for the believer is somewhat different than that for the wicked:

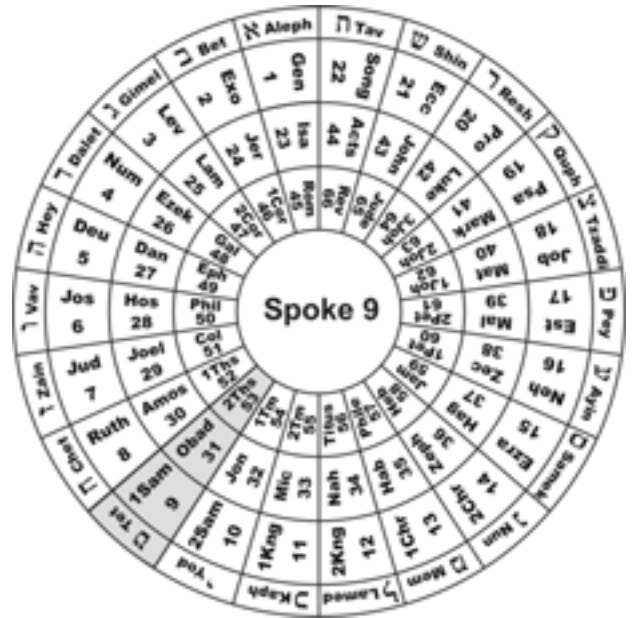
But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night**. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. Ye are all the **children of light**, and the **children of the day**: we are not of the **night**, nor of **darkness**.

1 Thessalonians 5:1ff (Spoke 8, Cycle 3)



# SPOKE 9 – TET:

## 1 SAMUEL, OBADIAH, 2 THESSALONIANS



### ❖ The Goodness the God

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill **all the good pleasure of his goodness**, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.  
2 Thessalonians 1:11f (Spoke 9, Cycle 3)

God established the symbolic power of the Ninth Letter with great clarity. He used the same KeyWord **tov (good)** in thirteen of the Alphabetic Verses corresponding to Tet:

- ⊕ **Good** and upright is the LORD: therefore will he teach sinners in the way. AV Ps 25:8
- ⊕ A **good** man sheweth favour, and lendeth: AV Ps 112.5a
- ⊕ It is **good** that a man should both hope and quietly wait for the salvation of the LORD. AV Lam 3.26
- ⊕ Teach me **good** judgment and knowledge: for I have believed thy commandments. AV Ps 119:66
- ⊕ It is **good** for a man that he bear the yoke in his youth. AV Lam 3:27
- ⊕ It is **good** for me that I have been afflicted; that I might learn thy statutes. AV Ps 119:71
- ⊕ Thou art **good**, and doest good; teach me thy statutes. AV Ps 119.68
- ⊕ The LORD is **good** to all: and his tender mercies are over all his works. AV Ps 145.9
- ⊕ The LORD is **good** unto them that wait for him, to the soul that seeketh him. AV Lam 3.25
- ⊕ Thou hast dealt **well** with thy servant, O LORD, according unto thy word. AV Ps 119.65
- ⊕ The law of thy mouth is **better** unto me than thousands of gold and silver. AV Ps 119:72
- ⊕ A little that a righteous man hath is **better** than the riches of many wicked. AV Ps 37:16
- ⊕ They that be slain with the sword are **better** than they that be slain with hunger: AV Lam 4:9

ט	Tet KeyWords
טִית	Tet: 9 <sup>th</sup> Letter
טוב	Tov: Good, Well, Better
טהור	Tahor: Clean, Pure

These verses reveal the primary significance that God invested in Tet from the beginning. Indeed, the first occurrence of Tet in Scripture is in the **tov** describing God's initial act of

creation, "And God said, Let there be light: and there was light. And God saw the light, that it was **good (tov)**" (Gen 1:3f). It describes the essence of His Work. He used it seven times in the creation account, capping it all off with the declaration that **everything (et-kol)**, pg 89) was **very good (tov m'od)**. Its eighth occurrence describes the Tree of the Knowledge of טוב (tov, good) and רָע (ra, evil), the latter being a Resh KeyWord (pg 350).

These **antithetical ideas** are represented by the Letters Tet (ט) and Resh (ר) which are, like the Letters of et-kol (everything), **diametrically opposed** on the alphabetic Wheel. The unfortunate reality of this fallen world is that these opposites are also **inextricably intertwined** in constant warfare with each other. There is a hint of this in the name of the Ninth Letter, Tet, which denotes the concept of **twisting** and is generally assumed by scholars to be based on an ancient word meaning **serpent**. This links directly to the Tree of the Knowledge of Good and Evil and the origin of evil when Satan, the **first deceiver**, told the **first lie** in violation of the universal law that later would be enshrined in the **Ninth Commandment**. It was through his lie and our first parents' subsequent disobedience to the Word of the Lord that **evil (ra)** entered the world that God had created **very good (tov m'od)**.

### ❖ Ninth Commandment: Thou shalt not bear False Witness

The proud have **forged (taphal)** a **lie (sheqer)** against me: but I will keep thy precepts with my whole heart. AV Psalm 119:69

The integration of the Ten Commandments with the first Ten Spokes is particularly lucid here on Spoke 9. The KeyWord **taphal** most literally means to smear, paste, or plaster. From this, it became a natural metaphor of **forging lies** and **slander**, just as it is in the modern English idiom "smear campaign." This is how God used it in the Tet verse of AV Psalm 119 above, where it appears in conjunction with the central word of the Ninth Commandment – **sheqer** – which denotes **lying, falsehood, and deception**. Job also used these words together when he accused his counselors of being "forgers of lies" (tophlei-shaquer, Job 13:4). The Ninth Commandment will play an important role in understanding the elements of Spoke 9, most notably 2 Thessalonians on Cycle 3. It relates to two other KeyWords God presented in the Alphabetic Verses:

ט	Tet KeyWords
טָפַל	<b>Taphal:</b> Plaster Smear, Patch Over
טֹפְלֵי-שָׁקֶר	<b>Tophlei-Shaquer:</b> Forgers of Lies
טִמְאָה	<b>Tumah:</b> Unclean, Dirty
טָבַע	<b>Tava:</b> To Sink Down
טִיט	<b>Teet:</b> Mud, Mire, Clay

- ⊕ Her **filthiness (tumah)** is in her skirts; she remembereth not her last end; therefore she came down wonderfully: ... AV Lam 1:9
- ⊕ Her gates are **sunk (tava)** into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD. AV Lam 2:9
- ⊕ The heathen are **sunk (tava)** down in the pit that they made: in the net which they hid is their own foot taken. AV Ps 9:15

Lies and slander are like **mud** or **mire (teet)** smeared on a good person. This KeyWord brings forth the full force of the Letter Tet (as manifest in this fallen world filled with lies), since it is spelt ט״ט (Tet Yod Tet), with Yod acting essentially as a vowel. David used this KeyWord metaphorically in conjunction with **tava (sink)** when he cried to the Lord because of the slander smeared on him by wicked men (Ps 69:9ff):

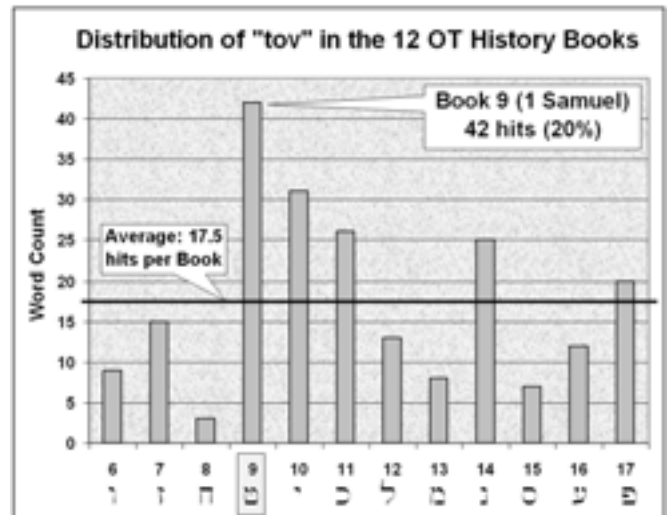
For the zeal of thine house hath eaten me up; and **the reproaches of them that reproached thee** are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate **speak against me**; and I was **the song of the drunkards**. But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the **mire (teet)**, and let me not **sink (tava)**: let me be delivered from them that hate me, and out of the deep waters. ... Hear me, O LORD; for thy lovingkindness is **good (tov)**: turn unto me according to the multitude of thy tender mercies. ... Thou hast known **my reproach**, and **my shame**, and **my dishonour**: ...

Words of slander flowed like a slurry of sludge from the mouths of these wicked men. They were not reproaching David so much as the **Good Lord** Himself, just as they did when He came to earth in the Person of the Lord Jesus Christ of whom this Psalm is a great prophecy. These KeyWords reveal the **polarity** inherent in every Letter. Its primary meaning is based on the character of God – His Divine Goodness and Purity – which was obscured by the Fall initiated by **lies, deception, and disobedience** to His Word. Like a magnet, Tet draws to itself the slimy mud of slander, because wicked men will not abide the reproach that the Goodness of God, by its very nature, brings against their sinful hearts and deeds.

## ❖ 1 Samuel: The Rise and Fall of Goodly King Saul

Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a **goodly (tov)**: and there was not among the children of Israel a **goodlier (tov)** person than he: from his shoulders and upward he was higher than any of the people. 1 Samuel 9:1ff (Spoke 9, Cycle 1)

The Bible Wheel is a never-ending source of amazement that grows ever deeper the more it is studied. When I began researching the Ninth Spoke, I did not know what I would find, but I did know what to expect given God's revelation of **tov** in the Alphabetic Verses. This is what causes such a profound sense of wonderment. I knew what to expect, and behold, there it is! This **Map of Heaven** has proven itself yet again. The graph shows the distribution of the KeyWord **tov** in the twelve Old Testament History Books.<sup>127</sup> It appears there 211 times, with the peak of 42 hits in the Ninth Book, corresponding to Tet. This accounts for about 20% of all occurrences in this canonical division, which is **2.4 times higher**



than the average of 17.5 hits per Book. Once again, as on every other Spoke of the Wheel, we have a direct and obvious integration of the content of this Book with the symbolic meaning of its corresponding Hebrew Letter.

The graph, while quite enlightening, shows only the numbers. The real meat is found in the intricate interweaving of **tov** throughout the **fabric of 1 Samuel**. God placed it at primary **articulation points** in the story of the rise and fall of King Saul and the transfer of the kingdom to David, which is, of course, the most prominent theme of the Ninth Book. God used it twice when He introduced Saul in chapter 9 (quoted above). The reason for the institution of the kingdom is explained in the previous chapter when the people saw that Samuel was old and that his sons "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (1 Sam 8:3). They used this as an occasion to request a king to rule over them. The Lord answered, saying:

Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me, that I should not reign over them**. ... Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them. 1 Samuel 8:7ff (Spoke 9, Cycle 1)

It is here in Samuel's solemn warning that we find another double occurrence of **tov**:

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. ... And he will take your fields, and your vineyards, and your oliveyards, even the **best (tov)** of them, and give them to his servants. ... And he will take your menservants, and your maidservants, and your **goodliest (tov)** young men, and your asses, and put them to his work. 1 Samuel 8:11ff (Spoke 9, Cycle 1)

Despite this warning, the people maintained their demand for a mortal king. In answer to this, Samuel made a promise drawn directly from the Tet Alphabetic Verses, as we now shall see.

### ⊕ **Teaching the Good and Upright Way (Alphabetic KeyLink)**

And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: **but I will teach you the good (tov) and the right way**: Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. 1 Samuel 12:20ff (Spoke 9, Cycle 1)

When I came upon this passage, the Tet verse of Psalm 25 immediately leapt to mind:


⊕ **Good** and **upright** is the LORD: therefore will he **teach** sinners in the **way**. AV Ps 25:8

I was stunned, and immediately searched the entire Bible for every verse that contains the words **teach** and **good**. They appear together in only seven verses, which includes the two above and another pair from the Tet verses from the great Alphabetic Psalm 119:

⊕ **Teach** me **good** judgment and knowledge: for I have believed thy commandments. AV Ps 119:66

⊕ Thou art **good**, and doest good; **teach** me thy statutes. AV Ps 119:68

Samuel's promise at this **key juncture** in the history of Israel – the establishment of their first mortal king – is linked directly to a primary theme that God revealed in three Tet Alphabetic Verses! But there is more. The **exact words** that Samuel used in his promise are found in **one and only one** other verse of the entire Bible – the Tet verse of Psalm 25! The four words they share are listed in the table. We have therefore a supernatural **Alphabetic KeyLink** from the Tet verse of Psalm 25 to the Ninth Book that is based on the primary symbolic meaning of **Tet** as **Goodness** and placed at a **critical articulation point** in the history of Israel! This is the endless wonder of the Divine Perfection of God's most excellent Word. There is no limit to the glory of His Wisdom! There are many other KeyLinks amongst these verses, but unfortunately, space allows only a small sampling in a book of this size.

 <b>Spoke 9 Alphabetic KeyLink</b> <i>Teach the Good and Upright Way!</i>			
<b>Tet (AV Ps 25:8) 1 Samuel 12:23</b>			
טוֹב	יָשָׁר	יָרָה	דֶּרֶךְ
Tov Good	Yashar Upright	Yarah Teach	Derek Way

⊕ **A Taste of Honey (Alphabetic KeyLink)**

Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but **taste (ta'am)** a **little (ma'at)** honey with the end of the **rod (matteh)** that was in mine hand, and, lo, I must die. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.  
 1 Samuel 14:43f (Spoke 9, Cycle 1)

The story of Jonathan being sentenced to death by his father for tasting a little honey contains the first occurrence of the verb **ta'am (to taste)** in the Bible.<sup>128</sup> This is a Tet KeyWord that God used in two Alphabetic Verses, both in conjunction with **tov**:

- ⊕ O **taste (ta'am)** and see that the LORD is **good (tov)**: blessed is the man that trusteth in him. AV Ps 34:8
- ⊕ She **perceiveth (ta'am)** that her merchandise is **good (tov)**: her candle goeth not out by night. AV Prov 31:18

**Taste** is a primary means of discerning good food from bad, so **ta'am** became a metaphor of perception and judgment, as in the verses above from Proverbs and Psalm 119 where God used it with **tov** to form the alliterative phrase **tuv ta'am**.<sup>129</sup>

- ⊕ Teach me **good judgment (tuv ta'am)** and knowledge: for I have believed thy commandments. AV Ps 119:66

All the words in the table appear in 1 Samuel 14, with the first three together in verse 14:43 (quoted above). The first two are anagrams of each other, and the third is almost an anagram, differing only in the interchange of the gutturals Hey (ה) and Ayin (ע) as is common in many related Hebrew words. This is more than mere wordplay; God designed the text to display the elemental meaning and symbolic power of Tet through alliteration, anagrams, puns, and narrative, and geometrically integrated it all with the large-scale structure of Scripture. The study of these deep relations enlightens our eyes and imbues God's Word with a taste "sweeter than honey" (Ps 119:103).

Combinations with Tet in 1 Samuel 14	
טַעַם	<b>Ta'am:</b> Taste, Perceive
מַעַט	<b>Ma'at:</b> Little, Few
מַטֵּה	<b>Matteh:</b> Staff
עֵיט	<b>Eet:</b> Fly upon, Dart greedily

The story under consideration began with Saul's foolish and ungodly effort to force his people to fight harder against the Philistines by **placing a curse** upon them:

And the men of Israel were distressed that day: for Saul had adjured the people, saying, **Cursed** be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people **tasted (ta'am)** any food. 1 Samuel 14:24 (Spoke 9, Cycle 1)

This reveals Saul's **fleshly orientation** – he did not rely in any way on the Lord for victory, rather, he sought to force ferocity on his people through the pain of **hunger** under the threat of **death!** He put a curse on his own people! His was the way of the Devil, not of God. In contrast, his son Jonathan relied entirely on the Lord for the victory he wrought that day:

And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by **few (ma'at)**. 1 Samuel 14:6 (Spoke 9, Cycle 1)

Saul's ungodly action caused the people – starved and exhausted after much battle with no food – to sin greatly, violating the Law of the Lord:

And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people **flew (eet)** upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. 1 Sam 14:31f

The word עִי (eet) literally describes the shriek of a bird of prey as it dives upon its victim with its beak open and claws extended. Samuel used the same word when he rebuked Saul for his disobedience in the matter of Amalek, as discussed below. But Jonathan was nothing like Saul; he saw the error of his father's ways:

Then said Jonathan, My father hath troubled the land: **see (ra'ah)**, I pray you, how mine eyes have been enlightened, because I **tasted (ta'am)** a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? 1 Samuel 14:29ff



The two highlighted words appear together in **one and only one** other verse in the entire Bible, the Tet verse of Psalm 34:

⊕ O **taste (ta'am)** and **see (ra'ah)** that the LORD is good: blessed is the man that trusteth in him.  
AV Ps 34:8

We have, therefore, yet another profound KeyLink from the Tet Alphabetic Verses to the Ninth Book. But there is more! Both verses use exactly the same

grammatical conjugation – רֹאִי (**ru**) – technically known as the *qal imperative masculine plural* of the Resh KeyWord **ra'ah** (pg 350). This exact form also appears in the immediate context of the KeyLink based on 1 Samuel 12:23 where it is translated as "consider":

Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but **I will teach you the good and the right way**: Only fear the LORD, and serve him in truth with all your heart: for **consider (ru)** how great things he hath done for you. 1 Samuel 12:23f

 <b>Spoke 9 Alphabetic KeyLink</b> <b>Taste and See</b>	
<b>Tet (AV Ps 34:8)</b>  <b>1 Sam 14:29</b>	
טעם	<b>Ta'am: Taste (Test)</b>
ראה	<b>Ra'ah: See (Understand)</b>



This specific word – **ru (see)** – forms an independent link between these two KeyLinks! There is an endless wealth of insight here that could easily fill a book. These interwoven words, verses, and themes tell a story teaching us to **taste (ta'am)** and **see (ra'ah)** the difference between **good (tov)** and **evil (ra)**. Note that **see (ra'ah)** is spelt with an Aleph (א) whereas **evil (ra)** is spelt with an Ayin (ע).

The core of this story originated in Genesis with the Tree of Knowledge. The deception of the Devil and the disobedience of our first parents initiated the epic struggle between good and evil that has since colored all of God's good creation. This is the singular dominant thread running through every Book of the Bible, but it manifests with peculiar precision here on Spoke 9 because of the symbolic meaning of **Tet** as **Goodness**. Its relation to the Tree of Knowledge is made explicit in Jonathan's criticism of his father's error when he said things may have gone much better if the people were allowed to "eat freely" (1 Sam 14:29). This echoes what God said when He commanded Adam in the Garden (Gen 2:16f):

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest **freely eat**: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof **thou shalt surely die (mot tamut)**.

This then **loops back** to the verse at the head of this section where Saul declared Jonathan's death sentence with the words **מוֹת תָּמוּת (mot tamut)**, which are an exact letter-for-letter reproduction of the words used by the Lord God Almighty in His command to Adam! The seed plot of **Good versus Evil** established in Genesis unfolds in 1 Samuel, and is replayed in the lives of Saul and Jonathan.

### ⊕ **Saul Rejected as King**

Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. ... But Saul and the people spared Agag, and the **best (tov)** of the sheep, and of the oxen, and of the fatlings, and the lambs, and **all that was good (kol hatov)**, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

1 Samuel 15:1ff (Spoke 9, Cycle 1)

The fall of Saul came as a result of his willful disobedience to the command given by the Lord Himself to destroy everything belonging to Amalek, grandson of Esau the brother of Jacob. This is another major **articulation point** in the flow of the story, and again it is twice marked with the KeyWord **tov** which is, in fact, the key to the sin that led to his fall. The second instance is in the phrase **kol hatov** which literally means **all the good** ("ha" is the definite article, pg 183). After his sin, Saul deliberately violated the **Ninth Commandment**, twice **lying to Samuel** that he had indeed fulfilled the Word of the Lord:

And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: **I have performed the commandment of the LORD**. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the **best (tov)** of the sheep and of

the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. ... And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst **fly upon (eet)** the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, **Yea, I have obeyed the voice of the LORD**, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

1 Samuel 15:13ff (Spoke 9. Cycle 1)

Samuel characterized Saul's sin with the word עָלָה (eet, fly upon), which was used earlier to describe the **ravenous sin** that resulted from his wicked curse upon his people. It reveals his powerful **lust** which is an essential aspect of Saul's scriptural role as a **Type of the Flesh**. Samuel's response is probably the best known passage of this Book:

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is **better (tov)** than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. **Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.** ... And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is **better (tov)** than thou.

1 Samuel 14:22ff (Spoke 9, Cycle 1)

#### ⊕ Good versus Evil, Spirit versus Flesh: Saul's Persecution of David

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and **goodly (tov)** to look to. And the LORD said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. But the Spirit of the LORD departed from Saul, and an **evil (ra)** spirit from the LORD troubled him. 1 Sam 16:12ff (Spoke 9, Cycle 1)

Just as God marked His choice of Saul with the KeyWord **tov**, so also did He mark His choice of David. But David was different than Saul. He was a man after God's own heart (1 Sam 13:14), a type of all who have the Spirit of God. Achish said he was **good (tov)** "as an angel of God," and that he had "not found **evil (ra)** in him since the day they met (1 Sam 29:6ff). The mere fact of David's existence enraged Saul, a type of the flesh. The titanic struggle between these two typological figures is marked throughout with the KeyWords **tov** and **ra**. Indeed, David used it as a **test** to expose the evil intent of Saul's heart:

If he say thus, It is **well (tov)**; thy servant [David] shall have peace: but if he be very wroth, then be sure that **evil (ra)** is determined by him. 1 Samuel 20:7 (Spoke 9, Cycle 1)

This test was effective – Saul went into a **murderous rage** and threw a javelin to kill his own son Jonathan! Thus began Saul's persecution of David which fills the last ten chapters of 1 Sam-

#### Works of the Flesh displayed in Saul

- ⊕ Cursed his own people
- ⊕ Rebelled against the Word of the Lord
- ⊕ Lied to Samuel (2x)
- ⊕ Was filled with envy against David
- ⊕ Persecuted David
- ⊕ Murdered 85 priests
- ⊕ Murdered all the Jews in the town of Nod
- ⊕ Witchcraft
- ⊕ Suicide

uel. He chased him throughout the countryside but could never get close to him. David, on the other hand, was able to approach Saul as he slept and cut a piece from his cloak. When Saul awoke and realized what had happened, he confirmed with his own mouth Samuel's assertion that David was **better (tov)** than he:

And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me **good (tov)**, whereas I have rewarded thee **evil (ra)**. And thou hast shewed this day how that thou hast dealt **well (tov)** with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go **well away (b'derek tovah)**? Wherefore the LORD reward thee **good (tov)** for that thou hast done unto me this day. 1 Samuel 24:19 (Spoke 9, Cycle 1)

The phrase **b'derek tovah** literally means "in the good way." This **same phrase** appears in the KeyLink based on 1 Samuel 12:23 (pg 222).<sup>130</sup> If only I had ten thousand pages to write these revelations! There is no end to the wonder of it all. We have barely touched what is going on in 1 Samuel. But there is so much to see in the rest of the Bible, we must move on.

## ❖ Obadiah: Death to the Flesh!

Shall I not in that day, saith the LORD, even destroy the wise men out of **Edom**, and understanding out of the mount of **Esau**? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of **Esau** may be cut off by slaughter. For thy violence **against thy brother Jacob** shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stood on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. Obadiah 8ff (Spoke 9, Cycle 2)

Obadiah is the first Book of the Bible that contains **no mention** of the KeyWord **tov**.<sup>131</sup> This is a variation of the Principle of First Occurrence by which emphasis is achieved through carefully designed **absence**. God used this principle with great effect in Esther which is the first Book where He Himself is not mentioned (pg 307). As we shall see, the **absence of tov** in Obadiah is an illustration of the Gospel message "For I know that in me (that is, **in my flesh**) dwelleth **no good thing**" (Rom 7:18). God **engraved this doctrine** in the unified alphabetic and geometric structure of His Word.

Obadiah is the smallest Book in the Old Testament. The essential theme of its twenty-one verses is the destruction of the people of Edom, the perpetual enemies of God's chosen people, Israel. The late Ray Stedman explained the situation very well in his magnificent overview of all Sixty-Six Books, *Adventuring through the Bible*:<sup>132</sup>

The book of Obadiah tells the story of **two nations**, the nation of **Israel** and the nation of **Edom**, the country to the south of Israel that is now usually referred to as the Negev or Negeb. Through this ancient land of Edom the Israelites marched as they came into the land of Israel out of the captivity and slavery of Egypt. As they came into the land they had difficulty with the Edomites; they were enemies of Israel from its very beginning. But behind the story of these **two nations**, this book tells the story of **two men**. Every nation in the Bible is a lengthened shadow of its founder, and the two men behind the nations Israel and Edom were **twin brothers**. Do you know who they are? **Jacob and Esau**. Jacob was the father of Israel, and Esau, his twin brother, became the father of the Edomites. In the story of these nations you also have the extended story of these two men, Jacob and Esau.

It was Edom's enmity with Israel that God spoke against in Obadiah, "For thy violence **against thy brother Jacob** ... thou shalt be cut off for ever." The hatred was ancient and unending. It began in Genesis when Esau lost both his birthright and his blessing to Jacob (Israel). Stedman explained the ensuing warfare in his notes on Obadiah:

The judgment of God is absolutely inescapable for Esau. God is forever set against him. One of the grandsons of Esau was a man named **Amalek**, who withstood the Israelites on their way into Canaan. In Exodus 17:14-16 it is recorded that God said to Moses, "**I will utterly blot out the remembrance of Amalek from under heaven.**" And Moses says, "The Lord will have war with Amalek from generation to generation." That is what God is saying about **the flesh**. He will never make peace with it.

This links us back to Cycle 1 of Spoke 9. Amalek's attack on the fledging nation of Israel was the reason God commanded Saul to utterly destroy them:

Thus saith the LORD of hosts, **I remember that which Amalek did to Israel**, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. 1 Samuel 15:2f (Spoke 9, Cycle 1)

Saul disobeyed this command, choosing to keep the **best (tov)** of the spoil (pg 225). This led to his downfall. The supernatural unity of the first two Books on Spoke 9 is now evident. Of all sixty-six titles Stedman chose for his reviews of the Books of the Bible, two and only two use the word "death" – **the titles of 1 Samuel and Obadiah**.<sup>133</sup> Here are samples of his comments on these two Books from Spoke 9. Note that he used many identical phrases:

Excerpts from Ray Stedman's Overviews of 1 Samuel and Obadiah	
Stedman's Title: "Death to the Flesh!" 1 Samuel (Spoke 9, Cycle 1)	Stedman's Title: "Death to Edom!" Obadiah (Spoke 9, Cycle 2)
<p><b>FIRST SAMUEL</b> is the story of <b>two men</b>, Saul and David. These <b>two men</b> illustrate for us the two principles in the heart of every Christian believer seeking to walk before God. They are the principle of <b>flesh</b> and the principle of faith. Saul is <b>the man of the flesh</b>, and David is the man of faith; the <b>carnal</b> believer and the <b>spiritual</b> believer. Here, in these two kings, the <b>two principles</b> which are in <b>conflict</b> in your life and in mine are illustrated. We see in Saul the ruin caused by the will that is <b>set on the flesh</b>. In David you see beautifully illustrated the blessing which is brought by the mind that is <b>set on the Spirit</b>. ...This <b>conflict</b> is illustrated in the book of 1 Samuel in the lives of these <b>two men</b>.</p>	<p><b>OBADIAH</b> tells the story of <b>two men</b>, Jacob and Esau. [It] turns the spotlight first on Esau, who is <b>the man of the flesh</b>, and Edom, the <b>proud</b> nation that came from the <b>flesh</b>, and he answers the question "Why does God hate Esau?" ... The trouble with Esau is <b>pride</b>. <b>Pride</b> is the root of all <b>human evil</b>, and pride is the basic characteristic of what the Bible calls the <b>flesh</b> that <b>lusts</b> against, <b>wars</b> against, the Spirit. The <b>flesh</b> is a principle that stands athwart God's purposes in human life and continually defies what God is trying to accomplish. Each of us has this struggle within us if we are Christians, and its basic characteristic is revealed here as <b>pride</b>. That is the number one <b>identifying mark of the flesh</b>.</p>

This is the **Divine Unity of the Holy Bible**. The great unifying theological patterns that dominate each Spoke have been seen, understood, and fully documented by countless Biblical scholars over the span of centuries. Praise the Lord now and forever!

## ❖ 2 Thessalonians: Lying Wonders and Strong Delusion

For *the mystery of iniquity* doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of **Satan** with all power and signs and **lying wonders**, And with **all deceivableness** of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them **strong delusion**, that they should **believe a lie**: That they all might be damned who **believed not the truth**, but had pleasure in unrighteousness. 2 Thessalonians 2:7ff (Spoke 9, Cycle 3)

We now return to where we began this review of the Ninth Spoke. Its supernatural integration with the **Ninth Commandment** could be no clearer. The **lies** and **deception** of Satan are the primary emphasis of 2 Thessalonians, as seen in the passage above. Of particular note is God's own warning the He will send a "**strong delusion**" to those who do not "**love the truth**" so they will "**believe a lie**." This forms a striking contrast with His promise to the believers who are "sanctified by the Spirit and **belief of the truth**":

But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and **belief of the truth**: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and **good** hope through grace, Comfort your hearts, and stablish you in every **good** word and work. 2 Thes 2:13ff (Spoke 9, Cycle 3)

Deception and Lies in 2 Thessalonians	
⊕	Lying wonders
⊕	All deceivableness
⊕	Strong delusion
⊕	Believe a lie
⊕	No love of the truth
⊕	Believed not the truth

- ⊕ Lying wonders
- ⊕ All deceivableness
- ⊕ Strong delusion
- ⊕ Believe a lie
- ⊕ No love of the truth
- ⊕ Believed not the truth

### ⊕ **Pride, Self-Exaltation, and Self-Deception (Obadiah 2 Thessalonians)**

The **pride of thine heart** hath **deceived thee**, thou that dwellest in the clefts of the rock, whose habitation is **high**; that saith in his heart, Who shall bring me down to the ground? **Though thou exalt thyself** as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD. Obadiah 3f (Spoke 9, Cycle 2)

This brings us to yet another wonder. The little Book of Obadiah touches the heart of the message of 2 Thessalonians with its condemnation of **pride, self-exaltation, and self-deception**. These are the primary **works of the flesh** that Stedman wrote about above. Here are the essential verses from the little Book of 2 Thessalonians:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by Letter as from us, as that the day of Christ is at hand. **Let no man deceive you** by any means: for that day shall not come, except there come a falling away first, and that **man of sin** be revealed, the **son of perdition**; Who **opposeth** and **exalteth himself above all that is called God**, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? 2 Thessalonians 2:1ff (Spoke 9, Cycle 3)

The thematic correlation between Edom in Obadiah and the "man of perdition" in 2 Thessalonians could be no clearer. Both speak of self-exaltation, pride, and deception.

**Spoke 9 Thematic Link**  
***Self-Exaltation and Deception***

Obadiah 3ff  2 Thes 2:1ff

⊕ **The Lord Bringeth Low, and Lifteth Up**

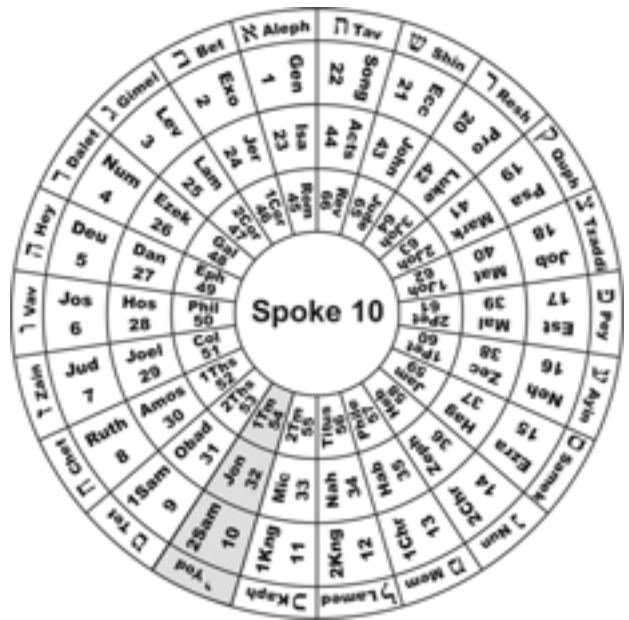
And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. Talk no more so **exceeding proudly**; let not **arrogancy** come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he **bringeth down** to the grave, and **bringeth up**. The LORD maketh poor, and maketh rich: he **bringeth low**, and **lifteth up**. He **raiseth up** the poor out of the dust, and **lifteth up** the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. 1 Samuel 2:1ff (Spoke 9, Cycle 1)

Hannah sang her song after she received the child prophet Samuel from the Lord. It contains many elements that link with the themes of Obadiah and 2 Thessalonians. The good hidden in Tet is not always apparent. When God lifts us up, we all shout for joy – "The Lord is Good!" – but what of when He brings us low? This is, in fact, one of the greatest blessings, for when we are humbled, then we will be lifted up into His Eternal Kingdom to dwell with Him forever!



# SPOKE 10 – YOD:

## 2 SAMUEL, JONAH, 1 TIMOTHY



### ❖ The Hand of the Eternal King

Now unto the **King eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Timothy 1:17 (Spoke 10, Cycle 3)

The name of the Tenth Letter is based on **yad**, the Hebrew word for a **hand**. God established its name in four Alphabetic Verses:

- ⊕ Thy **hands** have made me and fashioned me: give me understanding, that I may learn thy commandments.  
AV Ps 119:73
- ⊕ She layeth her **hands** to the spindle, and her hands hold the distaff.  
AV Prov 31:19
- ⊕ The adversary hath spread out his **hand** upon all her pleasant things:  
AV Lam 1:10
- ⊕ The **hands** of the pitiful women have sodden their own children:  
AV Lam 4:10

י	Yod KeyWords
יוד	Yod: 10 <sup>th</sup> Letter
יד	Yad: Hand, Power
יָדָה	Yadah: Praise
יְהוּדָה	Yehudah: Judah

The **Symbol of the Hand** naturally represents **power, might, ability, and authority** because with it we handle, control, possess, and manipulate (from the Latin manus = hand) everything in our world. Indeed, **yad** is translated as **power** twelve times in the KJV and when God gave dominion over all creatures to Noah and his sons, he said "into your **hand** are they delivered." A ruling king has the land under the "power of his hand" and God freed the Jews from their Egyptian bondage "with **great power**, and with a **mighty hand**" (Exo 32:11). Jesus Christ asserted His Authority as Divine Messiah when He answered the High Priest saying "Hereafter shall ye see the Son of man sitting on **the right hand of power**" (Luke 22:69). Scripture routinely speaks of the "work of his hands" as a general metaphor for all that a person does, and in the ultimate sense for all God's work in creation, as in the Yod verse above, "Thy **hands** have made me and fashioned me" (AV Ps 119:73).

This connection between **Yod** and **Action** is the basis of its two primary roles in the Hebrew grammar (pg 112). The **Yod Prefix** signifies the grammatical conjugation called the "third person masculine imperfect" which is how Hebrew conveys the sense of "**he does**" or "**he is doing**" as discussed below. The **Yod Suffix** signifies the "first person possessive,"

the sense of **me** and **mine**. This also is the basis of the Number 10 in the Ten Commandments which are God's fundamental guide telling us **how to act** (Yod Prefix = Active Hand), with the Tenth Commandment itself, **Thou shalt not covet**, relating directly to personal possession (Yod Suffix). These ideas are dominant themes of 1 Timothy as discussed below.

**Yod** (י) is the smallest Hebrew Letter. It gave rise to the Greek **iota**, called a **jot** in the KJV when Christ used it as a symbol of the smallest detail of Scripture (Mat 5:18, pg 18):

For verily I say unto you, Till heaven and earth pass, one **jot (iota)** or one tittle shall in no wise pass from the law, till all be fulfilled.

The words **IOTA** and **JOT** come directly from the Hebrew **YOD**, with the **I** and **J** corresponding to the **Y**, and the **T** corresponding to the **D** (both dentals). This smallest of Letters is the symbol of the greatest of powers. Rabbinic tradition sees this as teaching that "greatness lies in humble self-effacement."

⊕ **The Royal Tribe of Judah: Let there be Praise!**

I will therefore that men pray every where, **lifting up holy hands**, without wrath and doubting.

1 Timothy 2:8 (Spoke 10, Cycle 3)

Scripture often relates **praise of God** with the idea of lifting of our hands unto Him. This manifests in the Hebrew word **yadah (praise)** which is based on **yad (hand)**. The Lord used this as a KeyWord in one of His Alphabetic Verses:

⊕ All thy works shall **praise (yadah)** thee, O LORD; and thy saints shall bless thee. AV Ps 145:10

God's works are often called the "works of his hands." Leah used **yadah** when she named her son **Judah**, the patriarch of the **Royal Tribe** (Gen 29:35):

And she conceived again, and bare a son: and she said, Now will I **praise (yadah)** the LORD: therefore she called his name **Judah**; and left bearing.

י	Yod KeyWords
יָד	Yad: Hand, Power
יָדָה	Yadah: Praise
יְהוּדָה	Yehudah: Judah
יְהִי	Yahi: Let there be

Jacob used all three of these KeyWords when he blessed his son (Gen 49:8ff):

**Judah**, thou art he whom thy brethren shall **praise (yadah)**: thy **hand (yad)** shall be in the neck of thine enemies; thy father's children shall bow down before thee. ... The sceptre shall not depart from **Judah**, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Moses used two of these KeyWords in his final blessing of the Twelve Tribes (Deut 33:7):

And this is **the blessing of Judah**: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his **hands** be sufficient for him; and be thou an help to him from his enemies.

God established **Judah** as the **Royal Tribe of King David** to prefigure **Jesus Christ, the King of Kings** (1 Tim 6:15). Its very name is based on the symbol of the hand and so carries the connotation of power and authority which reaches its apotheosis in God's Power as King of Creation. This is expressed in the KeyWord **yahi** which first appears in the command



**yahi aur** (let there be light, Gen 1:3). God used this KeyWord in two Alphabetic Verses:

- ⊕ **Let (Yahi)**, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. AV Ps 119:76
- ⊕ **Let (Yahi)** my heart be sound in thy statutes; that I be not ashamed. AV Ps 119:80

The first two Letters of **yahi** spell the Divine Name **Yah** (יָהּ), an abbreviated form of the Tetragrammaton יְהוָה (Yehovah). It first occurs in the Song of Moses in conjunction with **yahi**: "The **LORD (Yah)** is my strength and song, and **he is become (yahi)** my salvation" (Exo 15:2). It appears over ninety times in the Psalms, frequently in the phrase הַלְלֵי יְהוָה (**hallelu Yah, praise the Lord**). **Yahi** is the "third person imperfect" of the Hey KeyWord הַיָּהּ (hayah, to be, pg 183) formed by the Yod prefix. It exemplifies the meaning of Yod as the **Active Hand** and gives rise to the essential meaning of the Tetragrammaton, **He who is causing things to be** and/or **He who is Being, the Self-Existent One**.

⊕ **Yod Prefix: The Active/Grasping Hand**

...**He will guide** his affairs with discretion. AV Ps 112:5b

The power symbolized by Yod is the basis of its use in Hebrew grammar. The Yod Prefix signifies various forms of the masculine "third person imperfect" conjugation, the idea of **HE WILL**. It is usually translated as **he was, he is, or he will be** doing something. It is similar to the Aleph Prefix, the sign of the "first person imperfect," the idea of **I WILL** (pg 125). God displayed this conjugation in many Alphabetic Verses, such as these three consecutive verses from Lamentations:

- ⊕ **He sitteth (yeshev)** alone and keepeth silence ... AV Lam 3:28
- ⊕ **He putteth (yitten)** his mouth in the dust; if so be there may be hope. AV Lam 3:29
- ⊕ **He giveth (yitten)** his cheek to him that smiteth him ... AV Lam 3:30

י	<b>Yod Prefix</b>
יְכַלֵּל	<b>Y'kalkel:</b> He will guide
יֹשֵׁב	<b>Yeshev:</b> He sitteth
יִתֵּן	<b>Yitten:</b> He giveth, He putteth

This meaning of the Yod Prefix is discussed in context of the other Letters in Part I (pg 112). As the **Symbol of Action**, the Yod Prefix links to the Ten Commandments, God's primary blueprint to guide us in all our actions.

⊕ **Yod Suffix: Sign of Personal Possession (Me, Mine)**

**Let my heart (Yahi libbi)** be sound in thy statutes; that I be not ashamed. AV Ps 119:73

This verse exemplifies two aspects of the Tenth Letter; the Yod Prefix in **yahi (let ...)** and the Yod Suffix in **libbi (my heart)**. This exemplifies the amazing self-reflective coherence of the Hebrew language; the symbol of the **hand** is the sign of **personal possession**. In general, the Yod suffix indicates the idea of **me** or **mine**. It should be compared with

<p><b>Yod Suffix: י</b></p> <p><b>Active/Grasping Hand</b></p> <p><b>First Person Possessive</b></p> <p>מִפְתֵּי</p> <p>Maph-te-chee (<b>My Key</b>)</p>	
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Kaph, the symbol of the Open/Giving Hand (pg 113). It is taken from the last Letter of the Aleph KeyWord אָנִי (*Ani, I*, pg 125), so *libbi* really means the *heart (lev)* of *me (ani)*. The first words of Psalm 22 – the prophetic Psalm of the Cross (†) – give an excellent example of the Yod Suffix because Matthew translated it for us when he recorded its fulfillment (Mat 27:46):

And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli*, lama sabachthani? that is to say, *My God, my God*, why hast thou forsaken me?

*Eli (my God)* is from the root *EI (God)*, pg 122) suffixed with a *Yod*. The Yod Suffix also appears in the Second Psalm of David, the prophetic Psalm of the Son (Bet KeyWord Ben, pg 136), the Second Person of the Holy Trinity:

Yet have I set *my king (malki)* upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

*My king (malki)* is formed by suffixing a Yod to *melek (king)*. Most people are familiar with it from the name Melchizedek, the King of Righteousness (Heb 7:1).<sup>134</sup> This word is particularly significant because it is composed of four sequential Letters read backwards from Mem to Yod, spanning Spokes 10-13 which cover the history of the kingdom from the establishment of *King David on the throne* in 2 Samuel (Spoke 10) through all the kings of Israel and Judah, unto the retelling of David's reign in 1 Chronicles (Spoke 13, see *Thine is the Kingdom*, pg 266). This means that the alphabetic sequence describes the *content of the Books* on their corresponding Spokes, so that the Bible Wheel is revealed to be *self-descriptive* (pg 104).

י	Yod Suffix
לְבִי	Libbi: My Heart
אֱלִי	Eli: My God
מַלְכִי	Malki: My King



## ❖ 2 Samuel: David, the King of Israel

So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: *and they anointed David king over Israel*. David was thirty years old when he began to reign, and he *reigned* forty years. In Hebron he *reigned* over Judah seven years and six months: and in Jerusalem he *reigned* thirty and three years over all Israel and Judah. 2 Samuel 5:3ff (Spoke 10, Cycle 1)

The singular theme of the Tenth Book is the *reign of King David*, the first good King of Israel and prototype of the Lord Jesus Christ, the Son of David and King of kings. Its position in the canon exemplifies, with the greatest possible lucidity, the meaning of *Yod* as the symbol of *power, might, ability, and authority*. *Halley's Bible Handbook* expressed its central theological significance under the title "*David, the Head of an Eternal Dynasty of Kings*" (the capitalized emphasis is from the original):

Here in this 7<sup>th</sup> chapter of II Samuel, begins the long line of promises that DAVID'S FAMILY should reign FOREVER over God's people; that is, there should come from David an Eternal Family line of Kings, culminating in ONE ETERNAL KING.

The *Handbook* goes on to list many of the promises, beginning with "Thy throne shall be established forever" (2 Sam 7:16). This is the ultimate meaning of the Tenth Book; it established the fundamental typology of Christ as the Son of David and King of kings, the Ruler of the Universe who **possesses all authority and power** and sits at the **right hand of God**. This theme manifests with unparalleled clarity in 1 Timothy, the third Book on Spoke 10.

## ❖ Jonah: Preaching the Fear of the Lord

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, **and the lot fell upon Jonah**. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew; **and I fear the LORD**, the God of heaven, which hath made the sea and the dry land. Jonah 1:7ff (Spoke 10, Cycle 2)

God revealed the essential theme of Jonah in five interwoven Alphabetic Verses corresponding to Yod:

- ⊕ O **fear (yareh)** the LORD, ye his saints: for there is no want to them that fear him. AV Ps 34:9
- ⊕ They that **fear (yareh)** thee will be glad when they see me; because I have hoped in thy word. AV Ps 119:74
- ⊕ I **know (yada)**, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. AV Ps 119:75
- ⊕ The LORD **knoweth (yada)** the days of the upright: and their inheritance shall be for ever. AV Ps 37:18
- ⊕ Let those that **fear (yareh)** thee **turn (yashuvu)** unto me, and those that have known thy testimonies. AV Ps 119:78

י	Yod KeyWords
יוֹנָה	<b>Yonah:</b> Jonah (Dove)
יָרֵא	<b>Yareh:</b> Fear, Awe, Reverence
יָשׁוּבוּ	<b>Yashuvu:</b> Turn, Repent
יָדַע	<b>Yada:</b> To Know

In Hebrew, this last verse begins with the primary KeyWord **yashuvu**, followed by **yareh** as the secondary KeyWord. It figures prominently in the repentance of Nineveh. The story begins when Jonah fled "the presence of God" on a ship to Tarshish. God raised up a storm to cause **great fear** in the men of the ship who then cast lots and found Jonah to be guilty before God. This introduces the second reference to the "fear of the Lord":

Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men **feared (yareh) the LORD exceedingly**, and offered a sacrifice unto the LORD, and made vows. Jonah 1:14ff (Spoke 10, Cycle 2)

When the fear of the storm first fell on the men of the ship, everyone "cried unto his god," but after speaking with Jonah, they turned and sacrificed to the Lord, the True God, and **feared Him exceedingly**.

The Lord Jesus declared that Jonah was a **sign** of His Death and Resurrection. The typology here is truly astounding. Jonah willingly went to his "death" in the sea just as Christ

willingly went to the Cross. And just as God preserved Christ from "corruption" (Acts 2:27 quoting Psalm 16:10), so Jonah declared "thou brought up my life from corruption, O LORD my God" (Jonah 2:6), using exactly the same word as the prophetic Psalm 16:10. And just as the preaching of Christ's death and resurrection has brought forth a great company of people who have "believed God," so also a multitude **turned to believe** the True God at the preaching of Jonah:

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, **and preach unto it the preaching that I bid thee**. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So **the people of Nineveh believed God**, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto **the king of Nineveh**, and he arose from his **throne**, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by **the decree of the king** and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, **let them turn (yashuvu)** every one from his evil way, and from the violence that is in their hands. Who can **know (yada)** if God **will turn** and repent, and **turn** away from his fierce anger, that we perish not? And God saw their works, that they **turned** from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

Jonah 3:1ff (Spoke 10, Cycle 2)

The four highlighted words translated as **turn** are based on the Shin KeyWord **shuv**. Its first occurrence, translated as "let them turn," is written with the Yod Prefix to form the "third person imperfect" conjugation, which is the **exact form** that God Himself presented in the Alphabetic Verse quoted above (AV Ps 119:78).

## ❖ 1 Timothy: Christ, the King of Kings

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, **who is the blessed and only Potentate, the King of kings, and Lord of lords**; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1 Timothy 6:13ff (Spoke 10, Cycle 3)

The overwhelming glory of God's Word shines with unparalleled clarity and Divine Power in this verse. It is the only reference to the Divine Title "King of Kings" in the New Testament outside the revelation of **Christ Victorious** in the Final Book. The correlation with both the meaning of **Yod** as the symbol of **power, might, ability**, and **authority** and the dominant theme of the Tenth Book could be no clearer. Yet there is more! First Timothy is also the only Book in the New Testament to refer to the **King Eternal**:

Now unto **the King eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Timothy 1:17 (Spoke 10, Cycle 3)

Paul both opened and closed the final Book on Spoke 10 with Divine Titles of Christ as King!

## ⊕ The Ten Commandments

Now **the end of the commandment** is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. **But we know that the law is good, if a man use it lawfully;** Knowing this, that the law is not made for 1) a righteous man, but for 2) the lawless and disobedient, for 3) the ungodly and for sinners, 4) for unholy and profane, for 5) murderers of fathers and murderers of mothers, for 6) manslayers, 7) For whoremongers, for them that defile themselves with mankind, for 8) menstealers, for 9) liars, for perjured persons, and 10) if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust. 1 Timothy 1:5ff (Spoke 10, Cycle 3)

The Divine integration of the Ten Commandments with the order of the Books finds its completion on Cycle 3 of Spoke 10. Just as we saw a special emphasis on the Ninth Commandment in the previous Book (2 Thessalonians, pg 229), so now we see here, and here alone in 1 Timothy 1:5, the phrase "the end of the commandment." But the real miracle is that the text that follows this phrase recapitulates **the pattern of all Ten Commandments**, in their proper order, as listed in the table below. God "summed up" and reiterated the pattern of the Decalogue in the final Book of the Tenth Spoke! But there is more. First Timothy also is famous as containing the most specific New Testament teachings concerning the Tenth Commandment! There is no end to the glory revealed in the structure of God's Word.

## ⊕ The Tenth Commandment: Thou shalt not Covet

For **the love of money is the root of all evil:** which while some **coveted** after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Timothy 6:10 (Spoke 10, Cycle 3)

The supernatural integration of the first Ten Spokes with the Ten Commandments is a never-ending wonder to behold. The **first violations** of the Second, Third, and Fourth Commandments appear sequentially in the corresponding Books; Exodus 32:4, Leviticus 24:11, and Numbers 15:32. Likewise, the Fifth Commandment was seen to be the pillar and ground of the Fifth Spoke. And now here on the final Book of the Tenth Spoke we behold a **unique emphasis** of the Tenth Commandment which is itself explicitly based on the meaning of the Yod Suffix as the **sign of personal possession!**

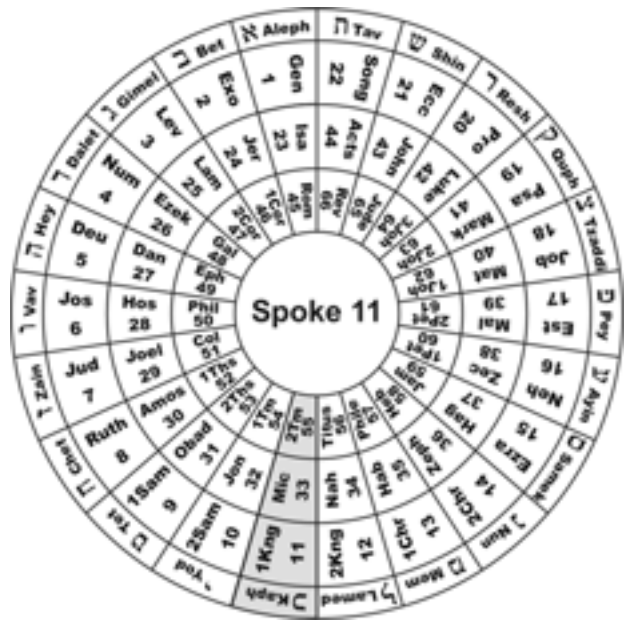
The **theme of covetousness** emerges more than a few times in 1 Timothy. In the qualifications for the bishop, Paul wrote that he must not be "**greedy** of filthy lucre [money] nor **covetous**" (1 Tim 3:3). He repeated his admonition against "filthy lucre" when he gave the qualifications for the deacon, and again, just before he before he writes the famous "love of money" verse, he spoke against "men of corrupt minds" who suppose that "gain is godliness" and then turned the meaning of "great gain" on its head:

But **godliness with contentment is great gain.** For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be **rich** fall into **temptation** and a **snare**, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the **love of money** is the root of all evil: which while some **coveted** after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Timothy 6:6ff (Spoke 10, Cycle 3)

<b>The Ten Commandments in 1 Timothy 1:8-10 (Spoke 10, Cycle 3)</b>	
<p><b>(1)</b> א I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.</p>	<p>KNOWING THIS, THAT THE LAW IS NOT MADE FOR A RIGHTEOUS MAN [These are those who love God and are made righteous through faith in Christ and so fulfill His Law in spirit and truth.]</p>
<p><b>(2)</b> כ Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and <b>KEEP MY COMMANDMENTS.</b></p>	<p>BUT FOR THE <b>LAWLESS AND DISOBEDIENT</b> [These are those who don't keep his commandments as stated at the end of the this commandment.]</p>
<p><b>(3)</b> ג Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him <b>GUILTLESS</b> that taketh his name in vain.</p>	<p>FOR THE UNGODLY AND FOR <b>SINNERS</b> [These are the sinners whom God will not hold <b>GUILTLESS.</b>]</p>
<p><b>(4)</b> ד Remember the sabbath day, <b>TO KEEP IT HOLY.</b> Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and <b>HALLOWED</b> it.</p>	<p>FOR <b>UNHOLY</b> AND PROFANE</p>
<p><b>(5)</b> ה Honour thy <b>FATHER</b> and thy <b>MOTHER:</b> that thy days may be long upon the land which the LORD thy God giveth thee.</p>	<p>FOR MURDERERS OF <b>FATHERS</b> AND MURDERERS OF <b>MOTHERS</b></p>
<p><b>(6)</b> ו Thou shalt not <b>KILL.</b></p>	<p>FOR <b>MANSLAYERS</b></p>
<p><b>(7)</b> ז Thou shalt not commit <b>ADULTERY.</b></p>	<p>FOR <b>WHOREMONGERS,</b> FOR THEM THAT DEFILE THEMSELVES WITH MANKIND,</p>
<p><b>(8)</b> ח Thou shalt not <b>STEAL.</b></p>	<p>FOR <b>MENSTEALERS</b></p>
<p><b>(9)</b> ט Thou shalt not bear <b>FALSE WITNESS</b> against thy neighbour.</p>	<p>FOR <b>LIARS,</b> FOR <b>PERJURED</b> PERSONS</p>
<p><b>(10)</b> י Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</p>	<p>AND IF THERE BE ANY OTHER THING THAT IS CONTRARY TO SOUND DOCTRINE; [Teachings on this commandment are distributed throughout 1 Timothy.]</p>



# SPOKE 11 – KAPH: 1 KINGS, MICAH, 2 TIMOTHY



## ❖ The Throne of Glory

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and **spread forth his hands (kaph) toward heaven:**

And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.  
1 Kings 8:22f (Spoke 11, Cycle 1)

The name of the Eleventh Letter denotes the **palm** or **hollow of the hand**. The Lord established its name in one of His Alphabetic Verses:

☩ She stretcheth out her **hand (kaph)** to the poor; yea, she reacheth forth her hands to the needy. AV Prov 31:20

This exhibits Kaph as the symbol of the Open/Giving hand extended to the poor. It contrasts with Yod as the symbol of the Active/Grasping Hand (pg 233). Kaph also represents **receiving**, as when we hold our hands **open to God** and pray for His blessings like Solomon did when he lifted the name of the Eleventh Letter (his **palms**) unto the Lord.

כ	Kaph KeyWords
כף	Kaph: 11 <sup>th</sup> Letter
כַּף	Kaph: Palm of Hand, Spoon, Sole of Foot
כִּסֵּי	Kissey: Throne
כְּבוֹד	Kavod: Glory
כּוֹן	Kun: Establish



Solomon Praying (Bonito, 1750)

There is a strong link between the verses above; they both use the verb **parash**, translated as "spread forth" in 1 Kings 8:22 and "stretcheth" in AV Proverbs 31:20. Kaph also denotes a **spoon** (1 Kings 7:50), since it is similar to the palm of a hand, and the **sole** of the foot as when the Lord put David's enemies "under the **soles (kaph)** of his feet" (1 Kings 5:3). Kaph is one of the five Letters that takes an alternate form – ך – when written at the end of a word.

Solomon spoke his prayer at the dedication of the Temple he built after being **established (kun)** as King upon the **throne (kissey)** of Israel. This fulfilled the promise God had made to his father David:

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

And the LORD said unto him, ***I have heard thy prayer*** and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will ***establish (kun) the throne (kissey)*** of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the ***throne (kissey)*** of Israel.

1 Kings 9:3ff (Spoke 11, Cycle 1)

This is the climax of the entire historical sequence we have traced all the way from the First Spoke. The KeyWord ***kissey (throne)*** distinguishes the ***Eleventh Book*** from all others. The graph displays its distribution in the Twelve Old Testament History Books. Obviously, it needs no explanation. First Kings is the Book that established the typology of Christ as our incomparable King sitting on the ***Throne of His Glory***. This then links to a third KeyWord that came to prominence at the dedication of the Temple when God revealed His presence by filling it with a ***cloud of glory***:

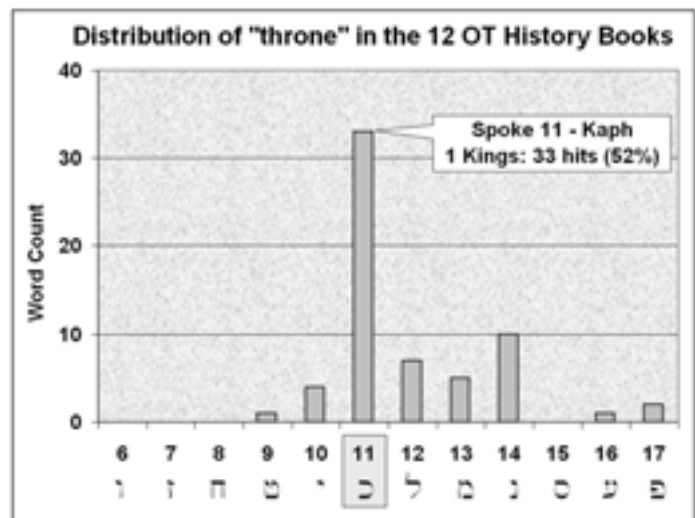
And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud: for the ***glory (kavod)*** of the LORD had filled the house of the LORD.

1 Kings 8:10f (Spoke 11, Cycle 1)

This verse exemplifies one of the most significant Kaph KeyWords:

⊕ They shall speak of the ***glory (kavod)*** of thy kingdom, and talk of thy power.

AV Ps 145:11



And speak they did! The fame of Solomon's Kingdom spread far and wide:

And there came of all people to hear the wisdom of Solomon, ***from all kings of the earth***, which ***had heard of his wisdom***.

1 Kings 4:34 (Spoke 11, Cycle 1)

Most notable amongst his visitors was the Queen of Sheba. She simply could not believe the stories that were being told of Solomon's Kingdom, so she came to check it out for herself:

And she said to the king, It was a ***true report*** that I ***heard in mine own land*** of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: ***thy wisdom and prosperity exceedeth the fame which I heard***. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the ***throne (kissey)*** of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

1 Kings 10:6ff (Spoke 11, Cycle 1)

Solomon's wisdom and glory are truly proverbial; Jesus mentioned both.<sup>135</sup> Rabbi Munk gave his Jewish insight into Kaph in terms of the Mem KeyWord ***malkuth (kingdom)***, pg 266):<sup>136</sup>

On one side Lamed is flanked by the כ which alludes to the ***כִּסֵּא הַקְּבוֹד***, ***God's Throne of Glory***, while on its other side stands מ, the Attribute of ***מְלֻכּוֹת***, ***God's Kingship***. Together, these three Letters spell ***מֶלֶךְ***, King.



## ❖ 1 Kings: Who is a King like unto Solomon?

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none **like thee (kamoka)** before thee, neither after thee shall any arise **like unto thee (kamoka)**. And I have also given thee that which thou hast not asked, both riches, and honour (kavod): so that there shall not be any among the kings **like unto thee (kamoka)** all thy days. 1 Kings 3:11ff (Spoke 11, Cycle 1)

כ	<b>Kaph KeyWords</b>
כ	<b>Kaph Prefix:</b> Like, As, According to
כְּחֶסֶדְךָ	<b>K'hasd'ka:</b> AFTER thy lovingkindness
כַּמָּה	<b>Kammah?:</b> Like what? How many? How much?
כַּמוֹךָ	<b>Kamoka:</b> Like you

God spoke these words to Solomon after he had asked for wisdom. The three highlighted occurrences of **kamoka (like thee)** are based on the role of Kaph in Hebrew grammar. As a prefix, Kaph signifies such ideas as **like, according to, as, after the manner of**, and so forth (pg 113). It is the sign of similarity. God displayed its role in one Alphabetic Verse:

⊕ Quicken me **AFTER thy lovingkindness (k'hasd'ka)**; so shall I keep the testimony of thy mouth. AV Ps 119:88

As a prefix to the interrogative **mah (what?)**, it forms the question "like what?" or "how many?":

⊕ **How many (kammah)** are the days of thy servant? when wilt thou execute judgment on them that persecute me? AV Ps 119:84

**Kaph Suffix:** ך  
Open/Giving Hand

Second Person Possessive (Yours)

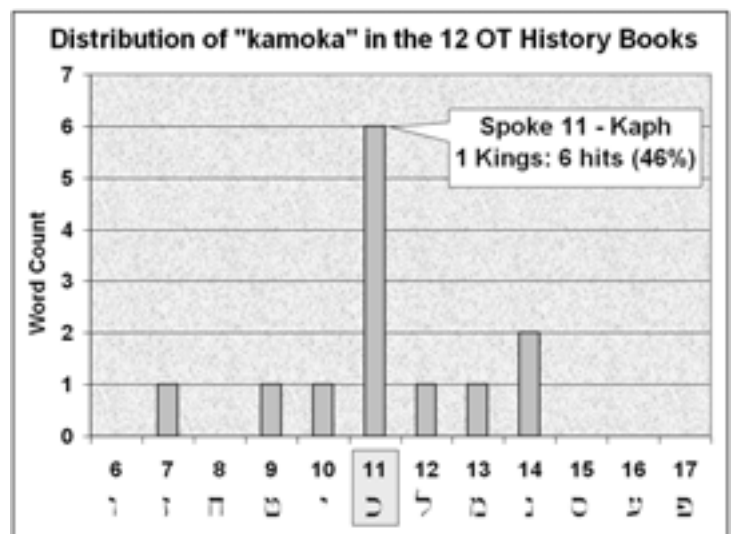
מַפְתֵּי־כַחַךְ  
Maphte-achkah (THY Key)



The Kaph Prefix combines with the Kaph Suffix (sign of you or yours) to form **kamoka**, meaning **like you**. This is the word that God spoke three times to Solomon in the passage above. Its frequency is greatly maximized in 1 Kings where it appears six times, as opposed to twice or less in any other of the 12 Old Testament History Books. It is particularly striking that God's words to Solomon are **unique** to 1 Kings; **kamoka** is not used in the parallel verse in 2 Chronicles 1:12 (see pg 274 for other examples). This is why the peak is restricted to Spoke 11. Solomon's prayer at the dedication of the Temple gives another very significant occurrence of kamoka:

And he said, LORD God of Israel, there is no God **like thee (kamoka)**, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart.

1 Kings 8:23 (Spoke 11, Cycle 1)



After receiving Divine Wisdom, Solomon knew the only reason he would be a king unlike any other was because he had been blessed by the one True God who is unlike any other. All now who receive His Word are likewise blessed, since we have received a Divine Book unlike anything seen in the history of the world.

⊕ **Wings of Glory covering the Ark of the Covenant**

And within the oracle he made two cherubim of olive tree, each ten cubits high. And five cubits was the one **wing** of the cherub, and five cubits the other **wing** of the cherub: from the uttermost part of the one **wing** unto the uttermost part of the other were ten cubits. ... And he set the cherubim within the inner house: and they **stretched forth (parash)** the **wings** of the cherubim, so that the **wing** of the one touched the one wall, and the **wing** of the other cherub touched the other wall; and their **wings** touched one another in the midst of the house. 1 Kings 6:23ff (Spoke 11, Cycle 1)



The two cherubim described in this passage were about fifteen feet tall and stood on either side of the Ark of the Covenant. They reiterated the design of the cherubim atop the Ark on the **Mercy Seat (Kapporet)** that God had revealed to Moses on the mount. The New Testament calls them **cherubim of glory** because God's **glory (kavod)** would appear between them when He spoke with Moses.<sup>137</sup> It functioned as the **Throne (Kissey)** of God in the heart of His Temple.

The convergence of Kaph KeyWords relating to the ideas of **glory, crown, and covering** in the description of the Holy of Holies is simply overwhelming. It all begins with Kaph as the symbol of the palm of the hand with which we cover things. This extends to the **covering wings (kanaph)** characteristic of the cherubim who declared " Holy, holy, holy, is the LORD of hosts: the whole earth is full of his **glory (kavod)**" (Isa 6:3). And what is the glory of God if not the work of **atonement (kaphar)** His Son wrought on the Cross? This is represented by the covering of the Ark call the **Mercy Seat (Kapporet)**. The relation between **wings** and **covering** is evident in Ezekiel's vision of God's glory (vss 1:23ff):

כ	Kaph KeyWords
כף	Kaph: Palm of Hand
כפר	Kaphar: Cover, Atonement
כַּפֹּרֶת	Kapporet: Mercy Seat
כַּנָּף	Kanaph: Cover, Wing
כָּסָה	Kasah: Cover Over
כְּבוֹד	Kavod: Glory
כְּרוּב	Cherub (pl. cherubim)
כִּתֹּר	Keter: Crown
כִּתְרֵת	Koteret: Chapter, Capital of a column
כַּפְתֹּר	Kaphtor: Chapter

And under the firmament were their **wings** straight, the one toward the other: every one had two, which **covered (kasah)** on this side, and every one had two, which **covered (kasah)** on that side, their bodies. ... And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a **throne (kissey)**, as the appearance of a sapphire stone: ...

## ❖ Micah: Who is a God like unto Thee?

Who is a God *like unto thee (kamoka)*, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.  
Micah 7:18 (Spoke 11, Cycle 2)

With a glorious perfection unlike anything seen in any book outside the Bible, the Lord restricted the use of *kamoka* to a single verse within the Minor Prophets. He placed this Kaph KeyWord nowhere in those Twelve Books but Micah 7:18 on Spoke 11, and so caused it to align with the peak found in 1 Kings. Furthermore, the Prophet Micah used *kamoka* in exactly the same way as Solomon when he spread forth his *hands (kaph)* towards heaven and prayed:

Micaiah (מִיכָיָהוּ) Who is like the Lord?		
יְהוָה	כֹּ	מִי
Yahu The Lord	Ka (is) like	Mi Who?

LORD God of Israel, there is no God *like thee (kamoka)*, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:  
1 Kings 8:23 (Spoke 11, Cycle 1)

Yet more striking is the fact that Micah's question is based on the meaning of his own name: "*who is like the Lord (Yah)?*". It is an abbreviation of his full name *Micaiah* (Jer 26:18)<sup>138</sup> which also is the name of a prophet that God sent against Ahab, the wicked King of Israel, about 150 years earlier. God marked the connection between these two prophets in the most startling and unmistakable way: the *last words* of Micaiah are *letter-for-letter identical* to the *first words* of Micah, and they appear no where in the Bible but in the mouth of Micaiah and the Book of Micah! We have therefore a most spectacular link between the first two Books on Spoke 11. It is not a KeyLink only because Micaiah's final words are also recorded in a parallel passage of 2 Chronicles:<sup>139</sup>

Spoke 11 Thematic Link	
Unique Hebrew Phrase: שְׁמַעוּ עַמִּים כְּלָם (Shimu Ammim, Kullam!)	
<p>1 Kings 22:28 (Spoke 11, Cycle 1) <i>Last Words of Micaiah</i></p>	<p>Micah 1:2 (Spoke 11, Cycle 2) <i>First Words of Micah</i></p>
<p>And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, <b>Hearken, O people, every one of you.</b></p>	<p><b>Hear, all ye people;</b> hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.</p>

This link opens the door to a host of correlated themes interwoven in the first two Books on Spoke 11. When Micaiah prophesied against Ahab he said he had seen the Lord "sitting on *His Throne (Kissey)*" (1 Kings 22:19), just as Micah opens with the Lord witnessing from *His Holy Temple*. Most commentaries refer the reader to *Psalms 11* in this regard:

The LORD is in his *holy temple*, the LORD'S *throne (kissey)* is in heaven: his eyes behold, his eyelids try (test), the children of men.  
Psalm 11:4

Here God's eyes "behold" the children of men, just as He is a "witness" in Micah.

Micaiah prophesied Ahab's death immediately before he died in battle against the Syrians and "the dogs licked up his blood ... according unto the word of the LORD which he spake" (1 Kings 22:38). And what was that word the Lord had spoken against Ahab? Why did God decree that he should die such an ignoble death? The answer to this question leads directly into the full supernatural integration of the first two Books on Spoke 11.

⊕ **Ahab and the Vineyard of Naboth (1 Kings  Micah)**

For the *statutes of Omri* are kept, and *all the works of the house of Ahab*, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people. Micah 6:16 (Spoke 11, Cycle 2)

Micah is the only Book of the Minor Prophets that mentions either Omri or his son Ahab. Likewise, these two wicked Kings of Israel appear together elsewhere only on Spoke 11 in 1 Kings:

And *Ahab the son of Omri* did *evil* in the sight of the LORD *above all that were before him*. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife *Jezebel* the daughter of Ethbaal king of the Zidonians, and went and *served Baal*, and *worshipped him*. 1 Kings 16:30ff (Spoke 11, Cycle 1)

 <b>Spoke 11 KeyLinks</b> <b>1 Kings  Micah</b>		
Cycle 1	Cycle 2	Unique Elements
16:30	6:16	<b>Omri and Ahab</b>
21:20,25	6:16	<b>The Works of Ahab</b>
21:20	2:1	<b>"work evil"</b>

Omri and Ahab were profoundly wicked men. They were both remembered as having done evil "above all that went before them." Ahab was a Baal worshipper and self-declared enemy of Elijah, one God's greatest prophets:

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. 1 Kings 21:20


This is one of only three verses in the KJV that speak of the "works of Ahab," as listed in the KeyLink table.<sup>140</sup> We find the third KeyLink by searching the KJV for the phrase "work evil." It appears in a verse set in the exact center of a primary thematic nexus of 1 Kings and Micah:

Woe to them that *devise iniquity*, and *work evil upon their beds!* when the morning is light, they practice it, because *it is in the power of their hand*. And they *covet fields*, and take them *by violence*; and houses, and take them away: so they oppress a man and his house, even a man and *his heritage*. Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil. Micah 2:1ff (Spoke 11, Cycle 2)

Every highlighted word in this passage – selected by the KeyLink phrase "work evil" – has a **direct parallel** in the story of Ahab's murder of Naboth and theft of his vineyard (1 Kings 21). Dog's licked the blood of his victim, so God decreed that he would suffer the same fate. Ahab was utterly without excuse. He had seen God's power revealed when He sent fire down from heaven. Micah spoke of men like him at the end of his prophetic recapitulation of his crime:

The women of my people have ye cast out from their pleasant houses; *from their children have ye taken away my glory (kavod) for ever*. Micah 2:9 (Spoke 11, Cycle 2)

## Ahab's Murder of Naboth and Theft of His Vineyard

1 Kings 21 (Spoke 11, Cycle 1)	 Micah 2 (Spoke 11, Cycle 2)
2 And Ahab spake unto Naboth, saying, <b>Give me thy vineyard</b> , that I may have it for a garden of herbs, because it is near unto my house	... <b>they covet fields</b> ...
3 And Naboth said to Ahab, The LORD forbid it me, that I should give <b>the inheritance of my fathers</b> unto thee.	... they oppress a man and his house, even a man and <b>his heritage</b> ...
4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. <b>And he laid him down upon his bed</b> , and turned away his face, and would eat no bread.	Woe to them that devise iniquity, and work evil <b>upon their beds!</b>
7 And Jezebel his wife said unto him, <b>Dost thou now govern the kingdom of Israel?</b> arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.	... <b>because it is in the power of their hand</b> ...
9 And she wrote in the Letters, saying, Proclaim a fast, and set Naboth on high among the people: <b>And set two men, sons of Belial, before him, to bear witness against him</b> , saying, Thou didst blaspheme God and the king. And then carry him out, <b>and stone him, that he may die</b> .	... <b>that devise iniquity</b> ...
15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, <b>take possession of the vineyard of Naboth</b> the Jezreelite, which he refused to give thee for money: <b>for Naboth is not alive, but dead</b> .	... <b>they covet fields, and take them by violence</b> ...
17 And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in <b>the vineyard of Naboth</b> , whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, <u>Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.</u> And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to <b>work evil</b> in the sight of the LORD.	<u>Woe</u> to them that devise iniquity and <b>work evil</b> upon their beds!

## ❖ 2 Timothy: The Crown of Righteousness

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, ***I have finished my course***, I have kept the faith: Henceforth there is laid up for me a ***crown of righteousness***, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Timothy 4:6f (Spoke 11, Cycle 3)

It is generally believed that 2 Timothy was the last Epistle written by the great Apostle Paul. It reads like his last will and testament. He expressed a complete awareness that the time of his departure [death] was at hand. He rejoiced that he had ***finished (kalah)*** the course the Lord had set before him. This KeyWord is derived from ***kol (all, the whole)*** that is symmetrically intertwined with Aleph Tav (pg 89). God used both of these KeyWords in His Alphabetic Verses:

כ	Kaph KeyWords
כֵּתֵר	<b>Keter:</b> Crown
כֹּל	<b>Kol:</b> All, The Whole
כָּלָה	<b>Kalah:</b> Finished, Complete, Done, Accomplished

- ⊕ **All (Kol)** thy commandments are faithful: they persecute me wrongfully; help thou me. AV Ps 119:86
- ⊕ The LORD hath **accomplished (kalah)** his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. AV Lam 4:11
- ⊕ My soul **fainteth (kalah)** for thy salvation: but I hope in thy word. AV Ps 119:81
- ⊕ Mine eyes do **fail (kalah)** with tears, my bowels are troubled ... AV Lam 2:11

When applied to personal strength, ***kalah*** often means to ***faint*** or ***fail***, as we say in English "I am finished" and "It's the end of me." But Paul knew it was only the end of his life in this sin-stained world and that he would soon receive a ***crown (keter)*** of righteousness and stand in the ***eternal glory (kavod)*** of Christ (2 Tim 2:10).

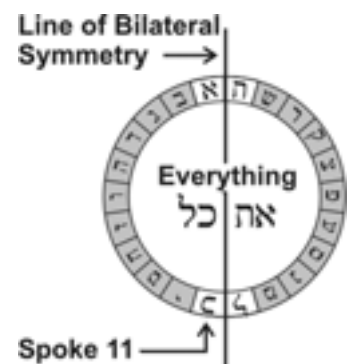
### ⊕ ALL Scripture is given by Inspiration of God

**All scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be ***perfect***, thoroughly furnished unto ***all*** good works. 2 Timothy 3:16f (Spoke 11, Cycle 3)

The KeyWord ***kol (all)*** finds one of its greatest applications here in the defining verse of Biblical Inspiration. Just as its corresponding Alphabetic Verse declares that ***all the Lord's commandments*** are ***faithful***, so it is here on Spoke 11 that ***all Scripture*** is declared to be ***Godbreathed***. We also have an interesting overtone from one of the most famous verses of 2 Timothy:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, ***rightly dividing the word of truth***.

2 Timothy 2:15 (Spoke 11, Cycle 3)



The bilateral symmetry of the Wheel divides between the Letters Aleph Tav at the top and Kaph Lamed at the bottom. These diametrically opposed Letters spell ***et-kol (everything)***, pg 89), so we see the Capstone Signature (ΑΩ/הא) ***rightly dividing*** the whole Word of Truth.



## SPOKE 12 – LAMED: 2 KINGS, NAHUM, TITUS

### ❖ Christ Our Master and Teacher

Holding fast the faithful word as he hath been **taught**, that he may be able by **sound doctrine** both **to exhort** and **to convince** the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, **teaching things** which they ought not, for filthy lucre's sake.

Titus 1:9ff (Spoke 12, Cycle 3)



The Twelfth Letter represents the rod of the teacher. It is the "pointer" Letter which is why its taller than the others. Its ancient form – L – pictured a **shepherd's staff**, ox goad, or pointer. It is still seen in the Latin L and as the rod in the classic image of the Good Shepherd. As a verb, **lamad** means both to **teach** and to **learn**. It is the root of **Talmud**, the name of

the compendium of Jewish learning and tradition. And just as the role of the teacher is to **point** to the truth, so the Lamed Prefix indicates such prepositions as **to**, **for**, **towards**, and **according to** in Hebrew grammar (pg 111). This is how God used it in most of the Alphabetic Verses, such as the three consecutive verses that begin the Lamed section of Psalm 119:

- ⊕ **FOR ever (L'olam)**, O LORD, thy word is settled in heaven. AV Ps 119:89
- ⊕ Thy faithfulness is **UNTO all generations (L'dor vador)**: thou hast established the earth, and it abideth. AV Ps 119:90
- ⊕ They continue this day **ACCORDING TO thine ordinances (L'mishpateka)**: for all are thy servants. AV Ps 119:91

Besides demonstrating the role of Lamed in Hebrew grammar, all three of these verses em-

ל	<b>Lamed KeyWords</b>
לָמַד	<b>Lamed: 12<sup>th</sup> Letter</b>
לָמַד	<b>Lamad: Teach, Learn, Point, Prick, Goad</b>
ל	<b>Lamed Prefix: To, For Towards, According to</b>
לְעוֹלָם	<b>L'olam: FOR ever</b>
לְדוֹר וָדוֹר	<b>L'dor vador: UNTO all generations</b>
לְמִשְׁפָּטֶיךָ	<b>L'mishpateka: ACCORDING TO thine ordinances</b>

phasize its symbolic meaning as the **Faithful Rod of the Supreme Ruler** by which all things are settled and established so that they remain, abide, and continue. Jewish tradition teaches that this is why Lamed stands tall in the center of the Mem KeyWord מֶלֶךְ (melek, king, pg 266), as explained by Rabbi Munk in the twelfth chapter of his book *The Wisdom of the Hebrew Alphabet* titled **"Lamed: The Symbol of Teaching and Purpose."** It is particularly significant that Munk interwove his explanation of Lamed with the symbolic meanings of Kaph and Mem using exactly the same meanings that we have seen to be profoundly integrated with the structure of the Christian Bible [references added in square brackets]:<sup>141</sup>

The ל is a majestic Letter, towering above the other Letters from its position in the center of the Alphabet. Thus it symbolizes the King of Kings, the Supreme Ruler. On one side Lamed is flanked by the כ which alludes to the כִּסֵּא הַקְּבוֹד, *God's Throne of Glory* [Spoke 11, pg 239], while on its other side stands מ, the Attribute of מְלֻכּוּת, *God's Kingship* [Spoke 13, pg 266]. Together, these three Letters spell מֶלֶךְ, King.

We have, therefore, a complete integration of the traditional rabbinic understanding of the meaning of all three of these Letters – Kaph, Lamed, Mem – with what we have discovered from the Alphabetic Verses, and all of this is fully integrated with the geometric structure of the Wheel in the most astounding ways. Furthermore, this integrates with the maximized distribution of the word מֶלֶךְ (melek, king) on the first Cycle exactly on Spoke 12 (pg 104), corresponding to the Lamed at its center.

The Lamed Prefix combines with the Kaph Suffix (sign of you or yours, pg 113) to form the word **lekha** meaning **to you** or **for you**. Likewise, the Lamed Prefix combines with the Yod Suffix (sign of me or mine) to form the word **li** meaning **to me** or **for me**. God used these words in three Alphabetic Verses:

- ⊕ **I am thine (Lekha ani)**, save me; for I have sought thy precepts. AV Ps 119:94
- ⊕ The wicked **have waited for me (li qivu)** to destroy me: but I will consider thy testimonies. AV Ps 119:95

The phrase "I am thine" uses the Aleph KeyWord **ani** (I, pg 125) and literally reads "To thee I am." The word order of the second verse was also changed in translation; the actual Hebrew begins with **Li qivu** (For me they have waited). God used a similar word in AV Psalm 34:

- ⊕ **Come ye (Lekhu)** children, hearken unto me: I will teach you the fear of the LORD. AV Ps 34:11

This verse is particularly rich. It contains three fundamental Lamed KeyWords, including the name of the Twelfth Letter:

ל	Lamed KeyWords
ל	Lamed Prefix: To, For, According to
לָךְ?	Lekha: To Thee, Thine
לִי	Li: To Me, Mine
לָכוּ?	Lekhu: Come ye
לֹא	Lo: No, Not (Negative Particle)

אֶלְמֶדְכֶם	יְהוָה	יִרְאַת	לִי	שִׁמְעוּ	בָּנִים	לָכוּ?
alammedkem	YHVH	yirath	li	shimu	banim	Lekhu
I will <b>teach</b> you	the LORD	the fear of	<b>unto me</b>	hearken	children	<b>Come ye</b>



This verse exemplifies much of what we have learned on other Spokes. The word *lekhu* is the plural imperative of the Hey KeyWord *halak* (*walk*, pg 194). It means both to come and to go, the latter being how it is used twice in the opening passage of 2 Kings below (pg 251). The word *li* (*to me*) shows how Lamed combines with the Yod Suffix (sign of me or mine, pg 114). The word translated as "I will teach you" exemplifies both the verb *lamad* and the Aleph Prefix as the sign of "I will" (pg 125), and *banim* is the plural of the Bet KeyWord *ben* (*son*, pg 136). Its message closely echoes the call of Christ unto each of us (Mat 11:28ff):

*Come unto me*, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, *and learn of me*; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The idea of *learning* involves both positive and negative commandments, the latter being expressed by the fundamental Lamed KeyWord *לֹא* (*lo*) which means *no* or *not*. It is called the *negative particle* and is used in every "thou shalt not" found in the Ten Commandments. In this word, Aleph (*א*) functions pretty much as a place holder for the vowel so its meaning as "no" comes primarily from the elemental force of Lamed (*ל*) as the sign of the rod of the teacher. God used this word in three Alphabetic Verses (Lam 1:12, 4:12, Prov 31:21).

This is the essence of the Twelfth Letter. It represents *teaching* and *learning*. It is the *rod of the teacher* that *points* his disciples towards truth and away from error. The miracle of God is that its *symbolic meaning* coheres precisely with its *grammatical function* as the sign of the prepositions "to," "for" and so forth. This is the supernatural self-reflective integrity that unites the Hebrew Language with its Alphabet. The Twenty-Two Letters carry their distinct and unique meanings into the words that they form. Yet there is more! God used the symbolic meaning of Lamed as an *absolutely unmistakable marker* to identify a singular event in the biography of His Son, the greatest Teacher ever to live...

### ⊕ The Teacher of Teachers, Jesus at Age 12

And when he was *twelve years old*, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ... And it came to pass, that after three days they found him in the temple, sitting in the midst of the *doctors (teachers)*, both hearing them, and asking them questions. And all that heard him were *astonished at his understanding and answers*. Luke 2:24ff

The perfect and precise correspondence of this specific *numerical detail* in the life of Christ with the symbolic meaning of the Twelfth Letter never ceases to amaze me. This is the only childhood event of Christ that Scripture records; its significance can not be over stated. God marked it with the *Number 12* to show that the Life of Christ – the Alpha and Omega, the Living Word of God – fully exemplifies the meaning of Lamed, the *Teaching Letter!* The word translated as "teacher" in Luke 2:23 above – *didaskalos* – is the root of the English word *didactic* which re-



Christ in the Temple (Hofmann 1880)

fers to something "designed for teaching." It is used as a title of Christ forty times in the NT, always translated as "Master" in the KJV. Note that Hoffman caught the essence of Lamed when he portrayed Christ pointing to the written word as He taught the elders in the Temple.

⊕ **Rabbi Jesus and His Twelve Talmidim (Disciples)**

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his **disciples**: and of them he chose **twelve**, whom also he named apostles; The Calling of the Twelve (Luke 6:12f)

By definition, a teacher requires a disciple just as a disciple requires a teacher. They always come in pairs. In Greek, the paired words are **Didaskalos (Master)** and **Mathetes (Disciple)**, the latter being consistently used throughout the Gospels to describe the Twelve Disciples. In Hebrew, the pair is **Rabbi** and **Talmid**, the latter being based, of course, on the verb **lamad**, the root of the name of the Twelfth Letter. The plural form – **Talmidim** – is

	Hebrew	Greek
Master	רַבִּי Rabbi	διδασκάλος Didaskalos
Disciple	תַּלְמִיד Talmid	μαθητής Mathetes

used throughout Hebrew versions of the New Testament to describe the Twelve Disciples. Likewise, **Rabbi** is the Hebrew equivalent of **Didaskalos (Teacher)**. The Lord used these words in parallel when He said "But be not ye called **Rabbi**: for one is your **Master (Didaskalos)**, even Christ; and all ye are brethren" (Mat 23:8). The same parallelism is found in John 1:38, where the equivalence of the Hebrew and Greek words is made explicit:

And the two **disciples** heard him speak, and they **followed Jesus**. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, **Rabbi**, (which is to say, being interpreted, **Master (Didaskalos)**,) where dwellest thou? He saith unto them, Come and see.

As exemplified by Elijah and Elisha in 2 Kings below, the idea of **following** defines the Master/Disciple relationship. We have now a second primary link between the Biblical use of the Number 12 and the symbolic meaning of the Twelfth Letter. Just as this number marks the age of Christ when He taught the teachers in the Temple, so it also marks the group blessed to receive the special benefits of His personal Teachings, His **Twelve Talmidim** (Disciples). We have a perfect and complete integration of the Biblical use of the Number 12 with the meaning of the Twelfth Letter as understood by the ancient rabbinical tradition and taught by God in the Alphabetic Verses.

The pattern of the Twelve Disciples originated with the Twelve Tribes which were represented by Twelve Loaves called shewbread, literally "bread of the face (presence)" (lechem panim, pg 313). This number and its multiples mark all who are Disciples of God, such as the 144,000 (= 12 x 12000) sealed with the His Seal, the 24 (= 2 x 12)

ל	<b>Lamed KeyWords</b>
לֶחֶם	<b>Lechem: Bread</b>
לַחַיִּים	<b>L'Chayim: To Life!</b>

Elders before the Throne, and the City of the Redeemed, the New Jerusalem, with its Twelve Gates having the names of the Twelve Tribes and its Twelve Foundations having the names of the Twelve Apostles. Such examples could be greatly extended.

Not surprisingly, the **Number 12** also plays an extremely significant role in the structure of Scripture which truly is the "bread from heaven" that feeds us with the **full counsel of God**. The seven canonical divisions each contain 5, 12, or 22 Books (pg 32). Christ joined the first two of these **structural numbers** and linked them with the "bread from heaven" when He fed the **five thousand** with **five loaves**, leaving **twelve baskets** remaining (John 6:10ff). Immediately after this miracle, He compared and contrasted Himself with manna, the "bread from heaven" that God fed the Jews in the wilderness to teach them that "man doth not live by bread only, but by **every word** that proceedeth out of the mouth of the LORD" (Deut 8:3). The text therefore simultaneously links the "bread from heaven" with both the Living Word (Christ) and the Written Word (Scripture). This is but one example of the many analogies between Christ and the Bible. Both are an incarnation of the Word of God, one of ink and paper, the other of human flesh, and both are animated by God's Spirit. Each is, in its own way, "bread from heaven" that feeds Christ's Talmidim with His Wisdom, Truth, and very Life.

## ❖ 2 Kings: Elijah and Elisha (Rabbi and Talmid)

And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that **Elijah went with Elisha** from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. **And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee.**  
2 Kings 2:1f (Spoke 12, Cycle 1)

The Twelfth Book interweaves two themes. It continues the history of the breakdown of the Davidic Kingdom after its division in 1 Kings 12 into the northern Kingdom of Israel (ten tribes) and the southern Kingdom of Judah (two tribes). It records their history up to the Assyrian captivity of Israel (2 Kings 17) and the later Babylonian captivity of Judah (2 Kings 24). Entwined throughout the first ten chapters, set in the Northern Kingdom, we find the story of the final works of the Prophet Elijah, his ascension into heaven in a chariot of fire, and the many miracles of his **disciple (talmid)** Elisha after he had received the **mantle of his master**. Their relation is a classic example of a Rabbi and his Talmid. It began when Elijah chose Elisha as his disciple by casting his "mantle" upon him (1 Kings 19:19ff):

So he departed thence, and found Elisha the son of Shaphat, who was plowing with **twelve yoke of oxen** before him, **and he with the twelfth**: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and **then I will follow thee**. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, **and went after Elijah, and ministered unto him.**

The idea of **following** defines the Master/Disciple relationship. Jesus typically called his disciples by saying "Follow me." Elisha's devotion to his master is strongly emphasized in the triple repetition of his of vow, "As the LORD liveth, and as thy soul liveth, **I will not leave thee**" (2 Kings 2:2, 4, 6). A. M. Hodgkin explained the relation between Elijah and Elisha in his review of every Book of the Bible called *Christ in All the Scriptures*:<sup>142</sup>

The blessing that Elisha craved in asking for a double portion of the spirit of his **master**, when Elijah was about to be taken from him [2 Kings 2:9], was not to be twice as great, but to have the portion of the first-born son. The first-born son inherited a double portion of his father's property, twice as much as each of the other sons. Elisha asked to have the prophetic office,

and with it the power of the Sprit to enable him to fulfill it. In this last scene we sometimes almost wonder whether we are in the Old Testament or the New. We have an ascending **master**, a waiting **disciple**, a descending power. "Ye shall receive power, after that the Holy Ghost is come upon you: ye shall be witnesses unto Me."

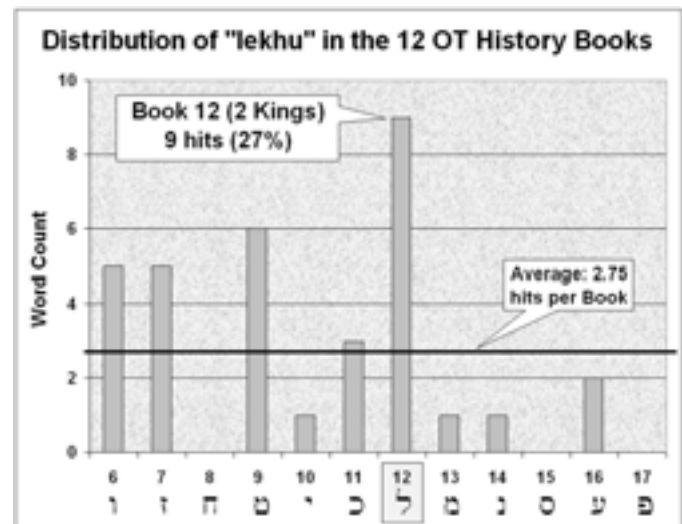
Paul's Pastoral Epistles to Timothy and Titus, both of whom he addressed as "my own son" (1 Tim 1:2, Titus 1:4), exemplify the relation of the disciple as the "son" of his teacher. The same thing is seen when Elisha cried "My father, my father!" as he watched Elijah ascend into heaven in a chariot of fire (2 Kings 2:12). As he went up, Elijah's mantle literally fell to Elisha who then carried on his master's prophetic ministry, and did even greater miracles. He also was affiliated with various **schools of the prophets** (2 Kings 2:3, 5, 7, 12, 15).

### ⊕ Go and Enquire (Alphabetic Link)

Then Moab rebelled against Israel after the death of Ahab. And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, **Go (Lekhu)**, enquire of Baalzebub the god of Ekron whether I shall recover of this disease. But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, **Go (lekhu)**, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

2 Kings 1:1ff (Spoke 12, Cycle 1)

God's gift of modern technology has enabled us to effortlessly enquire into the patterns He established in His Word. Every occurrence of the KeyWords used in the Alphabetic Verses can be displayed with the simple click of a mouse. The results never cease to amaze me. In precise analogy with the Lamed verse of AV Psalm 34 discussed above (pg 248), the Twelfth Book opens with two occurrences of the KeyWord **lekhu**. A similar phenomenon is seen on many Spokes, as for example with the first words of Christ in Matthew (pg 323). The graph shows the distribution of **lekhu** in the Twelve Old Testament History Books.






The peak corresponds to **2 Kings** which uses **lekhu** in seven verses besides the two mentioned above (vss 6:2, 6:13, 6:19, 7:4, 7:9, 7:14, 22:13). It is important to note that this is the distribution of the **exact form** of the word as written in the Lamed verse of AV Psalm 34. This graph should be compared with the distribution of the Tet KeyWord **tov** which is maximized in 1 Samuel on Spoke 9 (pg 221). Together, they exemplify how the **specific words** God used in these Books track with the KeyWords He placed in the Alphabetic Verses.

⊕ **Teaching the Fear of the Lord (Alphabetic KeyLink)**

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that **they feared not the LORD: therefore the LORD sent lions among them**, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, **Carry (holikhu)** thither one of the priests whom ye brought from thence; **and let them go (v'yelekhu)** and dwell there, **and let him teach** them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, **and taught them how they should fear the LORD.**

2 Kings 17:24ff (Spoke 12, Cycle 1)

This passage records the Assyrian king's order to repopulate Samaria with foreigners after he exiled the northern ten tribes of Israel. It appears that God wanted some of His priests put back in the land, so He sent lions (also the symbol of Assyria, see Nahum 2:11) to terrify the new inhabitants. This brings us to yet another mysterious wonder of God's Word. Searching the entire Bible for all verses containing the words "teach or "taught" in conjunction with "fear the Lord" or "fear of the Lord" yields two and only two verses – the Lamed verse of AV Psalm 34, "Come ye children, hearken unto me: I will **teach** you the **fear of the LORD**," and 2 Kings 17:28 quoted above, "Then one of the priests ... **taught** them the **fear of the Lord**." Note also that two forms of **halak (to go)**, very similar to **lekhu**, are used in the verse immediately preceding 2 Kings 17:28. The common Letters are printed bold in the table. This should be compared with the similar but distinct Spoke 9 Alphabetic KeyLink called *Teaching the Good and the Upright Way* (pg 222) to see how precisely the order and content of the Books follow the alphabetic sequence.

	<b>Spoke 12 Alphabetic KeyLink</b>
	<i>Teaching the Fear of the Lord</i>
<b>Lamed (AV Ps 34:11)   2 Kings 17:28</b>	

2 Kings 17:27		Av Ps 34:11
הֲלִיכוּ	וַיֵּלְכוּ	לָכוּ
<i>holikhu</i> carry (there)	<i>v'yelekhu</i> and let them go	<i>lekhu</i> come ye

❖ **Nahum: The Rod of Comfort and Wrath**

**The burden of Nineveh.** The book of the vision of Nahum the Elkoshite. God is jealous, and the LORD **revengeth**; the LORD **revengeth**, and is **furious**; the LORD will take **vengeance** on his adversaries, and he reserveth **wrath** for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Nahum 1:1ff (Spoke 12, Cycle 2)

In his *Etymological Dictionary of the Hebrew Language*, Ernst Klein noted that the root meaning of the verb **lamad** was probably "to prick, sting, incite, goad." It is the root of the noun מַלְמַד (**malmad, ox-goad**) formed with the Mem Prefix (Spoke 13, pg 265). This word ap-

appears once in Scripture, when Shamgar "slew of the Philistines six hundred men with an **ox goad (malmad)**" (Judges 3:31). This reveals another aspect of the Shepherd's Rod – the **protection** of His sheep from their enemies who would "eat them up," as it is written in the most famous of Psalms: "The LORD is my **shepherd** ... I will fear no evil, for thou art with me, **thy rod and thy staff they comfort me.**"

The Rod of our Divine Shepherd **comforts** us because it both **leads** us in the Way of God and **protects** us from evil. God's passion for the people He loves knows no limit. Those subject to the **rod of His wrath** encounter a force unlike anything in nature – the Wrath of Almighty God! It is the display of this Divine Passion for His people that gives the believers such **comfort**. But comfort for God's people necessarily implies a Divine discomfiture for their enemies. Here is how Baker put it in his commentary on Nahum:<sup>143</sup>

נְחֻם	Nahum: 34 <sup>th</sup> Book
נָחַם	Nacham: To Comfort


**The God of vengeance** is a threatening picture only to those who want to be their own gods and rule the earth in their own ways, **but to those who trust God** [Nahum 1:7] it is a **comfort** and an affirmation that he is truly sovereign.

Here Baker linked the content of Nahum with the meaning of its name, which is based on the verb **nacham (to comfort)**. Here is how Ironside put it in his commentary on Nahum:<sup>144</sup>

**Nahum means consolation**; and consolatory indeed are the precious words of cheer which he was inspired to deliver in this first chapter. **Vengeance belongs to God**. To the Thessalonian saints Paul writes, "It is a righteous thing with God to recompense tribulation to them that trouble you." He is ever watching over His people; and while He permits many things for there discipline, He will never overlook an indignity done to His redeemed. "He reserveth wrath for his enemies" (vs 2). Note this: the enemies of His people are His enemies. He makes their cause His own. Faith rests on this, and is thus saved much worry and anxiety. Nature would be alarmed and excited, where faith is calm and quiet. Nature sees the Assyrian armies: faith looks up to the God of battles. **The entire 19th and 20th chapters of 2 Kings may be read with profit in this connection, as they describe the actual scenes to which the first part of Nahum's prophecy refers.**

This now brings us to the absolutely astounding supernatural link between 2 Kings and Nahum. Ironside had no idea of the geometric structure of the Wheel when he noted the obvious correlation between 2 Kings and Nahum any more than he did when he wrote about the correlation between the three post-exilic History Books and the three post-exilic Minor Prophets (pg 97). As it turns out, Ironside is but one of a great cloud of witnesses who have testified to the profound relation between these two Books on Spoke 12. We saw the same thing with Stedman's links between 1 Samuel and Obadiah on Spoke 9 (pg 228). Such scholars, writing decades or centuries before the revelation of the Wheel, give a powerful testimony to the objective validity of the correlations amongst the Books aligned on its Spokes.

When I began my research on Nahum, I was completely ignorant of its historical setting. A superficial reading left me wondering if there were any correlation with the other Books on Spoke 12 at all. I had no idea that much of its prophecy was fulfilled in the Twelfth Book. Imagine my surprise when I opened Adam Clarke's 1826 commentary on Nahum and found it filled with links to 2 Kings! Further research confirmed and greatly amplified his observations. The table below shows his notes on the beginning of Nahum, exactly as found in his book:<sup>145</sup>

Adam Clarke's references to 2 Kings in his Commentary on Nahum	
Nahum (Spoke 12, Cycle 2) 	2 Kings (Spoke 12, Cycle 1)
1:11 that imagineth evil against the LORD	Such were Pul, 2 Kings 15:10, Tiglath-pileser, 2 Kings 15:29; Shalmaneser, 2 Kings 17:6; and Sennacherib, 2 Kings 18:17; 19:23.
1:11 a wicked counselor	Sennacherib and Rabshakeh
1:12 though they be many	Sennacherib invaded Judea with an army of nearly two hundred thousand men.
1:12 they shall be cut down!	The angel of the Lord (a suffocating wind) slew of them in one night one hundred and eighty-five thousand 2 Kings 19:35.
1:13 Now will I break his yoke from off thee	This refers to the tribute which the Jews were obliged to pay to the Assyrians, 2 Kings 17:14.
1:14 Will make thy grave; for thou art vile	I think this is an address to the Assyrians, and especially to Sennacherib. The text is no obscure intimation of the fact. The house of his gods is to be his grave: and we know that while he was worshipping in the house of his god Nisroch, his two sons, Adrammelech and Sharezer, smote him there that he died, 2 Kings 19:37.

The observations of Ironside (1909 AD) and Clarke (1826 AD) gave me plenty of clues to begin a study of the relation between 2 Kings and Nahum. Once again, I quickly found my self standing in awe before the detailed perfection blazing from God's prophetic Word.

### ⊕ Assyria, the Rod of God's Anger (2 Kings Nahum)

And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had **cast them out of his sight**. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: **and Jeroboam drove Israel from following the LORD, and made them sin a great sin**. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. **So was Israel carried away out of their own land to Assyria unto this day.** 2 Kings 17:20ff (Spoke 12, Cycle 1)

This passage records God's final judgment on the Northern Kingdom of Israel when He used **Assyria** as the **rod of His anger** to remove them from the land. Her kings were wicked from the start. When her first king Jeroboam ascended to power, he feared the people would form an allegiance with the rival Kingdom of Judah because everyone had to go to the Temple in Jerusalem to worship. So he foisted a **false religion** on Israel to keep them away from true worship in God's Temple and "made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28). He placed the idolatrous calves in his territory (Bethel and Dan) and commanded his people to worship there, and further violated the law of the Lord by making **false priests** "of the lowest of the people, which were not of the sons of Levi" (1 Kings 12:31). This was the "great sin" he put upon the people. Though it is true that he drove them away from following the Lord, it would seem that the people themselves must already have been corrupt since any true believer would have rebelled against such an evil

ruler. His wickedness became the standard for all the kings of Israel that ruled after him, almost all whom are memorialized with an epithet like "He did that which was evil in the sight of the LORD: he departed not from **the sins of Jeroboam** the son of Nebat, **who made Israel to sin**" (1 Kings 15:34, 16:19, 22:52; 2 Kings 13:2, 13:11, 14:24, 15:9, 15:18, 15:24, 15:28).

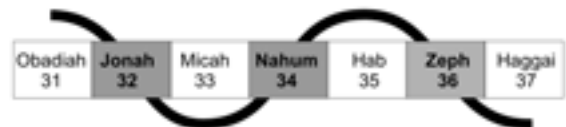
It was this entrenched wickedness of Israel, listed in great detail in 2 Kings 17:7-18, that brought down the wrath of God in the form of the Assyrian captivity. And this is where the miraculous integration of 2 Kings, Nahum, and the Twelfth Letter really begins to shine. Assyria is the one and only nation that God ever called "the rod of my anger" (Isa 10:5f):

**O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.** I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

God Himself declared that Assyria was the **rod in His Hand** that He used to punish hypocritical Israel. But Assyria did not know this. They were lifted up in pride and thought they had accomplished their victory by their own power, saying "By the strength of my hand I have done it, and by my wisdom" (Isa 10:13). This reveals how very quickly a nation can fall away from the grace of God even after genuine repentance.

**Nineveh was the capital of Assyria.** It was the "great city" that had received the mercy of God and repented "in sackcloth and ashes" at the preaching of Jonah. But by the time of Nahum, about 150 years later, Assyria had utterly rebelled against the Lord, like a dog returning to its vomit (2 Pet 2:22). Its complete destruction is the sole topic of Nahum's prophecy. Nineveh's third and final appearance in the Minor Prophets is in a single verse of Zephaniah where its destruction is confirmed, "And he will stretch out his hand against the north, and **destroy Assyria**; and will make **Nineveh a desolation**" (Zeph 2:13). The appearance of Nineveh in three alternating Books of the Minor Prophets is one of the many symmetric sub-patterns found throughout Scripture. Henrietta Mears explained the spiritual fall of Nineveh after their repentance in her chapter on Nahum in her review of the whole Bible called *What the Bible is All About* (the references to 2 Kings are hers):<sup>146</sup>

Thread of Nineveh in the Minor Prophets



No doubt the Ninevites were sincere then, but it did not last. They were again guilty of the very sins of which they had repented. Nineveh, the glory of the Assyrians, had come to a **complete and deliberate defiance of the living God**. They were not just backsliders! They deliberately rejected the God they had accepted (2 Kings 18:25,30,35; 19:10-13).

The Assyrians thought they were invincible after defeating Israel and so felt confident to set their sights on the Southern Kingdom of Judah. Rather than waste their strength and treasure in battle, Sennacherib, the King of Assyria, sent Rabshakeh as a **messenger** to secure Judah's surrender. It is here they showed their "deliberate defiance of the living God":

Then **Rabshakeh** stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of **the great king, the king of Assyria**: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: **Neither let Hezekiah make you trust in the LORD**, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 2 Kings 18:28ff (Spoke 12, Cycle 1)



Rabshakeh, like Jeroboam, tried to drive Judah from trusting in the Lord! This shocked King Hezekiah who called that day "a day of trouble, and of rebuke, and blasphemy." He sent word to Isaiah, asking him to pray, saying (2 Kings 19:2f):

It may be the LORD thy God will hear all the words of **Rabshakeh**, whom **the king of Assyria** his master **hath sent to reproach the living God**; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

God did indeed hear, and sent a "blast" against Sennacherib to draw his army away to another land. But Rabshakeh soon returned and reissued his reproach against the Lord. Again supplications were made, and again the Lord heard and answered through Isaiah:

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria **I have heard**. This is the word that the LORD hath spoken concerning him; ... Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. **By thy messengers thou hast reproached the Lord ...**  
2 Kings 19:20ff (Spoke 12, Cycle 1)

The King of Assyria and his messengers had set themselves against God, and so God set Himself against them all, speaking directly to them through His Prophet Nahum:

Behold, **I am against thee, saith the LORD of hosts**, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and **the voice of thy messengers shall no more be heard**.

Nahum 2:13 (Spoke 12, Cycle 2)

Indeed, those messengers were never heard again, and the Assyrian army was destroyed that very night by one of the most powerful acts of God recorded in Scripture:

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an **hundred fourscore and five thousand**: and when they arose early in the morning, behold, **they were all dead corpses**. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.  
2 Kings 19:35f (Spoke 12, Cycle 1)






Destruction of the Assyrian Army (Gustave Doré)

**That is 185,000 corpses!** The significance of this event as a warning to all who would defy the living God is amplified by its reiteration in the geometry of the Wheel. Here is how the Prophet Nahum recorded it on the second Cycle of Spoke 12:

The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of **slain**, and a great number of **carcasses**; and there is none end of their **corpses**; they stumble upon their **corpses**:

Nahum 3:3 (Spoke 12, Cycle 2)

	<b>Spoke 12 KeyLink</b> <b>Great number of</b> <b>Assyrian Corpses</b>
<b>2 Kings 19:35</b>   <b>Nahum 3:3</b>	

The record of 185,000 corpses is **entirely missing** from the parallel passage in 2 Chronicles 32:21 (pg 275), so this event forms a unique link – a KeyLink – between the first two Books on Spoke 12. There are many other correlations between 2 Kings and Nahum, too many to list here. This is an extremely rich and fascinating area for further research. Unfortunately,

this brief review is all that space will permit in a book this size. A commentary on Spoke 12 alone could easily fill a large book. Consider the degree of precision revealed in the placement of the little Book of Nahum. If it were moved to the right or the left by even a single Spoke, all the links between it, the Twelfth Book, and the Twelfth Letter would be lost. When viewed in light of the correlations on all the other Spokes, especially the **carefully omitted** information in parallel passages, we know with absolute certainty that we are beholding nothing less than the Seal of Living God, designed before the foundation of the world. Praise His Holy Name!

### ❖ Titus: Teach and Exhort!

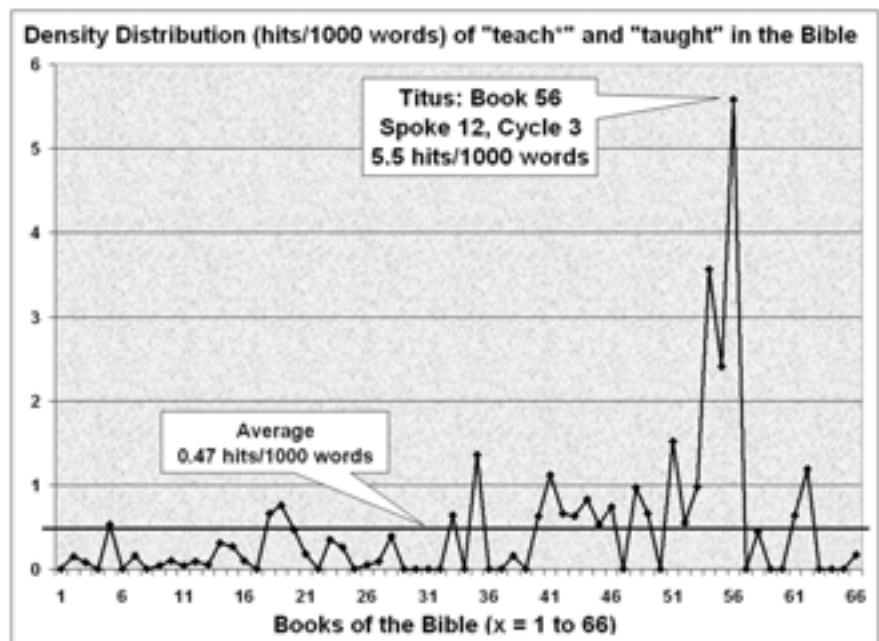
For the grace of God that bringeth salvation hath appeared to all men, **Teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. **These things speak**, and **exhort**, and **rebuke with all authority**. Let no man despise thee.

Titus 2:11ff (Spoke 12, Cycle 3)

**Teach! Exhort! Rebuke!** These "Lamed style" commands given through the Apostle Paul to Pastor Titus are now revealed to be supernaturally integrated with the Twelfth Letter through the geometric structure of the Wheel. The three Books addressed to Timothy and Titus form a little group unto themselves traditionally known as the Pastoral Epistles because they were sent **to teach and guide** these two pastors in the care of their flocks. Teaching, exhortation, and even commands to **sharply rebuke** (with the **prick** of the pastor's **ox-goad**) those who would deviate from the true faith are strong themes in all three of these Books, but the graph below shows that Titus stands tall over **all** the other Books of the Bible in this respect.

ל	<b>Lamed KeyWords</b>
לָמַד	<b>Lamed:</b> 12 <sup>th</sup> Letter
לָמַד	<b>Lamad:</b> Teach, Learn, Point, Prick, Goad

The vast difference in the size of the Books of the Bible, which range from the 2461 verses of Psalms to the 13 verses of 3 John – more than a hundredfold difference – makes the raw distribution graphs insensitive to the fine structure involving the smaller Books. To detect these more subtle details, we need to weight the data according to the size of the Books and graph the number of hits per 1000 words. This reveals the dominant theme of Titus with extreme clarity.



## ⊕ Titus Verse by Verse

One of the great joys of proclaiming the supernatural design of God's Word is that I don't have to say much of anything. God designed the structure to be **self-teaching**. All I need to do is function like the Letter Lamed, pointing to the Truth. **The Word proclaims itself**. If ever a Book exemplified the meaning of a Hebrew Letter, it is the little Book of Titus. Its small size and extreme thematic clarity allows me demonstrate its Divine integration with Lamed without doing anything but going through the Book verse by verse and highlighting relevant words like "teach", "exhort", and so forth. More than a third of the verses have at least one word highlighted – that's how obvious it all is. The theme is so obvious any further explanation would detract from the demonstration. Praise God for His Holy Teaching!

### The Book of Titus (Spoke 12, Cycle 3)

Chapter 1: 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. 5 For this cause left I thee in Crete, that thou shouldest **set in order** the things that are wanting, and **ordain** elders in every city, **as I had appointed thee**: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been **taught**, that he may be able by **sound doctrine** both **to exhort** and **to convince** the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, **teaching things** which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore **rebuke them sharply**, that they may be **sound in the faith**; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

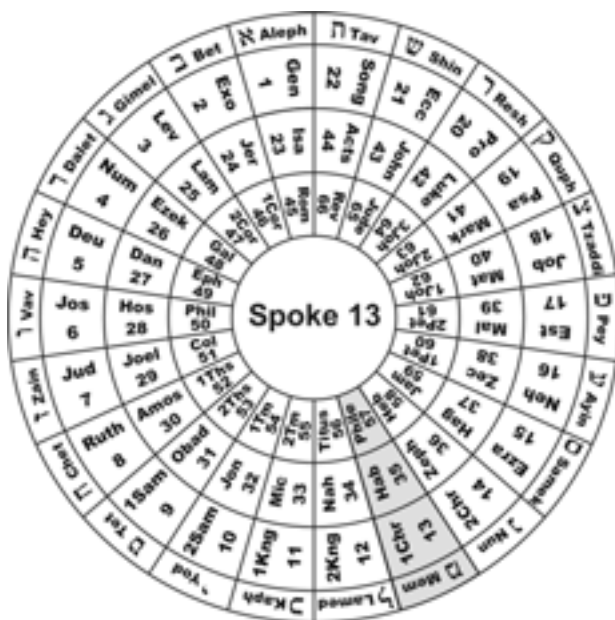
Chapter 2: 1 **But speak thou the things which become sound doctrine**: 2 That the aged men be sober, grave, temperate, **sound in faith**, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, **teachers** of good things; 4 That they may **teach** the young women **to** be sober, **to** love their husbands, **to** love their children, 5 **To** be discreet, chaste, keepers at home, good, obedient **to** their own husbands, that the word of God be not blasphemed. 6 Young men likewise **exhort to** be sober minded. 7 In all things **shewing thyself a pattern** of good works: in **doctrine** shewing uncorruptness, gravity, sincerity, 8 **Sound speech**, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 **Exhort** servants to be obedient unto their own mas-

ters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn **the doctrine of God** our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared **to** all men, 12 **Teaching** us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 **These things speak**, and **exhort**, and **rebuke** with all authority. Let no man despise thee.

**Chapter 3:** 1 **Put them in mind to** be subject to principalities and powers, **to** obey magistrates, **to** be ready to every good work, 2 **To** speak evil of no man, **to** be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things **I will that thou affirm constantly**, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretic after the first and second **admonition** reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself. 12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also **learn to maintain good works** for necessary uses, that they be not unfruitful. 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.





# SPOKE 13 – MEM: 1 CHRONICLES, HABAKKUK, PHILEMON



## ❖ A Fountain of Living Waters

For the earth shall be filled with the knowledge of the glory of the LORD, as the **waters (mayim)** cover the **sea**. Habakkuk 2:14 (Spoke 13, Cycle 2)

The name of the Thirteenth Letter is based on the word **mayim**, meaning **water**. In the ancient Hebrew script, the pictograph for Mem was drawn as a wavy line –  – indicating waves of water and is still seen in the Latin **M**. When written at the end of a word, it takes the final form –  – which is more square, and smooth like calm water. The KeyWord table displays its profound connection with the meaning of its name. God used four of these KeyWords to describe the **Flood of Noah**, the greatest hydrological event in the history of the world (Gen 7:4ff):

For yet seven days, and I will cause it to **rain (matar)** upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. ... And it came to pass after seven days, that the **waters (mayim)** of the **flood (mabul)** were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the **fountains (ma'ayin)** of the great deep broken up, and the windows of heaven were opened.

מ	Mem KeyWords
מים	<b>Mem:</b> Name of 13 <sup>th</sup> Letter
מים	<b>Mayim:</b> Water
מִקְוֵה	<b>Miqveh:</b> Ritual Bath, Pool, Gathering (of water), Hope
מַקּוֹר	<b>Maqor:</b> Fountain of Water, Spring, Source, Origin
מַעְיָן	<b>Ma'ayin:</b> Fountain of Water, Spring, Source, Origin
מָטָר	<b>Matar:</b> Rain
מַבּוּל	<b>Mabul:</b> The Flood of Noah, Inundation of Water
מִטְבָּל	<b>Mutbal:</b> Immersed, Baptized

The Flood also is one of the greatest **typological** events in the Bible. It is a precursor (type) of the **Universal Judgment** that awaits till the **End of Time** (Rev 20:12, Spoke 22, pg 374). This is the Divine Judgment Christ suffered for us when He was "baptized" (Luke 12:50) on the Cross, and so it is that **water baptism** symbolizes our union with Him in His death,

burial, and resurrection (Rom 6:4). Scripture therefore declares Baptism to be the **antitype (fulfillment)** corresponding to the **type (foreshadow)** of the Flood (1 Pet 3:20). Just as the Flood cleansed the ancient world of sinners, so we are cleansed by entering Christ through faith, symbolized by Baptism. Both symbols are also linked with the Dove. All three fit together like pieces of a puzzle to form a **threefold typological unity**. As a group, they are independent in that Bible never links all three at once, but there are many verses that link them pair-wise. For example, Genesis 8:11 links the Dove with the Flood, 1 Peter 3:20 links Baptism with the Flood, and Matthew 3:16 links the Dove with Baptism. These relations can be represented by a **Venn Diagram**. The three circles represent the three symbols. The verses connecting the pairs are listed in the space where the circles overlap. Taken together, they display **a Divine unity that no single Book of the Bible reveals by itself**. This is why we must understand the whole Bible before we can really understand its parts.

- 1) Gen 8:11: And the **dove** came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so **Noah** knew that the waters were abated from off the earth.
- 2) 1 Pet 3:18ff: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being **put to death** in the flesh, but **made alive** by the Spirit: ... 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**. The like figure (antitype) whereunto even **baptism** doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the **resurrection of Jesus Christ**:
- 3) Mat 3:16: And Jesus, when he was **baptized**, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **Spirit of God** descending like a **dove**, and lighting upon him:



Threefold Typological Unity:  
The Meaning of Baptism in Christ

The thing so impressive here is that the Flood happened millennia before the Cross, yet it fits like a **perfectly pre-designed puzzle piece** to integrate with the Gospel that was yet to come! There are innumerable examples of structures like this in the Bible. This is why Paul said that Scripture "preached the Gospel to Abraham" (Gal 3:8). The Bible is **One Book** designed by God to proclaim **One Message** – the everlasting Gospel of Jesus Christ! Obviously, such epoch-spanning semantic art could come only from Him who dwells in Eternity.

The first two symbols – Baptism and the Flood – are directly connected with **water**, whereas the third – the Dove – is connected via its relation to the Holy Spirit. This association appears throughout Scripture from the first chapter of Genesis where the "**Spirit of God** moved on the face of the **waters**" to the last chapter of Revelation where the Spirit and the Bride say "let him that is athirst come. And whosoever will, let him take **the water of life** freely." This is the **water of the Spirit** that God promised saying, "I will pour **water (mayim)** upon him that is thirsty ... I will pour **My Spirit** upon thy seed" (Isa 44:3). Christ fulfilled this promise, saying "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water**" (John 7:38). The Evangelist then explained that the **water** represented "the **Spirit**, which they that believe on him should receive." As an aside, this verse attests to the Divinity of Christ since He

called everyone to **come to Him** to drink the living water, and Scripture identifies the "fountain of living waters" with **God Himself** (Jer 17:13, see below).

The strong Biblical connection between **water** and **life** is familiar to every living creature since all life depends upon this element. Every day, we drink it, prepare our food with it, and cleanse ourselves with it. It is, therefore, a **universal symbol of the source** of life, refreshment, cleansing, restoration, and renewal. Thus God promises to lead us beside **still waters** and to **restore** our souls (Ps 23:2f). He tells us that anyone who delights in His Word and continuously meditates in it "shall be like a tree planted by the **rivers of water**, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps 1:3), and calls us to joyfully "draw **water (mayim)** out of the **wells (maqor)** of salvation" (Isa 12:3). He united all this the ultimate symbol of **the source of life that flows from Him** when He identified Himself as "the fountain of living waters" (Jer 17:13):

O LORD, the **hope (miqveh)** of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the **fountain of living waters (maqor mayim chayim)**.

Fountain of Living Waters		
חַיִּים	מַיִם	מְקוֹר
chayim of life	mayim of the water	maqor fountain

This verse uses three Mem KeyWords, including **miqveh (hope)** which is based on the Quph KeyWord **qavah (to wait)**, pg 330) prefixed with a Mem to form the substantive noun. The root verb also means **to gather together** and as such gives rise to another meaning of **miqveh** as a **gathering of water**. This is the name of the Jewish **ritual bath** which shares many symbolic overtones with **Christian Baptism** (cleansing, conversion, renewal). Both of these words first appear on the Third Day of Creation in conjunction with **mayim**:

And God said, Let the **waters (mayim)** under the heaven be **gathered together (qavah)** unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the **gathering together (miqveh)** of the **waters (mayim)** called he **Seas (Yamim)**: and God saw that it was good.  
The Third Day (Genesis 1:9f)

Note the close relation between the words **yamim (seas)** and **mayim (water)**.

Historically, Biblical scholars have seen a profound typological connection with the events of the Third Day, the Flood, Baptism, and the Character and Work of the Third Person of the Holy Trinity (Spoke 3, pg 166). Just as God gathered the waters on the Third Day, so the Holy Spirit **gathers the people of God** into **one place** in Christ. The Final Book explicitly confirms the validity of this typology (Rev 17:15, pg 166):

And he saith unto me, The **waters** which thou sawest, where the whore sitteth, are **peoples**, and **multitudes**, and **nations**, and **tongues**.

The "whore" is a familiar symbol of false religion and faithless people which was seen in our study of Spoke 6 (pg 202). It contrasts with the Bride as the symbol of all believers who have been gathered into one Body in Christ (Spoke 3, pg 166). The Septuagint amplifies this association by using the Greek word **synagogue** to describe the "one place" where the waters were gathered. Thus "the **Spirit** and the **Bride** say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take **the water (mayim) of life** freely" (Rev 22:17).

⊕ **Mem Prefix: The Sign of Origin and Source**

Art thou not **FROM everlasting (miqqedem)**, O LORD my God, mine Holy One?  
 Habakkuk 1:12 (Spoke 13, Cycle 2)

The original idea of a **fountain (maqor)** as a **source of water (mayim)** naturally extends to signify any **source** or **point of origin**. This links directly to the grammatical function of the Mem Prefix, which is the sign of prepositions like **out of, from, through, or because of**. God used it this way in the verse from Habakkuk above and also in many of the Alphabetic Verses, such as these four:

מ	Mem KeyWords
מי	<b>Mi (Mem Prefix):</b> Of, From Out of, Through
מן	<b>Min:</b> Part of, Out of, From
מקדם	<b>Miqqedem:</b> FROM everlasting
ממרום	<b>Mimmarom:</b> FROM above
מפי	<b>Mippi:</b> OUT of the mouth
מיהוה	<b>MeYHVH:</b> BY the Lord
מכל	<b>Mikkol:</b> FROM every, From all, More than all

- ⊕ **FROM above** hath he sent fire into my bones, and it prevaieth against them: ... AV Lam 1:13
- ⊕ **OUT OF the mouth** of the most High proceedeth not evil and good? AV Lam 3:38
- ⊕ The steps of a good man are ordered **FROM the LORD:** and he delighteth in his way. AV Ps 37:23
- ⊕ I have refrained my feet **FROM every** evil way, that I might keep thy word. AV Ps 119:101

The last example – **mikkol (from every)** – shows Mem prefixed to **kol (all)** which is familiar from the Sign of Everything (et-kol, pg 89). The Mem Prefix also signifies **comparison** when something differs **from** another. God used it this way in two consecutive Alphabetic Verses:

- ⊕ I have more understanding **than all (mikkol)** my teachers: for thy testimonies are my meditation. AV Ps 119:99
- ⊕ I understand **more than the ancients (mizqenim)**, because I keep thy precepts. Ps 119:100

The idea of meditation naturally coheres with the reflective properties of **still waters**. The same idea is linked in the Alphabetic Verses below which display the interrogative KeyWords **mi** and **mah**:

מ	Mem KeyWords
מי	<b>Mi:</b> Who?
מה	<b>Mah:</b> What?, How?

- ⊕ **What man (Mi)** is he that feareth the LORD? ... AV Ps 25:12
- ⊕ **What man (Mi)** is he that desireth life, and loveth many days ... AV Ps 34:12
- ⊕ **O how (Mah)** I love thy law! it is my meditation all the day. AV Ps 119:97
- ⊕ **What thing (Mah)** shall I take to witness for thee? **what thing (mah)** shall I liken to thee, O daughter of Jerusalem? **what (mah)** shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: **who (mi)** can heal thee? AV Lam 2:13

These interrogatives combine in a very logical fashion with the other prepositional prefixes. For example, the Lamed Prefix (sign of the prepositions **to** or **for**, pg 247) combines with **mah** to form **lama (why?)** which literally means "for what?" as in Matthew 27:46:

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, **lama** sabachthani? that is to say, My God, my God, **why** hast thou forsaken me?



This is a very useful verse. It first transliterates and then translates the Hebrew for us. We consulted it earlier to as an example of the Yod Suffix in *Eli (My God*, pg 234).

Finally, Mem is also used as the **substantive prefix** to form abstract nouns from verbs. For example, the root meaning of *lamad* is "to prick, to goad" (pg 253). Mem is prefixed to it to form the noun *malmad (ox-goad)*. The basic idea is that the meaning of the noun comes **from** the act indicated by the verb.

## ❖ 1 Chronicles: From the Waters of Judah

So all Israel were reckoned by **genealogies**; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

1 Chronicles 9:1 (Spoke 13, Cycle 1)

The Book of 1 Chronicles opens with **nine chapters of genealogies** from Adam to Zerubbabel. This is far and away the largest genealogical list in the Bible, filling 421 of its 942 verses, or 44% of the text. Given the meaning of Mem as the sign of **origin** and **source**, this unique and distinguishing characteristic of the Thirteenth Book exposes yet another extremely obvious and astounding integration of the Bible on the pattern of the Hebrew Alphabet.

Nestled within the sixth chapter of the genealogies, we find a repetition of the distribution of cities amongst the twelve tribes originally recorded in Joshua. Here is a representative sample, where every occurrence of "**out of the tribe of**" is a translation of *mimmatteh*, formed by prefixing a Mem to the KeyWord *matteh*:

מ	Mem KeyWords
מַטֵּה	Matteh: Rod, Tribe
מִמַּטֵּה	Mimmatteh: Out of the tribe of
מִשְׁפָּחָה	Mishpachah: Family

And to the sons of Gershom throughout their families **out of the tribe of** Issachar, and **out of the tribe of** Asher, and **out of the tribe of** Naphtali, and **out of the tribe of** Manasseh in Bashan, thirteen cities. Unto the sons of Merari were given by lot, throughout their **families (mishpachah)**, **out of the tribe of** Reuben, and **out of the tribe of** Gad, and **out of the tribe of** Zebulun, twelve cities.

1 Chronicles 6:62ff (Spoke 13, Cycle 1)

The placement of these genealogies in the first Book on Spoke 13 further coheres with **water** as a **symbol of people**. God used it this way when He spoke of His people as coming "**out of the waters of (mimmei) Judah**" (Isa 48:1). Some textual critics<sup>147</sup> see this is an unusual construct that should be read as the more common *mimma'ei*, "**from the bowels of,**" especially since this word appears in the next chapter (Isa 49:1):

The LORD hath called me from the womb; **from the bowels of (mimma'ei)** my **mother (em)** hath he made mention of my name.

מ	Mem KeyWords
מִ	Mi (Mem Prefix): From, Of
מֵי	Mei: Water of (construct form)
מִמֵּי	Mimmei: Out of the waters of
מֵעָה	Me'eh: Bowels, Loins
מִמֵּעַי	Mimma'ei: From the bowels of

Regardless of the correct reading, it is evident that the KeyWords *mei (water of)* and *ma'ei (bowels of)* have a natural overlap in meaning. They are similar concepts that go together.

The "bowels" represent the "watery" part of a person, such as a mother's womb (Ps 71:6):

By thee have I been held up **from the womb (mibbeten)**: thou art he that took me **out of the bowels (mimma'ei)** of my **mother (em)**: my praise shall be continually of thee.

This verse exemplifies 1) the Mem Prefix, 2) the parallelism of womb and bowels, and 3) the word **mother (em)**, spelt Aleph Mem. It is really just a vocalization of this Letter, not dissimilar to the words for **people (am)** and sea (**yam**). These words confirm and reiterate symbolic relation between water and people. Variations on the Hebrew **em (mother)** are nearly universal throughout the world's languages, such as ma, mama, mom, mum, imma, amma. This points to Hebrew as the **primordial language** of the whole human race because it is only in Hebrew that we see the intrinsic coherence of this **mama word** with the literal meaning of Mem as water and its grammatical role as the sign of the preposition **from**. For what is a **mother** but she **from whom** we all come? And how do we come but through **water**? We all floated for nine months in the **amniotic sac**, and when the water broke, we were born into this world. Many commentators believe that Christ spoke of this in John 3:5:

ם	Final Mem
אם	Em: Mother
עם	Am: People
ים	Yam: Sea

Verily, verily, I say unto thee, Except a man be **born of water** and of the Spirit, he cannot enter into the kingdom of God. That which is **born of the flesh** is flesh; and that which is born of the Spirit is spirit.

The parallelism of "born of water" and "born of the flesh", coupled with Nicodemus' confusion about entering a "second time into his mother's womb," has led many to conclude that "born of water" refers to natural birth. Others see it as a reference to **water baptism** which represents our **birth into God's Kingdom**. Given the multifaceted Wisdom of God, I see no reason it could not mean both.

### ⊕ Thine is the Kingdom, O LORD (Alphabetic Link)

Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; **thine is the kingdom (mamlakah), O LORD**, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

1 Chronicles 29:10ff (Spoke 13, Cycle 1)

The Hebrew name of the Thirteenth Book, **Divrei Ha-Yamim**, means **Words of the Days**. It is a common phrase, always translated as "chronicles" in the KJV. It begins with genealogies from Adam to King David and then recounts the history of his reign, ending with his death. But it is no mere repetition of facts recorded elsewhere. There are very significant details included only in the Thirteenth Book that link to primary themes based on Mem KeyWords, the most notable being the **prayer of David**

מ	Mem KeyWords
מַמְלָכָה	Mamlakah: Kingdom
מַלְכוּת	Malkuth: Kingdom

quoted above, centered on the KeyWord **mamlakah (kingdom)**. God used a variation of this KeyWord (malkuth) three times in the center of the alphabetic sequence of AV Psalm 145. These consecutive verses spell **malki (my king)** and span the **reign of King David** from his ascension to the throne in 2 Samuel (Spoke 10) to the final record of his death 1 Chronicles (Spoke 13). This is a primary example of the self-descriptive nature of the Wheel (pg 104). It is filled with many of the KeyWords (underlined) that David used in his prayer in 1 Chronicles as it speaks of God's mighty power and the glory of His everlasting Kingdom:

Central Alphabetic Sequence of AV Psalm 145	
10 י Yod	All thy works shall <b>praise (yadah, pg 232)</b> thee, O LORD; and thy saints shall <u>ble</u> ss thee.
11 כ Kaph	They shall speak of the <b>glory (kavod, pg 239)</b> of thy <u>kingdom (malkuth)</u> , and talk of thy <u>power</u> ;
12 ל Lamed	<b>To make known (L'hodia , pg 247)</b> to the sons of men his <u>mighty</u> acts, and the glorious <u>majesty</u> of his <u>kingdom (malkuth)</u> .
13 מ Mem	Thy <b>kingdom (malkuth)</b> is an everlasting <b>kingdom (malkuth)</b> , and thy dominion endureth throughout all generations.



These four verses from this one Alphabetic Psalm display the thematic progress from Spoke 10 to Spoke 13 on Cycle 1, which was discussed in some detail in previous pages. As usual, the Alphabetic KeyWords are highlighted in **bold italics**. The other KeyWords, which are interspersed in David's prayer in 1 Chronicles, are underlined. This is a very rich area for research, but unfortunately space prohibits further discussion.

David's prayer, uniquely recorded in 1 Chronicles, gives a most exalted application of the Mem Prefix. In the verses immediately preceding his prayer, he lists all the money, gold, silver, brass, iron, lumber, and precious stones that he had "prepared for the holy house" so his son Solomon would have the raw materials **from which** to draw to build the Temple. But David knew it was God, and God alone, who had given him all these building materials:


Both riches and honour come **of thee (millepheyinka)**, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But **who (mi)** am I, and **what (mah)** is my people, that we should be able to offer so willingly after this sort? for all things come of thee (mimmka), and **of thine own (miyadka)** have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh **of thine hand (miyadka)**, and is all thine own. 1 Chr 29:12ff (Spoke 13, Cycle 1)

מ	Mem KeyWords
מי	Mi: Who?
מה	Mah: What?
מלפניך	Millephaneyka: From thee (thy face)
מידיך	Miyadka: From thy hand
ממך	Mimmka: From thee

⊕ **Glory from the Holy One (1 Chronicles 16 Habakkuk)**

God came **from Teman (mi-Teman)**, and the Holy One **from mount Paran (me-har Paran)**. Selah. His **glory (hod)** covered the **heavens**, and the **earth** was full of his praise. And his brightness was as the light; he had horns coming **out of his hand (miyadu)**: and there was the hiding of his **power**.  
Habakkuk 3:3f (Spoke 13, Cycle 2)

Searching the Hebrew Bible for all occurrences **hod (glory/majesty**, pg 193) in conjunction with heaven and earth yields exactly four verses: 1 Chr 29:11, Ps 8:1, Ps 148:13, Hab 3:3. Narrowing the search to include the any form of **yad (hand)** with a **Mem Prefix** reduces the set to the first two Books on Spoke 13, so we have a KeyLink based on David's prayer.

	<b>Spoke 13 KeyLink</b>
	<i>Glory FROM the Hand of God</i>
<b>1 Chronicles 29:11</b>  <b>Habakkuk 3:3</b>	

❖ **Habakkuk: An Overwhelming Flood of Judgment**

Behold ye among the heathen, and regard, and **wonder (tamah)** marvelously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that **bitter (mar)** and **hasty (mahar)** nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed **of themselves (mimmennu)**. Their horses also are swifter **than the leopards (minnemarim)**, and are more fierce **than the evening wolves (mizevei)**: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.  
Habakkuk 1:6ff (Spoke 13, Cycle 2)

Habakkuk's opening passage displays many features of the Thirteenth Letter. The word **mar** is familiar from the Exodus when the children of Israel "could not drink of the **waters of Marah**, for they were **bitter**: therefore the name of it was called **Marah**" (Exo 15:23). There is an obvious word-play between it and **mahar**. We also see the **Mem Prefix** as the sign of similarity in the comparison of the Chaldean army with swift leopards and ravenous wolves. This contains another word-play between the conjugation of mahar (**nimhar**) and word for a leopard (**nahmer**). And most significantly, the self-sufficient pride of the Chaldean army is revealed in the KeyWord **mimmennu (of themselves)**, which directly contradicts David's humble and holy recognition of his utter dependence on God **from whom** he received all blessings, sustenance, and power.

מ	Mem KeyWords
מַר	<b>Mar:</b> Bitter
מָהָר	<b>Mahar:</b> Hasty, Swift
מִמֶּנּוּ	<b>Mimmennu:</b> From themselves
מִנְמַרִּים	<b>Minnemarim:</b> Than the leopards
מִזְעֵוֵי	<b>Mizevei:</b> Than the evening wolves

This opening passage warns of the impending judgment God was about to bring upon the Kingdom of Judah through the Chaldean (Neo-Babylonian) army. It shows how God used the heathen nations to execute His judgment, as noted in the *New American Commentary*:<sup>148</sup>

God's raising the Chaldeans showed that he is sovereign over the whole earth. He is not con-

finned to one nation or one people. God can work through other peoples to accomplish his purpose. God used the **Assyrians** as the “**rod of his anger**” [Spoke 12, pg 255] to punish recalcitrant Judah at an earlier time. He chose Cyrus the Mede to deliver the people of Judah from the exile imposed by the Babylonians. In Habakkuk’s day God would use Babylon to punish Judah for its rebellion against the Lord.

This judgment would come like an overwhelming flood. Imagery based on water appears in every chapter of little Book of Habakkuk:

- ⊕ And makest men as the fishes of the **sea** ... Hab 1:14
- ⊕ For the earth shall be filled with the knowledge of the glory of the LORD, as the **waters** cover the **sea**. Hab 2:14
- ⊕ Was the LORD displeased against the **rivers**? was thine anger against the **rivers**? was thy wrath against the **sea**? Hab 3:8
- ⊕ ... Thou didst cleave the earth with **rivers**. Hab 3:9
- ⊕ The mountains saw thee, and they trembled: the **overflowing of the water (mayim)** passed by: the **deep (tahom)** uttered his voice, and lifted up his hands on high. Hab 3:10
- ⊕ Thou didst walk through the **sea** with thine horses, through the heap of **great waters**. Hab 3:15

The *New American Commentary* noted the obvious relation between verse 3:10 and the first great judgment of God, the **Flood of Noah**.<sup>149</sup>

The last two lines are literally, “He gave the deep its voice / high its hands he lifted.” The “deep” is the same word used in Gen 1:2: “and darkness was upon the face of the deep.” It also alludes to **the flood that overwhelmed the earth in the days of Noah** (Gen 7:11; 8:2). The word often refers to the forces of the sea which obey the Lord (Exo 15:5, 8; Isa 51:10; Ezek 26:19; 31:15; Pss 33:7; 77:16; 135:6). The “hands” of the deep, that is, “its waves,” the Lord lifted like weapons against the earth.

## ❖ Philemon: For Love's Sake

For we have great joy and consolation **in thy love**, because the **bowels of the saints** are **refreshed** by thee, brother. Philemon 7 (Spoke 13, Cycle 3)

The archaic and somewhat quaint word "bowels" appears three times in this tiny Book, more than anywhere else in the New Testament. Paul used it with great effect to communicate the depth of his feelings for Onesimus whom he had "begotten" and whom

מ	<b>Mem KeyWord</b>
מֵעָה	<b>Me'eh: Bowels</b>

he called "my own bowels." Hebrew translations always use the KeyWord **me'eh** for this word in Philemon and elsewhere, as when Jesus said "**rivers of water**" would flow from the **belly (me'eh)** of believers. This coheres precisely with the discussion above (pg 265). This theme is amplified by five references to **love** which also link to the rabbinic tradition that sees love as "the secret of the Letter Mem."<sup>150</sup> The whole Book is reproduced below with relevant words highlighted:

### The Book of Philemon (Spoke 13, Cycle 3)

Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our **dearly beloved**, and fellowlabourer, And to our **beloved** Apphia, and Archippus our fellowsoldier, and to the

church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of ***thy love*** and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation ***in thy love***, because the ***bowels*** of the saints are ***refreshed*** by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, Yet ***for love's sake*** I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom ***I have begotten*** in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, ***mine own bowels***: Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; Not now as a servant, but above a servant, ***a brother beloved***, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him ***as myself***. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: ***refresh my bowels*** in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellowprisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

#### ⊕ **Embraced and Kissed (Habakkuk ↔ Philemon)**

And now abideth faith, hope, love, these three; but the greatest of these is love.

1 Corinthians 13:13

The names of Habakkuk and Philemon, set on the second and third Cycles of Spoke 13, are closely associated in the text of Holy Scripture. Habakkuk's name comes from the Chet Key-Word חֶבֶק (***habak, embrace***, pg 213). It appears three times in Genesis in conjunction with נָשַׂק (***nashaq, kiss***):

- ⊕ And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and ***embraced*** him, and ***kissed*** him, and brought him to his house. And he told Laban all these things. Genesis 29:13
- ⊕ And Esau ran to meet him, and ***embraced*** him, and fell on his neck, and ***kissed*** him: and they wept. Genesis 33:4
- ⊕ Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he ***kissed*** them, and ***embraced*** them. Genesis 48:10

When these verses were translated into the Greek Septuagint, ***nashaq*** was rendered as φιλεω (***phileo***), the root of the name Φιλημων (***Philemon***). Thus we see the names of these two geometrically aligned Books have closely related meanings which exemplify the dominant theme of the last Book on Spoke 13:

***Habakkuk and Philemon = Embraced and Kissed!***

Even the names of the Books align to remind us of the love of God! Praise His name!



# SPOKE 14 – NUN:

## 2 CHRONICLES, ZEPHANIAH, HEBREWS



### ❖ Jesus Christ, High Priest of the Everlasting Faith

*Jesus Christ the same yesterday, and to day, and for ever.* Hebrews 13:8 (Spoke 14, Cycle 3)

The name of the Fourteenth Letter is both a verb and a noun. As a verb, it means to **continue, flourish, increase, sprout, or propagate**. It appears this way only once in Scripture, in the great prophecy declaring the **eternal endurance** of the name of the Lord Jesus Christ (Ps 72:17):

His name shall endure for ever: his name **shall be continued** (נִינוּן, **yinon**) as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

The Jews have long recognized the messianic character of this Psalm. The Talmud notes that when **yinon** is read as a noun, the verse can be understood as saying “His name shall endure forever; his name has been **Yinon** since before the sun was created.”<sup>151</sup> This was an early rabbinic glimpse of the **eternal nature of the Messiah**, a central theme of the Book of Hebrews on the third Cycle of Spoke 14. This tradition has endured to the present day, and appears in every rabbinic commentary on the Hebrew Alphabet I have encountered.

נ	Nun KeyWords
נון	Nun: 14 <sup>th</sup> Letter
נון	Nun: Continue, Propagate, Sprout
נין	Neen: Son, Offspring
נָכַד	Neked: Progeny, Posterity
נָטָה	Natah: Stretch Out
נָחַל	Nachal: River
נָחַל	Nachal: Inherit
נְאֻמָּן	Ne’eman: Faithful

As a noun, Nun means both **perpetuity** and **posterity**, the latter arising from the idea of the **continuance** of the family line. This manifests in the cognate נִין (**neen, son/offspring**), which appears three times in Scripture, always in conjunction with another KeyWord of similar meaning, **neked (posterity)**. Rabbi Munk commented on the relation between **neen** and **Nun** in his section titled “*The Word Nun Means Perpetuation*,” which he followed with a section called “*The Everlasting Nun*.”<sup>152</sup> This understanding is universal in the rabbinic tradition; the Letter Nun is the symbol of **posterity, perpetuity, and eternity**. The word **nun** also denotes a **fish** because it is so prolific. Most dictionaries list this as the meaning of its name.

God united the idea of **posterity** with the **Number Fourteen** in the structure of Matthew's genealogy of Jesus Christ (Mat 1:17):

So all the generations from Abraham to David are **fourteen generations**; and from David until the carrying away into Babylon are **fourteen generations**; and from the carrying away into Babylon unto Christ are **fourteen generations**.

The amazing thing is that God also combined the Babylonian Exile with the Number 14 in the correlated substructure marked by the end of the pre-exilic Books on both Cycle 1 (2 Chronicles) and Cycle 2 (Zephaniah) of Spoke 14 (pg 101), so that Written Word exhibits the same united thematic and numerical pattern as the genealogy of the Living Word!

The ideas of continuity, perpetuity, and posterity naturally flow into another set of fundamental KeyWords that originates in the great Alphabetic Psalm 119:

⊕ Thy testimonies have I taken as an **heritage (nachal)** for ever: for they are the rejoicing of my heart. AV Ps 119:111

This KeyWord is an exact pun on **nachal (river)**, which paints the picture of a **heritage as flowing like a river** from one generation to the next. This logically extends the metaphor of people as water discussed on Spoke 13 (Mem = water, pg 265). It also encapsulates one of the most significant themes of the Book of Hebrews: Christ as **Heir of all things**. Finally, all these ideas combine to form a picture of true **faithfulness**, which Webster's Dictionary aptly defines as "steadfast in allegiance, loyal, firm in adherence to promises or in observance of duty." This KeyWord appears in two of Alphabetic Verses:

⊕ ... all his commandments are **sure (ne'eman)**. AV Ps 111:7b

⊕ The Lord is **faithful (ne'eman)** in all his words ... AV Ps 145:13b (NRSV)<sup>153</sup>

Ne'eman means steadfast, sure, firm, trustworthy and faithful. It is based on the Aleph Key-Word **emunah (faith)**, pg 130). Scripture uses **ne'eman** to describe our "faithful God" (Deut 7:9), His servant Moses whom He said "was faithful in all my house" (Num 12:7), and Jesus Christ as the prophesied "faithful priest" (1 Sam 2:35). It defines the central theological emphasis of both 2 Chronicles and Hebrews.

## ❖ 2 Chronicles: Priestly History of the Faithful Kingdom of Judah

And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa [King of Judah], **and all Judah and Benjamin**; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season **Israel hath been without the true God, and without a teaching priest, and without law**. But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. 2 Chronicles 15:1ff (Spoke 14, Cycle 1)

The Fourteenth Book records the history from Solomon's glorious reign down to the horror and degradation of the Babylonian Exile. But it is no vain repetition of the history previously recorded. It has a very specific character that is the key to its integration with the rest of



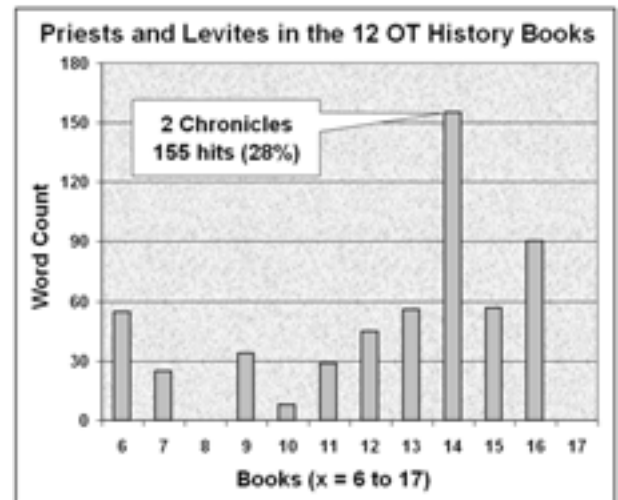
Scripture. As usual, J. Sidlow Baxter faithfully hit the heart of the essential issues:<sup>154</sup>

Chronicles is a retelling of the story already told in the books of Samuel and the Kings, but from a different standpoint, with **new emphases** and **new aspects**, with significant additions and omissions, and supplying complete interpretations. In fact, it is in this repetition, with its **characteristic additions and omissions**, that the **peculiar viewpoint and significance** of the Chronicles are perceived; for if we read these "chronicles" side by side with the earlier accounts in Samuel and Kings, we soon begin to notice that the addition and omissions all seem of the same sort, that is, they all seem to conform to **one focal purpose**. What, then, is the unifying idea running through these additions and omissions? And what is the **central purpose of the Chronicles**?

The characteristic "additions and omissions" are of two primary types. First, the history is restricted almost entirely to the **Southern Kingdom of Judah**, with only tangential references to the Northern Kingdom of Israel which was, as we saw on Spoke 12 (pg 255), utterly corrupt and apostate from the beginning. As noted there, Jeroboam the son of Nebat forced Israel into idolatrous worship of **golden calves** and a **false religion**. Each and every priest who would **remain faithful** to the Lord had to leave, and leave they did:

**For the Levites left** their suburbs and their possession, **and came to Judah and Jerusalem**: for Jeroboam and his sons had **cast them off** from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the **devils**, and for the **calves** which he had made. 2 Chronicles 11:14 (Spoke 14, Cycle 1)

This brings us to the second unique characteristic of 2 Chronicles. It contains an extreme emphasis on the **faithful remnant** of the **Levitical Priesthood**. There are numerous parallel passages between the Books of Kings and 2 Chronicles where only the latter even mentions the Levitical Priesthood at all. For example, consider this parallel record of **Josiah's Passover**:



2 Kings 23:22-23	2 Chronicles 35:18-19
Surely there was not held such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this passover was held to the LORD in Jerusalem.	And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, <b>and the priests, and the Levites</b> , and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

These texts speak of the same event using almost the same words except for the reference to "the priests and the Levites" in 2 Chronicles. God Himself has "cast out" the priests and Levites from the historical record that includes the apostate Kingdom of Israel! The graph shows the total number of references to priests or Levites in the 12 Old Testament History Books. Second Chronicles towers above all others. This is its **characteristic emphasis**.

**Parallel Passages where ONLY 2 Chronicles includes the Levites**

1 Kings 8:10-11	2 Chronicles 5:11-14
And it came to pass, when the priests were come out of the holy place,	And it came to pass, when the priests were come out of the holy place:
Missing	(for all the <b>priests</b> that were present were sanctified, and did not then wait by course: Also the <b>Levites</b> which were the <b>singers</b> , all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having <b>cymbals</b> and <b>psalteries</b> and <b>harps</b> , stood at the east end of the altar, and with them an hundred and twenty <b>priests</b> sounding with <b>trumpets</b> ;) It came even to pass, as the <b>trumpeters</b> and <b>singers</b> were as one, to make one sound to be heard in <b>praising</b> and <b>thanking the LORD</b> ; and when they lifted up their voice with the <b>trumpets</b> and <b>cymbals</b> and <b>instruments of music</b> , and praised the LORD, saying, For he is good; for his mercy endureth for ever:
that the cloud filled the house of the LORD, So that the priests could not stand to minister because of the cloud:	that then the house was filled with a cloud, even the house of the LORD; So that the priests could not stand to minister by reason of the cloud:
1 Kings 8:63-64	2 Chronicles 7:5-7
So the king and all the children of Israel dedicated the house of the LORD.	so the king and all the people dedicated the house of God.
Missing	And the <b>priests</b> waited on their offices: the <b>Levites</b> also with <b>instruments of music</b> of the LORD, which David the king had made to <b>praise the LORD</b> , because his mercy endureth for ever, when David <b>praised by their ministry</b> ; and the <b>priests sounded trumpets</b> before them, and all Israel stood.
The same day did the king hallow the middle of the court that was before the house of the LORD	Moreover Solomon hallowed the middle of the court that was before the house of the LORD:
2 Kings 11:5-7	2 Chronicles 23:4-7
This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.	This is the thing that ye shall do; A third part of you entering on the sabbath, <b>of the priests and of the Levites</b> , shall be porters of the doors; And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD. But let none come into the house of the LORD, save the <b>priests</b> , and they that <b>minister of the Levites</b> ; they shall go in, for they are <b>holy</b> : but all the people shall keep the watch of the LORD. And the <b>Levites</b> shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death:

If space allowed, the table on the opposite page could be greatly extended. For example, the record of Josiah's Passover celebration in 2 Kings spans only three verses and makes no mention of the Levites at all, whereas the parallel record in 2 Chronicles fills nearly the whole chapter and mentions the Levites ten times!

There also are subtle additions and omissions in parallel passages that were clearly designed to form links on the Wheel. On Spoke 12, we saw the powerful thematic link between 2 Kings and the "**great number of carcasses**" of the Assyrian army slain by the angel of the Lord (Nahum 3:3, pg 257). Now look at the parallel passage in 2 Chronicles:

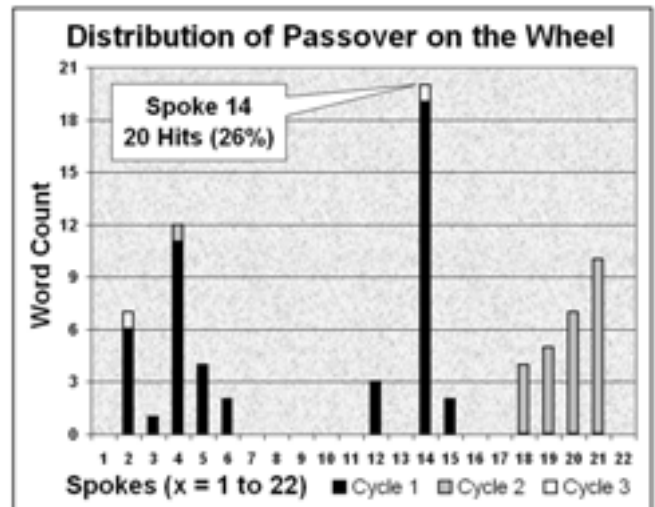
And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.  
2 Chronicles 32:21 (Spoke 14, Cycle 1)

Where are the **185,000 corpses** mentioned in 2 Kings 19:35? This is how God established His unique correlation between 2 Kings and Nahum; He emphasized this Spoke 12 link by omitting **one key detail** in the parallel passage from Spoke 14. This phenomenon saturates Scripture. We saw it in the parallel passages of the Fifth Commandment (Spoke 5, pg 185), and again in the omission of the Kaph KeyWord kamoka in the passage of 2 Chronicles parallel to 1 Kings (Spoke 11, pg 241). But its greatest glory is yet to come in the parallel passages between the synoptic Gospels (pgs 325, 333, 346). This is the supernatural design of God's Word. Every detail matters. Neither jot nor tittle is lost before the eyes of Him with whom we have to do (Mat 5:17, Heb 4:13). And once again we see a great Divine Irony; these "additions and omissions" that reveal the Divine perfection of Scripture have been the primary ammunition in the modern Babylonian army of unbelieving Biblical critics. What now will they do? God's shield of faith has transformed the flaming "errors" they have been shooting from their intellectual bows into a great cloud of witnesses with a voice like many waters rushing forth to proclaim the endless glory and eternal faithfulness of His Holy Word!




⊕ **Fourteenth Day: Sacrifice of the Passover Lamb (2 Chronicles ↔ Hebrews)**

Moreover Josiah kept a **passover unto the LORD in Jerusalem**: and they killed the passover on **the fourteenth day** of the first month.  
2 Chronicles 35:1 (Spoke 14, Cycle 1)



There is no greater image (type) of Jesus Christ as our Redeemer than the Passover Lamb, "slain from the foundation of the world" (Rev 13:8). God established this as an eternal memorial in anticipation of the Cross of His Son (Exo 12:14). And what **day** did He choose for this, the most significant of the Seven prophetic Feasts fulfilled in the Work of Christ? None other than the **Fourteenth Day** of the first month. This brings together a host correlated factors. As twice seven, it integrates with God's use of this number in the design of His sacred calendar (pgs 46, 83). But it also inte-



grates with the geometric structure of His most Holy Word. The graph displays the distribution of all references to the Passover on the Wheel. My soul can do nothing but bow to the glory of the Sovereign Lord who has **woven the Passover** as an **eternal memorial** into the very fabric of His Sacred Tapestry. The tall black bar on **Spoke 14** represents the nineteen hits from 2 Chronicles. The **two small white bars** are from the two hits on Cycle 3; one from 1 Corinthians 5:7 on Spoke 2 which aligns with the original institution of the Passover in Exodus (pg 140), and the other from Hebrews 11:28 that aligns with the great peak on Spoke 14 from 2 Chronicles. Both form KeyLinks on their respective Spokes. Searching for all verses containing the set (passover, sacrifice\*, leaven\*) yields exactly two hits, as does the set (passover, sacrifice\*, our). We have a double KeyLink from a single verse of 1 Corinthians to two verses of Exodus, one of which is from the very passage that **defines** the Passover:

 <b>Double Spoke 2 KeyLink</b> <i>Christ our Passover is Sacrificed for Us!</i>	
Exodus (Spoke 2, Cycle 1)	 <b>1 Corinthians (Spoke 2, Cycle 3)</b>
<p>[12:27] That ye shall say, It is the <b>sacrifice</b> of the LORD'S <b>passover</b>, who passed over the <u>houses</u> of the children of Israel in Egypt, when he smote the Egyptians, and delivered <b>our houses</b>. And the people bowed the head and worshipped.</p>	<p>[5:7] Purge out therefore the old <b>leaven</b>, that ye may be a new lump, as ye are unleavened. For even Christ <b>our passover</b> is <b>sacrificed</b> for us:</p>
<p>[34:25] Thou shalt not offer the blood of my <b>sacrifice</b> with <b>leaven</b>; neither shall the <b>sacrifice</b> of the feast of the <b>passover</b> be left unto the morning.</p>	

This is part of the intricate interweaving of threads from Spoke 2 and Spoke 14, with the corresponding Letters **Bet Nun** spelling **Ben** (**Son**, pg 137), the name of the Second Person of the Godhead who is the Heir (Nun) of the House (Bet). We find a similar KeyLink on Spoke 14 by searching for the set (passover, sprinkl\*, blood), which yields exactly two verses:

 <b>Spoke 14 KeyLink</b> <i>Sprinkling the Blood of the Passover Lamb</i>	
2 Chronicles (Spoke 14, Cycle 1)	 <b>Hebrews (Spoke 14, Cycle 3)</b>
<p>[35:11] And they killed the <b>passover</b>, and the priests <b>sprinkled</b> the <b>blood</b> from their hands, and the Levites flayed them.</p>	<p>[11:28] Through faith he kept the <b>passover</b>, and the <b>sprinkling</b> of <b>blood</b>, lest he that destroyed the firstborn should touch them.</p>

This touches on the **great Levitical and priestly emphasis of Hebrews** that distinguishes it from every other Book of the New Testament, as discussed below.

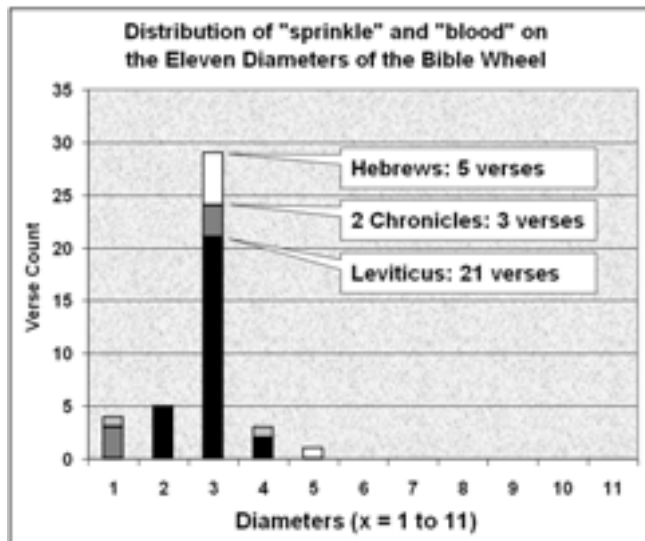
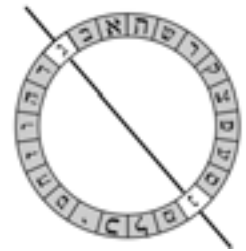
Yet there is more going on here. Loosening the constraints on the search to return all verses containing any form of the words **sprinkle** and **blood** yields a total of 42 hits. The maximum of twenty-one verses is found, as would be expected, in Leviticus on Spoke 3. The secondary peak of eight verses is on Spoke 14 with three from 2 Chronicles and five from

Hebrews where three appear together in the teaching of the **typology** of Christ as both **Priest** and **Sacrificial Victim**. They interlink with many themes explored elsewhere and are underlined in the quote below. The search terms are highlighted **bold italic**:

For if the **blood** of bulls and of goats, and the ashes of an heifer **sprinkling** the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the **blood** of calves and of goats, with water, and scarlet wool, and hyssop, and **sprinkled** both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he **sprinkled** with **blood** both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns [types] of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures [types] of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Hebrews 9:13ff (Spoke 14, Cycle 3)

This passage exemplifies the **Levitical** and **priestly** focus that characterizes the entire Book of Hebrews, as will be explored in great detail below. But first we need to view another important phenomenon here. The Wheel has **eleven diameters** that pass through **eleven pairs** of diametrically opposed Spokes. The image shows the Third Diameter passing through Spokes 3 and 14. They are separated by eleven Spokes ( $14 - 3 = 11$ ), and so lie diametrically opposed on the

Third Diameter  
Gimel-Nun: Spokes 3 and 14



Wheel. It is on this diameter that the distribution of the set (blood, sprinkle) is greatly maximized, as seen in the graph. This shows that the two Books with the greatest Levitical themes in all the Bible are themselves aligned on the same diameter as Leviticus! Similar thematic correlations on opposing Spokes have already been noted, such as the opposition of Tet (tov, good) and Resh (ra, evil) on the Ninth Diameter (pg 220), and most significantly, the diametrical opposition of the Letters spelling et-kol (everything, pg 89) on the First and Last Diameters.

## ❖ Zephaniah: The Prophet of Josiah's Reformation

The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, **in the days of Josiah** the son of Amon, **king of Judah**.

Zephaniah 1:1 (Spoke 14, Cycle 8)

If ever there were a wonder to behold in the structure of Scripture, it is the alignment of the little Book of Zephaniah with the record of King Josiah in 2 Chronicles. The image shows a traditional rendition of **Zephaniah preaching to Josiah** when the king was still a youth, probably about sixteen years old. He was the last great King of Judah, having instituted widespread reforms to destroy any "remnant of Baal" (Zeph 1:4) and false worship from his kingdom. His reign began when he was a mere eight years old. The first record of him acting as king came eight years later when he had a profound spiritual awakening, presumably under the preaching Zephaniah, that set him on fire for the Lord:



Zephaniah preaching to King Josiah (Horne, 1909)<sup>155</sup>

For in the eighth year of his reign, while he was yet **young**, he began to seek after the God of David his father: and in the twelfth year he began to **purge Judah and Jerusalem** from the high places, and the groves, and the **carved images**, and the **molten images**. And they brake down the altars of **Baalim** in his presence; and the **images**, that were on high above them, he cut down; and the groves, and the **carved images**, and the **molten images**, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

2 Chronicles 34:3ff (Spoke 14, Cycle 1)

This record of Josiah's early inclination towards the Lord is a **key detail** in the story of his life. It also is unique to 2 Chronicles; the parallel record in 2 Kings omits it. Furthermore, it is based on the KeyWord **na'ar (young)** which God placed in one of His Alphabetic Verses:

⊕ I have been **young**, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. AV Ps 37:25

The reformation of Josiah's heart, which led to the reformation of his kingdom, is well expressed in another Nun Alphabetic Verse:

⊕ I have **inclined (natah)** mine heart to perform thy statutes always, even unto the end. AV Ps 119:112

נ	Nun KeyWords
נַעַר	<b>Na'ar:</b> Young, Youth
נָטָה	<b>Natah:</b> Stretch, Incline

Though the KeyWord **natah** appears in many Books to describe God **stretching forth** His hand, the exact spelling used in AV Psalm 119:112 – נָטִיתִי (natithi) – appears once and only once in the Minor Prophets; in the opening passage of Zephaniah:



I will also **stretch out (natithi)** mine hand upon **Judah**, and upon all the inhabitants of **Jerusalem**; and I will cut off the **remnant of Baal** from this place, and the name of the **Chemarims [false priests] with the priests**; And them that **worship the host of heaven** upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham. And them that are **turned back from the LORD**; and those that have not sought the LORD, nor enquired for him.

Zephaniah 1:4ff (Spoke 14, Cycle 2)

Zephaniah's prophecy reads like a detailed checklist describing the task God had set before Josiah. He raised him up to cast down the works of his exceedingly wicked grandfather, Manasseh, whose iniquity knew no end:

For he built again the high places which Hezekiah his father had broken down, and he reared up **altars for Baalim**, and made groves, and **worshipped all the host of heaven**, and served them. Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever. And he built **altars for all the host of heaven** in the two courts of the house of the LORD. And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used **witchcraft**, and dealt with a **familiar spirit**, and with **wizards**: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set a carved image, the idol which he had made, **in the house of God** ...  
 2 Chronicles 33:3ff (Spoke 14, Cycle 1)

The specific elements condemned in Zephaniah's prophecy – worship of Baal and the host of heaven – were **institutionalized** at the time Josiah was born. Iniquity was boundless, the false priests had placed their idols in the Lord's very own House to pollute it! And though Josiah cleansed the Temple, it was not long after his death that the wickedness returned. God memorialized this crime in a KeyLink between the first two Books of Spoke 14 based on the simple set (priests, polluted) in the KJV:<sup>156</sup>

 <b>Spoke 14 KeyLink</b> <i>The Priests Polluted the Sanctuary!</i>	
<b>2 Chronicles (Spoke 14, Cycle 1)</b>	 <b>Zephaniah (Spoke 14, Cycle 2)</b>
[36:14] Moreover all the chief of the <b>priests</b> , and the people, transgressed very much after all the abominations of the heathen; and <b>polluted the house of the LORD</b> which he had hallowed in Jerusalem.	[3:4] Her prophets are light and treacherous persons: her <b>priests</b> have <b>polluted the sanctuary</b> , they have done violence to the law.

This inveterate wickedness persisted no matter how many prophets and reforming kings God raised up. It finally brought down His judgment upon Judah in the form of the Babylonian Exile, which Zephaniah prophesied with great specificity and finality.

The reference to Manasseh's father Hezekiah in 2 Chronicles 33:3 above points back to his reformation that was essentially identical to Josiah's, enacted about a century earlier. It also links to Zephaniah's prophecy in many ways. For example, consider Hezekiah's speech to the Levites when he cleansed the House of the Lord:

And said unto them, Hear me, ye **Levites**, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have **forsaken him**, and have **turned away their faces from the habitation of the LORD**, and **turned their backs**.  
 2 Chronicles 29:6 (Spoke 14, Cycle 1)

As might be guessed by the reference to the Levites, this record is unique to 2 Chronicles. It is omitted in 2 Kings, though the general outline of his reign is recorded there. The last high-

lighted phrase forms a KeyLink to Zephaniah 1:6. It should be compared with 2 Chronicles 15:1ff quoted on page 272. Unfortunately, this book will not accommodate the overabundance of riches we have here. I can not even list all the links without extending it beyond reasonable measure. But I do have room to give one more praise to the Lord for what He has done in His Holy Word. **Hallelujah!**

	<b>Spoke 14 KeyLink</b> <i>Backs turned on the Lord!</i>
	<b>2 Chron 29:6</b>  <b>Zeph 1:6</b>

⊕ **The Candle of the Lord (Alphabetic Link)**

And it shall come to pass at that time, that I will **search (chaphash)** Jerusalem with **candles (ner)**, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. Zephaniah 1:12 (Spoke 14, Cycle 2)

This verse is one of the most famous in Zephaniah. It led Medieval artists to frequently represent him with a candle searching out Jerusalem. It links directly to the first Nun verse in the great Alphabetic Psalm 119:

נ	Nun KeyWords
נֵר	<b>Ner:</b> Candle, Lamp
נֶפֶשׁ	<b>Nephesh:</b> Soul
נְשָׁמָה	<b>Neshamah:</b> Spirit

⊕ Thy word is a **lamp (ner)** unto my feet, and a light unto my path. AV Ps 119:105

Scripture relates this **lamp** to the **spirit** that God placed in every man using another Nun KeyWord (Prov 20:27):

The **spirit (neshamah)** of man is the **candle (ner)** of the LORD, **searching (chaphash)** all the inward parts of the belly.

The word describing the function of the **candle (ner)** as **searching (chaphash)** is the same as that in Zephaniah 1:12. It differs only in its first Letter from the Nun KeyWord nephesh:

⊕ My **soul (nephesh)** is continually in my hand: yet do I not forget thy law. AV Ps 119:109

⊕ His **soul (nephesh)** shall dwell at ease; and his seed shall inherit the earth. AV Ps 25:13

Neshamah first appears when God breathed the **breath (neshamah)** of life into Adam (Gen 2:7). It is essentially synonymous with the much more common **ruach (spirit)**. These words are used in parallel in four verses; Job 27:3, Job 34:14, Isa 42:5, and this one from Job 33:4:

The **Spirit (Ruach)** of God hath made me, and the **breath (neshamah)** of the Almighty hath given me life.

Rabbinic tradition brings all these ideas together by noting that two of the primary parts of man – **soul (nephesh)** and **spirit (ruach)** – form the acronym **ner (lamp)** that **searches out** the deep things within us (1 Cor 2:11). Hebrew translations of the New Testament use these words in one of the most famous verses in the Book of Hebrews where God proclaims the power of the Living Word that **searches our heart** unto division of **soul and spirit**:

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul (nephesh)** and **spirit (ruach)**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Hebrews 4:12f (Spoke 14, Cycle 3)



## ❖ Hebrews: Jesus Christ, High Priest and Heir of All Things

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days **spoken unto us by his Son**, whom he hath appointed **heir of all things**, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath **by inheritance** obtained a more excellent name than they.

Hebrews 1:1ff (Spoke 14, Cycle 3)

The opening passage of Hebrews reveals Jesus Christ as the Son of God and **heir** of all things who has received His exalted name **by inheritance**. This links to the primary Nun KeyWord **nachal** that God used in AV Psalm 119:111. The importance of this KeyWord, and its relation to the Jewish concept of the Messiah, is common knowledge amongst rabbinic scholars. Rabbi Ginsburg set it prominently in the title of his chapter on the Letter Nun, "*The Messiah – Heir to the Throne*," and subtitled it with the "*Yinon*" quote from Psalm 72:17 (pg 271). If I did not know that he was drawing these ideas from the ancient rabbinic tradition, I easily could have thought that he derived them from the structure of the Christian Bible!

The Book of Hebrews contains over a quarter of all occurrences of the words **heir**, **inherit**, and **inheritance** found in the Epistles on Cycle 3. They span the whole Book, being found in five chapters (1, 6, 9, 11, 12). A few samples of characteristic verses should make God's intent clear. This theme also links to the root meaning of Nun as a symbol of **continuance, faithfulness, immutability, and eternity**:

נ	Nun KeyWords
נַחַל	<b>Nachal:</b> Inheritance
נַחַל	<b>Nachal:</b> River
נִין	<b>Nun:</b> Continue, Propagate
נֵין	<b>Neen:</b> Son, Offspring
נֶכֶד	<b>Neked:</b> Progeny, Posterity
נָטָה	<b>Natah:</b> Extend, Stretch Out
נְאֻמָּן	<b>Ne'eman:</b> Faithful

- ⊕ And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who **through faith** and **patience inherit the promises**.  
Heb 6:11ff
- ⊕ Wherein God, willing more abundantly to shew unto **the heirs of promise** the **immutability** of his counsel, **confirmed** it by an oath:  
Heb 6:17
- ⊕ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the **promise of eternal inheritance**.  
Heb 9:15
- ⊕ **By faith** Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became **heir** of the righteousness which is by faith. **By faith** Abraham, when he was called to go out into a place which he should after receive for an **inheritance**, obeyed; and he went out, not knowing whither he went. **By faith** he sojourned in the **land of promise**, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the **heirs** with him of the same promise: Heb 11:7ff

The last quote, spanning three verses from the great **Faith Hall of Fame** of Hebrews 11 (pg 284), is based on the fundamental Nun KeyWord **ne'eman (faithful)**. Again, we are witness-

ing the endless beauty of this Divine tapestry. The reference to the "land of promise" further amplifies the connection between **Nun** and **Inheritance**, for it was Joshua **Ben Nun** (Son of Nun) who caused Israel to **inherit** the Promised Land (Deut 1:38, pg 117). His title forms the acronym **Bet Nun** and so spells the Hebrew word **Ben (Son)**. He is a great type of the Son of God, who also bears the name Joshua (the Hebrew equivalent of Jesus), and who caused us to enter into our **eternal inheritance** of heaven (Heb 9:15). This is prophesied in the Second Psalm, the Psalm of the Son, the Second Person of the Holy Trinity:

I will declare the decree: the LORD hath said unto me, **Thou art my Son**; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine **inheritance (nachal)** and the uttermost parts of the earth for thy possession.

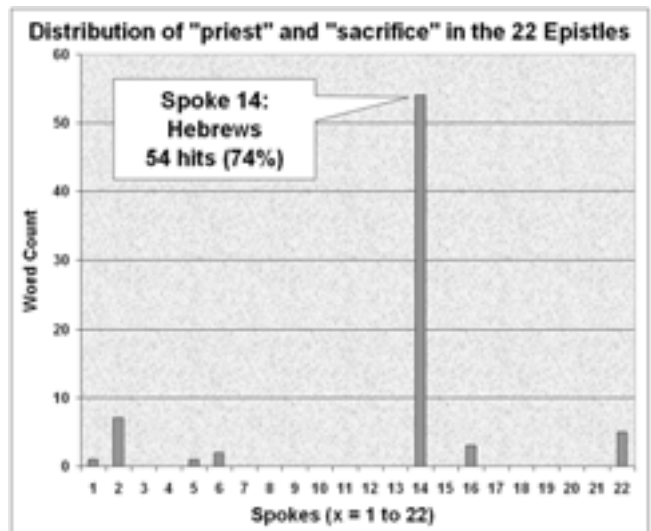
The Son (Ben) is Heir (Nun) of the House (Bet). These ideas **define** an essential aspect the Biblical meaning of the word **son**. Hebrews quotes this verse twice (Heb 1:5, 5:5).

### ⊕ A High Priest Forever after the Order of Melchizedek (Alphabetic Link)

Wherein God, willing more abundantly to shew **unto the heirs of promise** the **immutability** of his counsel, **confirmed it by an oath**: That by two **immutable** things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an **anchor of the soul**, both **sure** and **stedfast**, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an **high priest forever after the order of Melchizedek**.

Hebrews 6:17ff (Spoke 14, Cycle 3)

This passage brings the integration of Hebrews with the **priestly theme of 2 Chronicles** into full view. Its entire seventh chapter contrasts and compares the **Levitical Priesthood** with the eternal Priesthood of Jesus Christ. The words priest, Levite, or Levitical occur eighteen times in just that one chapter. Likewise, the Book itself contains the vast majority of all references to **priests** and **sacrifice** found in the Twenty-Two Epistles, as shown in the graph. Furthermore, the whole basis of Christ's Priesthood rests on the oath God swore, saying "The Lord hath **sworn (nishba)**, and will not repent, Thou art a priest for ever after the order of Melchizedek" (Ps 110:4). The word God used in this Oath is a primary Nun KeyWord that He placed with perfect precision in the great Alphabetic Psalm 119:



⊕ **I have sworn (nishbati)**, and I will perform it, that I will keep thy righteous judgments. AV Ps 119:106

These two KeyWords are almost identical. They are a grammatical conjugation of the Shin KeyWord **shava (to swear, pg 208)** called the **niphil perfect**. Their only difference is that one is in the first person

נ	Nun KeyWords
נִשְׁבַּע	Nishba: He has sworn
נִשְׁבַּעְתִּי	Nishbati: I have sworn

and the other is in the third. This is a powerful link from a Nun Alphabetic Verse to the primary theme of Hebrews. It is profoundly intertwined with the meaning of Nun as the symbol of **continuance**, **faithfulness**, **immutability**, and **eternality**. Look again at the expressions in the verse quoted at the head of this section; heirs of promise, immutable, confirmed, anchor of the soul, sure and steadfast, forever. And all those are just from one passage! This is the **dominant vocabulary of Hebrews**, as seen with complete clarity here in this list of characteristic words found in it (repeat occurrences in parentheses):

confidence (3x), confirmation, confirmed (2x), continually (3x), continue (2x), continued, continueth, continuing, daily (3x), endure (2x), endured (5x), enduring, established, eternal (5x), faith (32x), faithful (4x), for ever (9x), for evermore, foundation (4x), hold fast (3x), immutable, immutability, often (2x), oftentimes, patience (3x), patiently, remain, remainest, remaineth (2x), rest (10x), stedfast (3x), sure, surety, unchangeable

This list contains over **one hundred occurrences** of words exemplifying the symbolic meaning of the Fourteenth Letter as taught in Scripture and recognized for thousands of years in rabbinic tradition. Just as we saw the meaning of Gimel exemplified by a large set of words associated with abundance in 2 Corinthians on Spoke 3 (pg 163), so now we see exactly the same phenomenon with regards to the meaning of Nun in Hebrews on Spoke 14. Yet there still is more. All these ideas are amplified by the five "eternals" found nowhere in the Bible except the Book of Hebrews. Three of them occur in a single context, so I will present it here:

But Christ being come an **high priest** of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of **eternal inheritance**. Hebrews 9.11ff (Spoke 14, Cycle 3)

The Five "Eternals" Unique to the Book of Hebrews	
⊕ Eternal Salvation	(5:9)
⊕ Eternal Judgment	(6:2)
⊕ Eternal Redemption	(9:12)
⊕ Eternal Spirit	(9:14)
⊕ Eternal Inheritance	(9:15)

The last highlighted phrase, **eternal inheritance**, sums up the full meaning of Nun. Hebrews explains its origin in Melchizedek, who appears in the OT History Books only in **Genesis 14**:

- ⊕ For this Melchizedek, king of Salem, **priest of the most high God**, ... Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto **the Son of God; abideth a priest continually**. Heb 7:1ff
- ⊕ And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, Who is made ... after the **power of an endless life**. For he testifieth, **Thou art a priest forever** after the order of Melchizedek. Heb 7:15f
- ⊕ But this man, **because he continueth ever**, hath an **unchangeable priesthood**. Heb 7:24
- ⊕ Now of the things which we have spoken this is the sum: **We have such a high priest**, who is set on the right hand of the throne of the Majesty in the heavens ... Heb 8:1
- ⊕ **JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER.** Heb 13:8

⊕ **Jesus Christ, the Substance of Our Faith**

Now **faith** is the **substance** of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. **Through faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Hebrews 11:1ff (Spoke 14, Cycle 3)

These words open the great memorial to the countless saints who lived faith-filled lives unto God. Though this chapter contains **twenty-five occurrences** of the word **faith**, it barely touches the great cloud of God's witnesses, being restricted (like the book you hold in your hands), by limits of space and time:

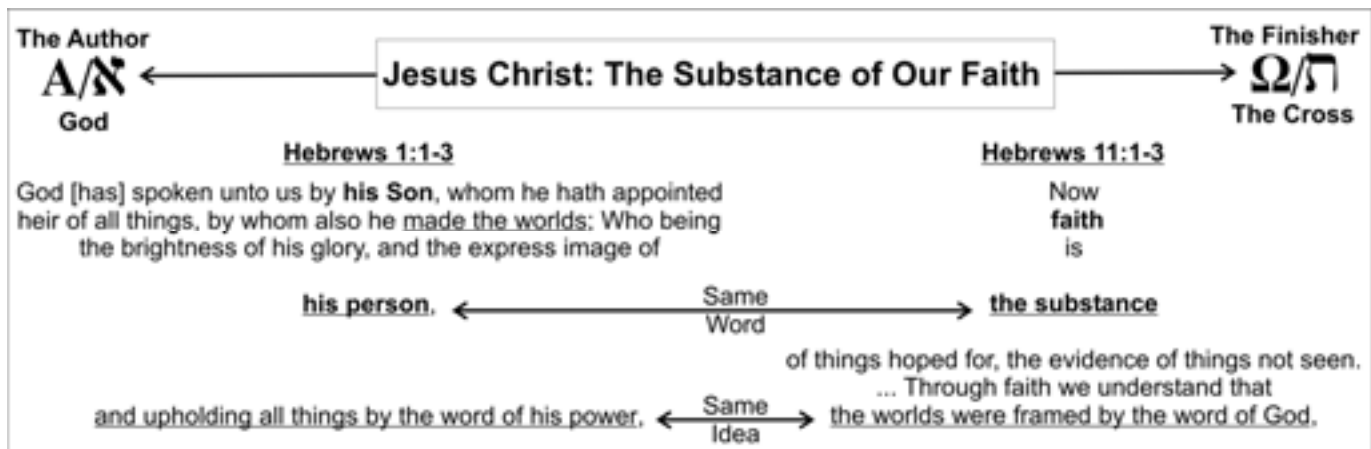
And what shall I more say? **for the time would fail me** to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who **through faith** subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire ...

Hebrews 11:32ff (Spoke 14, Cycle 3)

Though space is slim, there is a hidden gem that must be shared. God used the word translated as **substance** – υποστασις (hupostasis) – also in the opening passage of Hebrews where it is translated as **person**. There is a profound parallel between these verses that reveals the true "substance" of our faith, the Lord Jesus who, though we have not seen Him with our eyes, is the object of all our hope, **the Author and Finisher of our Faith**:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto **Jesus the author and finisher of our faith**; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Hebrews 12:1ff (Spoke 14, Cycle 3)



⊕ **Gather Together, the Day Approaches! (Zephaniah ☞ Hebrews)**

**Gather yourselves together, yea, gather together ... Before** the decree bring forth, **before** the **day** pass as the chaff, **before** the fierce anger of the LORD come upon you, **before** the **day** of the LORD'S anger come upon you.

Zephaniah 2:1f (Spoke 14, Cycle 2)

Not forsaking **the assembling of ourselves together**, as the manner of some is; but exhorting one another: and so much the more, **as ye see the day approaching**.

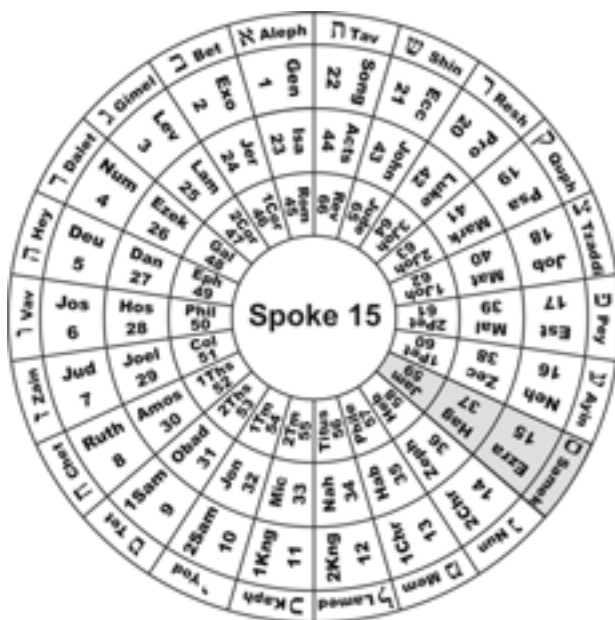
Hebrews 10:25 (Spoke 14, Cycle 3)



# SPOKE 15 – SAMEK: EZRA, HAGGAI, JAMES

## ❖ God our Helper and Supporter

Humble yourselves in the sight of the Lord, and he shall **lift you up**. James 4:10 (Spoke 15, Cycle 3)



The primary themes of the Fifteenth Spoke are based directly on meaning of the Fifteenth Letter. Its name comes from the verb **samak**, variously translated in the KJV as **support, uphold, sustain, establish, and stand fast**. This coheres with its form in the ancient Hebrew script as a pillar – **𐤎** – upholding three horizontal beams. God firmly established its name and meaning in four Alphabetic Verses:

⊕ The LORD **upholdeth (samak)** all that fall, and raiseth up all those that be bowed down.

AV Ps 145:14

⊕ They **stand fast (samak)** for ever and ever ...

AV Ps 111:8a

⊕ His heart is **established (samak)**, he shall not be afraid ...

AV Ps 112:8a

⊕ **Uphold (samak)** me according unto thy word, that I may live: and let me not be ashamed of my hope.

AV Ps 119:116

As a verb, **samak** refers to all kinds of support – spiritual, moral, financial, and physical. It describes the support and foundation of buildings, as with “the two middle pillars upon which the house stood, and on which it was **borne up (samak)**” in the house brought down by Samson (Jdg 16:29). God presented the synonym **sa’ad** – typically translated with similar words such as **uphold, support, sustain, help** – as a KeyWord in Psalm 119:

⊕ **Hold thou me up (sa’ad)**, and I shall be safe: and I will have respect unto thy statutes continually.

Av Ps 119:117

God used this word to metaphorically describe the foundation of a righteous king's throne, “Mercy and truth preserve the king: and his throne is **upheld (sa’ad)** by mercy” (Prov 20:28), and again in the prophecy of the Everlasting Kingdom of His Son, Jesus Christ (Isa 9:6f):

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlast-

ס	Samek KeyWords
סָמֵךְ	Samek: 15 <sup>th</sup> Letter
סָמַךְ	Samak: Support, Uphold
סָעַד	Sa’ad: Support, Help, Assist, Feed
סָבַל	Sabal: To Bear a Burden

ing Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to **establish (sa'ad)** it with judgment and with justice from henceforth even for ever.

This KeyWord also appears in Ezra (Cycle 1) when God sent the Prophet Haggai (Cycle 2) and others to **help (sa'ad)** the captives returning from the Babylonian Exile in their efforts to rebuild His Temple:

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God **helping (sa'ad)** them. Ezra 5:2 (Spoke 15, Cycle 1)

The third KeyWord listed in the table, **sabal**, also appears in Ezra when the gentile king Cyrus wrote his **Decree of Support** for the rebuilding of the Temple:<sup>157</sup>

In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the **foundations** thereof be **strongly laid (sabal)**; the height thereof threescore cubits, and the breadth thereof threescore cubits; Ezra 6:3 (Spoke 15, Cycle 1)

We are now beholding a supernatural threefold cord woven from 1) the meaning of the Fifteenth Letter as **support**, 2) a main theme of the Fifteenth Book, **support** for rebuilding of the Temple and Jerusalem, and 3) and first appearance of the Prophet Haggai, which forms a Spoke 15 KeyLink since he appears in no other Book but his own on Cycle 2. Yet this is but the beginning of wonders; the name of the Fifteenth Book is itself a **synonym of Samek!**

## ❖ Ezra: The Helper

Then I [Ezra] proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to **help us (azar)** against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. Ezra 8:21ff (Spoke 15, Cycle 1)

The Divine integration of Samek with the Books on Spoke 15 is extremely plain and obvious. It all begins with **Ezra**, the name of the Fifteenth Book, which is a simple variation on the noun **ezer (help)**, from the root verb **azar (to help)**. God presented these words in parallel with **samak** in two verses:

And I looked, and there was none to **help (azar)**; and I wondered that there was none to **uphold (samak)**.  
Isaiah 63:5

Behold, God is mine **helper (ezer)**: the Lord is with them that **uphold (samak)** my soul. Psalm 54:4

Samek Synonyms	
עֵזֶר	<b>Ezer:</b> Help, Support (noun)
עָזַר	<b>Azar:</b> Help, Support (verb)

The meaning of **ezer** as **help** is also presented in the plain text of Scripture when Moses explained the name his second son Eliezer, saying "for the **God (El)**, pg 122) of my father, said he, was mine **help (ezer)**" (Exo 18:4). Aaron, the first High Priest and brother of Moses, gave

his son a similar name, **Eleazar**, which differs only by a Yod (and vowel points) and has the same meaning of “God is my helper.” There seems to have been a family tradition of names based on this root since **Ezra** was the direct descendent of Aaron’s son **Eleazar**, and the related name **Azariah**, meaning “the Lord (Yah) has helped,” also appears twice in his genealogy, for a total of four occurrences of names based on the **azar** root. Given this family tradition, it is little wonder that Ezra would be “ashamed” to rely on anything but God’s **help (azar)**, as he stated above in Ezra 8:21. Reliance on God’s help is the essence of his name and his heritage.

Names based on the verb <i>Azar (Help)</i>	
עֶזְרָא	<b>Ezra:</b> Helper
עֶזְרִיָּה	<b>Azariah:</b> The Lord is My Helper
אֶלְעָזָר	<b>Eleazar:</b> God is My Helper
אֶלְיָעָזָר	<b>Eliezer:</b> God is My Helper

God also used **ezer** in parallel with the Samak KeyWord and synonym, **sa'ad**, in Psalm 20:2:

The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee **help (ezer)** from the sanctuary, and **strengthen (sa'ad)** thee out of Zion.

In sum: God presented **samak** and **sa'ad** as Keywords in the Alphabetic Verses and used them both in parallel with **azar** and **ezer**, cognates of **Ezra's name**. We have, therefore, a threefold convergence of the meaning of **Samek** with the **name** and the **dominant theme** of the Fifteenth Book! Such is the incomparable Wisdom of our God who "upholds all things by the word of His Power."

Family Line of Ezra
Now after these things, in the reign of Artaxerxes king of Persia, <b>Ezra</b> the son of Seraiah, the son of <b>Azariah</b> , the son of Hilkiah, The son of Shallum, the son of Zadok, the son of Ahitub, The son of Amariah, the son of <b>Azariah</b> , the son of Meraioth, The son of Zerahiah, the son of Uzzi, the son of Bukki, The son of Abishua, the son of Phinehas, the son of <b>Eleazar</b> , the son of Aaron the chief priest. Ezra 7:1ff

### ⊕ Decree of Support from Cyrus

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, **let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.**

And all they that were about them **strengthened their hands** with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. Ezra 1:2ff (Spoke 15, Cycle 1)

This opening passage of Ezra defines the primary theme of his whole Book. It begins with a royal decree from the Persian king Cyrus commanding **full support** for the building of the Temple, including the specific supply of five named commodities (silver, gold, goods, beasts,

precious things), in addition to all that was freely offered. And as if this were not enough, Cyrus also ordered his treasurer to return the vessels that belonged in the house of the Lord. In every way, **Cyrus fulfilled the symbolic meaning of Samek (Support)** with respect to the rebuilding of the Temple.

### ⊕ The Foundation of the Temple

And when the builders **laid the foundation (yasad)** of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because **the foundation** of the house of the LORD **was laid (yasad)**.

Ezra 3:10ff (Spoke 15, Cycle 1)

The great themes of Spoke 15 continue to manifest with increasing clarity with the laying of the Temple's foundation which is, by definition, that which **supports** or **upholds** a building. Despite great opposition that would last for many years, Zerubbabel successfully led the project and personally laid the foundation. The word used to describe this event, **yasad (to lay a foundation)**, appears many times in Scripture with a variety of meanings, including the literal stone foundation of a building, the establishment of a society, and in the most metaphorical sense, God's Wisdom as the "foundation of heaven" (Prov 3:19).

<b>Hebrew Word Picture</b>	
<b>יָסַד (Yasad, To Found)</b> <b>The Base of Support</b>	
<b>י</b>	<b>Yod: Hand (Power)</b>
<b>ס</b>	<b>Samek: Support</b>
<b>ד</b>	<b>Dalet: Foursquare Base</b>

The verb **yasad** is composed of three Letters. The central and most active Letter, **Samek**, expresses the essential meaning of the word itself. The Dalet carries the idea of fourfold extension (the shape of Ezekiel's Temple on Spoke 4, pg 179) as well as overtones of physicality (Four Elements, pg 181), and so suggests the general idea of a solid, fourfold base for the foundation. These two Letters form the **stem**, the part of the word that remains unchanged regardless of conjugation. The Yod signifies only the verb form and is replaced with other Letters depending on conjugation. For example, Mem (מ) and Vav (ו) replace it to form the substantive noun **מוֹסַד** (musad, foundation), and Hey (ה) and Vav (ו) replace it to form the "hophel third person perfect," **הוֹסִיד** (husad), meaning "he caused the foundation to be laid." The elemental force – the root idea – of the word resides in the **stem** formed by Samek and Dalet, which, by the way, lie diametrically opposed on the Wheel like the Letters of **et-kol (everything)**, pgs 89, 277).

### ⊕ Decree of Support from Darius

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel ... [they] weakened the hands of the people of Judah, and troubled them in building, And hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even **until the reign of Darius king of Persia**.

Ezra 4:1ff (Spoke 15, Cycle 1)



The project to rebuild the Temple was persistently hindered by local inhabitants who had filled the vacuum left by the Babylonian Exile. God therefore raised up the prophets Haggai, Zechariah, and Zerubbabel in the second year of Darius to renew the effort. Again, it was opposed by the locals who asked "Who commanded you to build this house and to make up these walls?" (Ezra 5:9). They either did not know or did not believe that Cyrus had given a decree, so they wrote to Darius asking that "there be a search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem" (Ezra 5:17). Darius searched the **House of Books (Bet Sepharim)** and found the original decree of Cyrus, and decided to write his own:

... Let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the **king's goods**, even of the **tribute** beyond the river, forthwith **expenses be given** unto these men, that they be not hindered. And **that which they have need of**, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, **let it be given them day by day without fail: ... I Darius have made a decree**, let it be done with speed. Ezra 6:7ff (Spoke 15, Cycle 1)

As with Cyrus' original edict, this decree from Darius was more than a mere building permit. He commanded **full support** for all aspects of the building project, including money from the tribute he received from Jerusalem "beyond the river" and he even topped it off with threats of utter destruction to anyone who would dare oppose the project. As with Cyrus, Darius fulfilled the symbolic meaning of Samek to the Letter (pun intended).

#### ⊕ **Taxes, Toll, and Tribute: Governmental Support**

This is the copy of the Letter that they sent unto him, even unto Artaxerxes the King ... Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, **building the rebellious and the bad city**, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, **then will they not pay toll, tribute, and custom**, and so thou shalt endamage the revenue of the kings. Ezra 4:11ff (Spoke 15, Cycle 1)

After Darius died, the opponents to the rebuilding of Jerusalem renewed their efforts by writing to king Artaxerxes. The support of any government derives primarily from money collected in the form of taxes, tolls, tributes and customs. This is how regimes run today and it is how they ran in the days of Ezra. Any threat to their money supply would instantly cause alarm. Those opposed to the rebuilding of Jerusalem used this tactic to convince Artaxerxes to order a stop to the work of restoration. They argued that allowing the Jews to continue building would threaten the king's **monetary support** received through governmental taxes, and so the king commanded that the work cease "until," said the king, "another commandment is given by me" (Ezra 4:21).

#### ⊕ **Decree of Total Support from Artaxerxes**

Now this is the copy of the Letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of

heaven, perfect peace, and at such a time. **I make a decree**, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. Ezra 7:11ff (Spoke 15, Cycle 1)

When King Artaxerxes did give another commandment, it was not merely another in sequence, it was another of an entirely different kind. Something had happened and his heart was now enthusiastically devoted to the **full, abundant, and overflowing support** for the maintenance of the Temple and strengthening of Jerusalem. It seems quite likely that God used his step-mother Esther to effect the transformation (pg 307). The decree of support itself spans eighteen verses, filling most of Ezra 7. The king and his advisors freely offered their own silver and gold unto the God of Israel, whom they acknowledged as the God of heaven, and wrote what amounts to a **blank check for support** of Jerusalem and the House of God, using the word “whatsoever” four times in his edict (Ezra 7:21ff):

- ⊕ **And whatsoever** shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. Ezra 7:18
- ⊕ **And whatsoever** more shall be needful for the house of thy God, which thou shalt have occasion to bestow, **bestow it out of the king's treasure house**. Ezra 7:20
- ⊕ **That whatsoever** Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily. Ezra 7:21
- ⊕ **Whatsoever** is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: Ezra 7:23

One must read the whole chapter to appreciate the full sense of Artaxerxes passionate support for Jerusalem, though the second item bestowing money “out of the king’s treasure house” gives a pretty good image of the whole. Yet there is one final turnaround that is marvelously characteristic of God’s way of working justice. He turns the devices of the wicked upon their own head. The opposition had threatened that Artaxerxes would lose tax revenue, but after God turned the king’s heart around, so then the king turned his command around and made it **illegal to tax the Temple workers**:

Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, **it shall not be lawful to impose toll, tribute, or custom, upon them**. Ezra 7:24 (Spoke 15, Cycle 1)

Is there an end to the wonders of our God? The little Book of Ezra the Helper is absolutely saturated with all aspects of **help** and **support**; positive and negative, personal and governmental, provided, denied, and provided again, with the latter end greater than its beginning!



## ❖ Haggai: Prophet of the Restoration

Then spake **Haggai** the LORD’S messenger in the LORD’S message unto the people, saying, I am with you, saith the LORD. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God. Haggai 1:13ff (Spoke 15, Cycle 2)



The name of the Prophet Haggai appears eleven times in Scripture; twice in Ezra and nine times in the Book that bears his name. Since he appears nowhere else in the all the Bible, his name forms a unique link – a **KeyLink** – between Cycle 1 and Cycle 2 on Spoke 15. This

was discussed in Part I in the context of the correlated fine-structure of the fifty-one Books on the first seventeen Spokes (pg 97). They are the **Historical (Ezra)** and **Prophetic (Haggai)** Books corresponding to the same time period, and so there are many links and KeyLinks between them. For example, searching the KJV for all verses that contain the set (first, house, eyes) selects exactly two verses, so we have another KeyLink, based on the primary theme of rebuilding the Temple:

	<b>Spoke 15 KeyLink</b>
	<i>The Prophet Haggai</i>
Ezra 5:1  Haggai 1:1	

 <b>Spoke 15 KeyLink</b> <i>The Glory of the First Temple</i>	
Ezra 3:12 (Spoke 15, Cycle 1)	 Haggai 2:2f (Spoke 15, Cycle 2)
But many of the priests and Levites and chief of the fathers, <b>who were ancient men, that had seen the first house</b> , when the foundation of this house was laid before their <b>eyes</b> , wept with a loud voice; and many shouted aloud for joy:	Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, <b>Who is left among you that saw this house in her first glory?</b> and how do ye see it now? is it not in your <b>eyes</b> in comparison of it as nothing?

Another KeyLink is revealed by searching for the set ("temple of the Lord", laid, day), which selects exactly two verses from Spoke 15 that say almost exactly the same thing:

 <b>Spoke 15 KeyLink</b> <i>Before the Foundation of the Temple of the Lord was Laid</i>	
Ezra 3:6 (Spoke 15, Cycle 1)	 Haggai 2:15 (Spoke 15, Cycle 2)
From the first <b>day</b> of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of <b>the temple of the LORD</b> was <u>not yet laid</u> .	And now, I pray you, consider from this <b>day</b> and upward, from <u>before</u> a stone was <b>laid</b> upon a stone in the <b>temple of the LORD</b> :

This is a very rich Spoke, and I have so much to say that unfortunately will not fit here in the limited context of this little book. More information is on my website, BibleWheel.com.

### ❖ James: Support the Brethren!

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? **If a brother or sister be naked, and destitute of daily food**, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are **needful to the body**; what doth it profit? Even so faith, if it hath not works, is dead, being alone.  
 James 2:14ff (Spoke 15, Cycle 3)

The Book of James bears distinctive characteristics that set it apart from all other Books in the New Testament. It is a **corrective** to potential abuse of the doctrines of **Sola Gratia** and

**Sola Fide**, that is, that salvation is by grace alone through faith alone. His strong emphasis on the importance of actually **doing good works** greatly confused Luther who could not reconcile this with Paul's plain teaching that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." His inability to see God's purpose in James was such that he called this great Book "an epistle of straw." It seems to me that if James is any kind of straw, it is the straw that should break the back of any camel bearing the load of denied facts testifying to the Divine design of the Bible and its integration with the Hebrew Alphabet. It is here in James, the final Book on Spoke 15, that God reveals the ultimate spiritual significance of **Samek** in the plainest possible language:

For if any be a **hearer** of the word, and not a **doer**, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a **forgetful hearer**, but a **doer of the work**, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, **To visit the fatherless and widows in their affliction**, and to keep himself unspotted from the world. James 1:23ff (Spoke 15, Cycle 3)



This is the **essence of Samek**: support for the Body of Christ, **the living Temple of God**.

⊕ **Lack of Divine Support Due to Sin (Haggai  James)**

Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. **Haggai** 1:5ff

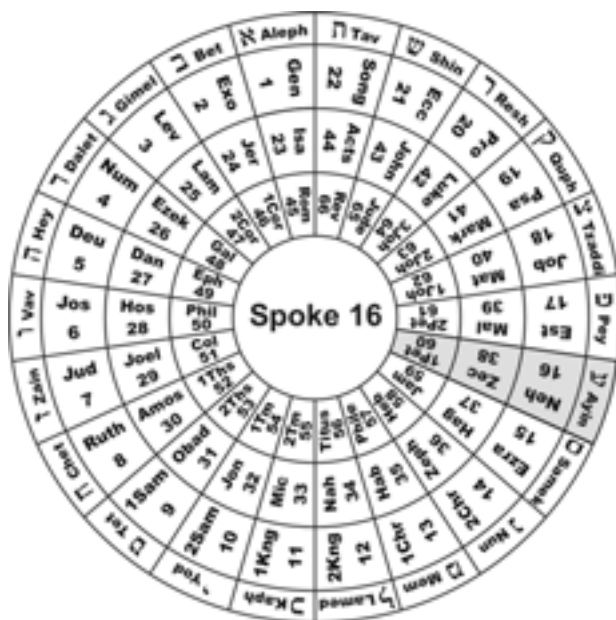
Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. **James** 4:2ff

These passages form an extensive interwoven KeyLink that exemplifies our dependence on Divine support. They both present a sequence of four verbs preceded by a **ye** followed by the phrase **have not** or something similar. It is God's desire to give us **His full Divine Support** in all areas of our lives. Our sin is the only thing stopping us from receiving His abundant Gifts. He has given us His Promise: "Humble yourselves in the sight of the Lord, **and he shall lift you up**" (James 4:10).

 <b>Spoke 15 KeyLink</b> <i>Lack of Support due to Sin</i>	
Haggai (Cycle 2) 	James (Cycle 3)
Ye have sown much	Ye lust
and bring in <u>little</u>	and <u>have not</u> :
ye eat	ye kill, and desire to have,
but ye <u>have not</u> enough	and <u>cannot obtain</u> :
ye drink	ye fight and war,
but are <u>not filled</u> with drink	yet ye <u>have not</u> , because ye ask not
ye clothe you	Ye ask,
but there is <u>none warm</u>	and <u>receive not</u> ,
and he that earneth wages earneth wages to put it into a bag with holes.	because ye ask amiss, that ye may consume it upon your lusts.



# SPOKE 16 – AYIN: NEHEMIAH, ZECHARIAH, 1 PETER



## ❖ The Eyes of the Lord

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those **seven**; they are **the eyes of the LORD**, which run to and fro through the whole earth.

Zechariah 4:10 (Spoke 16, Cycle 2)

The great themes of Spoke 16 flow directly from the literal meaning of the name of the Sixteenth Letter – **Ayin** – the common Hebrew word for an **eye**, the organ of **sight**. This coheres with shape in the ancient script – O – a simple image of the eye. Ayin also denotes a **well, spring, or fountain**, a kind of “eye of water” in the ground. It is one of the most firmly established names; there being six Alphabetic Verses bearing witness to it:

- ⊕ Mine **eyes** are ever toward the LORD ... AV Ps 25:15
- ⊕ Mine **eye** trickleth down, and ceaseth not ... AV Lam 3:49
- ⊕ Mine **eye** affecteth mine heart because of all the daughters of my city. AV Lam 3:51
- ⊕ Mine **eyes** fail for thy salvation, and for the word of thy righteousness. AV Ps 119:123
- ⊕ The **eyes** of all wait upon thee; and thou givest them their meat in due season. AV Ps 145:15
- ⊕ The **eyes** of the LORD are upon the righteous, and his ears are open unto their cry. AV Ps 34:15



עַיִן	Ayin KeyWords
עַיִן	Ayin: 16 <sup>th</sup> Letter
עַיִן	Ayin: Eye, Fountain
עֵד	Ed: Witness
עֵדָה	Edah: Testimony
עָמַד	Amad: To Stand
עַמּוּד	Ammud: Pillar

The reference to "the eyes of the Lord" in the last verse is particularly enlightening. This phrase appears twenty-two times in Scripture<sup>158</sup>, with the final two **aligned on Spoke 16** in Zechariah 4:10 (quoted above) and this verse from 1 Peter:

**For the eyes of the Lord** are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. 1 Peter 3:12 (Spoke 16, Cycle 3)

This verse from 1 Peter is a **direct quote from the Ayin verse of Psalm 34**. It is quoted in no other Book and so forms a unique link – **an Alphabetic KeyLink** – from the Ayin verse of AV Psalm 34 to 1 Peter on Spoke 16. Furthermore, the KeyLink is based on the **meaning of**

**the name** of the Sixteenth Letter itself! Consider what is going on here. We have another top-level, super-obvious, explicit integration of the order of the Books of the Bible with the pattern of the Hebrew Alphabet.

	<b>Spoke 16 Alphabetic KeyLink</b> <i>The Eyes of the Lord are over the Righteous</i>
<b>Ayin Verse (AV Ps 34:15)  1 Peter 3:12</b>	

AV Psalm 34 is particularly rich in Alphabetic Links. It played key roles on Spoke 1 (pg 128), Spoke 2 (pg 139), Spoke 9 (pg 224), and now here on Spoke 16. But the best is yet to come in the absolutely stunning Alphabetic KeyLink from the prophecy of the Crucifixion in its Shin verse to the unique record of its fulfillment in John's Gospel on Spoke 21 (pg 361).

### ❖ **Nehemiah: Open thine Eyes to the Prayer thy Servant, O Lord!**

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and **prayed before the God of heaven**, And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, **and thine eyes open**, that thou mayest hear the prayer of **thy servant**, which I pray before thee now, day and night, for the children of Israel **thy servants**, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst **thy servant** Moses. Remember [pg 298], I beseech thee, the word that thou commandedst **thy servant** Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are **thy servants** and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of **thy servant**, and to the prayer of **thy servants**, who desire to fear thy name: and prosper, I pray thee, **thy servant** this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.  
Nehemiah 1:1ff (Spoke 16, Cycle 1)

Nehemiah led the third great wave of Jews returning from the Babylonian Exile in the year 444 BC following the initial wave under Zerubbabel in 536 BC and the second wave under Ezra in 457 BC. He was a **servant** (cup bearer) of King Artaxerxes when he heard a report of the sad condition of Jerusalem in disrepair. Thus he wept, and prayed the prayer that opens his Book which "just happens" to contain **eight occurrences** of the Ayin KeyWord **ebed** (**servant**) from AV Psalm 119:

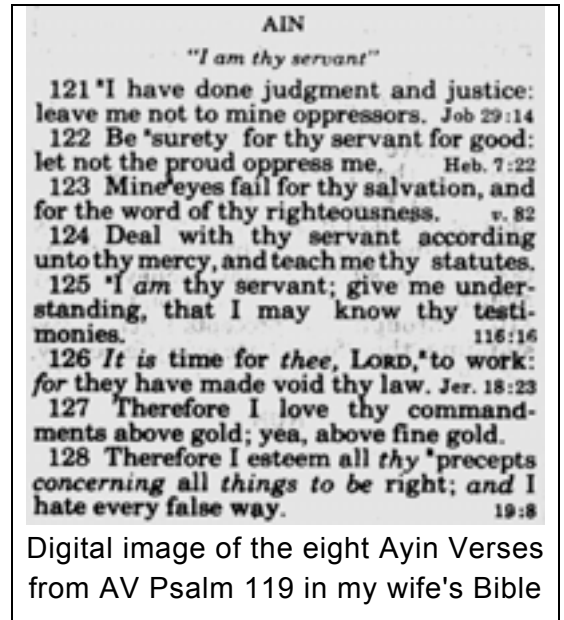
ע	Ayin KeyWords
עֶבֶד	<b>Ebed:</b> Servant
עֵדָה	<b>Edah:</b> Testimony
עָשָׂה	<b>Asah:</b> To Work, To Do
עֲרַב	<b>Arav:</b> Pledge

⊕ I am **thy servant (ebed)**; give me understanding, that I may know **thy testimonies (edah)**. AV Ps 119:125

The great density of this Ayin KeyWord in Nehemiah's opening prayer is similar to the maximized density of comfort in the opening passage of 2 Corinthians on Spoke 3 (pg 160) and of the Number Four in the opening vision of Ezekiel on Spoke 4 (pg 178). Moreover, it reflects God's own repetitive use of **ebed** as a secondary KeyWord in two alliterative Ayin verses:

- ⊕ Be **surety (arav)** for thy **servant (ebed)** for good: let not the proud oppress me. AV Ps 119:122
- ⊕ **Deal (Asah)** with thy **servant (ebed)** according unto thy mercy, and teach me thy statutes. AV Ps 119:124

The digital image of the Ayin verses from AV Psalm 119 in my wife's Bible, subtitled "I am thy servant," shows how obvious this theme is. It plays an exalted role in the revelation of **God's Servant**, the **Branch** in Zechariah on the second Cycle of Spoke 16.



Digital image of the eight Ayin Verses from AV Psalm 119 in my wife's Bible

⊕ **Open thine Eyes, O Lord! (Nehemiah 1 Peter Alphabetic Link)**

Let thine **ear** now be attentive, and thine **eyes open**, that thou mayest hear the **prayer** of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. Nehemiah 1:6 (Spoke 16, Cycle 1)

Nehemiah's opening prayer also contains the primary elements of the KeyLink between the Ayin verse of AV Psalm 34 and 1 Peter. The shared word set is surprisingly rare; searching the KJV for all verses containing the set (ear\*, eye\*, open\*, cry or prayer\*) yields only five hits; two from Solomon's dedication of the Temple in 2 Chronicles (6:40, 7:15), two from Spoke 16 (Neh 1:6, 1 Pet 3:12), and one from the Ayin Verse of AV Psalm 34. This reveals a thematic link between two Books on Spoke 16 with the corresponding Alphabetic Verse from AV Psalm 34, with all of this being based on the literal meaning of the Sixteenth Letter!

**Threefold Spoke 16 Alphabetic and Thematic Link**  
**Open thine Eyes and Ears unto my Prayer, O Lord!**

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Nehemiah 1:6 1 Peter 3:12 Ayin Verse (AV Ps 34:15)

The Lord answered Nehemiah's prayer and opened the way for him to go to Jerusalem to rebuild the city. He and his fellow workers met opposition so severe they had to work with one hand on a tool and the other on a weapon (Neh 4:17). But it was God who was really doing the work, as Nehemiah's adversaries soon realized:

And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own **eyes (ayin)**: for they perceived that this work was **wrought (asah)** of our God. Nehemiah 6:16 (Spoke 16, Cycle 1)

This work that was **wrought by God** links directly to two more Ayin Alphabetic Verses:

- ⊕ The LORD hath **done (asah)** that which he had devised; he hath fulfilled his word that he had commanded in the days of old: ... AV Lam 2:17
- ⊕ It is **time (et)** for thee, LORD, **to work (asah)**: for they have made void thy law. AV Ps 119:126


ע	<b>Ayin KeyWords</b>
עָשָׂה	<b>Asah:</b> To Work, To Do
עֵת	<b>Et:</b> Time, Occurrence

If ever there were a **work of God** in the history of the Jews, it was the rebuilding and restoration of Jerusalem after the Babylonian Exile. It never could have happened without Him. But the **Lord's time** had come, so the **Lord's work** was done.

⊕ **Hearts of Stone (Nehemiah ↔ Zechariah)**

Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. Therefore thou deliveredst them into the hand of their enemies, who vexed them: ... And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, **and hearkened not** unto thy commandments, but sinned against thy judgments ... **and withdrew the shoulder**, and hardened their neck, **and would not hear**. Yet many years didst thou forbear them, and testifiedst against them **by thy spirit in thy prophets**: yet **they would not give ear**: therefore gavest thou them **into the hand of the people of the lands**. Nehemiah 9:26ff (Spoke 16, Cycle 1)

After defeating the opposition, Ezra and Nehemiah taught the Law to the remnant that had returned from the exile. It was a much needed lesson, for many of the people lost even the ability to understand Hebrew, let alone to obey the commandments of the Lord, after living seventy years amongst the heathen in Babylon. The passage above comes from the midst of such a lesson on the Jewish history that led up to the exile. Many elements are **identical** to the prophecy given through **Zechariah** about seventy-six years earlier, soon after the exiles returned (520 BC):

	<b>Spoke 16 KeyLinks:</b> <b>Refusal to hear God</b>
	<b>Nehemiah 9 ↔ Zechariah 7</b>
<b>Common Elements:</b> 1) Refused to hearken, 2) Rejected the Law, 3) Pulled away the shoulder, 4) God spoke by His Spirit in the Prophets, 5) <u>Therefore</u> they were given into the hands of the people of the land.	

But they **refused to hearken**, and **pulled away the shoulder**, and **stopped their ears**, that **they should not hear**. Yea, they made their hearts as an ADAMANT STONE, lest they should hear the law, and the words which the LORD of hosts hath sent **in his spirit by the former prophets**: therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that ... I **scattered them** with a whirlwind **among all the nations** whom they knew not. Thus the land was desolate after them ... Zechariah 7:11ff (Spoke 16, Cycle 2)



The primary links and KeyLinks are listed in the box. One of the most intriguing is based on the Hebrew phrase **vayittanu katheph sorereth**, translated as "withdrew the shoulder" in Nehemiah and "pulled away the shoulder" in Zechariah. This phrase is **unique to Spoke 16**; it appears nowhere but the two passages cited above. The same KeyLink is selected by searching for the set (shoulder, withdrew or pulled) in the KJV.

	<b>Spoke 16 KeyLink</b> <b>"The Shoulder of Rebellion"</b>		
	<b>Nehemiah 9:29 ↔ Zechariah 7:11</b>		
סוֹרֶרֶת	כְּתֵף	וַיִּתְּנוּ	
sorereth of rebellion	katheph shoulder	vayittanu and they gave	



It literally means a "shoulder of rebellion" and often is translated as "stubborn shoulder." The basic idea seems to be that the people refused to bear the "yoke" of God's Law, they threw it off their "shoulder." This reveals the deep mystery of iniquity of the human heart. These people were the **direct recipients** of the explicit Word of God given through inspired prophets! Yet they "stopped their ears" and "refused to hearken", and even murdered His messengers! Praise God for the Gospel Promise that Jesus Christ, by grace through faith, will transform our **hearts of stone** into **living stones** so we can stand as **pillars** in the everlasting Temple of His Father.

Another example of the tight correlation between these two passages is seen in the KeyLink selected by searching for the set (spirit, prophets, therefore) in the KJV:

 <b>Spoke 16 KeyLink</b> <i>Refusal to Hear the Word that God sent by His Spirit in the Prophets</i>	
<b>Nehemiah 9:30 (Spoke 16, Cycle 1)</b>	 <b>Zechariah 7:12 (Spoke 16, Cycle 2)</b>
Yet many years didst thou forbear them, and testifiedst against them <b>by thy spirit in thy prophets</b> : yet would they not give ear: <u>therefore</u> gavest thou them into the hand of the people of the lands.	Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent <b>in his spirit by the former prophets</b> : <u>therefore</u> came a great wrath from the LORD of hosts.



The underlying Hebrew phrase corresponding to the highlighted words is almost identical in the two passages, and like the "shoulder of rebellion," it is **unique to Spoke 16**. The essential difference is that one is written in the second person and the other in the third:

Nehemiah 9:30 b'ruachka b'yad navieikah (second person)	בְּרוּחְךָ	בְּיָד	נְבִיאֶיךָ
Zechariah 7:12 b'ruchu b'yad hanavieim (third person)	בְּרוּחוֹ	בְּיָד	הַנְּבִיאִים

The differences rest only in the suffixed pronominal particles (grayed) that indicate second or third person, and the definite article (Hey, pg 183) prefixed to "prophets" in Zechariah. We have therefore, two distinct Hebrew phrases that are unique to Spoke 16. But there is, as always, more! The verses above also form a unique link to 1 Peter on Cycle 3:

Of which salvation the **prophets** have enquired and searched diligently, who **prophesied** of the grace that should come unto you: Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1:10f (Spoke 16, Cycle 3)

We have, therefore, a unique connection between all three Books on Spoke 16:

 <b>Triple Spoke 16 KeyLink</b> <i>The Lord Spoke by His Spirit in the Prophets</i>		
<b>Nehemiah 9:30</b>	 <b>Zechariah 7:12</b>	 <b>1 Peter 1:10f</b>

⊕ **Remember me, O my God (Nehemiah ↔ Zechariah)**

**Remember me (zakrah li)**, O my God, concerning this, and wipe not out my good deeds that I have done (asiti) for the house of my God, and for the offices thereof.

Nehemiah 13:14 (Spoke 16, Cycle 1)

The Sixteenth Book opens and closes with prayers that God would **remember**, with similar prayers interspersed throughout. Four of them use the unique phrase **zakrah li** that is found nowhere else in the Bible:

Words from Nehemiah's Prayers	
עָשִׂיתִי	<b>Asiti:</b> I have done
זָכַר	<b>Zakar:</b> Remember
זָכְרָה לִי	<b>Zakrah Li:</b> Remember me

⊕ **Think upon me (zakrah li)**, my God, for good, according to all that I have done (asiti) for this people. Neh 5:19

⊕ **Remember me (zakrah li)**, O my God, concerning this also, and spare me according to the greatness of thy mercy. Neh 13:22

⊕ **Remember me (zakrah li)**, O my God, for good. Neh 13:31

Interwoven with two of these prayers is the Ayin KeyWord **asiti (I have done)**, the first person conjugation of the KeyWord **asah (to do)** that was discussed above. This is the **exact form** of the KeyWord as it appears in the first Ayin verse of Psalm 119:

⊕ **I have done (asiti)** judgment and justice: leave me not to mine oppressors. AV Ps 119:121

This sounds a lot like Nehemiah's prayers; especially the reference to oppressors. The constant call to remember links to Zechariah. His name means **the Lord remembers (zakar Yah)**, where

Anagram of Zakar Li	
לִזְכָּרְיָה	<b>LiZechariah:</b> To Zechariah

Yah is a shortened form of the Tetragrammaton, יהוה (YHWH, pg 233). Nehemiah's unique phrase, **zakrah li**, is an anagram of **LiZechariah (To Zechariah)**, cf. Lamed Prefix, pg 247). These last words of Nehemiah are adjacent to the first words of Zechariah when the Bible is displayed in the form of the Wheel. It is as if God were directing our eye from the end of Nehemiah to the beginning of Zechariah. And what do we see in Zechariah's opening passage? **Nehemiah's name**, hidden in plain sight in the phrase "the Lord shall comfort" (Zech 1:17) which is its exact definition! Just as Zechariah means "zakar Yah," so Nehemiah, from the same root as Nahum (pg 254), means **nacham Yah (the Lord comforts)**. We have a beautiful, symmetrical relationship based on the names of the first two Books on Spoke 16.

End of Nehemiah (vs 13:31) ↔ Beginning of Zechariah (vs 1:17)	
Remember me (zakrah li => to Zechariah)	the Lord shall comfort (nicham YHVH => Nehemiah) <sup>159</sup>
לִזְכָּרְיָה => זָכְרָה לִי	נַחֲמֵיהּ => נַחַם יְהוָה

And how did the Lord **comfort** Jerusalem if not by the hand of His servant **Nehemiah** who overcame that enemies of God through faith? Oh! The endless glory of God's Word! All of the links discussed above, though truly marvellous, are really just a glimpse of the tip of the proverbial iceberg. I chose the central and most important links to give good clue to future re-

searchers of what paths have proven particularly fruitful as they delve deeper into this amazing tapestry. Unfortunately, there is not room in a book this size to even list, let alone discuss, anything but the smallest part of the Lord's most marvellous work He has accomplished in the structure of His Holy Word.

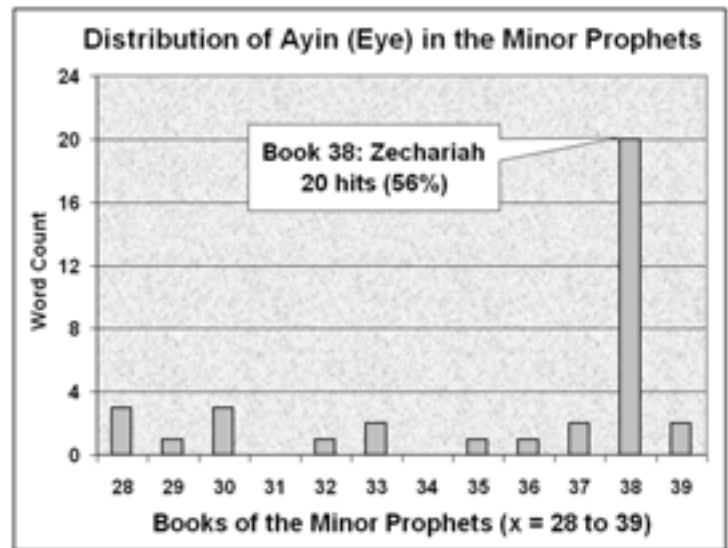
### ❖ Zechariah: Upon One Stone, Seven Eyes

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth **my servant (ebed)** the **BRANCH**. For **behold the stone** that I have laid before Joshua; **upon one stone shall be seven eyes (ayin)**: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.  
 Zechariah 3:8f (Spoke 16, Cycle 2)

This passage is the first of three connected prophecies in Zechariah that reveal the **Capstone of Scripture**. They form a fully integrated revelation of the whole Bible, the Written Word, as the ultimate type (shadow) of Jesus Christ, Living Word. He Himself is the **antitype of all Scripture**, and all Scripture, when viewed as a unified whole, is itself the **ultimate type of Jesus Christ**. The fulfillment of these prophecies is the topic of Part III.

ע	Ayin KeyWords
עַיִן	Ayin: Eye, Fountain
עֶבֶד	Ebed: Servant
עֵד	Ed: Witness

The present concern centers on the absolutely astounding correlation of the dominant theme of Zechariah with both the name and meaning of the Sixteenth Letter, **Ayin (Eye)**. The graph shows the distribution of this word in the Twelve Minor Prophets. The numbers on the x-axis mark the positions of the Books in the canonical sequence. The huge peak occurs in Book 38, Zechariah, where **ayin** appears 20 times. This is to be compared with its very low frequency (between zero and three hits per Book) in the rest of this division. The graph gives a visual representation of what is plain to any reader of Scripture; the **theme of the eye** dominates the Book of Zechariah, in perfect and precise agreement with the Letter that governs its Spoke.



The graph gives a visual representation of what is plain to any reader of Scripture; the **theme of the eye** dominates the Book of Zechariah, in perfect and precise agreement with the Letter that governs its Spoke. The table on the next page lists the exemplary verses, where we find such famous images as **“the apple of his eye”** and major prophecies like **“upon one stone, seven eyes.”** Note also the references to both the **“eyes of the Lord”** and the **“eyes of man,”** and the Lord's own declaration that He will **open His eyes**. We have here a **maximal correlation** of the **content of Zechariah** with the **name and meaning** of the Letter associated with it through the geometry of the Wheel.

The Capstone Prophecy unites the symbols of **Stone** and **Eyes** to paint a picture of Jesus Christ as **“the Shepherd, the Stone of Israel”** (Gen 49:24), for the Shepherd stands as a

## References to Ayin (Eye) in Zechariah

Verse	Text
1:18	Then lifted I up <b>mine eyes</b> , and saw ...
2:1	I lifted up <b>mine eyes</b> again, and looked ...
2:8	For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth <b>the apple of his eye</b> .
3:9	For behold the stone that I have laid before Joshua; <b>upon one stone shall be seven eyes</b> : behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.
4:10	For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are <b>the eyes of the LORD</b> , which run to and fro through the whole earth.
5:1	Then I turned, and lifted up <b>mine eyes</b> , and looked ...
5:5	Then the angel that talked with me went forth, and said unto me, Lift up now <b>thine eyes</b> , and see
5:9	Then lifted I up <b>mine eyes</b> , and looked, and, behold, there came out two women ...
6:1	And I turned, and lifted up <b>mine eyes</b> , and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.
8:6	Thus saith the LORD of hosts; If it be <u>marvellous</u> in the <b>eyes</b> of the remnant of this people in these days, should it also be <u>marvellous</u> in <b>mine eyes</b> ? saith the LORD of hosts.
9:1	The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when <b>the eyes of man</b> , as of all the tribes of Israel, shall be toward the LORD.
9:8	And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with <b>mine eyes</b> .
11:12	And I said unto them, If ye <b>think</b> good [lit. If it is good in your <b>eyes</b> ], give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.
11:17	Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon <b>his right eye</b> : his arm shall be clean dried up, and <b>his right eye</b> shall be utterly darkened.
12:4	In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and <b>I will open mine eyes</b> upon the house of Judah, and will smite every horse of the people with blindness.
14:12	And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and <b>their eyes</b> shall consume away in their holes, and their tongue shall consume away in their mouth.

solid, unchanging, and eternally faithful **Stone** with **His Eyes** ever over His flock. He is the **Living Stone** spoken of by the Apostle Peter:

To whom coming, as unto a **living stone**, disallowed indeed of men, but chosen of God, and precious, Ye also, as **lively stones**, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, **Behold, I lay in Zion a chief corner stone**, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, **the stone which the builders disallowed**, the same is made **the head of the corner**, And **a stone of stumbling**, and a **rock of offence**, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

1 Peter 2:4ff (Spoke 16, Cycle 3)

This passage brings together a host of prophecies scattered throughout Scripture that reveal Jesus Christ as both the **Cornerstone** (**Author**, א/נ) and **Capstone** (**Finisher**, Ω/π) of the everlasting Faith (pg 284). It also reveals the analogous relation between Christ and the Bible, for both are a **stumbling stone** to the faithless and disobedient (1 Cor 1:23). Peter's great emphasis upon the idea of the Stone was to be expected since it matches the meaning of his name as given by the Lord Himself in **Matthew 16**, "Thou art **Peter**, and upon this **rock** I will build my church." These ideas will play an essential role in understanding the Capstone Prophecies discussed in Part III.

## ❖ 1 Peter: The Chief Shepherd and Bishop of our Souls

**Feed the flock of God** which is among you, taking the **oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the **chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.

1 Peter 5:1ff (Spoke 16, Cycle 3)

Themes based on the **eye, vision, sight, oversight, shepherds, and bishops** dominate both the second and third Books on Spoke 16. Case in point; Peter's reference to Jesus Christ as our "Chief Shepherd" and the "Shepherd and Bishop" of our souls:

For ye were as **sheep** going astray; but are now returned unto the **Shepherd** and **Bishop** of your souls.

1 Peter 2:25 (Spoke 16, Cycle 3)

God's intent on Spoke 16 is particularly obvious because these themes are as prominent in 1 Peter as they are absent in 2 Peter, the latter being supernaturally linked with Malachi and the coming of the Lord (Spoke 17, pg 314).

The Greek word translated as **Bishop** reveals much about the themes of Spoke 16. It is ἐπίσκοπος (episkopos), from the roots **epi** (upon/over) and **skopos** (examine/look). It is origin of the name of the Episcopal Churches that are governed by counsels of **Bishops** or **Overseers**. The root **skopos** is familiar through the many English words based on it, such as telescope, microscope and periscope. The one thing they all have in common are the ideas of **vision** and **sight**. The root of the English **bishop** can be traced to the Greek **episkopos** via the Middle English **biscop**, which represents a sort of a phonetic midpoint between the two. It is cognate with the verb ἐπισκοπέω (episkoepo) translated as **oversight** above. All of this relates to the fundamental Hebrew word for a **Shepherd** which is based primarily on the meaning of **Ayin** as **Eye**, as seen in the Hebrew Word Picture below.

⊕ **The Shepherd's Eye (Zechariah 11:4 1 Peter)**

Thus saith the LORD my God; **Feed the flock of** the slaughter; Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; **for I am rich:** and their own **shepherds** pity them not. Zechariah 11:4 (Spoke 16, Cycle 2)

The theme of the **Chief Shepherd** found in 1 Peter 5:1 and 2:23 speaks of Christ who commands His faithful shepherds to selflessly "Feed the Flock of God." The Book of Zechariah, on the other hand, presents shepherds who willfully violate this command;

**the wicked shepherds feed themselves** by fleecing the flock which is so oppressed as to be called the "flock of the slaughter." Both passages use the phrase "feed the flock of" which is found nowhere else in the KJV, so we have a Spoke 16 KeyLink. This link is amplified by additional common themes. For example, 1 Peter 5:1 specifically admonishes the shepherds to care for the flock "**willingly; not for filthy lucre,**" that is, not for money and self-gain, whereas the shepherds in Zechariah blatantly abuse their office, selling the sheep and declaring "**Blessed be the LORD; for I am rich.**" God expressed the fate of the wicked shepherds in terms of the literal meaning of the Sixteenth Letter:

Woe to the idol [worthless] **shepherd** that leaveth the flock! the sword shall be upon his arm, and upon his right **eye (ayin):** his arm shall be clean dried up, and his right **eye (ayin)** shall be utterly darkened. Zechariah 11:17 (Spoke 16, Cycle 2)


A shepherd with no arm to guide nor eye to see is no shepherd at all, for the essence of his office is oversight and supervision. This is seen in God's design of the Hebrew word **ro'eh (shepherd)**. The Letters carry these ideas into the word itself. It begins with the verb ra'ah, which means to **feed and tend a flock**. With a change of vowel points, we arrive at ro'eh as the person performing the task. Recalling the meaning of Resh as Head or Chief (Spoke 20, pg 337), we see that these Letters combine to form a word picture of a **Shepherd** as the **Chief Eye Beholding**, that is, the **Overseer**. This coheres exactly with the analysis by Dr. Seekins in his *Hebrew Word Pictures*, which he and I derived independently before encountering each other's work (pg 115). Rabbi Ginsburgh<sup>160</sup> explained the relation between the Sheep and the Shepherd in his chapter on Ayin in his *Wisdom of the Hebrew Alphabet*:

The relationship between "eye" (עַיִן) in Hebrew and "sheep" (עֵז or עֵזָא) in Aramaic, can be understood as the **eye of the sheep** continuously looking towards its shepherd and **the eye of the shepherd** always watching over his sheep.

Of course, Ginsburgh's comment simply expands on what God told him in the Ayin verse of Psalm 145:

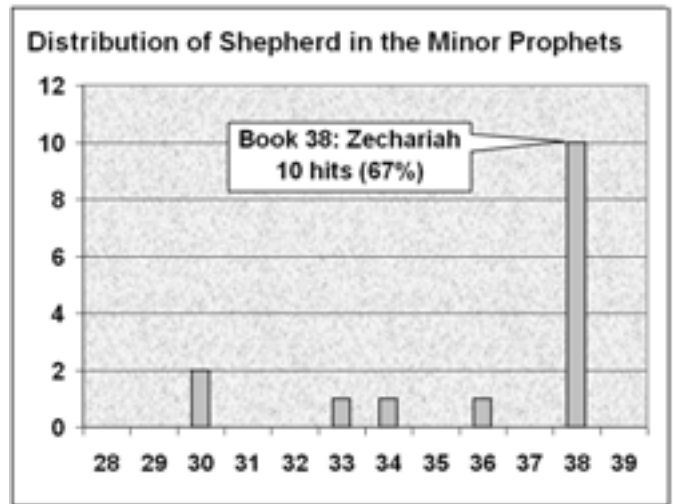
⊕ The **eyes** of all **wait upon thee** (literally: look unto thee); and thou givest them their meat in due season. AV Ps 145:15

This speaks of our Great Shepherd Jesus Christ, from whom all the Flock of God receives

	<b>Spoke 16 KeyLink</b> <i>Feed the Flock of ...</i>
<b>Zechariah 11:4 1 Peter 5:1</b>	

<u>Hebrew Word Picture</u>	
רֹעֵה (Ro'eh, Shepherd)	
<i>The Chief Eye Beholding</i>	
ר	<b>Resh:</b> Head, Chief
ע	<b>Ayin:</b> Eye
ה	<b>Hey:</b> Beholding

their divine food, and echoes the thrice-repeated command, **Feed my sheep**, given to **Peter** in John 21. The conceptual link between **shepherd** and **eye** manifests with perfect clarity in the distribution of both of these words in the Minor Prophets. Just as we saw that Zechariah contains the vast majority of verses referring to the **eye** in its canonical division, so now we see exactly the same thing with references to the **shepherd**, as shown in the graph. Of the fifteen occurrences of **shepherd** in the Minor Prophets, ten are found in Zechariah on Spoke 16, including the most famous verse which the Lord Jesus applied to Himself just before His crucifixion:



And one shall say unto him, What are these **wounds in thine hands**? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against **my shepherd**, and against the man that is my fellow, saith the LORD of hosts: **smite the shepherd**, and **the sheep shall be scattered**: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part **through the fire**, and will refine them as silver is refined, and will try them **as gold is tried**: they shall call on my name, and I will hear them: I will say, It is **my people**: and they shall say, The LORD is my God.

Zechariah 13:6ff (Spoke 16, Cycle 2)

God interwove three themes in this passage: 1) the "smiting of the shepherd", i.e. the crucifixion, 2) the scattering of the sheep, and 3) the trial of God's people by fire. All of these are linked to 1 Peter, with the first two interwoven in a single passage:

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self **bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as **sheep going astray**; but are now returned unto the **Shepherd** and **Bishop** of your souls.

1 Peter 2:21ff (Spoke 16, Cycle 3)

The theme of "scattered sheep" is common to all three Books on Spoke 16, as discussed below. The third theme forms a near KeyLink between Zechariah and 1 Peter, there being but one other verse (Rev 3:18) in the whole Bible that contains the set (gold, tried, fire):

Spoke 16 Thematic Link: <b>Faith like Gold tried by Fire</b>	
<b>Zechariah 13:9 (Spoke 16, Cycle 2)</b>	<b>1 Peter 1:7 (Spoke 16, Cycle 3)</b>
And I will bring the third part through the <b>fire</b> , and will refine them as silver is refined, and will try them as <b>gold is tried</b> : they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.	That the <u>trial of your faith</u> , being much more precious than of <b>gold</b> that perisheth, though it be <b>tried</b> with <b>fire</b> , might be found unto praise and honour and glory at the appearing of Jesus Christ:


✦ **Scattered Sheep (Nehemiah ↔ Zechariah ↔ 1 Peter)**

Peter, an apostle of Jesus Christ, **to the strangers scattered throughout** Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Peter 1:1ff (Spoke 16, Cycle 3)

The theme of **scattering** that dominates Spoke 16 originated in the **Babylonian Exile** that coherently subdivides the two groups of Twelve Books (Old Testament History and Minor Prophets) on the first two Cycles. This division extends to the third Cycle, separating the three **Epistles to the Scattered** (see *A Triplet of Triplets*, pg 99). Nehemiah specifically addressed this issue in his opening prayer which has many elements in common with the opening vision of Zechariah. For example, both speak of the **sins of the fathers** who did not keep the Lord's **commandments** and **statutes** as given by His **servants** the prophets (Moses) and call for a **return unto the Lord**. There also are links to other themes that were discussed above (underlined):

A Triplet of Triplets	Spoke 15	Spoke 16	Spoke 17
Cycle 3: Epistles to the Scattered	James	1 Peter	2 Peter
Cycle 2: Post-Exilic Minor Prophets	Haggai	Zechariah	Malachi
Cycle 1: Post-Exilic OT History	Ezra	Nehemiah	Esther

(see *A Triplet of Triplets*, pg 99). Nehemiah specifically addressed this issue in his opening prayer which has many elements in common with the opening vision of Zechariah. For example, both speak of the **sins of the fathers** who did not keep the Lord's **commandments** and **statutes** as given by His **servants** the prophets (Moses) and call for a **return unto the Lord**. There also are links to other themes that were discussed above (underlined):

 <b>Spoke 16 KeyLink</b> <b>God's Call to Turn from the Sins of the Fathers after the Babylonian Exile</b>	
Nehemiah 1:6ff (Spoke 16, Cycle 1) ↔	Zechariah 1:1ff (Spoke 16, Cycle 2)
<p>Let thine ear now be attentive, <b>and thine eyes open</b>, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: <b>both I and my father's house have sinned</b>. We have dealt very corruptly against thee, and have not kept the <b>commandments</b>, nor the <b>statutes</b>, nor the <b>judgments</b>, which thou <b>commandedst</b> thy <b>servant</b> Moses. <u>Remember</u> [pg 298], I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, <b>I will scatter you abroad among the nations</b>: But if <b>ye turn unto me</b>, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, <b>yet will I gather them from thence</b>, and will bring them unto the place that I have chosen to set my name there.</p>	<p>In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The LORD hath been <b>sore displeased with your fathers</b>. Therefore say thou unto them, Thus saith the LORD of hosts; <b>Turn ye unto me</b>, saith the LORD of hosts, <b>and I will turn unto you</b>, saith the LORD of hosts. Be ye not <b>as your fathers</b>, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; <b>Turn ye now</b> from your <b>evil ways</b>, and from your <b>evil doings</b>: but <u>they did not hear, nor hearken unto me</u> [pg 296], saith the LORD. <b>Your fathers</b>, where are they? and the prophets, do they live for ever? But <b>my words</b> and my <b>statutes</b>, which I <b>commanded my servants the prophets</b>, did they not take hold of <b>your fathers</b>? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.</p>

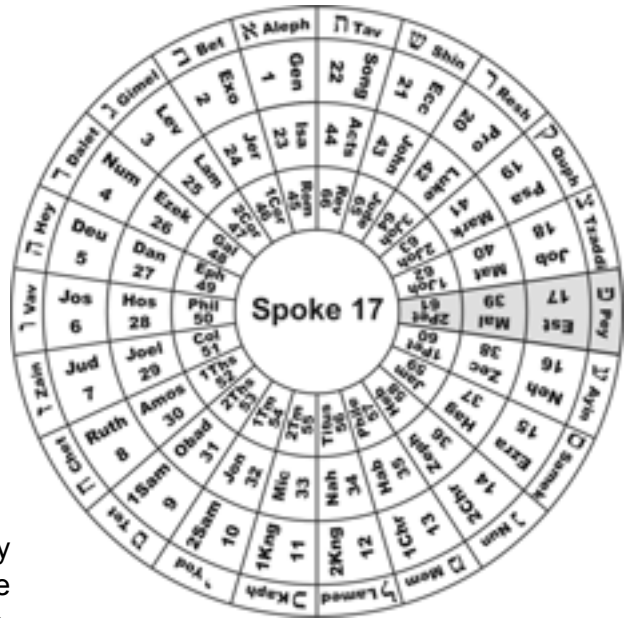
Zechariah's explicit reference to **scattering** comes slightly later in his first chapter:

Then lifted I up **mine eyes**, and saw, and behold four horns. ... They are the horns which have **scattered Judah, Israel, and Jerusalem**. Zechariah 1:18f (Spoke 16, Cycle 2)





# SPOKE 17 – PEY: ESTHER, MALACHI, 2 PETER



## ❖ The Mouth of God

The law of truth was in his **mouth (pey)**, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

For the priest's lips should keep knowledge, and they should seek the law at his **mouth (pey)**: for he is the **messenger** of the LORD of hosts. Malachi 2:6f (Spoke 17, Cycle 2)

The name of the Seventeenth Letter signifies the **mouth**, the organ of **speech**. God used it as a KeyWord in three Alphabetic Verses, two of which are followed by the closely associated KeyWords **patach** and **pa'ar**, both translated as **open**:

- ⊕ The **mouth (pey)** of the righteous speaketh wisdom, and his tongue talketh of judgment. AV Ps 37:30
- ⊕ She **openeth (patach)** her **mouth (pey)** with wisdom; and in her tongue is the law of kindness. AV Prov 31:26
- ⊕ I **opened (pa'ar)** my **mouth (pey)**, and panted: for I longed for thy commandments. AV Ps 119:131

The alliterative repetition<sup>161</sup> of Pey KeyWords emphasizes and amplifies its symbolic meaning by showing how this Letter links related ideas. This is very common in the Alphabetic Verses as seen, for example, with Bet (pg 138), Tet (pg 223), and Tzaddi (pg 326). God also used the verb **patach** (to open) and its associated noun **petach** (entrance) as KeyWords in two other Alphabetic Verses:

- ⊕ Thou **openest (patach)** thine hand, and satisfiest the desire of every living thing. AV Ps 145:16
- ⊕ The **entrance (petach)** of thy words giveth light; it giveth understanding unto the simple. AV Ps 119:130

Christians are familiar with **patach** through its Aramaic cognate preserved in Mark 7:34: "And looking up to heaven, he sighed, and saith unto him, **Ephphatha**, that is, **Be opened**." This word uses the soft Phey – פ – that sounds like "f" or "ph." It is distinguished from the hard Pey – פּ – by the dot (dagesh) in the center. This Letter is also one of the five that take an alternate final (sofit) form – ף – when written at the end of a word.

פ	Pey KeyWords
פה	Pey: 17 <sup>th</sup> Letter
פה	Pey: Mouth
פאר	Pa'ar: To Gape, To Open Wide
פתח	Patach: To Open
פתח	Petach: Door, Entrance
פצה	Patzah: To Open, To Part
פוח	Puach: To Puff, To Blow

The hard Pey is called a **plosive** because its sound is made by **suddenly bursting open** the lips to release the pressure behind them. Its elementary power is clearly displayed in the KeyWord **puach (puff, blow)**. Both it and its translation **puff** are onomatopoeic (they sound like what they describe). This sets the tone for many of the prominent themes of Spoke 17, most notably the prophecies of the **Parousia**, the Coming of the Lord. The idea of **opening** is amplified yet again in another KeyWord that God used twice in conjunction with **pey**:

- ⊕ All thine enemies have **opened (patzah)** their **mouth (pey)** against thee: AV Lam 2:16
- ⊕ All our enemies have **opened (patzah)** their **mouths (pey)** against us. AV Lam 3:46

Note again the alliteration of Pey KeyWords, including the name of the Letter itself. Almost all occurrences of **patzah**, (twelve out of fifteen, or 80%), describe opening the mouth. Its first appearance is in conjunction with **pey** and another very important KeyWord – **panim (face)** – when God cursed Cain after he had murdered his brother (Gen 4:11ff):

And now art thou cursed from the earth, which hath **opened (patzah)** her **mouth (pey)** to receive thy brother's blood from thy hand ... And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the **face (panim)** of the earth; and from thy **face (panim) shall I be hid (essater)**; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

Cain's cry that he would be **hid** from **God's face** is an essential key to the Book of Esther. The verb translated "I will be hid" – **אָסַתֶּר** (essater) – is spelt with exactly the same Letters as **אֶסְתֵּר** (Esther), differing only in two vowel points. As an aside, this exemplifies the Aleph Prefix as the sign of "I will" (pg 125). The name of the Book therefore points directly to one of its most prominent features – it contains **no mention of God** whatsoever! This is very rare feature, found in no other Book except the Song of Songs, and is one of the reasons its inclusion in the Canon was strongly debated. As we shall see, God's apparent absence is an essential aspect of Esther which He designed to demonstrate His providential care even when He seems to be absent, "hiding His face" as it were.

פ	Pey KeyWords
פָּנָה	<b>Panah:</b> To Turn, To Look
פָּנִים	<b>Panim:</b> Face

The KeyWord **panim (face)** is from the root **panah (turn, look)** in the sense that you see the **face** when someone **turns to look** at you. It is evident in the name **Peniel (Face of God)** that Jacob coined after he wrestled with God, saying "for I have seen God **face to face**" (**panim el panim**, Gen 32:30). God used these KeyWords in five Alphabetic Verses:

- ⊕ **Turn (panah)** thee unto me, and have mercy upon me; for I am desolate and afflicted. AV Ps 25:16
- ⊕ **Look (panah)** thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. AV Ps 119:132
- ⊕ Make thy **face (panim)** to shine upon thy servant; and teach me thy statutes. AV Ps 119:135
- ⊕ The **face (panim)** of the LORD is against them that do evil, to cut off the remembrance of them from the earth. AV Ps 34:16
- ⊕ The **face (panim)** of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders. AV Lam 4:16

The most frequent use of **panim** is in its construct state פְּנֵי (p'nei, face of) with the Lamed Prefix (לְ, the sign of the prepositions **to** or **for**, pg 247), to form לְפָנָי (liphnei) which literally means "to the face of" and is usually translated as "in front of," "before," "towards," or "in the presence of." The frequency of this word is greatly maximized in Esther where it plays an essential role in the overall structure of the story which begins with Vashti's refusal to show off her beauty "before (liphnei) the king ... the people and the princes" (vs 1:11), and climaxes when Esther boldly, and at her own peril, presents herself "before (liphnei) the king" to save her people from destruction (vs 8:4).

## ❖ Esther: The Hidden Face of God (Divine Providence)

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, **then shall there relief and deliverance arise to the Jews from another place;** but thou and thy father's house shall be destroyed: **and who knoweth whether thou art come to the kingdom for such a time as this?** Esther 4:13ff (Spoke 17, Cycle 1)<sup>162</sup>

The Book of Esther is the last of the three post-exilic Historical Books on Cycle 1. It records events of around 478-473 BC, about 40 years after the temple was rebuilt. Ahasuerus is the Hebrew name of King Xerxes who ruled Persia at this time. The story is centered in his royal palace in Shushan which was the winter palace of many Persian kings, including two – Darius and Artaxerxes – who gave edicts of support for rebuilding Jerusalem after the Babylonian Exile (pg 288). *Halley's Bible Handbook* gives this archeological note on the palace:<sup>163</sup>

Its site was identified by Loftus (1852), who found an inscription of Artaxerxes II (405-358 BC): "My ancestor Darius built this palace in former times. In the reign of my grandfather (Artaxerxes I) it was burned. I have restored it." This palace was residence of Darius, who authorized rebuilding of the Temple; of **Xerxes, Esther's husband;** and Artaxerxes I, who authorized Nehemiah to rebuild Jerusalem. A Frenchman named Dieulafoy, continued excavations (1884-86); and definitely located, in the ruins, the "king's gate" (4:2), the "inner court" (5:1); the "outer court" (6:4); the "palace garden" (7:7); **and even found one of the dice, "Pur"** (3:7).

It seems more than a "mere coincidence" that Artaxerxes I, the step-son of the Jewish Queen Esther, was also the king who gave the most lavish support for the rebuilding of Jerusalem as discussed with regards to Ezra on Spoke 15 (pg 289). The discovery of the "pur" (lot) is particularly intriguing since it links to the festival established in Esther – **Purim (Lots)** – which also is a Pey KeyWord, as discussed below.

The supernatural integration of the Book of Esther with the meaning of its corresponding Hebrew Letter is one of the most obvious in the entire Bible. Its essential theme and purpose has been well understood by both Christians and Jews from the earliest times. As usual, Baxter's explanation clearly captures its essential meaning:<sup>164</sup>

**The purpose of this book** is to demonstrate **the providential care of God** over His people. It is vital to see this, for herein lies the living significance and permanent value of the book. ... It is this which explains why **the name of God does not occur** in the Book of Esther. This **non-mention of God** in the story has been a problem to many. Martin Luther, in one of his occasional lapses of self-restraint, went so far as to say that he wished the book did not exist! Others have contested its right to a place in the canon. Yet surely to find a problem in this

**non-mention of God** is to miss that which **above all else we are intended to see!** We say it reverently, yet none the less unhesitatingly, that if God had been specifically mentioned in the story, or, still more, if the story had specifically explained, in so many words, that it was God who was bringing about all those happenings which are recorded, the dramatic force and moral impact of the story would have been reduced; for above all, we are meant to see, in the natural outworking of events, how without violating human free will, and without interrupting the ordinary ongoing of human affairs, **a hidden Power** unsuspectedly but infallibly controls all things. There may have been other reasons the anonymous author may have omitted any direct reference to God ... but we believe one main reason to be that which we have given, namely, **the emphasizing of God's invisible activity in providence.**

Christopher F. Drewes concurred, writing that "In no other book of the Bible is the providence of God more evident."<sup>165</sup> Likewise, A. M. Hodgkin expressed exactly the same insight in his review of every Book of the Bible called *Christ in All the Scriptures*, and went on to explain its connection with the traditional Jewish understanding found in the Talmud:<sup>166</sup>

The Book of Esther is designed to show **God's providential care** of His people. Through the name of God is not mentioned, the hand of God, ruling and over-ruling the events for the preservation of His people, can be seen throughout. In the Talmud the question is asked: "Where do we get **Esther** in the Law?" The answer is Deuteronomy 31:18 "And I will surely **hide my face**, or presence." **God was hiding His face** from His people on account of their sins; they had deliberately chosen to continue in the land of their captivity among the heathen, instead of availing themselves of the opportunity of returning to Jerusalem with Zerubbabel.

Rabbi Emanuel Feldman expounded upon the Jewish tradition in his article concerning Purim, the holiday established in the Book of Esther, called "*Purim: The Holiday in Hiding*":<sup>167</sup>

**Purim is the holiday in hiding.** One has to probe beneath the surface to find the spiritual dimension that lies underneath. In fact, the disguises and the masks are all designed to underscore the essential hiddenness of this day. This theme of concealment is found in the very name of the heroine of Purim. "Esther" derives from the root **str**, which in Hebrew means "hidden." In the Torah (Deut 31:18), God says to Israel: "I will surely hide (hastir astir) My face from you..." The sages see this Hebrew phrase as a subtle suggestion of the hiddenness of God during the time of Esther. Even **God himself is hidden in the Purim story.** Search the Megillah from beginning to end, but you find no mention of His name. Is this not strange for a biblical book?

Feldman's **str** refers to the root סָתַר (satar, to hide) which is prefixed by Aleph to form esater (I will hide) and the name Esther. Rabbi Dov Ber Weisman explained how Esther relates to the word **megillah (scroll)** in his article called *Revealing the Hidden*:<sup>168</sup>

In Hebrew, the word "**megillah**" shares the same root as the word "**reveal**". By contrast, the name "Esther" comes from the root word meaning "hidden". **Megillat Esther** (Book of Esther), therefore, translates to mean: "**Revealing the hidden.**" It teaches us a powerful lesson about cause and effect that we can carry with us wherever we go. We must not be satisfied with superficial evidence. Rather, we must delve into the root cause of the issues that we face.

The common root Weisman had in mind, **galah (to reveal)**, is itself based on **galal (to roll)** in the sense of **rolling away** a covering. Hence a megillah (scroll) denotes something "rolled up," like the Bible Wheel. This also is the root of **galgal (wheel)** as discussed in *Golgotha, the Axis of the Wheel* (Part III, pg 377). This coheres with the essential characteristic of the Bible as the **revealed** Word of God and points to its central theme, the event at **Golgotha.**

Purim is like a Jewish Mardi Gras. It is a noisy, rambunctious, and even drunken celebration in which the participants wear costumes and **masks to cover their faces**. These traditions are based on the story of Esther who hid her identity until the wicked Haman's plot to kill all the Jews forced her to reveal her true self before the King. The party aspect echoes the six-month drunken bash hosted by King Ahaseurus (Xerxes) with which the Book opens, only now transformed to celebrate Haman's defeat.

פ	Pey KeyWords
פּוּרִים	Purim: Lots
פָּרַר	Parar: To Break

In rabbinic literature, the hiddenness of God, whether in Esther or in history, is called **hester panim**, "the hidden face." Likewise, the holiday itself is designated by the Pey KeyWord **Purim (Lots)** which comes from root **parar** meaning to **break**, since lots were made from broken shards of pottery. All of this brings us face to face with the fundamental integration of the meaning of the Seventeenth Letter with the name, theme, and meaning of the Seventeenth Book. As seen in the many quotes above, the traditional association of **Esther** with **things hidden**, specifically the **face of God**, is very old and extremely broad. There is no question concerning its inextricable connection the Letter Pey as **established by God Himself** with His repetitive use of the KeyWord **panim (face)** in the Alphabetic Verses. This then illustrates the lesson of Esther. Its inclusion in the Canon and exact placement on Spoke 17 is itself an example of Divine Providence in action since the **natural history** of the formation of the Christian Canon proves beyond all doubt that no human or group of humans deliberately designed the Bible to form the pattern of the Wheel. Furthermore, its lack of any mention of God generated a lot of resistance to its inclusion. God designed all of this without any knowledge on the part of those whom He used. This means that the structure results from the **Hidden Hand of God working in history**. No human can claim any credit for its design, and so it is that God alone gets all the glory! Praise His name now and forever!

### ⊕ Appearing before the Face of the King

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:) That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being **before him (lapanav): When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days**, even an hundred and four-score days. Esther 1:1ff (Spoke 17, Cycle 1)

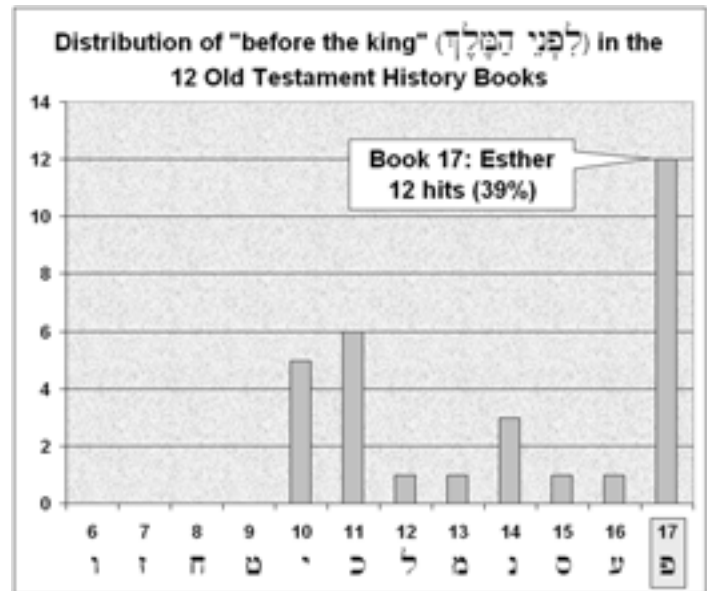
Words based on Panim (Face)	
פָּנִים	Panim: Face, Presence
פְּנֵי	P'nei: Face of, Presence of
לְפָנַי	Liphnei: Before the face of, In the presence of
לְפָנָיו	L'panav: Before his face, In his presence

The Book of Esther centers on the idea of **appearance**, either in the sense of the ostentatious display of one's own glory and honour, as in the case of King Ahaseurus above, or in the sense of appearing before the ruling authority, which Vashti refused to do. The Seventeenth Book is saturated with Pey KeyWords and their derivatives relating to these themes. The dominance of this theme is seen in the distribution of the phrase **liphnei hammelek (be-**

**fore the king**), which is greatly maximized in Esther, despite its relatively small size. Indeed, this is the theme that sets up the whole story:

On the seventh day, when the heart of the king was merry with wine [drunk], he commanded [his] seven chamberlains that served in **the presence of the king (p'nei hammelek)** Ahasuerus, To bring Vashti the queen **before the king (liphnei hammelek)** with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Esther 1:10ff (Spoke 17, Cycle 1)



Rabbinic tradition, from as far back as the Talmud, says Vashti refused because when the king command that she present herself with the royal crown, he meant with **only** the royal crown; he wanted to parade her naked beauty before the eyes of the drunken crowd. Though Scripture is silent here, the rabbinic view is in perfect harmony with the whole tenor of this Book. Vashti's "in your face" rebellion against the king's command evoked his extreme wrath:

Then the king said to the wise men ... which saw **the king's face (p'nei hammelek)**, and which sat the first in the kingdom; What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered **before the king (liphnei hammelek)** and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that **they shall despise their husbands** in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in **before him (l'panav)**, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much **contempt** and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more **before (l'panav)** king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) **all the wives shall give to their husbands honour**, both to great and small.

Esther 1:13ff (Spoke 17, Cycle 1)

The problem raised by Vashti's rebellion centers on the issue of **respect**. The rulers feared that her behaviour would cause the woman throughout the kingdom to **despise** their husbands and treat them with **contempt** and **dishonour**. This will play a central role in our understanding of Malachi on Cycle 2, where God accuses His priests of doing these very things, even using the **same Hebrew words**. It also sets the stage for the Second Act of this Divine Drama. After Esther replaced Vashti as queen, the villain is introduced in the person of Haman, a descendant of king Agag the Amalekite that Saul kept alive in direct rebellion of

the Lord's commandment (pg 225). Haman, therefore, was of the line of Edom, a perpetual enemy the Jews (pg 227). This shows the endless ramifications of failing to fully trust and obey the Lord. Saul's sin nearly destroyed the Jewish nation! Mordecai knew Haman's heritage and so refused to show him any respect. This triggered his genocidal rage against all Jews:

After these things did king Ahasuerus promote **Haman** the son of Hammedatha the **Agagite**, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. **But Mordecai bowed not, nor did him reverence**. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: **for he had told them that he was a Jew**. And when Haman saw that Mordecai bowed not, nor did him reverence, then was **Haman full of wrath**. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought **to destroy all the Jews** that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Esther 3:1ff (Spoke 17, Cycle 1)

Haman then cast a **lot**, called a **pur**, every day for a year to determine an auspicious time to present his wicked plot to the king. This detail was designed to emphasize the sense of **happ-  
penstance** that truly would rule the world if God really were absent. Rabbi Emanuel Feldman commented on this in his article cited above, "*Purim: The Holiday in Hiding*" (pg 308):

To underscore the **hiddenness of God**, the entire story seems to be one of **chance, hap-  
penstance**, and **coincidence** -- the very things that the Bible tells us the world is not! In the Megillah, the role of God is unseen, His hand invisible. Queen Vashti **just happens** to refuse to appear at the royal feast; the king **just happens** to rid himself of her and to search for a new queen; Mordecai **just happens** to be in the right place at the right moment to foil a plot against the king's life; the king **just happens** to have a sleepless night and his courtiers remind him that Mordecai saved his life; Haman **just happens** to be in the Queen's chambers when the King walks in. Even the date on which the Jews are to be exterminated is determined by the **casting of lots**: *hipil pur hu hagoral*, "he cast a pur, that is the lot..." (Esther 3:7) and it is this "pur" that gives us the name of the holiday. All these echoes of **randomness** and **chance** suggest anything but the guiding hand of God.

This is the deeper meaning of Esther. It reveals the **atheistic worldview** that sees everything as the result of blind chance and natural law. This will play an essential role in our understanding of 2 Peter on Cycle 3. The climax of the story comes when Esther reveals her true identity and presents herself before the king to beg the life of her people:

And Esther spake yet again **before the king (liphnei hammelek)**, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood **before the king (liphnei hammelek)**, And said, If it please the king, and if I have found favour in his sight, and the thing seem right **before the king (liphnei hammelek)**, and I be pleasing in his eyes, let it be written to reverse the Letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Esther 8:3ff (Spoke 17, Cycle 1)

## ❖ Malachi: The Messenger of the Lord of Hosts

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, **O priests**, that **despise (bazah)** my name. And ye say, Wherein have we **despised (bazah)** thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is **contemptible (bazah)**. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or **accept thy person (nasa panim)**? saith the LORD of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he **regard your persons (nasa panim)**? saith the LORD of hosts.

Malachi 1:6ff (Spoke 17, Cycle 2)

The Book of Malachi opens with two occurrences of the phrase **nasa panim**, which literally means "to lift the face" and is sometimes used that way. But it is also a Hebrew idiom meaning to accept, respect, or honor a person or a thing, which is how God used it twice in the passage above. If the respect is biased or prejudiced, the same phrase means "to show partiality." God used it this way in the second chapter of Malachi where He continued his condemnation of the corrupt priests:

Respect versus Contempt	
נָשָׂא פָּנִים	<b>Nasa Panim:</b> Respect, (lit. To Lift the Face)
בָּזָה	<b>Bazah:</b> To Despise, To Hold in Contempt

But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you **contemptible (bazah)** and base before all the people, according as ye have not kept my ways, but have been **partial (nasa panim)** in the law.

Malachi 2:8f (Spoke 17, Cycle 2)

God also used this idiom in one of His Pey Alphabetic Verses:

⊕ **The face of the Lord (p'nei YHVH)** hath divided them; he will no more regard them: **they respected not the persons of the priests (p'nei kohanim lo nasu)**, they favoured not the elders. AV Lam 4:16

This verse shows the use of **panim** as a metonym for a **person**, a word that came to English from the Greek πρόσωπον (**prosopon, face**) via the Latin **persona (mask)**.

Opposite the idea of respect is **bazah**, which means to **despise, disdain, scorn**, and hold in **contempt**. God used this word five times in context with the three occurrences of "nasa panim" in Malachi. This word was also used twice to describe the threat of Vashti's disrespect for the king's command:

For this deed of the queen shall come abroad unto all women, so that they shall **despise (bazah)** their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in **before him (l'panav)**, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much **contempt (bazah)**<sup>169</sup> and wrath.

Esther 1:17ff (Spoke 17, Cycle 1)

The primary issue of respect versus contempt is the same in Esther and Malachi, with the themes in both based on the fundamental Pey KeyWord **panim (face)**, and with the contempt in both expressed with the word **bazah**. This is a strong alphabetic and thematic correlation.



God severely sharpened His message in the second chapter of Malachi, which He aimed directly at the corrupt priests:

**And now, O ye priests, this commandment is for you.** If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your **faces (panim)**, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his **mouth (pey)**, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his **mouth (pey)**: for he is the **messenger (malakh)** of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before (liphnei) all the people, according as ye have not kept my ways, but have been **partial (nasa panim)** in the law. Malachi 2:1ff (Spoke 17, Cycle 2)

This passage contains two instances of **pey (mouth)**, two instances of **panim (face)** one instance of **liphnei (before)**, and multiple references to the **disdain (bazah)** towards God that brought down His heavy condemnation. Could the coherence of this message with the meaning of the Seventeenth Letter be any clearer? The answer is, of course, a resounding "Yes!" for there is no end to the glory of God's Wisdom, as we shall presently see.

### ⊕ The Face of God and the Bread of the Presence

And now, appease, I pray thee, **the face of God (p'nei El)**, And He doth favour us; From your own hand hath this been, Doth He accept of you appearances? Said Jehovah of Hosts.

Malachi 1:9, YLT (Spoke 17, Cycle 2)

The Face of God	
פְּנֵי אֵל	P'nei El

It is simply impossible to overstate the wonder evoked by God's design of the Bible Wheel. The verse above is from Young's Literal Translation. It is one of the very few versions that does not glide over the underlying Hebrew of this verse, which contains the one and only instance of the phrase **P'nei El (Face of God)** outside of Genesis 32:30 where Jacob coined the name **Peniel**, saying "for I have seen God **face to face**" (**panim el panim**)." Exactly how did this phrase "just happen" to appear here on Spoke 17, in the midst of a host of themes centered on the meaning of Pey? Mere coincidence? Blind happenstance?

Yet there is still more. God's complaint began with His accusation that the corrupt priests were offering "polluted bread" upon His altar:

... And ye say, Wherein have we **despised (bazah)** thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is **contemptible (bazah)**. Malachi 1:6f (Spoke 17, Cycle 2)

The bread is called **Shewbread** in the KJV and the **Bread of the Presence** in modern versions such as the NASB and NIV. Literally, it is the **Bread of the Face (Lechem Panim)** that was supposed to be set continually **before the Lord** (Lev 24:5ff):

And thou shalt take fine flour, and bake twelve cakes [representing the twelve tribes] thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table **before the LORD (liphnei YHVH)**. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order **before the LORD (liphnei YHVH)** continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

In general, the role of God's Priests was to present offerings **before the Lord**, to make atonement **before the Lord**, to bear the names of all Israel **before the Lord**. The Table of the Lord was supposed to be pure and holy. When the apostate priests offered the "polluted bread" upon God's altar, they were actually **spitting in His Face**. The fact that God gave these wicked priests space to repent shows how great His mercy truly is.

⊕ **Parousia: The Promise of His Coming (Malachi 3:1-2 Peter)**

Behold, I will send **my messenger (malachi)**, and he shall **prepare (pinnah)** the way **before me (liphnei)**: and the Lord, whom ye seek, shall **suddenly (pithom)** come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.  
Malachi 3:1 (Spoke 17,Cycle 2)



As a word, **malachi** means **my messenger**, which is how God used it above. This Book is one of the many that has the name of the prophet enwrapped in his prophecy. We saw this in Micah who asked "Who is a God like unto thee?" (pg 243), in Hosea who bore the name of the last king of Israel (pg 201), and in the symmetric relationship between Nehemiah and Zechariah (pg 298).

Malachi's prophecy of the coming of the Lord contains two Pey KeyWords and **liphnei**, derived from **panim**. The KeyWord **pithom (suddenly)** occurs twenty-five times in the Old Testament, with all but one directly related to **judgment**, as in "Babylon is **suddenly** fallen" (Jer 51:8), and "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth **suddenly** upon them" (Eccl 9:12). This exemplifies the elementary force of the plosive Letter Pey, which is, like the Letter Chet (pg 213), extraordinarily uniform throughout a host of associated KeyWords. Roots that begin with Pey-Resh, as do the last six KeyWords listed alphabetically in the table, are intensely centered on the ideas of bursting, breaking

פ	Pey KeyWords
פנים	<b>Panim:</b> Face
פנה	<b>Pannah:</b> Look, Turn
פנה	<b>Pinnah:</b> Prepare
פתאם	<b>Pithom:</b> Suddenly
פרד	<b>Parad:</b> Break through, Part, Separate
פרם	<b>Param:</b> Tear, Rend clothes
פרץ	<b>Paratz:</b> Break through, Breach, Burst forth
פרק	<b>Parak:</b> Break, Tear apart
פרר	<b>Parar:</b> Break, Split open, (root of Purim)
פרש	<b>Parash:</b> Display, Scatter, Spread out

forth, spreading out, displaying, and appearing. Grim's Law suggests many obvious cognates with English words. For example, the consonants of **parad** transform to those of **part** (in the sense of breaking apart) by interchanging the dentals "d" and "t". Another obvious example is **parak** which transforms to **break** by interchanging the plosives "p" and "b". The KeyWords in this table paint and extremely vivid picture of the character of the great and mighty **day of the Lord** when Jesus Christ shall be revealed from heaven.

The coming of the Lord is called the **Parousia** (Παρουσία) in Greek. This word is variously translated as **presence**, **arrival**, and **advent**. It appears in a primary "Question and Answer" KeyLink between Malachi and 2 Peter:

 <b>Spoke 17 KeyLink (Question and Answer):</b> <i>Where is the Promise of His Coming?</i>	
<b>Answer: Malachi (Spoke 17, Cycle 2)</b>	 <b>Question: 2 Peter (Spoke 17, Cycle 3)</b>
<p>[3:1ff] Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, <b>shall suddenly come to his temple</b>, even the messenger of the covenant, whom ye delight in: <b>behold, he shall come</b>, saith the LORD of hosts. But who may abide the <b>day of his coming?</b> and who shall stand when he appeareth? <b>for he is like a refiner's fire</b>, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.</p>	<p>[3:6ff] Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, <b>Where is the promise of his coming (parousia)?</b> for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, <b>reserved unto fire</b> against the <b>day of judgment</b> and perdition of ungodly men.</p>

Does the **scoffers'** assertion that "all things continue as they were from the beginning of creation" sound familiar? It should. It is the **atheistic worldview** that denies God acts in history, the very **lie** countered by the Book of Esther! Similar scoffers wearied the Lord in Malachi immediately before He proclaimed the promise of **His Advent**:

Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, **Where is the God of judgment?** Malachi 2:17 (Spoke 17, Cycle 2)

The promise of the **Advent of the Lord**, when we shall see **His Face**, is the great theme of Spoke 17. It was first fulfilled on Spoke 18, with His **First Advent** first recorded in Matthew. This is the amazing thing about the Bible Wheel. The themes on each Spoke sequentially progress to tell the old, old story ... even the parts that are yet to come! Note also the theme of **fiery judgment** common to both Malachi and 2 Peter in the immediate context of the coming of the Lord.

## ❖ 2 Peter: The Glorious Transfiguration

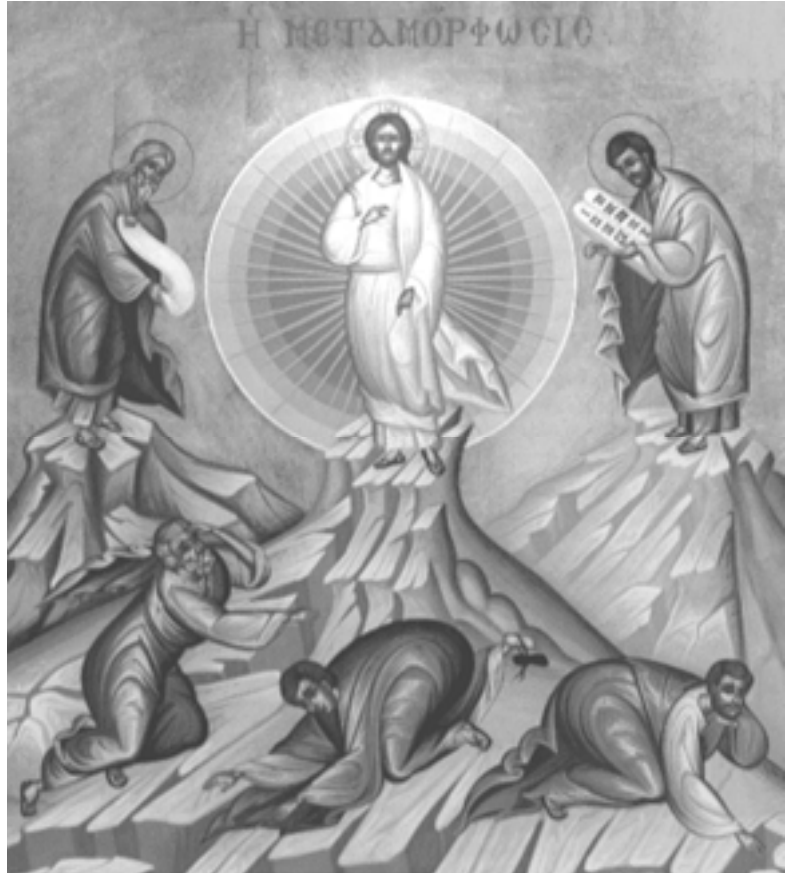
For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses of his majesty**. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, **when we were with him in the holy mount**.

2 Peter 1:16ff (Spoke 17, Cycle 3)

Second Peter is the only Epistle that mentions the Transfiguration, when Christ took Peter, James, and John to a high mountain and revealed His Glory to them and **His Face (panim)** "did shine as the sun" (Mat 17:1ff):

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: **and his face did shine as the sun**, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

The Greek icon of the Transfiguration shows Jesus flanked by Moses on His left with the Tablets of the Ten Commandments, representing the Law, and by Elijah on His right with his mantle that he used to part the Jordan, representing the Prophets. This



is an image of "the righteousness of God," Jesus Christ, being "witnessed by the law and the prophets" (Rom 3:21, pg 59). It is a standard iconic form in Orthodox Christianity, seen also in icons of the Resurrection (pg 373). The Greek word at the top is ΜΕΤΑΜΟΡΦΩΣΙΣ, (metamorphosis), which entered unchanged into English.



## ⊕ Where is My Honour? (Esther ↔ Malachi ↔ 2 Peter)

A son honoureth his father, and a servant his master: if then I be a father, **where is mine honour (kavod)?** and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we **despised (bazah)** thy name?

Malachi 1:6 (Spoke 17, Cycle 2)

When God likened Himself to a father deserving of honour, He used the Kaph KeyWord **kavod** (pg 239), the same word that appears in the Fifth Commandment, "Honour your father and mother". The opposite of honour is to **despise (bazah)**, which is a major thematic link between Esther and Malachi, as discussed above (pg 313). The question asked by the Lord,

"where is my honour" is answered in 2 Peter which forms a second "Question and Answer" KeyLink between the last two Books on Spoke 17:

 <b>Spoke 17 KeyLink (Question and Answer):</b> <i>Where is My Honour?</i>	
Malachi (Spoke 17, Cycle 2)	 2 Peter (Spoke 17, Cycle 3)
[1:6] A son honoureth his father, and a servant his master: if then I be a father, <b>where is mine honour (kavod)?</b> and if I be a master, where is my fear?	[1:17] For He [Jesus Christ] <b>received from God the Father honour and glory</b> , when there came such a voice to him from the excellent glory, This is my beloved Son ...

These ideas continue to interweave with the theme established in the opening verses of Esther. Searching for the set (glorious or glory, honour, excellent) in the immediate context of majesty in the KJV selects only three passages<sup>170</sup>, two of which reside on Spoke 17:

In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him (l'panav): When he shewed the riches of his **glorious** kingdom and the **honour** of his **excellent majesty** many days, even an hundred and fourscore days. Esther 1:3f (Spoke 17, Cycle 1)

Note the symmetry: In Esther we have a fleshly, arrogant, earthly king showing off his great honour, glory, and majesty, whereas in 2 Peter we have **God the Father** declaring the glory, honour, and majesty of His Son, Jesus Christ. These are the two poles of a single concept based on the meaning of Pey and revealed on the first and last Cycles of Spoke 17. We have seen similar **thematic symmetry** on many Spokes, such as Spoke 3 where comfort is maximized on Cycle 3 (2 Corinthians) even as it is explicitly missing on Cycle 2 (Lamentations, pg 159), and on Spoke 9 where the Tet KeyWord tov is maximized on Cycle 1 (1 Samuel) and is completely absent on Cycle 2 (Obadiah, pg 227).

Though the Priests refused to honour God's Name, He prophesied through Malachi, the Final Book of the Old Testament, that the Gentiles would:

For from the rising of the sun even unto the going down of the same **my name shall be great among the Gentiles**; and in every place incense shall be offered unto my name, and a pure offering: for **my name shall be great among the heathen**, saith the LORD of hosts. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is **contemptible (bazah)**. Malachi 1:11f (Spoke 17, Cycle 2)

This prophecy was fulfilled in the Gospels and Acts which immediately follow Malachi, when Jesus Christ came and glorified the Name of His Father, and the Gentiles turned to the Lord.

### ⊕ False Teachers (Malachi 2 Peter)

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and **despise government** [ruling authorities]. **Presumptuous** are they, self-willed, they are not afraid to **speak evil of dignities**. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural

brute beasts, made to be taken and destroyed, **speaking evil** of the things that they understand not; and shall utterly perish in their own **corruption**; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own **deceivings** while they feast with you;

2 Peter 2:9ff (Spoke 17, Cycle 3)

The theme of **despising authority** seen in the passage above is a further amplification of the theme established in the opening verses of Esther. It interweaves with teachings condemning **false teachers**, one of the strongest themes of both Malachi and 2 Peter:

For the priest's lips should keep knowledge, and they should seek the law at his **mouth (pey)**: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many **to stumble at the law**; ye have corrupted the covenant of Levi, saith the LORD of hosts.



Malachi 2:7f (Spoke 17, Cycle 2)

⊕ **The Coming Day of the Lord (Malachi 3:23-24 2 Peter)**

And Mordecai went out from **the presence of the king (liphnei hammelek)** in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Esther 8:15ff (Spoke 17, Cycle 1)

The Book of Esther ends with the **victory of the Jews** over the murderous Haman, a type of Satan. And so it shall be in the great and dreadful day of the Lord. All the faithful will have "joy and gladness, a feast and a good day" as we sit to dine with our Lord (Rev 19:7). It will be an entirely different kind of day for those who have scoffed at all that God has done ....

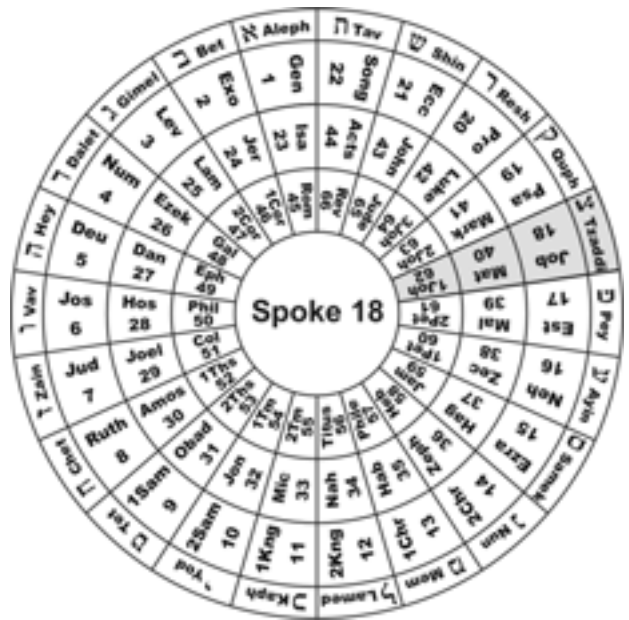
 <b>Spoke 17 KeyLink:</b> <b><i>The Great and Dreadful Day of the Lord is Coming!</i></b>	
<b>Malachi 3 (Spoke 17, Cycle 2)</b> 	<b>2 Peter 3 (Spoke 17, Cycle 3)</b>
<p><b><i>For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up,</i></b> saith the LORD of hosts, that it shall leave them neither root nor branch. .</p> <p>Behold, I will send you <u>Elijah the prophet</u> before <b><i>the coming of the great and dreadful day of the LORD:</i></b> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.</p>	<p><b><i>But the day of the Lord will come</i></b> as a thief in the night; in the which the heavens shall pass away with a great noise, <b><i>and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.</i></b> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto <b><i>the coming of the day of God,</i></b> wherein the heavens being <b><i>on fire</i></b> shall be <b><i>dissolved,</i></b> and the <b><i>elements shall melt with fervent heat?</i></b></p>

There is so much more to say! But alas, I have no more room here....



# SPOKE 18 – TZADDI:

## JOB, MATTHEW, 1 JOHN



### ❖ The Righteousness of God

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, **Jesus Christ the righteous**.

1 John 2:1 (Spoke 18, Cycle 3)

God established the primary symbolic meaning of the Eighteenth Letter with great clarity in six Alphabetic Verses:

- ⊕ **Righteous (Tzaddik)** art thou, O LORD, and upright are thy judgments. AV Ps 119:137
- ⊕ The LORD is **righteous (tzaddik)** in all his ways, and holy in all his works. AV Ps 145:17
- ⊕ The LORD is **righteous (tzaddik)**; for I have rebelled against his commandment. AV Lam 1:18
- ⊕ ... His **righteousness (tzedakah)** endureth for ever; AV Ps 112:9b
- ⊕ Thy **righteousness (tzedakah)** is an everlasting righteousness. AV Ps 119:142
- ⊕ The **righteousness (tzedek)** of thy testimonies is everlasting: AV Ps 119:144

צ	Tzaddi KeyWords
צדיק	Tzaddi: 18 <sup>th</sup> Letter
צדיק	Tzaddik: Righteous One
צדק	Tzadak: To Justify, Make Right, Act righteously
צדק	Tzedek: Righteousness, Justice, Just (masculine)
צדקה	Tzedakah: Righteousness, Justice, Just (feminine)

God used this KeyWord when He declared the way of the Gospel, "the **just (tzaddik)** shall live by **faith**" (Hab 2:4), and again in the genesis of the Gospel when Abraham "**believed** in the Lord, and it was counted unto him as **righteousness (tzedakah)**" (Gen 15:6, pg 130). The link between righteousness and the Eighteenth Letter is ancient and fundamental. Rabbinic tradition uniformly attests to this understanding of **Tzaddi**, and to this day many Jews refer to the Eighteenth Letter by the name **Tzaddik**.

All six of the Alphabetic Verses listed above refer to God's perfect and eternal righteousness. He alone is, was, and ever will be **Tzaddik**. This is the uniform declaration of all Scripture. But how then do we understand evil in the world? Why do the righteous suffer? Where is the **Divine Counsel** concerning the **Problem of Evil** in light of **God's Righteousness**? This is the topic of the Book of Job, the first of the Five Wisdom Books.

## ❖ Saint Job the Righteous

There was a man in the land of Uz, whose name was Job; and that man was **perfect and upright**, and one that feared God, and eschewed evil. Job 1:1 (Spoke 18, Cycle 1)

The Divine perfection of God's Wisdom shines with unparalleled clarity in the placement of the Eighteenth Book. As noted above, many Jews know the Eighteenth Letter by the name **Tzaddik**, the **Righteous One**. The Talmud says it represents a **righteous man**, and Scripture links it to righteousness in six of the Tzaddi Alphabetic Verses. Rabbi Ginsburgh<sup>171</sup> titled his chapter on Tzaddi "*The Faith of the Righteous One*" and subtitled it with the Scripture "the righteous shall live by faith" (Hab 2:4). Rabbi Munk<sup>172</sup> followed suit with his chapter called "*Tzaddi: The Symbol of Righteousness and Humility*." All of these meet in the Book of Job, one of the few humans explicitly declared righteous by God Himself:

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, **a perfect and an upright man**, one that feareth God, and escheweth evil? Job 1:8 (Spoke 18, Cycle 1)

This is the great and overwhelming power of the Capstone of God's Word. It doesn't merely prove that the Bible is the Word of God – it does so by unlocking the Word and opening its vast treasury of Divine Wisdom with a "demonstration of the Spirit and of power" (1 Cor 2:4). Job is the first of the Five Wisdom Books, which are aptly named since they contain nearly half of all references to wisdom in Scripture (pg 95). They give **Divine Counsel** through parables, poetry, aphorisms, puns, and enigmatic or "dark" sayings. Here is how Solomon put it in the central Wisdom Book (Prov 1:2f):

To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, **justice (tzedek)**, and judgment, and equity; ...To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The Lord God is the Master Teller of Eternal Tales. He set the historical parable<sup>173</sup> of Job "in the land of Uz" to direct the careful reader to its purpose, point, and proper interpretation. The name Uz is an exact pun on the verb עִצָּה (utz, often transliterated as uz) which means **take counsel**. The renowned twelfth century Rabbi Moses Maimonides commented on this word and its relation to the Book of Job in his classic *Guide for the Perplexed*<sup>174</sup>:

First, consider the words "There was a man in the land of Uz." The term *Uz* has different meanings; it is used as a proper noun. It is also the imperative of the verb *Uz* "to take advice." Comp. *uzu* "to take counsel" (Isa. 8:10). The name *Uz* therefore expresses the exhortation to consider well this lesson, study it, grasp its ideas, and comprehend them, in order to see which is the **right view**.

Uz is cognate with the Ayin KeyWord עִצָּה (etzah, counsel/advice). God used this word when He answered Job's complaint, summing up the whole matter at the end of his Book:

Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth **counsel (etzah)** by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Job 38.1f (Spoke 18, Cycle 1)

The relation of **utz (take counsel)** to the meaning of its constituent Letters is easily discerned from its simplest cognate, the qal perfect עִצָּה (atz, to advise or give counsel). It con-



sists only of the Letters Ayin (א) and Tzaddi (צ). They combine to form a lucid Word Picture. The Sixteenth Letter Ayin (א) denotes the **eye**, a symbol of Vision and Insight (pg 293), and since Tzaddi (צ) represents righteousness, atz (to give counsel) suggests an **Eye for Justice, Righteous Insight, a Just View, or Insight into Righteousness**. This is, of course, exactly what wise counsel would be, and it is what Maimonides meant by the “right view” implied by the “land of Uz.” All of this integrates with the essential point of Job as a Divine parable designed to give insight into the exceedingly difficult theology of the Problem of Evil, the Suffering of the Righteous, and the Justice of God. Job is one long object lesson – a Divine Counsel – on the Wisdom of God's Righteousness.

<b>Hebrew Word Picture</b>	
אָצַד (Atz, Give Counsel) <i>Insight into Righteousness</i>	
א	<b>Ayin:</b> Eye (Insight)
צ	<b>Tzaddi:</b> Righteousness

The outline of Job is extremely simple. Scripture plainly and repeatedly states that Job was righteous, and that even in the midst of his great suffering, he “sinned not, nor charged God foolishly” (Job 1:22). Why then did God allow this righteous man to suffer the loss of everything save his own life? The answer is plain when viewed in context of the whole Bible. Job was allowed to enter into the **sufferings of Christ** which is an honor and a Divine service of immeasurable magnitude. This is why the Apostles rejoiced when “they were counted worthy to suffer shame for his name” (Acts 5:41), and why Peter could write: “rejoice, inasmuch as ye are **partakers of Christ's sufferings**; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” (1 Pet 4:12). Paul summed it all up, saying “I rejoice in my sufferings for you, and fill up that which is behind of the **afflictions of Christ** in my flesh for his body's sake, which is the church” (Col 1:24). Job was no less a servant of God than any of the ten thousand martyrs who lost honor, family, and even their own lives in joyful service of Almighty God. He was simply one of God's beloved servants who had such fullness of faith as to declare with perfect honesty: “**Though he slay me, yet will I trust in him**” (Job 13:15). Job was made righteous through faith, and God used His faithful servant to accomplish the great task of writing eternal Scripture. It is little wonder the Greek Orthodox Church canonized him as “Saint Job the Righteous,” that is, “**Saint Job the Tzaddik.**”

God used Job's suffering to expose false reasoning about His Righteousness and what it means for a mortal to be righteous in light of God's absolute Justice. The answers that Job's “counselors” gave for his suffering were as predictable as they were wrong. They all blamed Job! Eliphaz, the first to respond, explained it this way:

Remember, I pray thee, who ever perished, being innocent? or where were the **righteous** cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. Job 4:7

He reminded Job that as a mere man, he necessarily falls short of God's righteousness:

Shall mortal man be more **just** than God? shall a man be more pure than his maker? Job 4:17

Eliphaz then admonished Job to turn to God, as if **lack of faith** were the cause of his pains:

I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvellous things without number: Job 5:9

This was nothing but salt in Job's wounds. The irony was not lost on him, for he knew that he

was doing this very thing – praying and seeking God – when the calamities fell upon him! His integrity forced him to defend himself. This was the heart of his problem: **his conscience was clear, yet he suffered still**. How are we to understand this? It was at this point that Bildad repeated the assertion that the only possibility, in light of God's eternal Righteousness, was that Job's suffering must be due to his own sin:

How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind? Doth God pervert judgment? or **doth the Almighty pervert justice (tzedek)**? If thy children have sinned against him, and he have cast them away for their transgression; If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; **if thou wert pure and upright**; surely now he would awake for thee, and make the habitation of thy **righteousness (tzedakah)** prosperous. Job 8:2ff (Spoke 18, Cycle 1)

Job answered as would any modern Christian who knows we have the righteousness of Christ even as we remain weak and subject to sin and suffering. Job admitted his own shortcomings and declared the perfection of God and His Righteousness:

I know it is so of a truth: but how should man be **just (tzadak)** with God? If he will contend with him, he cannot answer him one of a thousand. ... How much less shall I answer him, and choose out my words to reason with him? ... **though I were righteous (tzaddik)**, yet would I not answer, but I would make supplication to my judge. ... **If I justify (tzadak) myself, mine own mouth shall condemn me**: if I say, I am perfect, it shall also prove me perverse. Job 9:2ff (Spoke 18, Cycle 1)

Look at the beauty of Job's dilemma. He knew of no personal sin to account for his suffering, but he also knew that he could not **justify himself** without his own tongue condemning him! This is the problem faced by every Christian justified by faith in Christ. Job's problem is our problem. If our claim to righteousness by faith is taken out of context or poorly stated (as in the doctrine of Christian Perfectionism), it will sound like we are justifying ourselves, which, if we do, we make God a liar. God engraved a **geometrically correlated witness** to this doctrine in the Capstone of His Word. He specifically addressed the sin of self-justification in the opening chapter of 1 John using almost exactly the same language found in Job. It sets the tone for his whole Epistle:

**If we say that we have no sin, we deceive ourselves, and the truth is not in us**. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. **If we say that we have not sinned, we make him a liar**, and his word is not in us. 1 John 1:8f (Spoke 18, Cycle 3)

Both Job and 1 John present the problem in almost identical language: "If I say I am perfect" and "If we say we have not sinned." Both speak specifically of the sin of self-justification. A simple search of the KJV for all verses that use the form "If I (or we) say" near the words "just" or "justify" selects only the verses quoted above. They are unique in the Bible, which means we have a Spoke 18 KeyLink based on the primary symbolic meaning of Tzaddi that God 1) **established in the Alphabetic Verses** and 2) **interwove in the correlated themes** of these two Books. Space prohibits a further analysis of Job, so let us skip to its end to hear how God answered him:

	<b>Spoke 18 KeyLink</b>
	<b>The Sin of Self-Justification</b>
Job 9:20   1 John 1:8	

Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be **righteous (tzaddik)**? Job 40:6f (Spoke 18, Cycle 1)

The first Book on Spoke 18 is based entirely, from beginning to end, on the symbolic meaning of its corresponding Letter **Tzaddi** as a symbol of **Righteousness**. The miracle of God is that this theme dominates all three Books on Spoke 18, as we shall presently see.

## ❖ Matthew: To Fulfill All Righteousness

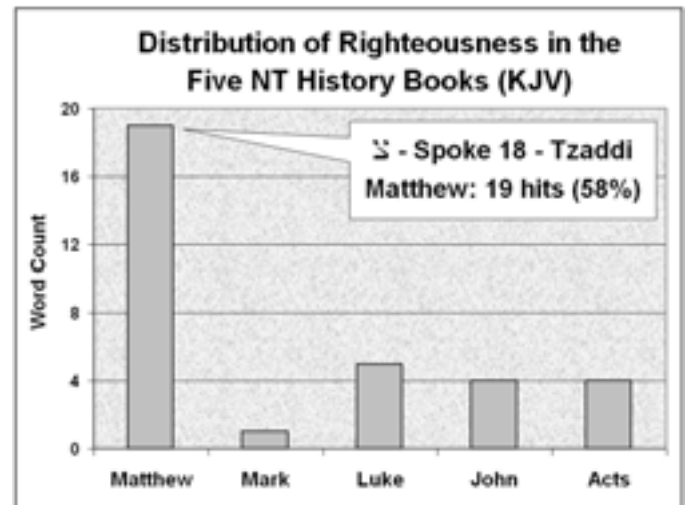
Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us **to fulfill all righteousness**.

Matthew 3:13f (Spoke 18, Cycle 2)

With laser-like precision, the **first words** of Christ in the first Gospel hit the heart of the great theme of righteousness that dominates Job and the Tzaddi Alphabetic Verses. This simultaneously sets the tone for the whole Book of Matthew and the essential message of the Gospel itself, which is nothing less than the revelation of **God's Righteousness** and how He remains perfectly **just** even as he **justifies** all sinners who have turned in faith to Jesus. Indeed, the Gospel of Jesus Christ is itself "the fulfillment of all righteousness." As an aside, this also links to the characteristic word – fulfilled – that distinguishes the Five New Testament History Books from the rest of the seven canonical divisions (pg 96).

I will never forget the day when I shared the relation between Tzaddi, Job, and righteousness with my brother-in-law, Robin Collins. He was my best buddy at Washington State University where we both earned degrees in Mathematics and Physics, though Robin surpassed me by adding a degree in Philosophy. He is now a Professor of Philosophy at Pennsylvania's Messiah College and is writing a book called *The Well-Tempered Universe: God, Fine-Tuning, and the Laws of Nature* to lay a solid scientific foundation for the evidence of Divine design in the Cosmos<sup>175</sup>. He is a very level-headed guy who demands evidence for any claim. So when I shared my discoveries concerning the Book of Job, he acknowledged their significance but then immediately challenged me by asking "So does the same pattern appear in Matthew?" Since I had yet to investigate this, I told him I didn't know and would check into it. I then went to my office and searched the Gospels for all occurrences of "righteous" or "righteousness" in the King James Bible.

The search results blew my socks off, sent shivers up my spine, and made all the hairs of my head stand on end. The words **righteous** and **righteousness** appear in Matthew more than in all the other Books of New Testament History **combined!** I can not count the number of similar experiences I have had since I first discovered the Wheel in 1995 (pg 23). It is my daily bread. There is simply no end to its abundant fruitfulness as



a guide to Bible study. Like the best scientific theories, it constantly suggests new paths of research that then burst open into unimagined vistas of the very Mind of God.

As it turns out, the dominance of righteousness in Matthew is common knowledge amongst Biblical scholars, particularly those who specialize in the "Synoptic Problem" which is an effort to understand the differences and similarities amongst the first three Gospels. Central to such study is the analysis of **parallel verses** where God presented essentially the same idea with some variation in the exact wording, as in this pair from Matthew and Luke:

Matthew 6:33	Luke 12:31
But seek ye first the kingdom of God, <b>and his righteousness</b> ; and all these things shall be added unto you.	But rather seek ye the kingdom of God; and all these things shall be added unto you.

The verses are almost identical except for the blaring fact that Matthew, in perfect harmony with the dominant theme established by God in Job and the Alphabetic Verses, is distinguished by the word **righteousness**. This exemplifies a **general relationship** between Matthew and Luke. The table on the next page lists **seven parallel verses** where God specially marked Matthew with references to righteousness not found in Luke. I indicate their relation by the mnemonic equation: Matthew = Luke + Righteousness. Yet there is more! The relationship is also **symmetric** and runs through all three Synoptic Gospels. On Spoke 20, God marked Luke with the Resh KeyWord *rayah* (friend) not found in Matthew's parallel verses (pg 346). Likewise, on Spoke 19 He distinguished Mark as the "Gospel of Action" – based on the Quph KeyWord *qal* (swift, pg 332) – by placing the word "run" in five of his verses while blatantly omitting it from the parallels in both Matthew and Luke! This is an exceedingly rich area for research. Many of the words that distinguish the three Synoptic Gospels are based on fundamental Alphabetic KeyWords that God established in the Alphabetic Verses. If ever there were a **Divine Fingerprint** on the Bible, this is it.

### ⊕ The Great Commission

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Go ye therefore**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to **observe all things whatsoever I have commanded you**: and, lo, I am with you always, even unto the end of the world. Amen.

Matthew 28:17ff (Spoke 18, Cycle 2)

This verse from the end of Matthew expresses two ideas based on the KeyWords listed in the table. The first is **tzavah**, which God used in two Alphabetic Verses:

צ	Tzaddi KeyWords
צַוָּה	<b>Tzavah: Command</b>
צֵי	<b>Tzey: Go Forth!</b>

⊕ He hath **commanded (tzavah)** his covenant for ever ...  
AV Ps 111.9b

⊕ Thy testimonies that thou hast **commanded (tzavah)** are **righteous (tzedek)** and very faithful. AV Ps 119.138

In keeping with His alliterative style common in the Alphabetic Verses (pg 305), God followed

## Righteousness in Matthew's Gospel

<b>Parallel verses where Matthew = Luke + Righteousness</b>	
<b>Matthew</b>	<b>Luke</b>
[5:6] Blessed are they which do hunger and thirst after <b><u>righteousness</u></b> : for they shall be filled.	[6:21] Blessed are ye that hunger now: for ye shall be filled.
[5:10] Blessed are they which are persecuted for <b><u>righteousness</u></b> ' sake: for theirs is the kingdom of heaven.	[6:22] Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
[6:33] But seek ye first the kingdom of God, and his <b><u>righteousness</u></b> ; and all these things shall be added unto you.	[12:31] But rather seek ye the kingdom of God; and all these things shall be added unto you.
[10:40] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a <b><u>righteous</u></b> man in the name of a <b><u>righteous</u></b> man shall receive a <b><u>righteous</u></b> man's reward.	[9:48] And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.
[13:17] For verily I say unto you, That many prophets and <b><u>righteous</u></b> men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.	[10:24] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
[23:35] That upon you may come all the <b><u>righteous</u></b> blood shed upon the earth, from the blood of <b><u>righteous</u></b> Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.	[11:50] That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
[23:29] Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the <b><u>righteous</u></b> ,	[11:47] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

the first KeyWord **tzavah** with **zedek**, which He used as the primary KeyWord in six Alphabetic Verses. Both KeyWords play a dominant role in 1 John. The Divine coherence is obvious, **righteousness** is defined as obedience to God's **commands!** As it is written:

Whosoever therefore shall break one of these least **commandments**, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your **righteousness** shall exceed the **righteousness** of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matthew 5:19f (Spoke 18, Cycle 2)

This passage is one of the many references to righteousness with no parallel in the other Gospels. It is unique to Matthew. Below, we will see that similar language dominates 1 John.

The second KeyWord – **tzey**, (**go forth**) – does not appear in the Alphabetic Verses but its meaning is clear from Scripture. God used it when He commanded Noah to "go forth (tzey) from the ark" (Gen 8:16), when He told Elijah "Go forth (tzey), and stand upon the mount before the LORD" (1 Kings 19:11), and when He told Ezekiel "Arise, go forth (tzey) into the plain, and I will there talk with thee" (Ezek 3:22). In this word, Aleph (א) functions pretty much as a place holder for the vowel so its meaning as "go forth" comes entirely from the elemental force of Tzaddi (צ). This then manifests in the structure of the Wheel where the Gospel first **goes forth** from the Spoke governed by **Tzaddi**, where also we find the **Great Commission** that **commands** us to **go forth** teaching the Good News of Jesus Christ.

## ❖ 1 John: Jesus Christ the Righteous

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, **Jesus Christ the righteous**. 1 John 2:1 (Spoke 18, Cycle 3)

The divine perfection of the Holy Word shines with spectacular clarity on Cycle 3 where we find relatively small Books packed with highly concentrated teachings based on fundamental Alphabetic KeyWords. Case in point: the little Book of 1 John contains the **unique revelation** of the Divine title **Jesus Christ the Righteous**. This links directly to the KeyWord Tzaddik (Righteous One) that God used in the first Tzaddi Verse of the great alphabetic Psalm 119: "**Righteous (Tzaddik) art thou, O LORD**, and upright are thy judgments."

## ⊕ The Practice of Righteousness

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that **he is righteous**, ye know that every one that doeth **righteousness** is born of him. ... Little children, let no man deceive you: he that doeth **righteousness is righteous**, even as **he (Jesus Christ) is righteous**. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not **righteousness** is not of God ... 1 John 2:28-3:11 (Spoke 18, Cycle 3)

The verses above span the second and third chapters of 1 John. Like the Gospel of Matthew, this Book contains many explicit and repeated teachings based on the idea of righteousness that are interwoven, precisely as we should expect, with the closely associated idea of God's commandments based on the KeyWord **tzavah (command)**:

And hereby we do know that we know him, if we keep his **commandments**. He that saith, I know him, and keepeth not his **commandments**, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new **commandment** unto you, but an old **commandment** which ye had from the beginning. The old **commandment** is the word which ye have heard from the beginning. Again, a new **commandment** I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. 1 John 2:3ff (Spoke 18, Cycle 3)

The ideas emphasized throughout the Epistle of 1 John are exactly the same as the KeyWords God presented together in Psalm 119:138: "Thy testimonies that thou hast **commanded (tzavah)** are **righteous (tzedek)** and very faithful." The integration of the structure of the Wheel with the Alphabetic Verses is **perfect** and **complete**. The true light that now shines is the light of the Gospel of God's Righteous beaming from the face of our everlasting Lord Jesus Christ. And the best part is that the Gospel promises we shall be like Him! As it is written:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the **transgression of the law**. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1 John 3:1ff (Spoke 18, Cycle 3)

The word translated as "transgression of the law" is ἀνομία (anomia), from the word for **law** prefixed with the negative particle "a." In the Gospels, this word appears only in Mathew on Spoke 18, where we find it five times (vss 7:23, 23:28, 24:12, 13:41). This is particularly significant since one would expect it to appear, if anywhere, in the Gospel written by the writer of 1 John. Here is how Jesus used it in His Parable of the Wheat and Tares, which is unique to Matthew as might have been guessed by the underlined phrase :

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do **iniquity (anomia)**; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall **THE RIGHTEOUS SHINE FORTH** as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthew 13:41ff (Spoke 18, Cycle 2)



What a hope! What a promise of glory from our Merciful Father who sent us His Son, **Jesus Christ the Righteous**, to open the gates to His everlasting **Kingdom of Righteousness** in heaven!

<b>Summary of Spoke 18</b>	
⊕ <b>Cycle 1, JOB:</b>	<u>Wisdom</u> of God's Righteousness
⊕ <b>Cycle 2, MATTHEW:</b>	<u>Gospel</u> of God's Righteousness
⊕ <b>Cycle 3, 1 JOHN:</b>	<u>Practice</u> of God's Righteousness

⊕ **Holy, Holy, Holy: A Threefold Witness of the Trinity (Matthew 18:16 - 1 John 5:7)**

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1 John 5:7 (Spoke 18, Cycle 3)

The rejection of 1 John 5:7 by the vast majority of modern scholars was pretty much settled over a hundred years ago. But **the mystery of God** is this; the Johannine Comma, as 1 John 5:7 is commonly known, is interwoven with Matthew via two extremely significant KeyLinks. The first is from the classic text that articulates the foundation of all Biblical Hermeneutics. It is selected by searching for all verses containing the set (one, three, word):

 <b>Spoke 18 Trinitarian KeyLink:</b> <i>Three that Bear One Witness</i>	
Matthew (Spoke 18, Cycle 2)	 1 John (Spoke 18, Cycle 3)
[18:16] But if he will not hear thee, then take with thee <b>one</b> or two more, that in the mouth of two or <b>three witnesses</b> every <b>word</b> may be established.	[5:7] For there are <b>three</b> that bear <u>record (witness)</u> in heaven, the Father, the <b>Word</b> , and the Holy Ghost: and these <b>three</b> are <b>one</b> .

This is **internal** and **structural** evidence for the validity of 1 John 5:7. To really appreciate its significance, one must meditate upon the text to which it is linked, Matthew 18:16. If this is merely a "coincidence," it is a very strange coincidence indeed. It is **self-reflective** and **self-supporting** because its content reiterates the underlying reason why we should believe it. We have two witnesses saying the same thing that are corroborated by a third, the geometric structure of the Wheel, which itself has been supported by too many witnesses to mention!

There is yet another structural witness that corroborates the validity of this disputed verse. The Comma is linked to a passage of primary significance, **the Great Commission**, which is itself fundamentally integrated with the meaning of Tzaddi (pg 324). As it turns out, there are only two verses in the entire Bible that mention the titles of all Three Persons of the Trinity in a single verse. They are selected by the set (Father, Son/Word, Holy Ghost):

 <b>Spoke 18 Trinitarian KeyLink:</b> <i>The Father, the Son/Word, and the Holy Ghost</i>	
Matthew (Spoke 18, Cycle 2)	 1 John (Spoke 18, Cycle 3)
[28:19] Go ye therefore, and teach all nations, baptizing them in the name of the <b>Father</b> , and of the <b>Son</b> , and of the <b>Holy Ghost</b> :	[5:7] For there are three that bear record in heaven, the <b>Father</b> , the <b>Word</b> , and the <b>Holy Ghost</b> : and these three are one.

Scripture is given by the Triune God. These three interwoven verses (Mat 18:16, Mat 28:19, 1 John 5:7) form a **threefold cord** that wonderfully confirms this primary doctrine, even as their geometric alignment demonstrates the special touch of the Divine Hand on the King James Bible which God destined from all eternity to **go forth** as the dominant Biblical text-form, teaching in the name of the Father, and the Son, and the Holy Ghost. Amen!





# SPOKE 19 – QUPH: PSALMS, MARK, 2 JOHN

## ❖ Psalms: The Cry of our Voice unto God

In my distress I **called** upon the LORD, and **cried** unto my God: he heard my **voice** out of his temple, and my **cry** came before him, even into his ears.

Psalm 18:6 (Spoke 19, Cycle 1)

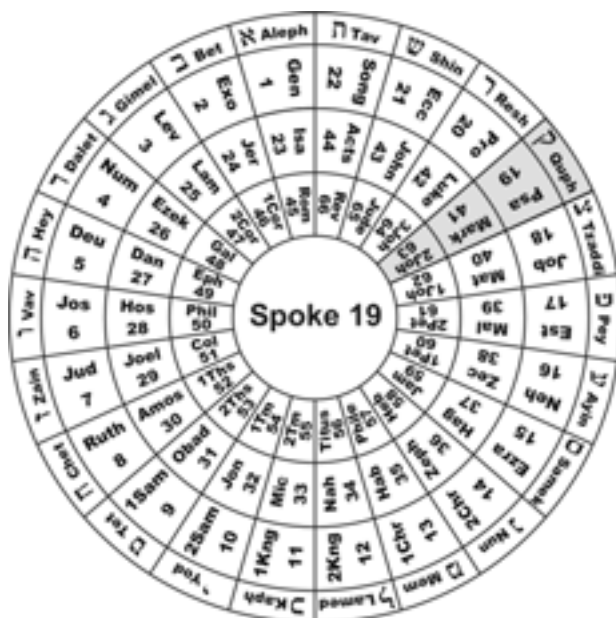
The name of the Nineteenth Letter denotes an **Eye of a Needle**. This coheres with its form – ק – in the ancient Hebrew script as a circle with a line descending. It is still seen in the modern form – ק – and the corresponding Latin Q, which looks like a line being threaded through the eye of a needle. Quph is the most guttural of the Twenty-Two Letters. Its sound originates deep in the back of the throat and is aptly described as the croaking of a crow’s caw. This is the basis of the primary KeyWord **qara (cry, call)** which God used in five Alphabetic Verses:

- ⊕ I **cried (qara)** with my whole heart; hear me, O LORD: I will keep thy statutes. AV Ps 119:145
- ⊕ I **cried (qara)** unto thee; save me, and I shall keep thy testimonies. AV Ps 119:146
- ⊕ I **called (qara)** upon thy name, O LORD, out of the low dungeon. AV Lam 3:55
- ⊕ I **called (qara)** for my lovers, but they deceived me: AV Lam 1:19

Qara is onomatopoeic; it sounds like what it describes. Words with a similar meaning and sound appear in many languages, most notably the Greek κραζω (kradzo, cry) which is often used to translate **qara** in the Septuagint. It is prominent in Mark's Gospel on the second Cycle.<sup>176</sup> God used a closely related KeyWord, **qol (voice)**, twice in the Alphabetic Verses:

- ⊕ Hear my **voice (qol)** according unto thy lovingkindness: O LORD, quicken me according to thy judgment. AV Ps 119:149
- ⊕ Thou hast heard my **voice (qol)**: hide not thine ear at my breathing, at my cry. AV Lam 3:56

The Hebrew **qol (voice, call)** is phonetically similar to the Greek καλεω (kaleo, call) and the corresponding English **call**. All these words and the ideas they represent are fundamental to the nature of the Book of Psalms, the Bible's great **Guide to Prayer** that teaches us how to



ק	Quph KeyWords
קוף	Quph: 19 <sup>th</sup> Letter
קוף	Quph: Eye of a Needle
קרא	Qara: To Cry, To Call
קול	Qol: Voice, Sound

**call unto God.** They appear together in many Psalms. Note that the quotes below are **not** Alphabetic Psalms. We are looking here at characteristic verses of the Nineteenth Book itself to discern its dominant message:

I **cried (qara)** unto the LORD with my **voice (qol)**, and he heard me out of his holy hill. Ps 3:4

Hear, O LORD, when I **cry (qara)** with my **voice (qol)** ... and answer me. Ps 27:7

As for me, I will **call (qara)** upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my **voice (qol)**. Ps 55:16f

LORD, I **cry (qara)** unto thee: make haste unto me; give ear unto my **voice (qol)**, when I **cry (qara)** unto thee. Ps 141:1

These characteristic passages span the beginning, middle, and end of the Book of Psalms.

### ⊕ Drawing Near unto God

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is **at hand**: repent ye, and believe the gospel. Mark 1:14f (Spoke 19, Cycle 2)

The verse above contains the **first words** of Jesus Christ in Mark's Gospel. The Greek word translated as **at hand** is from the root ἐγγιζω (engidzo, draw near). It is used frequently to translate the KeyWord **qarav (draw near)** in the Septuagint, as when God said "the days are **at hand (qarav)**, and the effect of every vision" (Ezek 12:23). These words are equivalent; God used them both as temporal markers. And just as the first words of Christ in Matthew are linked to the Tzaddi KeyWord tzedek (righteousness, pg 323), so now we see His first words in Mark are linked to this Quph KeyWord. In the Septuagint, one or another form of **engidzo (draw near)** is used to translate each of the following five instances of **qarav** in the Alphabetic Verses:

ק	Quph KeyWords
קָרָא	Qara: Cry
קָרַב	Qarav: Draw Near, Offer a Gift
קָרְבָן	Qorban: Offering, Gift, Corban
קָוָה	Qavah: Await, Expect, Gather

- ⊕ Thou **drewest near (qarav)** in the day that I **called (qara)** upon thee: thou saidst, Fear not. AV Lam. 3:57
- ⊕ The LORD is **nigh (qarav)** unto all them that **call (qara)** upon him, to all that **call (qara)** upon him in truth. AV Ps 145:18
- ⊕ Thou art **near (qarav)**, O LORD; and all thy commandments are truth. AV Ps 119:151
- ⊕ The LORD is **nigh (qarav)** unto them that are of a broken heart; and saveth such as be of a contrite spirit. AV Ps 34:18
- ⊕ They draw **nigh (qarav)** that follow after mischief: they are far from thy law. AV Ps119:150

In the first two verses, God linked **qarav (draw near)** with **qara (cry)**, which teaches us how to **draw near** to God; we need only **cry out** to Him! This is the lesson the Psalms teach both by word and by example. God completed this lesson with another KeyWord, **qavah (wait)**, teaching us that we **draw near** to God by **calling** and **waiting** upon Him:

- ⊕ **Wait (qavah)** on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. AV Ps 37:34

## ❖ Mark: The Gospel of Action

10: **And it came to pass** in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

11: **And straightway** coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

12: **And there came** a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

13: **And immediately** the Spirit driveth him into the wilderness.

14: **And he was there** in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Mark 1:10ff (Spoke 19, Cycle 2)

The Gospel of Mark is commonly known as the "fastest" Gospel, in the sense that it moves much more **swiftly** through the scenes of Christ's life than the others. For example, the quote above spans the Baptism to the Temptation of Christ in a mere five verses, which is short indeed when compared with Matthew's sixteen and Luke's fifteen verses used to describe the same events.

Its pace is set with the repetitive use of "and" and "immediately." This expresses the essence of the KeyWord **qal (swift)** which God presented in the Quph verse of Lamentations 4:

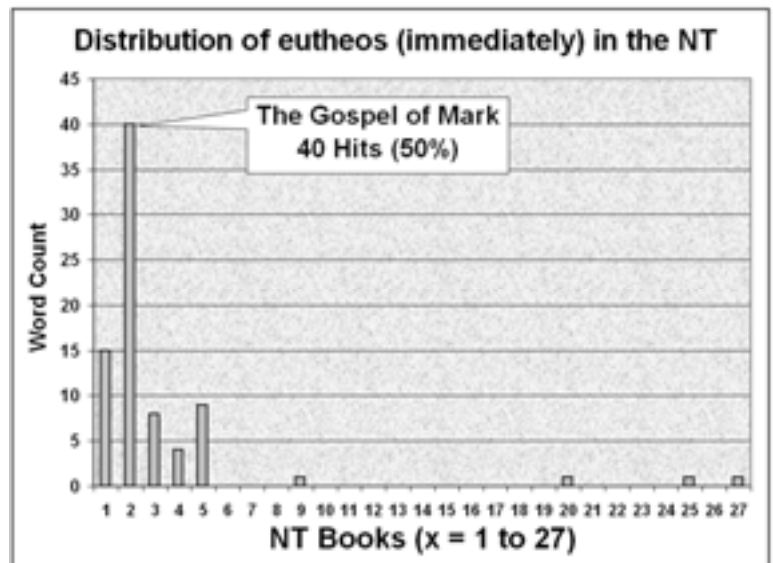
⊕ Our persecutors are **swifter (qal)** than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. AV Lam 4:19

Ralph Earle described the unique character of Mark's Gospel in the introduction to his book *Mark - The Gospel of Action* (emphasis added):<sup>177</sup>

Mark's gospel is primarily **the gospel of action**. About two out of three verses begin with "And." In fact, a glance down through the first chapter will show that most of the verses begin that way. As someone has well observed, **"His narrative runs."** Over forty times we find **"immediately," "straitway,"** or **"forthwith"** - all translations of the same Greek word. It might be said that while Matthew and Luke furnish us with color slides of the life of Jesus, **Mark gives us a moving picture.**

Earle's observations are common knowledge amongst scholars who study the Synoptic Gospels. Almost every commentary makes mention of the striking frequency of **eutheos** (immediately, straightway, forthwith) in Mark, just as they note the distinctly high incidence of **righteousness** in Matthew (pg 323) and of **healing** in Luke (pg 346). The miracle of the Wheel is that it reveals the supernatural integration of all these **extremely obvious** distinctions with the Alphabetic KeyWords that God established in Alphabetic Verses. The graph makes

ק	Quph KeyWord
קל	Qal: Swift, Light



the preeminence of **eutheos** in Mark visually evident. It should be remembered that though Mark is the **smallest** Gospel, yet it contains far and away the largest number of occurrences of this characteristic word. This word distribution does double duty since it also distinguishes the five New Testament History Books, where we find 95% of all occurrences of eutheos, from the Twenty-Two Epistles where it occurs only four times. This is the **Tapestry of God** – every thread is interwoven with every other!

⊕ **His Narrative Runs (Alphabetic Link)**

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, **And ran through that whole region round about**, and began to carry about in beds those that were sick, where they heard he was. Mark 6:53ff (Spoke 19, Cycle 2)

The KeyWord **qal (swift)**, so aptly descriptive of Mark's Gospel, is used in Scripture to describe a fast runner, such as Asahael who was "as **light (qal)** of foot as a wild roe" (2 Sam 2:18). Swanson's *Dictionary of Biblical Languages with Semantic Domains* notes that as a noun, the word **qal** defines "a class of persons that can move quickly from one place to another, implying fitness, strength, and health, **with a central focus on running.**" This then leads directly to another supernatural integration of Mark with this Quph KeyWord. The table on the next page shows four verses from Mark that have parallels in both Matthew and Luke, and one with a parallel only in Matthew. **In each and every case**, God distinguished Mark with the word **run**. The parallel verses in Matthew and Luke use phrases like "met him," "followed him," or "came to him" with no reference to running. In these parallel verses, **only Mark runs**. The consistency of this miracle is astounding; the same phenomenon is seen in all three Synoptic Gospels, with parallels between Matthew and Luke showing that Matthew is marked by righteousness (pg 325) and Luke by friend (pg 346). Has anyone ever seen such a wonder in the history of Bible study?

⊕ **Talitha Cumi, Damsel Arise! (Alphabetic KeyLink)**

And he took the damsel by the hand, and said unto her, Talitha **cumi**; which is, being interpreted, Damsel, I say unto thee, **arise**. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. Mark 5:41f (Spoke 19, Cycle 2)

The Gospel of Mark is unique in that it has preserved a number of Aramaic words by transliterating them into Greek characters rather than translating them into Greek words, as is the case in the highlighted word above. This reveals yet another top-level super-obvious integration of Mark with the Nineteenth Hebrew Letter. **Cumi is based on a fundamental Quph KeyWord!** God used it in three Alphabetic Verses:




ק	<b>Quph KeyWord</b>
קום	<b>Qum: Arise</b>

- ⊕ **Arise (qum)**, O LORD; O God, lift up thine hand: forget not the humble. AV Ps 10:12
- ⊕ **Arise (qum)**, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: AV Lam 2:19
- ⊕ Her children **arise up (qum)**, and call her blessed; her husband also, and he praiseth her. Av Prov 31:28

## Synoptic Parallels where Only Mark Runs

Matthew	Mark	Luke
<b>The Demon Legion Cast Out</b>		
[8:28] there <i>met him</i> two possessed with devils, coming out of the tombs,	[5:2] But when he saw Jesus afar off, he <u>ran</u> and worshipped him,	[8:27] there <i>met him</i> out of the city a certain man, which had devils long time
<b>Five Thousand Fed</b>		
[14:13] and when the people had heard thereof, <i>they followed him on foot out of the cities</i> . And Jesus went forth, and saw a great multitude, and was moved with compassion toward them ...	[6:33] And the people saw them departing, and many knew him, and <u>ran</u> afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people ...	[9:11] And the people, when they knew it, <i>followed him</i> : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
<b>Healings at Gennesaret</b>		
[14:34] And when the men of that place had knowledge of him, <i>they sent out into all that country round about</i> , and brought unto him all that were diseased;	[6:54] And when they were come out of the ship, straightway they knew him, And <u>ran</u> through that whole region round about, and began to carry about in beds those that were sick ...	No parallel
<b>Boy with Dumb and Deaf Spirit Healed</b>		
[17:14] And when they were come to the multitude, <i>there came to him</i> a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire ...	[9:15] And straightway all the people, when they beheld him, were greatly amazed, and <u>running</u> to him saluted him. ... When Jesus saw that the people came <u>running</u> together, he rebuked the foul spirit ...	[9:37] And it came to pass, that on the next day, when they were come down from the hill, much people <i>met him</i> . And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
<b>What shall I do to Inherit Eternal Life?</b>		
[19:16] And behold, <i>one came to him</i> and said, Teacher, what good thing shall I do, that I may have eternal life?	[10:17] And as he was going forth into the way, there <u>ran</u> one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?	[18:18] And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?

When I display highlighted KeyWords in the Alphabetic Verses, I generally use the simplest conjugation, the "dictionary form," since the grammatical details are not usually needed to understand the meaning that God intended. But in the case of the verse from AV Lamentations 2:19, a key insight is found by looking at the actual conjugated verb as it is written in the text. The word used there is the **feminine singular imperative**. It is the **exact form** the Lord Jesus used when He commanded the damsel to arise! We have, therefore, an Alphabetic KeyLink between the Quph verse of Lamentations 2 and the Gospel of Mark on Spoke 19.

 <b>Spoke 19 Alphabetic KeyLink</b> <i>Talitha Cumi (Damsel Arise!)</i>	
קומי	<b>Qumi:</b> Arise! (feminine singular imperative)
<b>Quph Verse (AV Lam 2:19)</b>   <b>Mark 5:41</b>	

### ⊕ Corban, a Gift (Alphabetic Link)

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is **Corban**, that is to say, **a gift**, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Mark 7:10ff (Spoke 19, Cycle 2)

As with **cumi**, Mark interpreted the transliterated Aramaic word, **corban (gift)**, for the reader. The Lord first introduced this word jointly with its verbal root **qarav** when He commanded the **Law of Offerings** (Lev 1:1f):


And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you **bring (qarav)** an **offering (qorban)** unto the LORD, ye shall **bring (qarav)** your **offering (qorban)** of the cattle, even of the herd, and of the flock.

ק	Quph KeyWords
קָרַב	<b>Qarav:</b> To Bring a Gift
קֹרְבָן	<b>Qorban:</b> An Offering

Rabbi Munk explained its relation to the Letter Quph in the Jewish tradition:<sup>178</sup>

ק stands for קֹרְבָן, *Temple offering*. In Temple times, if one found a vessel on which ק was written, he assumed that the contents were consecrated (*Maaser Sheni* 4:11). Unlike the common misconception that an offering is a "sacrifice" with the goal of forcing man to give up something of value to "appease" God, the word comes from the root קָרַב, *to come close*. When the Temple stood, the sacrifices brought the worshipers closer to Hashem and brought God's blessing to the entire world.

A thousand camels will run through the eye of a needle before skeptics will be able to devise a naturalistic scheme to explain how these Aramaic words – **cumi** and **corban** – could be both **unique to Mark** and based on **Quph KeyWords** found in the Alphabetic Verses. Praise God for His invincible Word!

⊕ **The Voice of Jesus Calms the Storm (Psalms  Mark)**

And there arose **a great storm of wind**, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he **arose**, and rebuked the wind, and said unto the sea, **Peace, be still**. And the wind ceased, and there was a **great calm**. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark 4:37ff (Spoke 19, Cycle 2)

The Divinity of the Lord Jesus Christ is one of the most important doctrines of the Christian Faith. It is taught with great clarity in this story of Jesus calming the sea. There are many passages, most notably in the Psalms, that praise the Lord God Almighty for His power over the forces of nature, particularly the wind and sea. Here are two prime examples:


God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? **Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.** Psalm 89:7ff (Spoke 19, Cycle 1)

They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. **He maketh the storm a calm, so that the waves thereof are still.** Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the LORD for his goodness, and for his wonderful works ... ! Psalm 107:27ff (Spoke 19, Cycle 1)

These Psalms sound a lot like the passage from Mark. They show that Jesus has the same powers of God revealed in the Old Testament. But there is much more going on here. A comparison of the three Synoptic Gospels reveals that only Mark's Gospel records the actual words spoken by the Lord when He rebuked the sea:


<b>Synoptic Parallel where the <u>Voice of Jesus</u> Calming the Sea is heard only in Mark</b>		
<b>Matthew 8:26</b>	<b>Mark 4:39</b>	<b>Luke 8:24</b>
Then he arose, and rebuked the winds and the sea;  ...  and there was a great calm.	And he arose, and rebuked the wind, and <u>said</u> unto the sea,  <b>Peace, be still.</b>  And the wind ceased, and there was a great calm.	Then he arose, and rebuked the wind and the raging of the water:  ...  and they ceased, and there was a calm.

This comparison is striking. The three Gospels use almost exactly the same words except for Mark which "just happens" to record the actual **voice (qol)** of Jesus that stilled the storm, and this, in turn, "just happens" to form a KeyLink to the Psalm quoted above. Searching the entire KJV for all verses containing the set (calm, still) selects only the two verses shown in the KeyLink table. Such is the work of the God who calms the sea. This is a very rich vein of pure gold that will amply reward further research.



**Spoke 19 KeyLink:**  
***Jesus Stills the Storm and brings a Calm***

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**Psalm 107:29  Mark 4:39**

## ⊕ The Holy One of God

And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, **the Holy One of God**. Mark 1:24 (Spoke 19, Cycle 2)

One of the primary symbolic meanings of Quph in the rabbinic tradition is **Holiness**. God used this as a KeyWord in one Alphabetic Verse:

⊕ ... **holy (qadosh)** and reverend is his name. AV Ps 111:9b

ק	<b>Quph KeyWord</b>
קָדוֹשׁ	<b>Qadosh: Holy</b>

The title of Jesus as the **Holy One of God** first appears in Mark on Spoke 19. It is not a KeyLink because it is also found on the following Spoke in Luke, but it does exemplify yet again the Principle of First Occurrence.

## ❖ 2 John: The Elect Lady

The elder **unto the elect lady and her children**, whom I love in the truth; and not I only, but also all they that have known the truth; For the truth's sake, which dwelleth in us, and shall be with us for ever. ... I rejoiced greatly that I found of **thy children** walking in truth, as we have received a commandment from the Father. 2 John 1ff (Spoke 19, Cycle 3)

The second Epistle of John has two unique features. First, it is the smallest Book in the Bible. This exemplifies the KeyWord **qatan (small)** and coheres with Mark as the smallest Gospel and the smallness of the "eye of a needle," the literal meaning of Quph. This word is frequently used to refer to small children, such as a "**little sister**" (Song 8:8) and the "**little child**" that will peacefully lead the lion and the lamb in the day God rules on earth (Isa 11:6).

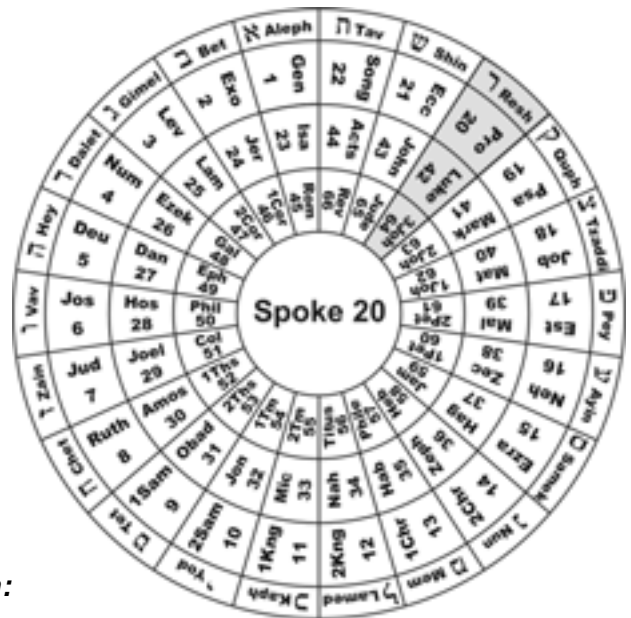
The second unique feature is that 2 John is the only Book addressed to a woman. Opinions vary as to whether she was an individual known to John or a symbol of the congregation to which he wrote. The latter has a lot of support from the general typological pattern of Scripture which presents the Church as a woman (Eph 5:32, Rev 19:7, pg 73). Moreover, John typically calls believers "little children" (1 John 2:1, 12, 13, etc.), and this coheres with his closing salutation where he replaced what normally would be a greeting from his congregation with another reference to a woman and her children, saying, "The children of thy elect sister greet thee." Finally, the Hebrew word for a **congregation** is itself the Quph KeyWord **qahal**, which is typically rendered by the Greek ἐκκλησία (ekklesia, church) in the Septuagint, and these words are etymologically linked to each other through the Quph KeyWord **qol (call)** and its corresponding Greek root **kaleo (call)**. This is because God's Congregation, the Church, is made up of all He has called out from the world to be **holy (qadosh)** unto Him through faith in His Holy One, Jesus Christ. This **call** that forms the congregation is also the root of the word ἐκκλητος (ekkletos, elect) with which the Apostle both opens and closes his little Epistle, a feature found in no other Book.

ק	<b>Quph KeyWords</b>
קָטָן	<b>Qatan: Small, Little</b>
קָהָל	<b>Qahal: Congregation</b>
קוֹל	<b>Qol: Voice, To Call</b>
קָוָה	<b>Qavah: To Wait, To Gather together</b>





# SPOKE 20 – RESH: PROVERBS, LUKE, 3 JOHN



## ❖ Proverbs: The Beginning of Wisdom

The fear of the LORD is the *beginning of wisdom*:  
and the knowledge of the holy is understanding.

Proverbs 9:10 (Spoke 20, Cycle 1)

The name of the Twentieth Letter is a variation of the common Hebrew word for the *head (rosh)*. This coheres with its shape – ר – in the ancient script, a picture of the head atop the neck. When reversed, it became the Greek P (Rho) which evolved into the Latin R by having a leg added. Scripture attests to its name; God used it in the last Resh verse of Psalm 119, the great Alphabetic Psalm praising His Word from Aleph to Tav (pg 17):

⊕ Thy word is true from the *beginning (rosh)*: and every one of thy righteous judgments endureth for ever.

AV Ps 119:160

ר	<b>Resh KeyWords</b>
רִישׁ	<b>Resh:</b> 20 <sup>th</sup> Letter
רֹאשׁ	<b>Rosh:</b> Head, Chief, Top, Sum, Amount
רִאשִׁית	<b>Reshith:</b> Beginning, First, Principal, Best

As often happens, the original word order was lost in translation. In Hebrew, the opening clause reads "Rosh davarkah emet" which literally means "*the head* (or beginning) of thy word is truth." But just as *sum* relates to *summit* and *amount* to *mountain*, so *rosh* denotes the *top, sum, total, or amount* of something, as in "How precious also are thy thoughts unto me, O God! how great is the *sum (rosh)* of them!" (Ps 139:17). Many translations, such as the NASB, use this to render the verse as "The *sum* of thy word is truth." This conveys an important aspect of its meaning and preserves the proper word order. God used a closely related KeyWord in the Resh clause of AV Psalm 111, where again the KJV reversed the original word order which begins with the phrase *reshith chokmah* in Hebrew:

⊕ The fear of the Lord is the *beginning of wisdom*.

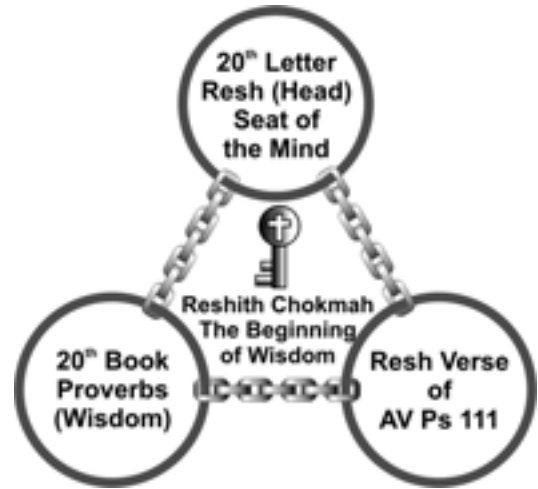
AV Ps 111:10a

In all the Bible, the key phrase *reshith chokmah* appears in one and only one other verse – Proverbs 4:7 on Spoke 20 – where *reshith* is translated as *principle thing* and linked with *rosh* as *head*:



<b>The Beginning of Wisdom</b>
רִאשִׁית חִכְמָה <b>Reshith Chokmah</b>

**Wisdom is the principal thing (reshith chokmah);** therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine **head (rosh)** an ornament of grace: a crown of glory shall she deliver to thee. Proverbs 4:7ff (Spoke 20, Cycle 1)

This passage sums up the heart and soul of the Twentieth Book. Of the 234 references to wisdom in the Bible, nearly half (113) appear in the Five Wisdom Books, as shown in the graph on page 95. And of those 113, nearly half again (54) appear in Proverbs. It is the premier Book of Wisdom set as a jewel in the exact center of the Five Wisdom Books. We have here an extremely dense set of converging lines all focusing on one theme. It begins with the **Alphabetic KeyLink** from the Resh verse of AV Psalm 111 to Proverbs 4:7. The KeyLink phrase – **the beginning of wisdom** – points to the central theme of the Book to which it links. The KeyWord itself – **reshith** – is based on the literal meaning of the Twentieth Letter – **rosh (head)** – thereby signifying the **Seat of the Mind** and **Center of Wisdom** in we who bear the Image of God. And as if this were not enough, the linked passage in Proverbs reiterates its own connection with **rosh**, saying that wisdom "shall give to thine **head (rosh)** an ornament of grace." This is beyond anything anyone could ever have imagined. The **order** and **content** of the Books track **exactly** with the **order** and **symbolic meanings** of the Hebrew Letters as presented by God Himself in the Alphabetic Verses, and all of this is locked in place with an unbreakable multifaceted KeyLink!



Yet there is still more. God amplified the connection between Resh, Wisdom, and the Twentieth Book in another verse – Proverbs 9:10 – quoted at the head of this section. It contains the **only other occurrence** of the English phrase “the beginning of wisdom” in the KJV. The underlying Hebrew is different but the idea is the same and is faithfully rendered as such. This means that we have two distinct Spoke 20 KeyLinks – one in Hebrew (Prov 4:7) and one in English (Prov 9:10) – to the Resh verse of AV Psalm 111. The significance of this cannot be overstated. We now have a **double Spoke 20 Alphabetic KeyLink** based on a **Resh KeyWord** that expresses the central theme of the Twentieth Book and all of this is implicit in the meaning of **Resh** as a symbol the **Head**, the **Seat of the Mind!**

	<b>Double Spoke 20 Alphabetic KeyLink</b>
	<b>THE BEGINNING OF WISDOM</b>
<b>Resh Verse (AV Ps 111:10a)  Proverbs 4:7, 9:10</b>	

This is an extraordinary convergence of multiple independent lines onto a single point. It reveals, yet again, the full Divine integration of the **order and meaning** of the Hebrew Letters with that of the Books in the Christian Canon. Such is the limitless glory and detailed perfection of God's Wisdom revealed in the structure of His Holy Word.

## ❖ Luke: The Proverbial Gospel

And he said unto them, Ye will surely say unto me this proverb, **Physician, heal thyself**, whatsoever we have heard done in Capernaum, do also here in thy country.

Luke 4:23 (Spoke 20, Cycle 2)

It is common knowledge that Luke contains the most **parables** amongst the Four Gospels. The table lists nineteen that are **unique to his Book**, the first being quoted above. The word used there, translated as **proverb**, is the Greek παραβολή (parabolé), the origin of the English **parable**. Though the words **proverb** and **parable** have somewhat different overtones in modern English, the corresponding Greek and Hebrew words are completely equivalent to each other. In the Septuagint, **parabolé** is used for **mashal** in all but two of its fifty-five instances. And what is **mashal**? It is the root of the Hebrew name of the Twentieth Book, **Mishlei (Proverbs)**.

Corresponding words meaning "parable" or "proverb"		
Hebrew	מָשָׁל	Mashal
Greek	παραβολή	Parabolé

Many of Luke's unique parables exemplify his concerns as a **physician** who **cares deeply** for the weak, the sick, and the downtrodden. God chose Doctor Luke as the perfect brush with which to paint an incomparable picture of the **compassion, humanity, sympathy, and tender mercy** of His Son. The Parable of the Good Samaritan is perhaps the best example of the whole tenor of the Third Gospel:


And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and **wounded him**, and departed, leaving him **half dead**. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had **compassion on him**, And went to him, **and bound up his wounds, pouring in oil and wine**, and set him on his own beast, and brought him to an inn, and **took care of him**. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, **Take care of him**; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was **neighbour** unto him that fell among the thieves? And he said, He that **shewed mercy** on him. Then said Jesus unto him, Go, and do thou likewise.

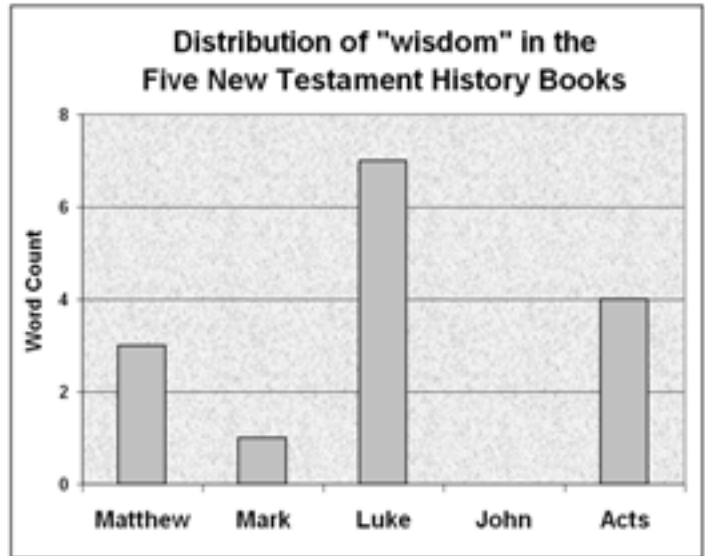
19 Parables found ONLY in the Gospel of Luke
⊕ Physician, heal thyself (4:23)
⊕ Two Debtors (7:41)
⊕ Good Samaritan (10:25)
⊕ Friend's Request (11:5)
⊕ Rich Fool (12:16)
⊕ Faithful Servants (12:35)
⊕ Barren Fig-Tree (13:6)
⊕ Closed Door (13:24)
⊕ Humility at the Table (14:7)
⊕ Tower & Battle Plan (14:28)
⊕ Lost Sheep (15:1)
⊕ Lost Coin (15:8)
⊕ Prodigal Son (15:11)
⊕ Unjust Steward (16:1)
⊕ Rich Man & Lazarus (16:19)
⊕ Servant's Reward (17:7)
⊕ Unjust Judge (18:1)
⊕ Pharisee & Publican (18:9)
⊕ Throne Claimant (19:12)

Luke's warm, gentle, and parental spirit is seen in the infancy narratives that fill the 132 verses of his first two chapters. Of particular interest are his two descriptions of the **wisdom** of the young Jesus, saying "the child grew, and waxed strong in spirit, filled with **wisdom** and the grace of God was upon him" (Luke 2:40), and again, "Jesus increased in **wisdom**

and stature, and in favour with God and man" (Luke 2:52). These verses are **unique to Luke**. The latter forms a KeyLink to Proverbs selected by the set (favour, "God and man"). It is a strong link because the word translated as favour in Proverbs is the Chet Keyword chen (grace, pg 214), and this is the standard word corresponding to the Greek χάρις (charis, grace) that is translated as favour in Luke. Furthermore, the verse from Luke mentions **wisdom**, the central theme of Proverbs, but that word is not in the set that selects the KeyLink, so the connection is one of **implication**.

Luke's unique descriptions of the Christ-child's wisdom are actually part of a larger pattern in his Gospel. The graph shows the distribution of **wisdom** in the Five New Testament History Books (KJV). Just one less than half, (seven of fifteen) appear in his Book. And of those seven, three form unique links to Proverbs; one that was seen above, and two that follow below.

 <b>Spoke 20 KeyLink</b> <i>In Favour with God and Man</i>	
Proverbs 3:4	Luke 2:52
So shalt thou find <b>favour</b> and good <u>understanding</u> in the sight of <b>God and man</b> .	And Jesus increased in <u>wisdom</u> and stature, and in <b>favour</b> with <b>God and man</b> .






⊕ **The Lord giveth Wisdom (Proverbs ↔ Luke)**




For the LORD **giveth wisdom**: out of his **mouth** cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.  
 Proverbs 2:6 (Spoke 20, Cycle 1)

We live in a dark world where "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim 3:12). Here are the three Synoptic parallels that record Christ's instruction (and promise) to His disciples on this matter:

Synoptic Parallels where ONLY LUKE records Christ's Promise to give <u>Wisdom</u>		
Matthew 10:19ff	Mark 13:11ff	Luke 21:12ff
But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.	But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.	But before all these, they shall lay their hands on you, and persecute you ... Settle it therefore in your hearts, not to meditate before what ye shall answer: <b>For I will give you a mouth and wisdom</b> , which all your adversaries shall not be able to gainsay nor resist.

The highlighted words of Christ are not merely **unique to Luke**, they also form a KeyLink to Proverbs 2:6 selected by the set (give\*, mouth, wisdom). This then links back to the key to the whole Book of Proverbs that God revealed in the Alphabetic KeyLink that says "The fear of the Lord is the beginning of wisdom" (AV Ps 111:10). We must never rely on ourselves. We must always look to Him for His Strength, His Guidance, and His Wisdom, as it is written: "Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Prov 3:6 – my favorite!). God reiterated this lesson in another KeyLink selected by the set (answer, heart\*, wisdom):

	<b>Spoke 20 KeyLink</b> <i>The Lord giveth Wisdom</i>
	Proverbs 2:6   Luke 21:15

 <b>Spoke 20 KeyLink</b> <i>Answers from the Heart of Wisdom</i>	
Proverbs 15:33f (Spoke 20, Cycle 1)  	Luke 21:14f (Spoke 20, Cycle 2)
The <u>fear of the LORD</u> is the instruction of <b>wisdom</b> ; and before honour is humility. The preparations of the <b>heart</b> in man, and the <b>answer</b> of the tongue, is from the LORD.	Settle it therefore in your <b>hearts</b> , not to meditate before what ye shall <b>answer</b> : For I will give you a mouth and <b>wisdom</b> , which all your adversaries shall not be able to gainsay nor resist.

Note the thematic link; Proverbs says "the preparations of the heart, and the answers of the tongue" come from the Lord just as Jesus in Luke tells us "not to meditate before what ye shall answer," for He promises to give us His Wisdom!

⊕ **Wisdom Personified (Proverbs   Luke)**

*I wisdom dwell with prudence* ... Counsel is mine, and sound wisdom: **I am understanding**; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. **I love them that love me**; and those that seek me early shall find me.  
 Proverbs 8:12ff (Spoke 20, Cycle 1)

The personification of Wisdom in Proverbs is a prophetic anticipation of Jesus Christ, who truly is the "Wisdom of God" (1 Cor 1:24, pg 147). This parallel exemplifies this doctrine:

– Jesus speaks – Matthew 23:34 (Spoke 18, Tzaddi)	– The Wisdom of God speaks – Luke 11:49 (Spoke 20, Resh)
Wherefore, behold, <b>I send unto you prophets</b> , and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them ...	Therefore also said <b>the wisdom of God</b> , <u>I will send them prophets</u> and apostles, and some of them they shall slay and persecute:

In one, **Jesus** speaks; in the other, it is the **personified Wisdom of God**. In truth, **Jesus** is the **Divine Wisdom!** God designed these variations to teach and exemplify such doctrines even as they interlock the Books aligned on each Spoke. All to reveal His Son, Jesus Christ.

⊕ **The Tender Mercies of the Great Physician (Alphabetic Link)**

**To perform the mercy** promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham ... And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through **the tender mercy of our God**; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death ... Luke 1:76ff (Spoke 20, Cycle 2)

The entire tone and most of the themes of Luke's Gospel can be summed up in the Resh KeyWords listed in the table. The meaning of the KeyWord **racham (mercy)** figures prominently in Luke's first chapter. God used it in one of His Alphabetic Verses:

ר	Resh KeyWords
רָפָא	Ropheh: Physician
רָפָא	Rapha: To Heal
רֵעַ	Reyah: Friend
רַחֵם	Racham: Mercy, Compassion
רַחֵם	Racham: Womb

⊕ Great are thy **tender mercies (racham)**, O LORD: quicken me according to thy judgments. AV Ps 119:156

Luke is the only Gospel writer that uses either of the phrases **tender mercy** or **great mercy**. This touches a primary characteristics of his Book, as noted, for example, by Johann Peter Lange who defined its theme as "**the revelation of divine mercy**" in his *Das Leben Jesu (The Life of Jesus, 3 vols. 1844-1847)*.<sup>179</sup> This is the endless wonder of the Wheel; the plain and obvious themes of the Books, as noted by countless scholars over the span of centuries, **consistently** track with the Alphabetic KeyWords!

The KeyWord **racham** carries very gentle and sympathetic overtones. It is truly a primary key to the Book of Luke. Strong's Concordance defines it as **to love deeply, to have mercy, to be compassionate, to have tender affection**. These ideas dominate Luke's Book which presents the Divine tenderness of Christ in ways seen nowhere else. The theme of mercy is explicit in Zechariah's praise of God above (the *Benedictus*, vss 1:72, 77), and is mentioned twice in Mary's praise of God her Saviour (the *Magnificat*):

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For he that is mighty hath done to me great things; and holy is his name. And **his mercy** is on them that fear him from generation to generation. ... He hath helped his servant Israel, in remembrance of **his mercy**; As he spake to our fathers, to Abraham, and to his seed for ever. Luke 1:49,54 (Spoke 20, Cycle 2)

And we see it again when Elizabeth brought forth her son, John the Baptist:

And her **neighbours** and her cousins heard how the Lord had shewed **great mercy** upon her; and they rejoiced with her. Luke 1:58 (Spoke 20, Cycle 2)

This interweaves with Luke's strong emphasis on **friends** and **neighbours**, which also distinguishes his Gospel from the other three. It is linked to the Resh KeyWord **reyah**.

All of these "mercy" passages are **unique to Luke**, and this theme is evident even when he does not use the word mercy itself, as in the parable the Good Samaritan where the stranger cared for the wounded traveler. And now that we have come so far around the Wheel, we can easily see how pervasive and consistent these alphabetically correlated themes really are on each Spoke. Consider these parallel verses:

– Righteousness and Perfection – Matthew (Spoke 18, Tzaddi)	– Kindness and Mercy – Luke (Spoke 20, Resh)
[5:44] But I say unto you, <u>Love your enemies</u> , bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the <b>just</b> and on the <b>unjust</b> .	[6:35] But <u>love ye your enemies</u> , and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: <b>for he is kind</b> unto the unthankful and to the evil.
[5:48] Be ye therefore <b>perfect</b> , even as your Father which is in heaven is <b>perfect</b> .	[6:36] Be ye therefore <b>merciful</b> , as your Father also is <b>merciful</b> .

Just look at this! Matthew specifically links to the Tzaddi KeyWord tzedek (righteous/just) and speaks of perfection while Luke speaks of God’s kindness and mercy, the latter being linked to the Resh KeyWord racham. The patterns are completely consistent across the Spokes! Compare the distinct **emotional tone** of each Letter; the **sharp Tzaddi** with its KeyWords tzavah and tzey (command and go forth, pg 324) versus the **soft Resh** with its KeyWords reyah and racham (friend and mercy)! Their **meanings** are integrated with their **sounds**. There simply is no end to the glory of what God has revealed here!

⊕ **The Gospel of Women**

And it came to pass, that, when **Elisabeth** heard the salutation of **Mary**, the **babe** leaped in her **womb**; and **Elisabeth** was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among **women**, and blessed is the fruit of thy **womb**. And whence is this to me, that the **mother** of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the **babe** leaped in my **womb** for joy.

Luke 1:41ff (Spoke 20, Cycle 2)

Another prominent feature of the Third Gospel is its **inclusion of women**. Here is how Geldenhuys put it:<sup>180</sup>

In Luke, Jesus is not only the **Great Physician**, but also the self-sacrificing **Friend** who shows **friendship** towards the poor as well as the rich, towards the highly honoured as well as towards the despised publicans and sinners, and even towards **fallen women**. Especially to Jesus' saving and **uplifting work amongst women** an important place is assigned in the Gospel. In Luke is shown, as nowhere else, what a totally different attitude Jesus assumed towards **women** in contrast with the contemptuous attitude which [was then] manifested towards them.

<b>Women in the Gospel of Luke</b>
⊕ Elizabeth, Mother of John the Baptist
⊕ Mary, Mother of Jesus
⊕ Anna the Prophetess praised the Lord
⊕ Widow of Nain
⊕ A Woman declares "Blessed is the womb that bare you"
⊕ Martha and Mary
⊕ Woman healed after 18 years of illness
⊕ Woman in the parable of the Lost Coin
⊕ Poor Widow's gift

Luke's sensitivity towards women is such that his whole Book is marked with a distinctly **feminine overtone**. His concern for **downcast women** is particularly evident. Over half of all references to **widows** in the Five New Testament History Books appear in his Book. His ad-

miration of the faithful amongst them is memorialized in the story of the **poor widow's** two mites which Christ counted as worth more than the buckets of excess money the **rich men** tossed into the treasury (Luke 21:1). His concern and interest in women is also seen in the distribution of "womb" – 69% of which are found in his Book. This is particularly interesting because the Hebrew word **racham (mercy)** also denotes the **womb**. It is for these reasons and many more that most commentators note that Luke is known as **the Gospel of Women**. This forms a strong link to the **Praise of the Virtuous Woman** that closes Proverbs.

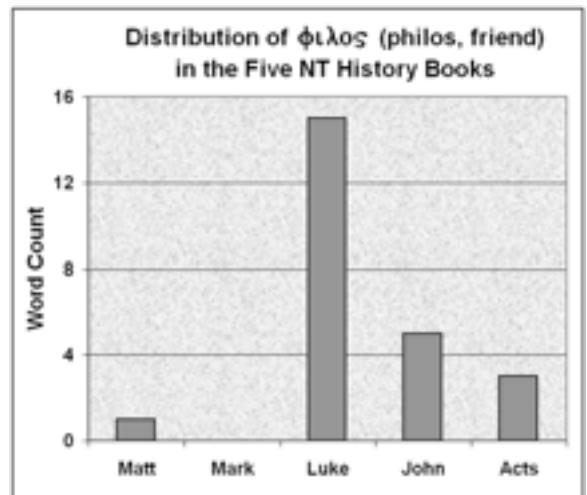
⊕ **Jesus, the Friend of Sinners (Proverbs ↔ Luke)**

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent **Theophilus**, That thou mightest know the certainty of those things, wherein thou hast been instructed. [Same purpose as Prov 1:3, 22:21] Luke 1:1ff (Spoke 20, Cycle 2)

Luke addressed his Gospel to the most excellent **Theophilus**, which means **Friend of God**, from the roots Θεός (Theos, God) and φίλος (philos, friend). Most commentators think that Theophilus was a real person, while others suggest he might be symbolic of all who would become a **friend of God** through faith in Jesus. It does not really matter what Luke intended, because the **Divine Intent** shines with perfect clarity. About 63% of all instances of **philos** in the Five New Testament History Books appear in Luke's Gospel, as shown in the graph below. This the links directly to its Hebrew equivalent, the Resh KeyWord **reyah**. The theme based on these words distinctly flavors his Gospel, as noted above by Geldenhuy's and here again in this quote Herbert Lackyer's *All the Parables of the Bible*, (emphasis mine):<sup>181</sup>

Corresponding words meaning "friend"		
Hebrew	רֵיחַ	Reyah
Greek	φίλος	Philos

As we shall see, these parables peculiar to Luke are characteristic in that they are taken up with the great truths of love, grace, forgiveness and condescension. ... It is most distinctive of him to select for his narrative those incidents and discourses which speak most eloquently of Jesus as the **Friend of all sinners**, even the most depraved, **the Associate and Healer of all souls** even the most sick and wounded. ... It is Luke, above all others, who represents the Son of Man as the **Physician** whose joy it is to give access to Himself in the most diseased and sunken among them.

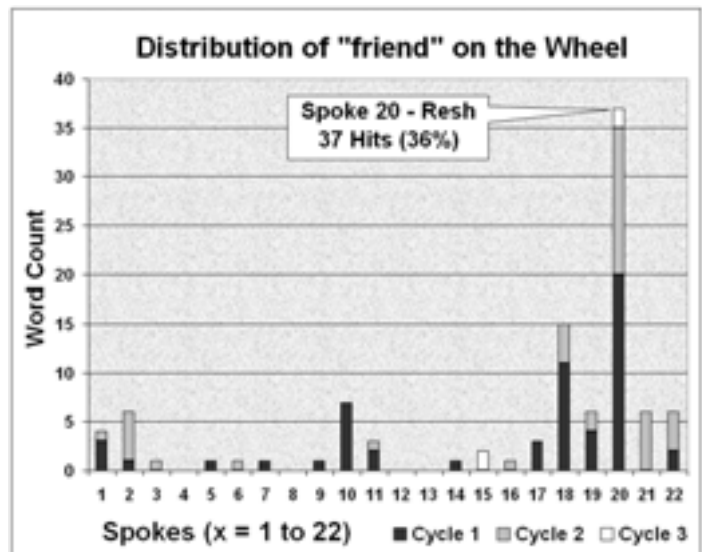


The miracle of God is that these themes are also **characteristic of Proverbs**. The graph below shows the distribution of the word "friend" in the KJV on the Wheel. The largest black peak represents the 20 hits from Proverbs. It aligns with the second largest peak of 15 hits found in Luke. And what of that little white bar on top of the peak on Spoke 20? That marks the two hits from the tiny Book of 3 John! The common theme of Spoke 20 is now visually



evident. The graph shows in a glance what would be plainly evident after a carefully reading of all the Books of the Bible. The theme of **friend**, based on the Resh Key-Word **reyah**, dominates Spoke 20. Indeed, "there is a **friend** [Jesus Christ] who sticks closer than a brother" (Prov 18:24).

Yet there is still more! The word **friend** also distinguishes parallel passages between Matthew and Luke. The table on the next page lists four where Luke adds a reference to **friend** not found in Matthew. This should be compared to the dominance of righteousness in Matthew (pg 325).



### ⊕ Health to your Bones (Proverbs ☞ Luke ☞ 3 John)

Understanding is a **wellspring of life** unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. **Pleasant words** are as an honeycomb, sweet to the soul, and **health to the bones**.

Proverbs 16:22f (Spoke 20, Cycle 1)

This passage expresses two themes that are interwoven with the Third Gospel. First, there is the primary theme of **health** which is, as would be expected, particularly dominant in Doctor Luke's Gospel and the opening passage of 3 John. It also distinctly marks Proverbs which declares **health** to be one of the primary purposes of the **wisdom** taught within its pages:

**My son**, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. **For they are life** unto those that find them, and **health to all their flesh**. Keep thy heart with all diligence; for out of it are the **issues of life**.

Proverbs 4:20ff (Spoke 20, Cycle 1)

This exemplifies the gentle, caring, intimate, and parental spirit that permeates Proverbs, which is filled with words of wisdom from **a loving father to his son**:

**My son**, forget not my law; but let thine heart keep my commandments: For **length of days**, and **long life**, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man. Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. **It shall be health to thy navel, and marrow to thy bones**.

Proverbs 3:1ff (Spoke 20, Cycle 1)

Proverbs and Luke share the same spirit and tone. Note also the contextual integration of the underlined words that form the KeyLink to Luke 2:52 discussed above.

The second theme interwoven with Luke is found in Proverbs 16:24, "**Pleasant words** are as honeycomb, sweet to the soul, and health to the bones." This touches the essential character of this Gospel which is universally recognized as one of the most beautiful books ever written, as explained with great clarity by Philip Schaff in his *History of the Christian Church*:

## Friendship in Luke's Gospel

<b>Parallel Verses where Luke = Matthew + Friend</b>	
<b>Matthew</b>	<b>Luke</b>
<b>Centurion's Servant</b>	
[8:5] There came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.	[7:4] Then Jesus went with them. And when he was now not far from the house, the centurion sent <b><u>friends</u></b> to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
<b>Lost Sheep</b>	
[18:12] How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.	[15:4] What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his <b><u>friends</u></b> and his <b><u>neighbors</u></b> , saying unto them, Rejoice with me, for I have found my sheep which was lost.
<b>Warning of Hellfire</b>	
[10:28] 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.	[12:4] And I say unto you my <b><u>friends</u></b> , Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
<b>Hated for Christ's Sake</b>	
[10:21] And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.	[21:16] And ye shall be betrayed both by parents, and brethren, and kinsfolks, and <b><u>friends</u></b> ; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish.

[Luke] is **the Gospel of poetry**. We mean the poetry of religion, the poetry of worship, the poetry of prayer and thanksgiving, a poetry resting not on fiction, but on facts and eternal truth. In such poetry there is more truth than in every-day prose. The whole book is full of dramatic vivacity and interest. It begins and ends with thanksgiving and praise. Luke 1–2 are overflowing with festive joy and gladness; they are a paradise of fragrant flowers, and the air is resonant with the sweet melodies of Hebrew psalmody and Christian hymnody. The Salute of Elizabeth "*Ave Maria*", the "*Magnificat*" of Mary, the "*Benedictus*" of Zacharias, the "*Gloria in Excelsis*" of the Angels, the "*Nunc Dimittis*" of Simeon, sound from generation to generation in every tongue, and are a perpetual inspiration for new hymns of praise to the glory of Christ. No wonder that the third Gospel has been pronounced, from a purely literary and humanitarian standpoint, to be **the most beautiful book ever written**.<sup>182</sup>

Schaff's Latin terms are the traditional names of the songs derived from Luke. If any Book of the Bible were to be described as filled with "pleasant words" it would be the Gospel of Luke. It should be recalled that the Wisdom Books are also known as the Five Books of Poetry.

### ⊕ **Every Word of God (Proverbs ↔ Luke)**

**Every word of God** is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov 30:5f (Spoke 20, Cycle 1)


And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by **every word of God**. Luke 4:4 (Spoke 20, Cycle 2)

Search the King James Bible for "every word of God" and you will find only the two passages above. They form a beautiful and profound KeyLink. Now **the mystery of God** is this; search any modern version of the Bible based on the results of textual criticism, such as the NIV, NASB, or NRSV, and you will find only the verse from Proverbs.

Scholars removed the words from Luke because they are not found in a few of the older documents that happen to lie amongst their favorites. The basic problem is that all modern scholarship is conducted under the fundamentally atheistic light of natural reason alone, with no reference, let alone credit, to God as the ultimate Author of Scripture.

Is it possible to ignore the self-descriptive nature of this KeyLink? What is missing from all modern versions? Nothing less than a **KeyLink** based on **every word of God!** This is especially cogent in light of the admonition – found in the immediate context – not to add to (or, by implication, to alter or delete from) His Words. If this were an isolated occurrence, we could perhaps think it a "mere coincidence," but that becomes increasingly difficult as we consider 1) the self-descriptive nature of the KeyLink, 2) the extreme importance of the idea of "every word of God" **by which we live**, and 3) the fact that scholars did the same thing with 1 John 5:7 (pg 328) that a) explicitly teaches the doctrine of the Trinity, one of the **supreme doctrines** of the Christian Faith, and b) forms **two KeyLinks** to very significant verses in Matthew, including the Great Commission.

These KeyLinks based on disputed passages show that God had it right all along. The Word He gave us in the King James Bible is as He intended. It is important to note that the failings of the modern versions do not invalidate them altogether as the Word of God any

	<b>Spoke 20 KeyLink</b> <i>Every Word of God</i>
	<b>Proverbs 30:5 ↔ Luke 4:4</b>

more than a misprint would invalidate the KJV. Rather, the KeyLinks simply witness to the great Wisdom that God invested in the version He knew was destined to be the dominant world-wide Biblical text-form.

⊕ **The Lord Looks (Alphabetic Link)**

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Luke 3:5f (Spoke 20, Cycle 2)

ר	<b>Resh KeyWord</b>
רֵא רָא רִא רֵא רָא רִא	<b>Ra'ah: Look, See</b>

The Gospel of Luke is also marked by the idea of **seeing** or **looking**. This is based on the KeyWord **ra'ah** which God used in many Alphabetic Verses:

- ⊕ **Look** upon mine affliction and my pain; and forgive all my sins. AV Ps 25:18
- ⊕ **Behold**, O LORD; for I am in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: AV Lam 1:20
- ⊕ **Behold**, O LORD, and consider to whom thou hast done this. AV Lam 2:20
- ⊕ O LORD, thou hast **seen** my wrong: judge thou my cause. AV Lam 3:59

**Only Luke** quotes the text "all flesh shall **see** the salvation of God" from Isaiah that immediately follows the synoptic reference to John the Baptist as the "voice crying in the wilderness." And **only Luke** records Simeon's words "mine eyes have **seen** thy salvation" (vs 2:30) and Anna's words to "all them that **looked** for redemption" (vs 2:38). The table on the next page lists four parallel passages where **see** appears in **Luke alone**. Yet again we witness an **Alphabetic KeyWord** as the basis of the distinctive differences between the Gospels.

This brings us to yet another wonder. All Four Gospels record Peter's denial of Christ, but **only Luke** mentions the fact that the Lord **looked** upon Peter at the moment of his denial.

<b>Four Gospel Parallels where the Lord <u>LOOKS</u> upon Peter only in Luke</b>	
<b>Matt 26:74f</b>	Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.
<b>Mark 14:71f</b>	But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.
<b>Luke 22:60ff</b>	And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <b>And the Lord turned, and <u>looked upon Peter</u></b> . And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.
<b>John 18:26f</b>	One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

<b>Parallel Verses where Luke = Matthew + See</b>	
<b>Matthew</b>	<b>Luke</b>
<b>Parable of the Fig Tree</b>	
[24:32] Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:	[21:29] And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye <b>see</b> and know of your own selves that summer is now nigh at hand.
<b>The Light that must not be Hid</b>	
[5:15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.	[8:16] No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may <b>see</b> the light.  [11:33] No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may <b>see</b> the light.
<b>Sitting with Abraham, Isaac, and Jacob in the Kingdom of God</b>	
[8:11] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.	[13:28] There shall be weeping and gnashing of teeth, when ye shall <b>see</b> Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

### ❖ 3 John: A Prayer for Health and Prosperity

The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and **be in health**, even as thy soul prospereth.

3 John 1f (Spoke 20, Cycle 3)

This verse contains the only instance of the word **health** in the Epistles on Cycle 3, and so it links directly to the primary Spoke 20 theme based on the Resh KeyWords **ropheh (physician)** and **rapha (to heal)** discussed above. In itself, this is a striking "coincidence," especially in light of the brevity of John's Third Epistle which contains a mere fourteen verses. Yet a much greater surprise arises when we examine the underlying text. The Greek verb translated as **be in health** – ὑγιαίνω (hugiaino) – is rare in the New Testament. It has two applications, metaphorical (moral) and literal (physical). Paul used it in its moral sense in his pastoral Epistles to Timothy and Titus when speaking of **sound** doctrine and **sound** faith. It appears elsewhere **only in Doctor Luke's Gospel**, where he used it three times in reference to the well-being of a physical body, twice in conjunction with the word **sick**:

⊕ And Jesus answering said unto them, They that are **whole** need not a physician; but they that are sick.  
Luke 5:31 (Spoke 20, Cycle 2)

- ⊕ And they that were sent, returning to the house, found the servant **whole** that had been sick. Luke 7:10
- ⊕ And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and **sound**. Luke 15:27



### Triple Spoke 20 KeyLink

ὕγιαίνω (*Be Whole, In Health*)

Luke 5:31, 7:10, 15:27 3 John 2

We have, therefore, a KeyLink between the opening passage of John's Third Epistle and three verses in Luke based on the **unique** application of this Greek verb that is itself based on the primary theme of **health** that dominates Spoke 20! This is the never-ending wonder of the Bible Wheel. There is simply no naturalistic explanation for correlations like this that involve a coherent convergence of multiple lines originating in completely independent sources like the order of the Christian Canon, the order of the Hebrew Alphabet, and **specific content of all the Books** of the Bible (they are all involved in the KeyLink since KeyLinks are defined as unique amongst all the Books of the entire Bible).

### ⊕ Good versus Evil

Beloved, follow not that which is **evil**, but that which is **good**. He that doeth **good** is of God: but he that doeth **evil** hath not seen God. 3 John 11 (Spoke 20, Cycle 3)

On Spoke 9 we noted that the Letters Tet and Resh, which lie diametrically opposed on the Wheel, are symbols of the diametrically opposed concepts of **tov (good)** and **ra (evil)** (pg 220). God used **ra (evil)** and the closely related **rasha (wicked)** in many Alphabetic Verses, often in conjunction with the KeyWord **ra'ah (see)**:

- ⊕ The **wicked (rasha)** shall **see (ra'ah)** it, and be grieved; AV Ps 112:10a
- ⊕ I have **seen (ra'ah)** the **wicked (rasha)** in great power ... AV Ps 37:35

ר	Resh KeyWords
רע	Ra: Evil
רשע	Rasha: Wicked

The frequencies of **ra** and **rasha** are very high in the Twentieth Book because of its many proverbs contrasting them with God's good and righteous way:

Deceit is in the heart of them that imagine **evil (ra)**: but to the counsellors of peace is joy. There shall no **evil (ra)** happen to the just: but the **wicked (rasha)** shall be filled with mischief. Proverbs 12:20 (Spoke 20, Cycle 1)

These words also occur frequently in conjunction with the primary KeyWord **reyah**:

Withhold not **good (tov)** from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy **neighbour (reyah)**, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not **evil (ra)** against thy **neighbour (reyah)**, seeing he dwelleth securely by thee. Proverbs 3:27ff (Spoke 20, Cycle 1)

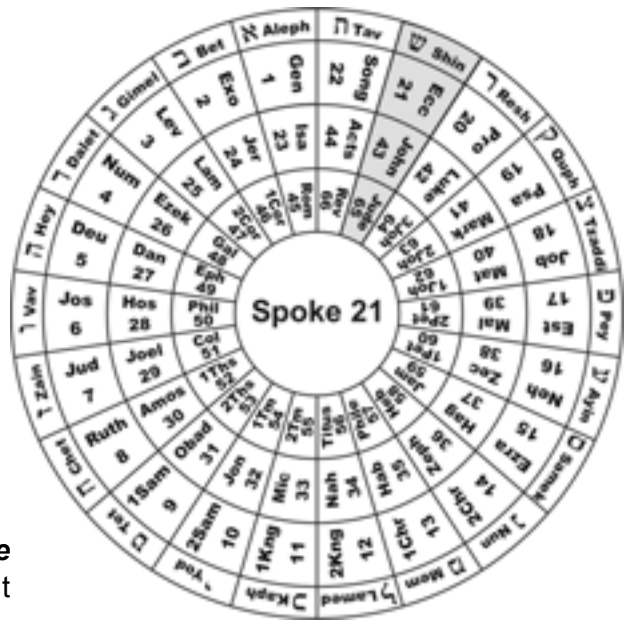
### ⊕ John Greets the Friends (Alphabetic Link)

But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our **friends** salute thee. Greet the **friends** by name. 3 John 14 (Spoke 20, Cycle 3)

The theme based on **reyah** – dominant in both Proverbs and Luke – makes a surprise double appearance in the closing verse of this tiny Book. This adds the "finishing touch" to the great theme of Spoke 20. Praise God for the perfection of Wisdom revealed in His Holy Word!



# SPOKE 21 – SHIN: ECCLESIASTES, JOHN, JUDE



## ❖ The Eternal Fire of God's Glory

Then spake Jesus again unto them, saying, *I am the light of the world*: he that followeth me shall not walk in darkness, but shall have *the light of life*.

John 8:12 (Spoke 21, Cycle 2)

The name of the Twenty-First Letter literally denotes a **tooth**. This is the origin of its form – **ש** – in the ancient script. Its name, pronounced with like "sheen," has two sounds; a dot above left – **שׁ** – indicates the "s" sound made by forcing air over the sharp edge of the teeth, and a dot above right – **שׂ** – indicates the "sh" sound made by forcing air through the teeth. God established its name in the second clause of AV Psalm 112:10 which I present here as a whole so we can watch the thematic flow:<sup>183</sup>

⊕ [Resh] The **wicked (rasha)** shall see it, and be grieved;  
 [Shin] he shall gnash with his **teeth (shen)**, and melt away:  
 [Tav] the **desire (ta'avah)** of the wicked shall perish.  
 AV Ps 112:10

**Teeth** frequently appear in Scripture as a natural symbol of things that **bite**, **crush**, and **devour**, as in Daniel's vision of the "dreadful and terrible" beast with "**great iron teeth**" that "**devoured and brake in pieces**" (Dan 7:7). This then links to another Shin KeyWord:

⊕ **Break (shavar)** thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.  
 AV Ps 10:15

ש	Shin KeyWords
שׂ	Shin: 21 <sup>st</sup> Letter
שׁ	Shen: Tooth
שׂן	Shanan: Sharpen, Teach Diligently
שׂכּל	Sekel: Intelligence, Skill, Understanding
שׂכּל	Sakal: To be Wise, To act Intelligently
שׂמשׂ	Shemesh: Sun
שׂרף	Saraph: To Burn
שׂפּט	Shaphat: To Judge
שׂבר	Shavar: Shatter, Break into pieces

The great themes of the Twenty-First Spoke are based on the symbolic power of Shin which shines most clearly when combined with Aleph to form **שׂאשׂ (esh, fire)**. In its ultimate sense, this is the **Fire of God's Glory** that **consumes** and **devours** the wicked even as it **purifies** and **enlightens** the faithful. Shin carries this meaning into the KeyWord **shemesh (sun)** – the essence of **fire** and symbol of **daylight** – that shall reveal everyone's works in the Day of Judgment when we all shall see the face of Jesus Christ shining "like the sun" (Rev 1:16).

God has revealed His Light in His Word (pg 51). He instructed us to teach it "**diligently**" (Deut 6:7), using the KeyWord **shanan** which literally means to **sharpen**. This is the root of **shen (tooth)** since **teeth** are **sharp**. In its literal sense, **shanan** speaks of **whetting** the edge of a sword or tip of an arrow, and is used figuratively for the **honing** the intellect. God amplified these ideas in the second clause of AV Psalm 111:10 with the KeyWord **sekel** that denotes a **sharp mind**:

⊕ [Resh] The fear of the LORD is the **beginning (reshith)** of wisdom:  
 [Shin] A good **understanding (sekel)** have all they that do his commandments.  
 [Tav] his **praise (tehillah)** endureth for ever AV Ps 111:10

The thematic flow of this threefold passage contrasts the destiny of the faithful with that of the wicked outlined in AV Psalm 112:10 above. It shows how differently God's Light impacts the saints as compared to unrepentant sinners. This is a primary theme of John's Gospel:

For every one that doeth evil hateth the **light**, neither cometh to the **light**, lest his deeds should be reprov'd. But he that doeth truth cometh to the **light**, that his deeds may be made manifest, that they are wrought in God. John 3:20f (Spoke 21, Cycle 2)

The KeyWord **sekel** describes Daniel and his friends after "God gave them knowledge and **skill (sekel)** in all learning and wisdom" (Dan 1:17). It also describes the "wise" who shall "shall shine as the brightness of the firmament" in the Day of Judgment (Dan 12:3). It is one of the many Hebrew roots that are strikingly similar to English words of the same meaning, having the same consonants in the same order. The *Theological Dictionary of the New Testament* contrasts its root verb **sakal** with the Bet KeyWord **bin**:

In many instances **sakal** is synonymous with bin, but there is a fine distinction. While bin indicates "distinguishing between" [Spoke 2, pg 144], **sakal relates to an intelligent knowledge of the reason**. There is the process of thinking through a complex arrangement of thoughts resulting in a wise dealing and use of good practical common sense.

Bin relates to **analysis**; sakal to **synthesis** and **comprehension**. It is the light of understanding that dawns as all the puzzle-pieces fall into place and the image of the whole is seen, which should be happening now in the reader as we approach the Final Spoke.

## ❖ Ecclesiastes: Utter Futility of Everything under the Sun

The words of the Preacher, the son of David, king in Jerusalem. **Vanity of vanities**, saith the Preacher, **vanity of vanities; all is vanity**. What profit hath a man of all his labour which he taketh **under the sun**? Ecclesiastes 1:1ff (Spoke 21, Cycle 1)

Many people are surprised to find a Book like Ecclesiastes in the Bible. How can the Word of God declare that all life is vain and meaningless? Is this not the exact opposite of the Gospel message? Indeed it is, and that is **the whole point of the Book!** Ecclesiastes paints the picture of the desolation of the soul that is **scorched and withered under the sun of this world**, as taught by Jesus in the Parable of the Sower (Mat 13:6). Following His metaphor of the soul as soil in

ש	Shin KeyWords
שֶׁמֶשׁ	Shemesh: Sun
שִׁמָּמָה	Shimamah: Desolation
שָׂרָף	Saraph: To Burn

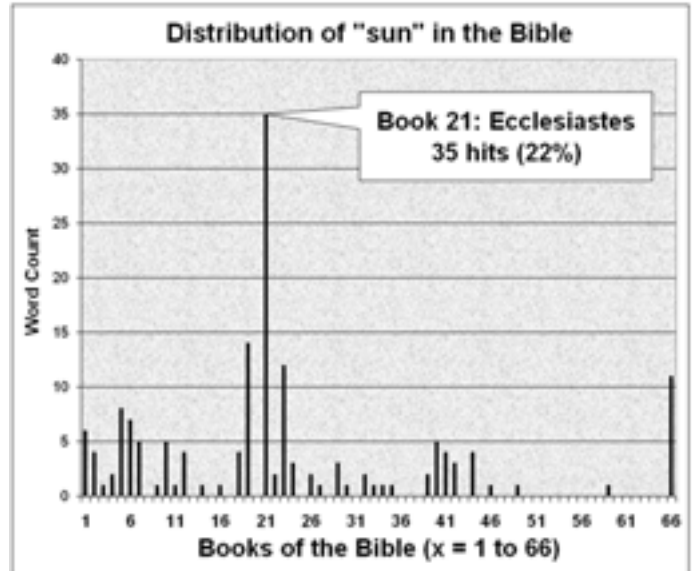


which the Word of God is sown, the **wasted soul** of Ecclesiastes is well described by the Prophet Isaiah, "Your country is **desolate (shimamah)**, your cities are **burned (saraph)** with **fire (esh)**" (Isa 1:7). This is the meaning of Shin to the soul not rooted in God through faith.

This brings us to the stunning integration of the Twenty-First Book with the symbolic meaning of the Twenty-First Letter. The graph shows the distribution of "sun" in the Bible. The great peak arises from the constant refrain of "**under the sun (shemesh)**" in Ecclesiastes. This phrase is unique to this Book and sets its whole tone, which begins with the Preacher's search for the ultimate **meaning of life**:

I the Preacher was king over Israel in Jerusalem. And I gave my heart **to seek and search out** by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done **under the sun**; and, behold, all is vanity and vexation of spirit.

Ecclesiastes 1:12ff (Spoke 21, Cycle 1)



The Preacher then catalogued the whole spectrum of human experiences and accomplishments and declared them all to be vain and void of any real significance. He was particularly frustrated with the labour that "God had given the sons of man to be exercised therewith":

Yea, I hated all my **labour** which I had taken **under the sun**: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my **labour** wherein I have **laboured**, and wherein I have shewed myself wise **under the sun**. This is also vanity. Therefore I went about to cause my heart to despair of all the **labour** which I took **under the sun**. Eccl 2:18ff (Spoke 21, Cycle 1)

Finally, the Preacher concluded that the search itself was vain:

Then I beheld **all the work of God**, that a man cannot find out the work that is done **under the sun**: because though a man **labour to seek it out**, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

Ecclesiastes 8:17 (Spoke 21, Cycle 1)

It is no surprise that this is commonly known as "the most pessimistic Book of the Bible."

## ⊕ The Book of Shin

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. **The thing that hath been, it is that which shall be; and that which is done is that which shall be done**: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

Ecclesiastes 1:8ff (Spoke 21, Cycle 1)

I will never forget the day I was reading this passage in the original Hebrew and noticed the extreme prevalence of the Letter Shin. The page was simply crowded with it. Here is what

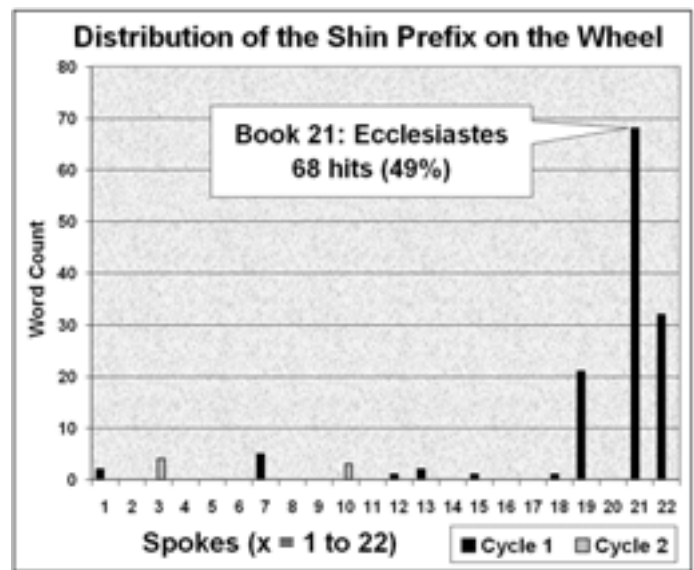
the highlighted clause looks like in Hebrew, where the consonants are written without the vowel points for clarity and the Shin Prefix (pronounced **sheh**) is underlined:

<u>שִׁיעֶשֶׂה</u>	הוּא	<u>שִׁנַּעֲשֶׂה</u>	וּמָה	<u>שִׁיְהִיָּה</u>	הוּא	<u>שִׁהִיָּה</u>	מָה
<b>sheh</b> -ye'aseh	hu	<b>sheh</b> -na'asah	u-mah	<b>sheh</b> -yiyeh	hu	<b>sheh</b> -hayah	Mah
<b>that which</b> shall be done	it (is)	<b>that which</b> is done	and (the thing)	<b>that which</b> shall be	it (is)	<b>that</b> hath been	The thing

Every other word is prefixed with the Letter Shin! This exemplifies its grammatical function. When prefixed to a word, Shin represents the **relative pronoun**, the idea of "**who**," "**that**," "**which**," or "**that which**." It is synonymous with the word that appears most famously in the center of the great memorial Name of God, I AM **THAT** I AM. This is echoed in the second and forth words above, where Shin is prefixed to forms of the verb **hayah** (**to be**, pg 183), the root of the name **I AM** (pg 125).

The Great I AM		
אֶהְיֶה	אֲשֶׁר	אֶהְיֶה
Ehyeh I AM	<b>Asher</b> <b>THAT</b>	Ehyeh I AM

The graph shows the distribution of the Shin Prefix on the Wheel. Ecclesiastes towers above all with its great peak of 68 hits, or 49% of the total. This distribution does double duty by also distinguishing the Five Books of Wisdom, which contains 87% of all instances, from the rest of the seven canonical divisions (pg 93). So here we are, after reviewing twenty Spokes, witnessing yet again **direct and obvious** links between a Book and its corresponding Hebrew Letter!



The use of the Shin Prefix in phrases like "that which has been is that which shall be" expresses the **existential character** of this Book. It is completely focused on the Problem of Being as **mere existence** with no light from God. Thus we find it contains a high frequency<sup>184</sup> of יֵשׁ (**yesh**) which denotes **substance** or **existence**, the idea of "**isness**." This is the origin of the name יֵשַׁי (**Yishai, Jesse**), from whom the man Christ Jesus sprang (Isa 11:1f):

And there shall come forth a rod out of the stem of **Jesse (Yishai)**, and a Branch shall grow out of his **roots (shoresh)**: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.

ש	Shin KeyWords
שֹׁרֶשׁ	Shoresh: Root, Source
שֵׁיֵשׁ	Sheh-yesh: That which is

He is the **root source (shoresh)** of all **that which is (sheh-yesh)**, as we shall presently see.

## ❖ The Gospel of John: Jesus Christ, The Light of the World

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was **the light of men**. And the **light shineth** in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of **the Light**, that all men through him might believe. He was not that **Light**, but was sent to bear witness of that **Light**. That was **the true Light**, which **lighteth** every man that cometh into the world.

John 1:1ff (Spoke 21, Cycle 2)

One of the great glories of the Christian Faith is that it grounds **reality** in **meaning**. Creation originates in the Word of God, and the essence of a word is meaning. We heard this message in the beginning when God **said** "Let there be light" (Gen 1:3), and as we watch the revelation unfold through the Sixty-Six Books, we discover that **God's Creative Word** is **Alive**, and **Personal**, and that He is the root source of all Love, Life, Light, and Truth. This is the message of John's Gospel. It reveals that life is, by definition, utterly meaningless without Christ because He Himself is the **Logos**, the **Word of God**, the root source of all **Meaning**.

Immediately after revealing the Divinity of the Word, the Second Person of the Trinity, John declared the fulfillment the whole typological pattern established in the Tabernacle that **housed the Word** (Spoke 2, pg 136) and that was filled with the glory of the **Divine Presence** of the Holy Spirit (Spoke 3, pg 155):

And the **Word** was made flesh, and **dwelt** among us, (and we beheld his **glory**, the **glory** as of the only begotten of the Father,) full of grace and truth.

John 1:14 (Spoke 21, Cycle 2)

ש	Shin KeyWords
שָׁכַן	<b>Shakan:</b> To Dwell
שְׁכִינָה	<b>Shekinah:</b> Glory of the Divine Presence
שְׂרָפִים	<b>Seraphim:</b> "Burning Ones" who dwell in the Presence of God

God designed this verse so that readers familiar with both Greek and Hebrew, like many in the first century, could not help but see its relation to the typology of the Tabernacle. The Greek verb translated as "dwelt" – εσκήνωσεν (eskénosen) – literally means "tabernacled." It is from σκηνή (skené, tabernacle) which corresponds directly to the Hebrew **mishkan (tabernacle)** which itself is formed from the Shin KeyWord **shakan (to dwell)**. And from this the Jews derived the word **Shekinah** to denote the glory of the Divine Presence that filled the Tabernacle. These words are all closely related in both **meaning** and **sound** since they share the same set of consonants in the same order. The implications are as obvious as they are inevitable. Here is how Arthur W. Pink explained it:<sup>185</sup>

The language of this verse takes us back in thought to the **Tabernacle** which was pitched in the wilderness, of old. The **Tabernacle** was the place of Jehovah's abode in the midst of Israel. It was here that He made His dwelling-place. The Tabernacle was where God met with His people, hence was it termed "**the Tent of Meeting**." There, within the Holy of Holies was the **Shekinah Glory manifested**. The Lord Jesus Christ was the Anti-type. He was, in His own person, the Meeting-place between God and men. And just as the **Shekinah**—the visible and glorious manifestation of Jehovah—was seen in the Holy of Holies, so those who came near to Christ, in faith, "beheld His glory." The Lord Jesus was God manifest in the flesh, displaying "the glory as of the Only Begotten of the Father."

**Fire (esh)** and the KeyWord **shakan** are closely associated with **God's glory**. All three appear together in His earthshaking appearance upon Mount Sinai (Exo 24:16f):

And the **glory** of the LORD **abode (shakan)** upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the **glory** of the LORD was like devouring **fire (esh)** on the top of the mount in the eyes of the children of Israel.

These are a few of the ideas God intended us to connect when we read John 1:14. As a final note, the angelic beings who dwell in the presence of God are called **Seraphim**, which literally means "the burning ones." These are they who cease not to declare "Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory" (Isa 6:3).

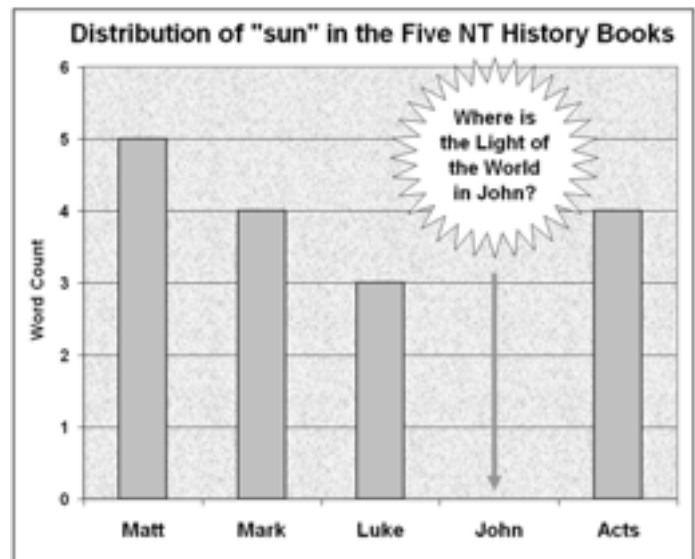
### ⊕ Where is the Sun? (Ecclesiastes ☞ John)

Jesus answered, Are there not twelve hours in the **day**? If any man walk in the **day**, he stumbleth not, because he seeth **the light of this world**. But if a man walk in the night, he stumbleth, because there is no light in him. John 11:9f (Spoke 21, Cycle 2)

God designed Ecclesiastes as the **converse** of John's Gospel to complete its message by presenting the **polar opposite** of its central thesis. Furthermore, He designed John's Gospel to make this point abundantly clear. The graph shows the distribution of "sun" in the Five New Testament History Books. It appears in every Book **except** John! This is the **inverse** of Ecclesiastes, where the frequency of "sun" is maximized above that of every other Book in the Bible. But it is not as if John omits the **idea** of the sun. On the contrary, he presents it using very precise language that makes the connection between Ecclesiastes, John, and the doctrine of Christ as the true Light of the World impossible to miss! In the passage above, Christ referred to the sun indirectly, using a specific phrase – the light of **this world** – that points to Him **in contrast** as the true spiritual Light of the World, the central thesis of John's Gospel:

Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have **the light of life**.

John 8:12 (Spoke 21, Cycle 2)



As it turns out, "this world" is itself a key phrase characteristic of the Book of John which contains twelve of its eighteen instances (67%) in the Gospels and Acts. Christ used it to distinguish heavenly things from those of **earth**, the spiritual from the **natural**:

And he said unto them, Ye are from beneath; I am from above: ye are of **this world**; I am not of **this world**. John 8:23

He that loveth his life shall lose it; and he that hateth his life in **this world** shall keep it unto life eternal. John 12:25

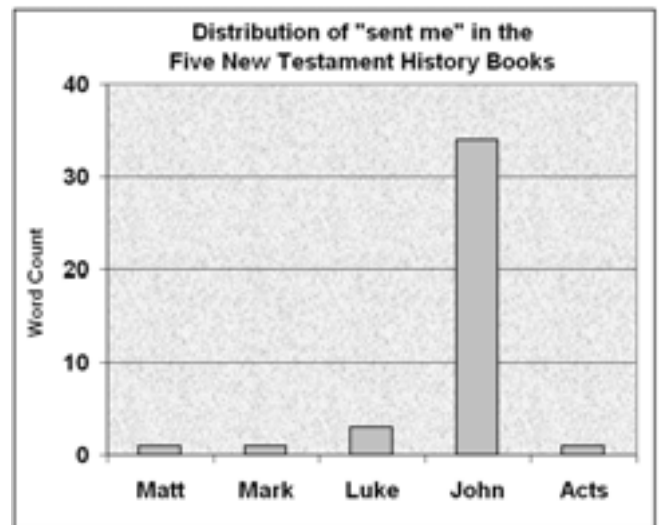
Jesus answered, My kingdom is not of **this world**: ... John 18:36

The text of John itself teaches the meaning of "the light of this world." It speaks of the natural light of the sun **in contrast** to the spiritual light found only in Christ. The miracle of God is that this defines the relation between Ecclesiastes and John!

It is important to reflect on the depth of precision implied by this design. Its full impact depends entirely on the fact that "sun" is missing **only** in John even as it is maximized in Ecclesiastes. Furthermore, examination of its appearance in the other Gospels and Acts shows that there is no natural reason whatsoever for its absence in John. This is the Work of God. Recall that we saw the same carefully crafted **emphasis through absence** on Spoke 9 with the first absence of the Tet KeyWord tov (good) in Obadiah (pg 227). Likewise, we saw the same pattern of **thematic contrast** in the comfort that is missing in Lamentations even as it is emphasized in 2 Corinthians on Spoke 3 (pg 159). Truly, there is no end to the glory of God's Word! Praise His name now and forever!

### ⊕ The Pool of Siloam (Alphabetic Link)

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of **Siloam**, (which is by interpretation, **Sent**.) He went his way therefore, and washed, and came seeing.



John 9:1ff (Spoke 21, Cycle 2)

The name of the Pool of Siloam is based on the Shin Key-Word **shalach (send)**. This links to another characteristic phrase of John's Gospel – **sent me** – that truly saturates his Book. Here is a representative passage:

ש	<b>Shin KeyWord</b>
שָׁלַח	<b>Shalach: To Send</b>

For I came down from heaven, not to do mine own will, but the will of **him that sent me**. And this is the Father's will **which hath sent me**, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of **him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:38ff (Spoke 21, Cycle 2)

God accentuated this KeyWord by giving its **definition** within the **text itself** and amplified it by restricting it to the Fourth Gospel. We have seen similar phenomena on many Spokes. The first words of Christ in Matthew link to its dominant theme of "righteousness" (pg 323), and the name of the addressee "Theophilus" in Luke links to its dominant theme of "friend" (pg 344). It is particularly intriguing that John's characteristic phrase contains the **relative pronoun** "him that" which in Hebrew is represented by the Shin Prefix as discussed above.

⊕ **The Peace of God's Spirit, Sent by the Father in the Name of His Son**

But the **Comforter**, which is the **Holy Ghost**, whom **the Father** will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.



John 14:26f (Spoke 21, Cycle 2)

It should come as no surprise to find the most lucid and brilliant application of Alphabetic KeyWords shining forth in John, the **Gospel of the Word**. But in truth, nothing could prepare a soul for the overwhelming glory revealed here. As I write, my heart trembles and tears cascade down my cheeks! The Gospel of John contains the greatest density of Alphabetic KeyWords found in any Book of the Bible. A thousand years before the Apostle was born, God prophetically anticipated the entire tone, most of the themes, and even many of the unique phrases of his Book in the Alphabetic Verses, most notably Psalm 119, the great Alphabetic **Psalm of the Word**. Case in point; the promise of Divine Peace and Joy given through the power of the Holy Spirit:

ש	Shin KeyWords
שָׁלַח	<b>Shalach:</b> To Send
שָׁלוֹם	<b>Shalom:</b> Peace
שֵׁם	<b>Shem:</b> Name
שָׁמַע	<b>Shama:</b> Hear, Obey
שָׁמַר	<b>Shamar:</b> To Keep, Guard, Watch
שׂוֹשׁ	<b>Sus:</b> Joy, Rejoice
שָׂאֵל	<b>Sha'al:</b> To Ask

- ⊕ Great **peace (shalom)** have they which love thy law: and nothing shall offend them. AV Ps 119:165
- ⊕ I **rejoice (sus)** at thy word, as one that findeth great spoil. AV Ps 119:162

Great spoil indeed! We have received the very Key to God's Treasure House bursting with the unlimited wealth of His Divine Wisdom and Knowledge. O how I love His Word! **Rejoice!**

The coordinated theme of love appears in four Alphabetic Verses corresponding to Shin, more than in those of any other Letter. This links directly to the extreme dominance of love in John which contains 59% of all instances in the Gospels and Acts. Moreover, it is interwoven with another KeyWord of primary significance, **shamar**, which means to **keep**, to **guard**, to **preserve** from harm:

- ⊕ The LORD **preserveth** all them that love him: but all the wicked will he destroy. AV Ps 145:20
- ⊕ My soul hath **kept** thy testimonies; and I love them exceedingly. AV Ps 119:167

This KeyWord expresses another dominant theme in John's Gospel, also is intertwined with the theme of love, as seen in these representative verses:

Jesus answered and said unto him, If a man love me, he will **keep** my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14:23

If ye love me, **keep** my commandments. John 14:15

If ye **keep** my commandments, ye shall abide in my love; even as I have **kept** my Father's commandments, and abide in his love. John 15:10

This naturally links to another KeyWord, **shama**, which means both to **hear** and to **obey**:

⊕ Thou hast **heard (shama)** their reproach, O LORD, and all their imaginations against me.

AV Lam 3:61

God used both of these KeyWords in the final verse of Ecclesiastes:

Let us **hear (shama)** the conclusion of the whole matter: Fear God, and **keep (shamar)** his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Ecclesiastes 12:13 (Spoke 21, Cycle 1)

And this returns us to the Gospel of John, where the theme expressed by **shama (hear)** is both prominent and interwoven with **shalach (send)**:

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 5:24ff (Spoke 21, Cycle 2)

And now that we have the basics in place, we can behold the true glory of what God has done in His Word. The following passage, spanning a mere sixteen verses, contains the following themes based on seven Shin KeyWords: **send** (shelach, 2x), **name** (shem, 3x), **keep** (shamar, 4x), **peace** (shalom, 2x), **dwelling/abide** (shakan, 3x), **ask** (sha'al, 2x), **hear** (shama, 1x). And besides all this, there are eight references to the coordinated theme of love!

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 14:12ff (Spoke 21, Cycle 2)

## ⊕ Kept in the Name of God – The High Priestly Prayer of Jesus Christ

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, **keep through thine own name** those whom thou hast given me, that they may be one, as we are. While I was with them in the world, **I kept them in thy name**: those that thou gavest me **I have kept**, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. John 17:11ff (Spoke 21, Cycle 2)

The entire Book of John is absolutely saturated with themes based on the Shin KeyWords discussed above. The true glory of what God has done here shines with its greatest clarity in the fact that I do not need to explain anything. I need only present the Bible text with the relevant KeyWords highlighted. There are three that dominate here: **send** (shelach, 6x), **keep** (shamar, 5x), and **name** (shem, 4x), for a total of fifteen instances of ideas based on Shin KeyWords. Note also the interwoven themes of glory (7x), love (5x), and truth (4x):

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; 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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 17:1ff (Spoke 21, Cycle 2)



⊕ **He Keepeth All His Bones (Alphabetic KeyLink)**

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, **A bone of him shall not be broken.** John 19:35f (Spoke 21, Cycle 2)



All the ideas we have seen above now come together into an amazing blazing climax in the fulfillment of this prophecy of Christ's crucifixion, the central theme of all Scripture. It begins with another unique aspect of the Book of John, the only Gospel that presents Christ as the **Lamb of God**:

The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God**, which taketh away the sin of the world. John 1:29 (Spoke 21, Cycle 2)

ש	Shin KeyWords
שֶׁה	Seh: Lamb
שָׁמַר	Shamar: To Keep, To Guard, Watch
שָׁבַר	Shavar: To Break

Hebrew translations consistently render this verse with the Shin KeyWord **seh (lamb)** because that is the word God used in the two great typological prophecies of Christ's Work on the Cross – the sacrifice of Isaac (Gen 22:7), and the sacrifice of the Passover Lamb (Exo 12:3). The content of the prophecy is based on the commandment that "neither shall ye **break (shavar)** a bone" of the Passover Lamb (Exo 12:46). And where is the prophecy that John said was fulfilled in the Sacrifice of Christ? It is in the Shin verse of AV Psalm 34!

⊕ He **keepeth (shamar)** all his bones: not one of them is **broken (shavar)**. AV Ps 34:20

Now we can see the glory of God's revelation. John's Gospel is the **only Gospel** that records the fulfillment of this prophecy! We have, therefore, an **Alphabetic KeyLink** that points directly from the prophecy in the Shin verse of AV Psalm 34 to its **unique** fulfillment on the corresponding Spoke! And it does so using the fundamental KeyWord **shamar** that distinctly marks John's Gospel! Think about what this means. A thousand years before Christ went to the Cross, and three thousand years before the revelation of the Bible Wheel, God had already **fully established this revelation** in the pattern of the Alphabetic Verses! There is but one possible conclusion: this revelation of the "Lamb slain from before the foundation of the world" (Rev 13:8) was itself designed before the foundation of the world!

	<b>Spoke 21 Alphabetic KeyLink</b> <b>He Keepeth All His Bones</b>
	<b>Shin Verse (AV Ps 34:20)  John 19:36</b>

❖ **Jude: Kept by God the Father for His Son, Jesus Christ**

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, **and preserved (kept) in Jesus Christ**, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 1f (Spoke 21, Cycle 3)

One would think perhaps that the light could get no brighter, but in truth there is no limit to the glory God has revealed in His Holy Bible. The great theme of the John's Gospel, based on the Shin KeyWord **shamar**, is also the **defining theme** of the little Book of Jude! Fur-

thermore, its opening verse links directly to the Shin verse of AV Psalm 145:

⊕ The LORD **preserveth** all them that love him, but all the wicked he will destroy. AV Ps 145:20



There are two Greek words corresponding to **shamar**, and both are used in Jude and in Christ's High Priestly prayer in John. Kenneth Wuest commented on the use of **tereo** in Jude 1 as a **fulfillment** of Christ's prayer:<sup>186</sup>

Corresponding words meaning "to keep"		
Hebrew	שָׁמַר	shamar
Greek	τηρέω	tereo
	φυλάσσω	phulasso

**"Preserved" is tereo**, "to guard, to hold firmly, to watch or keep," it expresses watchful care, and is suggestive of present possession. Here again **Jude** uses the present participle. The saints have been kept guarded by God the Father with the present, and here, permanent result that they are the objects of His permanent, watchful care. Our Lord prayed (John 17:11), "Holy father, **keep (tereo, same word) through thine own name** those whom thou has given Me, that they may be one as we are." Our Lord committed the saints into the watchful care of God the Father, and He is keeping them *for* Jesus Christ, not in the sense that the Father is keeping the saints in lieu of His Son keeping them, but in the sense that the Father is keeping them so that they might continue to be forever the possession of the Lord Jesus.

We are witnessing here the geometric revelation of God the Father **answering the prayer** of His Son, our Lord Jesus! If ever there were a promise we could trust, this is it. Christ Himself **prayed for us** that His Father would keep us for Him and in Him, and here we see the Father's answer! Praise His name now and forever! Glory to God in the highest!

We also have a KeyLink from Christ's prayer to another verse in Jude. After admonishing us to **keep** ourselves in the love of God, Jude concludes his little Book with a prayer "unto Him that is able to **keep** you from falling ... the only wise God our Saviour":

 <b>Spoke 21 KeyLink:</b> <b>Prayers of Jesus and Jude that we be Kept by God</b>		
John (Spoke 21, Cycle 2)		Jude (Spoke 21, Cycle 3)
[17:11] <u>Holy Father</u> , <b>keep (tereo)</b> through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I <b>kept (tereo)</b> them in thy name: those that thou gavest me I have <b>kept (phulasso)</b> ... I pray not that thou shouldst take them out of the world, but that thou shouldst <b>keep (tereo)</b> them from the evil.		[24] <b>Keep (tereo)</b> yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. ... <u>Now unto him that is able to keep (phulasso)</u> you from falling, and to present you faultless before the presence of his glory with exceeding joy, <u>To the only wise God our Saviour</u> , be glory and majesty, dominion and power, both now and ever. Amen.

This theme runs through Jude from beginning to end. The words **tereo** and **phulasso** appear **six times** in the twenty-five verses of his little Book, which is about one instance for every four verses! What confidence we can have that God our Father truly will keep us! Yet this is but the beginning of wonders. The whole theme of the Book of Jude was spoken from the mouth of the Lord Jesus Himself in answer to a question asked by the Apostle Jude!



⊕ **The Last Supper: St. Jude Asks a Question (John  Jude)**

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man **love** me, he will **keep** my words: and my Father will **love** him, and we will come unto him, and make our abode with him.  
John 14:22f (Spoke 21, Cycle 2)



The Greek name translated as Jude is actually Ιούδας (Judas), the same as the Apostle Judas who asked the question of the Lord at the Last Supper. It also is the same as that of the apostate Apostle Judas Iscariot, which is why John inserted the clarification "not Iscariot" in the verse above. His treacherous betrayal of the Lord brought such disgrace to his name that the faithful Apostle Judas is listed by his surname Thaddaeus in the apostolic lists in Matthew 10:3 and Mark 3:18.



The identification of the author of the Epistle of Jude with the Apostle St. Jude Thaddaeus can be found as early as the second and third centuries in the writings of Origen<sup>187</sup> [died 254 AD] and Tertullian<sup>188</sup> [died 230 AD]. This tradition is maintained to this day in both the Roman Catholic and Greek Orthodox Churches. But it can not be determined with complete certainty from Scripture, so the question remains open for many students of the Bible. And this brings us to another stunning **mutual confirmation** of an ancient Christian tradition and the structure of Scripture, like what we saw with the Fourteen Epistles of Paul (pg 100). The answer that Jesus gave to Jude's question forms a threefold thematic link between John, Jude, and a Shin verse in AV Psalm 119!

<b>Triple Spoke 21 Thematic Link</b> <i>Keep yourselves in the Love of God!</i>		
Shin Verse	 John (Cycle 2)	 Jude (Cycle 3)
[AV Ps 119:167] My soul hath <b>kept</b> thy testimonies; and I <b>love</b> them exceedingly.	[14:23] Jesus answered and said unto him, If a man <b>love</b> me, he will <b>keep</b> my words: and my Father will <b>love</b> him,	[24] <b>Keep</b> yourselves in the <b>love</b> of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Yet there is still more! When Christ prayed that God the Father would **keep** us in **His Name**, He also prayed that He would **sanctify us**. And how does the Book of Jude open? With the fulfillment of that exact prayer!

 <b>Spoke 21 KeyLink</b> <i>The Father's Answer to Christ's Prayer that we be Sanctified</i>	
John (Spoke 21, Cycle 2)	 Jude (Spoke 21, Cycle 3)
[17:17] <b>Sanctify</b> them through thy truth: thy word is truth. ... that they also might be <b>sanctified</b> through the truth.	[1] Jude, the servant of Jesus Christ, and brother of James, to them that are <b>sanctified by God the Father</b> , and preserved ...

And this brings us to yet another witness of the **Divine Preservation** of the Holy Word. God preserved His Word by making many copies of it. The vast majority of these copies agree with each other and are known as the **Majority Text**, which also is the basis of the King James Bible. The KeyLink above is not found in the modern versions of the Bible because the scholars, with their odd predilection for certain rare texts with relatively obscure variations, have rejected the word "sanctified" in Jude 1. So once again, as with the text of 1 John 5:7 (pg 328), and Luke 4:4 (pg 347), we have a powerful **built-in witness** of the Divine Preservation of the Bible in the Majority Text, the basis of the King James Version.

### ⊕ The Final Warning of Eternal Fire

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should **earnestly contend for the faith which was once delivered unto the saints**. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath **reserved (tereo) in everlasting chains under darkness unto the judgment of the great day**. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, **suffering the vengeance of eternal fire**.

Jude 1:3ff (Spoke 21, Cycle 3)

Jude is the Last Book before the final consummation of God's Plan of the Ages unveiled in the Book of Revelation, when the faithful will enter into eternal bliss with their Lord and the wicked will be thrown into the Lake of Fire. This too is linked to the Shin verse of AV Psalm 145:

⊕ The LORD **preserveth (shamar)** all them that love him: but all the wicked will he **destroy (shamad)**. AV Ps 145:20

ש	Shin KeyWords
שָׁמַר	<b>Shamar:</b> To Keep
שָׂמַד	<b>Shamad:</b> To Destroy

The KeyWords shamar and shamad differ only in their final Letters, Resh and Dalet. There is a deep teaching here, too deep to share in an introductory book like this except to point out the relation between the Resh and the theme of **mercy** (KeyWord **racham**, pg 342) and Dalet and the theme of **death** (Fourth Seal, Four Sore Judgments, etc, pg 171).

The Divine perfection of the placement of Jude on Spoke 21 with its primary message both to the faithful (**keep the faith!**) and to the wicked (**judgment is coming!**) immediately before the Apocalypse could be no clearer. This is the Work of God. This is the revelation of the Bible Wheel.



# SPOKE 22 – TAV: SONG OF SONGS, ACTS, REVELATION



## ❖ The Seal of the Living God

And I saw another angel ascending from the east, having **the seal of the living God**: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God in their foreheads**. And I heard the number of them which were **sealed**: and there were **sealed** an hundred and forty and four thousand of all the tribes of the children of Israel.

Revelation 7:2ff (Spoke 22, Cycle 3)

The name of the Twenty-Second Letter Tav literally denotes a **mark, sign, or cross**. In the ancient Hebrew script, it was written either as **X** or **†**, the latter being identical to the traditional form of the Cross of Christ. It is the origin of the corresponding Greek Tau and Latin T. God displayed its primary symbolic significance in two Alphabetic Verses:

- ⊕ Let **integrity (tom)** and uprightness preserve me; for I wait on thee. AV Ps 25:21
- ⊕ The punishment of thine iniquity is **accomplished (tamam)**, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins. AV Lam 4:22


This is the glorious wonder of the Bible Wheel; it is **self-evidently perfect from beginning to end**. These Tav KeyWords describe the Twenty-Second Spoke, the **Final Spoke** that **completes** and **seals** the entire Bible. God placed them in the Alphabetic Verses as signs that prophetically anticipated the **flawless integrity of His Bible as a whole!** Yet there is more, so much more. In the rabbinic tradition, Tav is called the **Seal of Truth** (pg 37), and

ת	Tav KeyWords
תָּו	Tav: Name of 22 <sup>nd</sup> Letter
תָּו	Tav: Mark, Sign, Cross
תָּהִם	Tahm: Perfect, Complete, Whole, Undefined
תָּהִם	Tom: Perfection, Integrity, Completion, Moral Purity
תָּמָם	Tamam: Accomplished, Completed, Finished, Done
תָּמִים	Tamim: Perfect, Whole, Complete, Flawless
תִּכְלָה	Tiklah: Perfection, Completion
תָּלָה	Talah: To Hang, Crucify

its form as a **cross** returns us to the central theme of all Scripture, the Gospel of Christ who **sealed our salvation** and **bought us** by the blood of His Cross! Moreover, the form of the cross itself is the **archetypal seal** and elemental **sign of ownership**. God used it to mark the foreheads of His faithful Remnant in the vision He gave to the Prophet Ezekiel, just as He marked the foreheads of His servants with the **Seal of God** in the **Final Book** (Rev 7:1). This theme of **sealing** is dominant in all three Books on Spoke 22. It is heard in the Bride's request in the final chapter of the Song of Songs:

Set me as a **seal upon thine heart**, as a **seal upon thine arm**: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

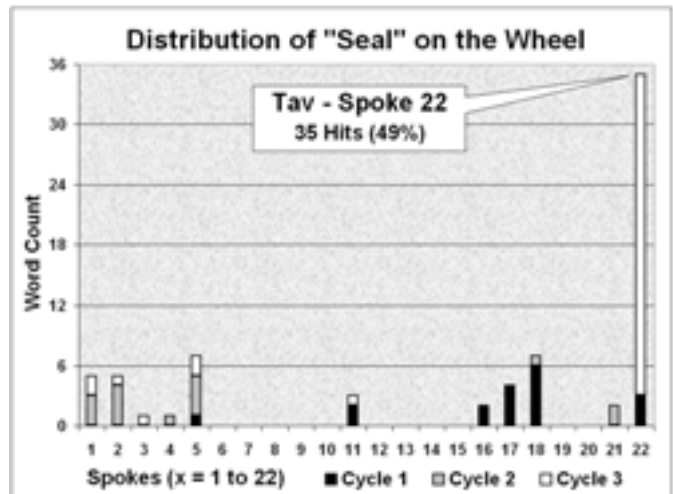
Song of Songs 8:6 (Spoke 22, Cycle 1)

God answered her prayer at Pentecost in the Book of Acts, when He **sealed His Bride with the Holy Spirit** and made her "a thoroughly eschatological people who live the life of the future in the present as they **await the consummation**" (pg 81). So now the Spirit and the Bride sing the Song of the Beloved in unison, "Make haste, my Beloved! Come Lord Jesus!" (Song 8:16  Rev 22:17ff).

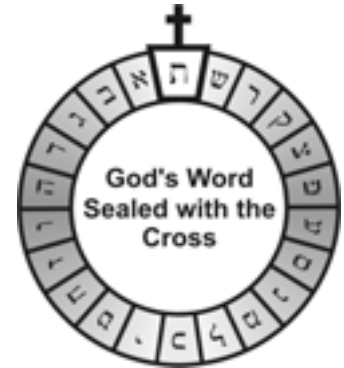
The theme of **sealing** reaches its apex in the **Final Book**, where the Lamb opens the Book "sealed with **seven seals**" (Rev 5:1), and the 144,000 are sealed with the "seal of the living God" (Rev 7:1). And like the Song of Songs, it ends with a reference to this theme:

And he saith unto me, **Seal not** the sayings of the prophecy of this book: for the time is at hand. Revelation 22:10 (Spoke 22, Cycle 3)

The graph shows the extreme dominance of this theme in the Apocalypse, also known as the "Book of Sevens" (pg 50). In every way possible, God has **reiteratively sealed** His Bible with utter finality and absolute perfection.



## Keystone of the Bible



### † Spoke 22 – Tav †

## ❖ Song of Songs: The Consummate Love of God

**I am come into my garden, my sister, my spouse:** I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. Song of Songs 5:1 (Spoke 22, Cycle 1)

The verb "to consummate" generally means "to make perfect," "to finish," and "to complete." But it also has a specific sense in reference to the sexual union that **seals a marriage**. This is the meaning of the verse above, which Duane Garret explained as follows:<sup>189</sup>

In the structure of the Song of Songs, this is the **centerpiece** and **crescendo**. All of the Song focuses on this, **the union of the new husband and wife**.

To understand the Song of Songs, we need to reflect on what the Bible really means when it says we are made "in the image of God" (Gen 1:26). This refers not only to our nature as self-aware, rational, and moral beings with power to act in the world. It also includes our **relationships with others** which are rooted in the Divine Family of the Holy Trinity. We understand our Heavenly Father's love for us as His children not because we have seen something similar displayed in our earthly parents (an image too often marred beyond recognition by the Fall), but because of the love God puts in our hearts for our own children. It is something personal and direct that depends on the nature of our Creator and how we are made in His image, not on what we see in others. We know how God feels for us because we feel the same way, on a microscopic scale, for our own children.

When the Song of Songs is read in this light, we come to know something of the passionate love that Christ has for us as His Bride. God made this explicit in Ephesians 5:30ff:

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be **joined unto his wife**, and they two shall be one flesh. This is a great mystery: **but I speak concerning Christ and the church.**

The Book of Hosea explains the utter humiliation Christ willingly suffered to redeem a harlot to be His Wife (Spoke 6, pg 205). The Song of Songs reveals the reason why. After washing us clean in His blood, He now can speak to us as the **Lover of our souls**:

**Thou art all fair, my love; there is no spot in thee.** Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Song 4:7ff (Spoke 22, Cycle 1)

This is the Holy of Holies of Holy Scripture; the Bridal Chamber of the Lord. It paints the purpose of all creation in colors so vivid no human with a living heart could fail to understand.

### ⊕ The Lord Knocks (Song of Songs ↔ Revelation)


I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my **undefiled (tahm)**: for my head is filled with dew, and my locks with the drops of the night. Song of Songs 5:2 (Spoke 22, Cycle 1)

This verse exemplifies a Tav KeyWord that is almost identical to the one God used in AV Psalm 25:21, translated as **integrity**. It describes the state of the soul that has opened to the Lord and been cleansed by His blood through faith. The underlined words form a KeyLink to Revelation 3:20, selected by the set (knock\*, voice, open):

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev 3:20 (Spoke 22, Cycle 3)

It is my prayer that every reader has already or will now respond to the Voice of the Beloved Lord Jesus Christ.

What more need He say? Indeed, what more **could** He say? He has opened for you the Gates of Heaven, and revealed to you the Divine perfection of His Holy Word!

	<b>Spoke 22 KeyLink</b>
	<b>The Lord Knocks</b>
<b>Song 5:2 ↔ Rev 3:20</b>	

## ❖ Acts: Consummation of All History in Jesus Christ

And now, brethren, I know that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of **all his prophets**, that Christ should suffer, he hath so fulfilled. ... Yea, and **all the prophets** from Samuel and those that follow after, **as many as have spoken**, have likewise foretold of these days.

Acts 3:17ff (Spoke 22, Cycle 2)

The Book of Acts is the last of the Five New Testament History Books. It is the premier Book of **historical consummation** second only to the **Apocalypse** on Cycle 3. Its dominant theme is the **express fulfillment** of everything declared by "**all the prophets** from Samuel and those that follow after, as many as have spoken" (Acts 3:24) in the life, suffering, death and resurrection of the Lord Jesus Christ, His ascension to His Throne in Heaven, His outpouring of the Holy Spirit and the consequent birth and world-wide expansion of His Church, His Kingdom on earth that will never end. It is the penultimate **historical climax** of the whole drama of redemption that prefigures the final consummation at the end of time in the Apocalypse. It reveals the historical meaning and purpose of the Jewish Age and everything written in the Old Testament, all of which is summed up in the one and only "name under heaven given among men, whereby we must be saved" (Acts 4:12) – **THE LORD JESUS CHRIST** – the Name above all names, the Beginning and the End, the Alpha and Omega, the King of kings and Lord of lords in whom "dwelleth all the fullness of the Godhead bodily" (Col 2:9).

With the words above, I began the eight-page high-level review of the dominant themes of Acts in Part I (pg 77), with particular attention on the **recapitulation of all history** from Genesis to its **consummation in Christ** as preached by Peter, Stephen and Paul (see the table on page 80). And as noted then, it is "typical of the supreme literary style of Scripture" that God set up the thematic flow of the entire Book of Acts in its opening passage. It is to that beginning we now return to perceive the full Divine integration of this Book with the great theme of consummation that dominates the Final Spoke of the Wheel of God's Word.

## ⊕ The Restitution of All Things (Acts ~~1:1~~ Revelation)

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, **Until the day in which he was taken up**, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: When they therefore were come together, they asked of him, saying, **Lord, wilt thou at this time restore again the kingdom to Israel?** And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Acts 1:1ff (Spoke 22, Cycle 2)

Even after forty days of instruction by the Risen Lord concerning the Kingdom of God, the Apostles had yet to understand many of its primary features. For example, it was not until the vision given in Acts 10 that Peter understood the Kingdom would include both Jews and Gentiles, and as seen in the question above, the Apostles did not initially comprehend the true **eschatological implications** of the death and resurrection of Jesus Christ. But on the morning of Pentecost, the Holy Spirit opened Peter's mind to see a little more of God's Plan of the



Ages, and so he began his sermon with the apocalyptic prophecy of Joel, "And it shall come to pass **in the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2:16f). Peter also received the answer to his question concerning the restoration of the Kingdom:

And now, brethren, I knew that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom **the heaven must receive** until the times of **restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:17ff (Spoke 22, Cycle 2)

The **restitution of all things** points directly to its fulfillment in the New Heaven and New Earth revealed in the penultimate chapter of the Apocalypse:

And I saw **a new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God**. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Revelation 21:1ff (Spoke 22, Cycle 3)

This is the consummation of God's Plan for the Ages. The Tabernacle of God will be with us, and He will dwell with us and be our God. Oh! May that day come soon!

## ❖ Revelation: Consummation of God's Plan of the Ages

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, **It is done. I am Alpha and Omega, the beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21:5f (Spoke 22, Cycle 3)

The true wonder of the Bible Wheel is that almost all of its elements have been both recognized and commented on by countless scholars over the span of centuries. For example, I could not have written a more precise description of the Apocalypse than this by Simon Kistemaker in the *Journal of the Evangelical Theological Society*:<sup>190</sup>


The Revelation of John is **the capstone of Scripture**. It is a concise **summary of the history** of redemption that points to the consummation of time. In total it has some 278 allusions to the OT. The teachings of this book reveal a **glorious unity**, a progression of thought, and **perfect agreement with the entire Bible**. When the last book of the NT was composed, nothing could be added to God's written revelation. **His written word has been completed** in the sixty-six books of the Old and New Testaments.

Just as the Franciscan tradition sees the Last Letter Tav as representing the "fulfillment of the entire revealed Word of God" (pg 38), so now we see the literal fulfillment of the entire revealed Word of God in the Last Book and its **full thematic and geometric integration** with the Last Hebrew Letter! This is the Work of God. This is the revelation of the Bible Wheel.

⊕ **The Ascension and Return of Christ (Acts ↔ Revelation)**

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ,<sup>[Rev 1:1]</sup> which before was preached unto you: **Whom the heaven must receive** until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.  
Acts 3:19ff (Spoke 22, Cycle 2)

The emphasis on the Ascension is unique to the Book of Acts. The event is not recorded in either Matthew or John,<sup>191</sup> and the other Gospels give it only two or three verses each (Mark 16:19-20, Luke 24:50-52). But in Acts, it is brought forefront and center, beginning with the second verse "Until the day he was taken up" (Acts 1:2) and then described in unique detail in four verses (Acts 1:9-12). It is central to Peter's explanation that "heaven must receive" Christ until the "times of restitution of all things." It forms a powerful thematic link to the return of Christ "with clouds" in the opening passage of Revelation:

<b>Spoke 22 Thematic Link: The Ascension and Return of Christ with Clouds</b>	
Acts 1:9ff (Spoke 22, Cycle 2)	 Revelation 1:5ff (Spoke 22, Cycle 3)
<p>And when he had spoken these things, <b><i>while they beheld, he was taken up; and a cloud received him out of their sight.</i></b> And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? <b><i>this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.</i></b></p>	<p><b><i>And from Jesus Christ, who is the faithful witness,</i></b> and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. <b><i>Behold, he cometh with clouds; and every eye shall see him,</i></b> and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.</p>

⊕ **Christ Receives His Bride (Song of Songs ↔ Acts ↔ Revelation)**

Let us be glad and rejoice, and give honour to him: for ***the marriage of the Lamb is come, and his wife hath made herself ready.*** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto ***the marriage supper of the Lamb.***  
Revelation 19:5ff (Spoke 22, Cycle 3)

We now have come **full circle** around the Wheel of God's Word. It is here that we see the consummation of God's Plan for the Ages, when Christ presents to Himself His Church, bought by the blood of His Cross with the words "It is finished." Thus He purified His Bride so now He can say "Thou art all fair, my love; there is no spot in thee" (Song 4:7).

<b>Spoke 22 – Tav: Three Books of Consummation</b>
<p>⊕ <b>Cycle 1, SONG OF SONGS:</b> A King receives his Bride. Their Marriage is Consummated. A Divine Allegory of the Loving Union of Christ and His Church.</p> <p>⊕ <b>Cycle 2, ACTS:</b> The Bride of Christ, the Church, is Born at Pentecost and Sealed with the Holy Spirit of Promise. The Jewish Age is Consummated.</p> <p>⊕ <b>Cycle 3, REVELATION:</b> Christ the Eternal King receives His Bride the Church. God dwells with His People. All History is Consummated.</p>

⊕ **Universal Resurrection (Acts ↔ Revelation ↔ Alphabetic Link)**

**Blessed and holy** is he that hath part in **the first resurrection**: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.  
 Revelation 20:6 (Spoke 22, Cycle 3)

Throughout this book, we have seen the dominant themes of every Spoke prophetically anticipated in the KeyWords God revealed in the Alphabetic Verses a thousand years before Christ. We now come to the greatest promise and ultimate hope of the entire Bible in the second to last Tav verse of the supreme Alphabetic Psalm 119:

⊕ **Let my soul live**, and it shall praise thee; and let thy judgments help me.  
 AV Ps 119:175

ת	Tav KeyWords
תְּחִי-נַפְשִׁי	<b>T'chi-Naphshi:</b> Let my soul live
תְּחִיָּה	<b>T'chayah:</b> Resurrection
תְּחִיַת-הַמֵּתִים	<b>T'chiyath-Hammethim:</b> Resurrection of the Dead
תִּקְוַה יִשְׂרָאֵל	<b>Tiqvah Yisrael:</b> The Hope of Israel

The phrase "Let my soul live" begins with the KeyWord **T'chi**, which when suffixed with the Letter Hey becomes **T'chayah**, the standard Hebrew word meaning **Resurrection**. This noun is formed from the root chayah (to live) which most people are familiar with through the exclamation **L'chayim! (To life!** pg 250). These are the terms chosen by the United Bible Society when they translated the words of Christ into Hebrew: "I am the **Resurrection (T'chayah)** and the **Life (Chayim)**" (John 11:25). In this they followed the traditional Jewish understanding, as explained in the entry titled *Resurrection: T'chiyath-Hammethim* in the *Encyclopedia of Jewish Concepts*:<sup>192</sup>

It has been noted that the doctrine of Israel's **messianic redemption** is connected with **the doctrine of resurrection**. It is supported by the following biblical utterances: "I will open your graves and bring you out of your graves" (Ezekiel 37:12). "Your dead shall live, their corpses shall rise; awake and sing, you who lie in the dust" (Isaiah 26:19). ... During the Second Commonwealth, the belief in the resurrection of the body, in contradistinction to the immortality of the soul, became a **fundamental doctrine of the Pharisees**; they held that the soul and the body would, in the future world, be reunited, reconstituting the original person, who would **stand in judgment before God** and receive reward or punishment according to his good or bad conduct during life.

This "fundamental doctrine of the Pharisees" is precisely what Paul appealed to when he



defended the Gospel before the Sanhedrin:

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the **hope and resurrection of the dead** I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.  
Acts 23:6ff (Spoke 22, Cycle 2)

The link between **hope** and the proclamation of the **resurrection** runs throughout the Book of Acts. Paul connected these ideas when he stood before Felix:

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have **hope toward God**, which they themselves also allow, that there shall be **a resurrection of the dead, both of the just and unjust**.  
Acts 24:14ff (Spoke 22, Cycle 2)

And again, he mentioned **hope** three times when he defended himself before Agrippa:

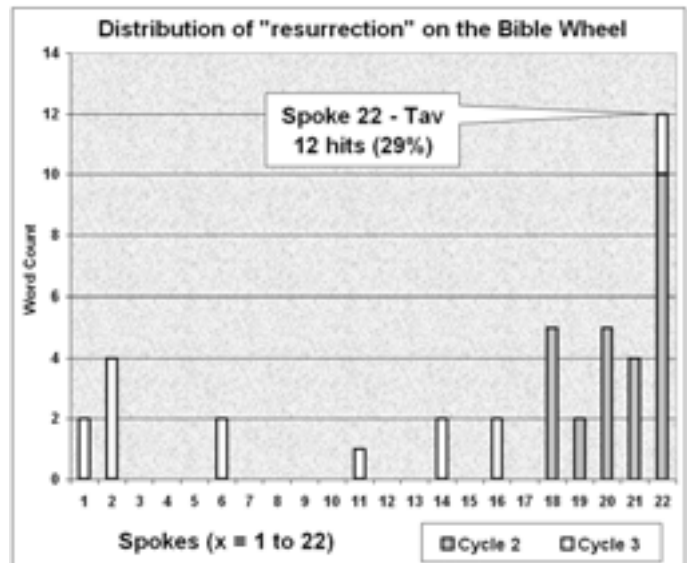
My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the **hope of the promise made of God unto our fathers**: Unto which promise our twelve tribes, instantly serving God day and night, **hope** to come. **For which hope's sake**, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, **that God should raise the dead?**  
Acts 26:4ff (Spoke 22, Cycle 2)

And finally when he called together the "chief of the Jews" in Rome to preach unto them:

For this cause therefore have I called for you, to see you, and to speak with you: because that for **the hope of Israel** I am bound with this chain.  
Acts 28:20 (Spoke 22, Cycle 2)

The United Bible Society translated the highlighted words using the standard Hebrew phrase **Tiqvah Yisrael**, shown in the Key-Word table above. This is the **blessed hope** of every believer. The graph shows the distribution of the word "resurrection" on the Bible Wheel. The peak on Spoke 22 is due primarily to the fact that though all Four Gospels record the resurrection, it is in Acts that it is **repeatedly preached**:

And with great power gave the apostles witness of **the resurrection of the Lord Jesus**: and great grace was upon them all.  
Acts 4:33 (Spoke 22, Cycle 2)



The two hits from Revelation proclaim the **fulfillment** of this great promise from God. It is important to consider what we are witnessing here. The theme of **resurrection** is based on the Tav KeyWord **T'chiyah**, which itself is closely related to the KeyWord that God presented in the penultimate Tav verse of AV Psalm 119. This then links to the distribution of the word "resurrection" on the Bible Wheel, where its frequency on Spoke 22 is more than twice that



of any other Spoke. We have a total, complete, and perfect integration of these Alphabetic KeyWords with both the geometric and thematic structure of the Holy Word! Yet this is but the beginning of wonders! The Russian Orthodox icon of the **Resurrection of Christ** shown above, like the Greek Orthodox version on page 371, visually conveys these manifold truths of the Gospel. The Resurrected Christ is shown surrounded by radiant glory and **standing victorious on the Letter Tav (X)** formed from the lids of the coffins of those He is raising from the dead. And what do we see underneath the Tav? The Devil bound and **x-ed out!** The Victory of Christ over death has destroyed all of his power! Note also the figures standing beside Him. On His right is the Elijah, representing the Prophets, and on His left is Moses with the Ten Commandments, representing the Law. This is the "righteousness of God," Jesus Christ, being "witnessed by the law and the prophets" (Rom 3:21f). This standard iconic

form also appears in the icon of the Transfiguration (pg 316). And of course, He is represented with the tri-radiant halo, the prophetic icon of the structure of His Holy Word.

⊕ **Universal Judgment (Acts ⇄ Revelation)**

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Him God raised up the third day**, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after **he rose from the dead**. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be **the Judge of quick and dead**.  
Acts 10:42 (Spoke 22, Cycle 2)

After the Resurrection comes the Final Judgment, as it is written in the Final Book:

And I saw a **great white throne**, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. **And I saw the dead, small and great, stand before God**; and the books were opened: and another book was opened, which is the book of life: **and the dead were judged** out of those things which were written in the books, according to their works.  
Revelation 20:12 (Spoke 22, Cycle 3)

⊕ **Universal Praise and Worship**

And **every creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders **fell down and worshipped** him that liveth for ever and ever.  
Revelation 5:13f (Spoke 22, Cycle 3)

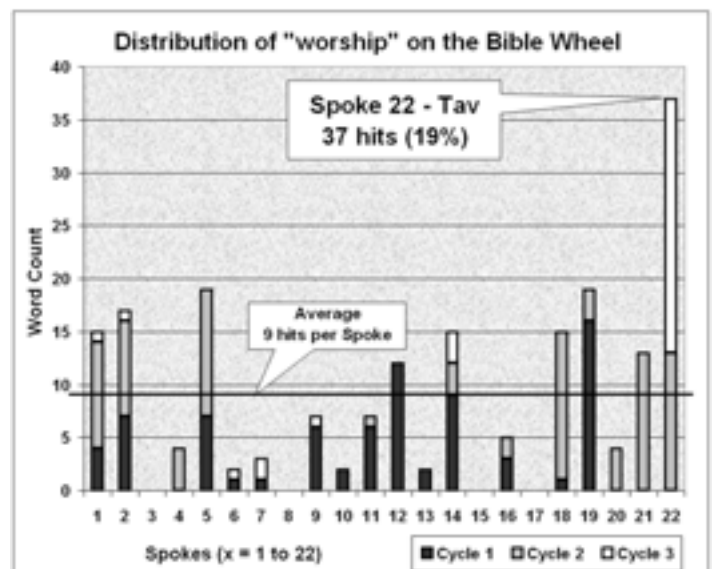
God revealed the essential activity of our eternal life after the Final Judgment in the Tav verse of AV Psalm 145:

ת	<b>Tav KeyWord</b>
תְּהִלָּה	<b>Tehillah: Praise</b>

⊕ My mouth shall speak the **praise** of the LORD: and let all flesh bless his holy name for ever and ever. AV Ps 145:21

After the Final Judgment, there will be nothing but joy, Joy, JOY for the faithful. Praise and worship of the Lord God Almighty, our Saviour and Redeemer! As it is written:

After this I beheld, and, lo, **a great multitude, which no man could number**, of all nations, and kindreds, and people, and tongues, **stood before the throne, and before the Lamb**, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, **and fell before the throne on their faces, and worshipped God**, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. **Amen**. Rev 7:9ff (Spoke 22, Cycle 3)



**PART III**

**THE**

**DIVINE SEAL**

**AND**

**CAPSTONE**

**OF THE**

**HOLY BIBLE**



**Icon of Christ Crucified** surrounded by Saints and Angels (Kloster Beuron, Germany, 1909). Note the elements of the Bible Wheel: 1) the Tri-radiant Halo, 2) the Alpha Omega (ΑΩ), and 3) the three concentric circles of glory, which are divided by the Cross like the tri-radiant halo.<sup>193</sup> This iconic form is also seen in the sixteenth century woodcut on the next page.



# Chapter 1: The Wheel of Revelation

## ❖ Golgotha – The Axis of the Wheel

And he bearing his **cross** went forth into a place called **the place of a skull**, which is called in the Hebrew **Golgotha**: Where they **crucified** him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the **cross**. And the writing was,

**JESUS OF NAZARETH THE KING OF THE JEWS.**

This title then read many of the Jews: for the place where Jesus was **crucified** was nigh to the city: and it was written in Hebrew, and Greek, and Latin. John 19:17ff



The crucifixion of the Lord Jesus Christ is the central event of all Scripture. It is the fixed point of God's revelation. Just as the Apostle Paul "determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor 2:2), so the Wheel revolves about this singular event. It is the axis of the Wheel. The name **Golgotha**, as noted above by the Apostle John, means the **Place of the Skull**. It is a transliteration of the Aramaic name used at the time of Christ, **Gulgotha**, corresponding to the Hebrew **gulgoleth (skull)**.<sup>194</sup>

This word gives great insight into the design of the Bible. It is based on the verb **galal (to roll)** because a skull is **round** like a ball or globe. Christians know this root through the original location of the Lord's ministry, **Galilee**, so called because it consisted of a **circuit (galeel)** of border towns in the northernmost region of Israel (Joshua 20:7). Another familiar word is **Gilgal**, so named because it is where God figuratively "rolled away" the reproach of Egypt after the children of Israel crossed the Jordon into the Promised Land (Joshua 5:9):

And the LORD said unto Joshua, This day have I **rolled away (galal)** the reproach of Egypt from off you. Wherefore the name of the place is called **Gilgal** unto this day.

Words based on Galal (To Roll)	
גָּלַל	<b>Galal:</b> To Roll, Revolve
גְּלִיל	<b>Galeel (Galilee):</b> Circuit, Circle, Ring.
גִּלְגֹּלְתָא	<b>Gulgotha (Golgotha):</b> The Place of the Skull where Jesus was crucified.
גִּלְגֹּלֶת	<b>Gulgoleth:</b> Skull
גִּלְגָּל	<b>Gilgal:</b> Wheel, Rolling
גַּלְגָּל	<b>Galgal:</b> Wheel, Rolling, Circle, Cycle, Whirlwind

The name **Gilgal** is a variation of **galgal**, the common Hebrew word for a **wheel**, such as that of a chariot. Its plural form is **galgalim**. This word appears in twelve verses, such as the "wheels like a whirlwind" (Isa 5:28), the "fire from between the wheels" (Ezek 10:6), and the "wheels as burning fire" whirling below the Throne of God (Dan 7:9f):

I beheld till the thrones were cast down, **and the Ancient of days did sit**, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his **wheels (galgalim)** as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, **and the books were opened**.

Now we can easily see more of God's glorious Wisdom. The name of the place where the Lord was crucified, **Gulgoltha**, is spelt with the same Letters as **galgal** suffixed with an **Aleph** and a **Tav** in reverse order. This means that the word identifying the central event of all Scripture implicitly contains the elements of its unified **geometric** and **alphabetic** structure that we discovered through that "single and surprisingly simple act" (pg 16)

of rolling up the list of Sixty-Six Books on a spindle **Wheel** of Twenty-Two Spokes, corresponding to the Twenty-Two Hebrew Letters from **Aleph** to **Tav**. Moreover, this leads straight back to the word for a miracle or proof, the very **Sign** (⌒) of **God** (⌘) = ⌒⌘ (ōt, pg 87) that declares the essence of the Gospel, for it was at **Gulgoltha** that **God** (⌘) died for us on the **Cross** (⌒), as it is written:

For the grace of God that bringeth salvation hath appeared to all men, Teaching us<sup>[Lamed, pg 258]</sup> that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of **our great God** [⌘] **and Saviour Jesus Christ**; Who **gave himself for us** [on the Cross, † = ⌒], that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Titus 2:11ff (Spoke 12, Cycle 3)

Sign of Death



Skull and Crossbones



Skull and Crossbones  
from Mayan Graveyard  
Uxmal, Mexico, ca. 700 AD

The Gospel message comes directly from the Mind of God, the Creator of All. He teaches it to us using universal symbols called **archetypes**. Case in point: Christ's **Death** on the **Cross** at the place of the **Skull** – the most significant death in the history of the universe – contains the elements of the archetypal **Sign of Death**, the Skull and Crossbones. Note that the crossbones look like the ancient form of Tav (x, pg 373), and that their fourfold form integrates with the meaning of the Number Four as revealed in the Fourth Seal of the Apocalypse (Spoke 4, pg 171). The independent appearance of this symbol on both hemispheres of the globe reveals its universal nature as an archetype of death, and this reflects the **universality of Christ's Atonement** when He "died for all" (2 Cor 5:15), "tasted death for every man" (Heb 2:9), and "took away the sins of the world" (John 1:29).

All these ideas are implicit in the name Gulgoltha. When its final two Letters are taken in their normal order, they combine to form ⌒⌘ (**et**, pg 87), which denotes the **essence** and **totality** of a thing from Aleph to Tav, from beginning to end. A simple permutation of the Letters of **Gulgoltha** therefore transforms it into **Et Galgal**, the **Essence of the Wheel**, and we see that the word for the geometric structure of Scripture, when combined with the two Letters defining its **Alphabetic Seal**, declare nothing less than the essential Gospel message of all Scripture! And besides all this, we see once again how God has signed and sealed His Word with His **Capstone Signature** (ΑΩ/⌒⌘), the **Sign of the Eternal God** (Rev 1:8, 22:13).

Consider the depth of self-reflective integrity revealed here. Throughout this study, we have seen numerous examples of the self-descriptive nature of the Bible Wheel. We saw it in

the alignment of the First Books of the Law and the Prophets on Spoke 1 (pg 59), and again in the symmetrically maximized distribution of melek (king) on Spoke 12 (pg 104), corresponding to the Lamed in the middle of the alphabetic sequence – Kaph Lamed Mem – which spells melek in reverse order. Now we see the whole structure of the Bible Wheel implicit in the word describing the central theme of all Scripture! Praise God for His mighty Work! Yet again we see **form united with content** (pg 75) in the most plain and obvious way.

Golgotha remains fixed as the inescapable central point about which God's revelation eternally revolves. This is the revelation of "the Lamb slain from the foundation of the world" (Rev 13:8). It is the unmovable axis of the Wheel. From Aleph to Tav, from beginning to end, from Genesis to Revelation, both the Bible and the Bible Wheel have but one message – Jesus Christ, and Him crucified! Behold the Wisdom of God! The very word denoting the intrinsic geometric structure of God's Word, **Galgal (Wheel)**, points directly and inevitably to its central event at **Golgotha**, the crucifixion of "our great God and Saviour Jesus Christ" where the reproach of our sin was forever **rolled away**. Glory to God in the highest!

### ❖ Galgal HaHitgalut: The Wheel of Revelation

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be **revealed (galah)**, and all flesh shall see it together: for the mouth of the LORD hath spoken it. Isaiah 40:3ff (Spoke 1, Cycle 2)

Throughout the Old Testament, the primary Hebrew verb meaning **to reveal** is **galah**. This word figures prominently in the thematic links and KeyLinks between the first two Books on Spoke 5 (pg 189):

The secret things belong unto the LORD our God: but those things which are **revealed (galah)** belong unto us and to our children for ever, that we may do all the words of this law. Deut 29:29 (Spoke 5, Cycle 1)

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a **revealer (galah)** of secrets, seeing thou couldest **reveal (galah)** this secret. Daniel 2:40 (Spoke 5, Cycle 2)

**Galah** relates to **galal (to roll)** through the idea of **rolling away** a covering to expose, uncover, or make something bare and naked. It is a fundamental Gimel KeyWord that appears with its greatest frequency (24x) in the prohibitions against inappropriate nakedness in Leviticus (Spoke 3, pg 158). The Septuagint almost always renders **galah** with the Greek verb ἀποκαλύπτω (apocalupto), the root of the name and first word of the **Apocalypse**. Je-

sus used this word when He said "there is nothing covered, that shall not be **revealed**; nei-

Hebrew Words based on Galah (To Reveal) & Galal (To Roll)	
גָּלָה	<b>Galah:</b> Reveal, Uncover, Make Naked, Discover
הַתְּגַלּוּת	<b>Hitgalut:</b> Revelation, The Hebrew name of the Last Book of the Bible.
גָּלַל	<b>Galal:</b> To Roll
מְגִלָּה	<b>Megillah:</b> Scroll
גִּלְגָּל	<b>Galgal:</b> Wheel, Circle, Cycle, Whirlwind
גִּלְגּוֹתָא	<b>Gulgotha (Golgotha):</b> Place where the Lord was crucified.
גִּלְגּוֹלֶת	<b>Gulgoleth:</b> Skull

ther hid, that shall not be known" (Luke 12:2). Most Hebrew translations of the New Testament use this root in the form of the noun **Hitgalut (Revelation)** as the title for the Final Book of the Bible.

The roots **galal** and **galah** are so closely associated in rabbinic thought that they are often conflated and spoken of as the same. We saw this in Rabbi Dov Ber Weisman's explanation of the relation between the word for a **scroll (megillah)** and the idea of **revelation** that was cited in the discussion of Esther (Spoke 17, pg 308):

In Hebrew, the word "**megillah**" shares the same root as the word "**reveal**". By contrast, the name "Esther" comes from the root word meaning "hidden". **Megillat Esther** (Book of Esther), therefore, translates to mean: "**Revealing the hidden.**"

Linguistic specialists, in accordance with their careful categorical systems, would quibble with Weisman and distinguish between the roots **galal (to roll)** and **galah (to reveal)**, but the natural coherence of these words, both in spelling and meaning, can not be denied. Indeed, **megillah** is spelt with exactly the same Letters as **galah** prefixed with a Mem, while its literal meaning as "something rolled up" is obviously based on the root **galal**. This is what Weisman meant when he said megillah and galah share the same root word. Their meanings completely overlap.

This same semantic overlap extends to the word for a **wheel (galgal)** which describes the large-scale geometric structure of God's Word. Any reader of Hebrew can not help but see it, because it is built into the very Letters of the word itself. Indeed, the distinction between the roots **galal** and **galah** is lost in **galgal**, which is formed by simply reduplicating the first two Letters Gimel and Lamed that are common to both roots. The very word for the Wheel, just like the **megillah (scroll)** it is patterned after, inevitably carries the implication of **revelation**. Thus, the nature of God's Word as a Divine Revelation is implicit in its **geometric structure!** It is the **Wheel of Revelation (Galgal HaHitgalut)**.

## ⊕ Rolling Thunder: The Voice of the Lord

The voice of thy **thunder** was in the heaven: the **lightnings** lightened the world: the **earth trembled** and **shook**.  
Psalm 77:18 (Spoke 19, Cycle 1)

Lightning, thunder, and earthquakes! These phenomena are associated with Divine Revelation throughout Scripture, most notably the manifestation of the **Voice of the Lord**. We see it first when God revealed the Ten Commandments (Exo 20:18f):

And all the people saw the **thunderings**, and the **lightnings**, and the **noise of the trumpet**, and the **mountain smoking**: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

David praised the power of God's Voice in Psalm 29:3f:

**The voice of the LORD** is upon the waters: the God of glory **thundereth**: the LORD is upon many waters. The voice of the LORD is **powerful**; the voice of the LORD is **full of majesty**. The voice of the LORD **breaketh** the cedars; yea, the LORD **breaketh** the cedars of Lebanon.

And again in Psalm 18:13f:

The LORD also **thundered** in the heavens, and **the Highest gave his voice**; hail stones and

**coals of fire.** Yea, he sent out his arrows, and scattered them; and he shot out **lightnings**, and discomfited them.

People said it thundered when God the Father audibly answered His Son in John 12:29:

Then came there **a voice from heaven**, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it **thundered** ...

As would be expected, these phenomena are particularly dominant in the Book of Revelation. We see them in John's vision of the Throne of God in heaven (Rev 4:5):

And out of the throne proceeded **lightnings** and **thunderings** and **voices**: and there were seven **lamps of fire** burning before the throne, which are the seven Spirits of God.

And when the First Seal was opened (Rev 6:1):

And I saw when the Lamb opened one of the seals, and I heard, as it were **the noise of thunder**, one of the four beasts saying, Come and see.

And when the Temple of God was opened (Rev 11:19):

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were **lightnings**, and **voices**, and **thunderings**, and an **earthquake**, and great hail.

And when the Seventh Angel poured out the final vial of God's Wrath (16:17f):

And the seventh angel poured out his vial into the air; and there came a **great voice** out of the temple of heaven, from the throne, saying, It is done. And there were **voices**, and **thunders**, and **lightnings**; and there was a great **earthquake**.

Pastor Carl Boberg captured these ideas in his magnificent hymn, "How Great Thou Art":

O Lord my God, when I in awesome wonder consider all the worlds Thy hands have made, I see the stars, **I hear the rolling thunder, Thy power throughout the universe displayed!** Then sings my soul, my savior God to Thee, How great Thou art, How great Thou art!

People describe thunder as **rolling** because it sounds like some gigantic wheel or ball rolling through the **heaven**. The Psalm quoted at the head of this section exemplifies this common metaphor:

The voice of thy thunder was in the **heaven (galgal)**: the lightnings lightened the world: the earth trembled and shook. Psalm 77:18

This verse is the only place **galgal** is ever translated as **heaven** in the Bible. Most English versions, such as the NKJV, NIV, and NRSV, render it as **whirlwind** in keeping with the root meaning of **galal (to roll)**. The Bible produced by the Jewish Publication Society follows its literal sense and renders this verse as "**Your thunder rumbled like wheels.**" The only problem with this is that they used the plural when in fact the Hebrew is in the singular. The most literal translation would be "The voice of thy thunder was **in the wheel (ba-galgal)**." Here galgal is prefixed with a Bet, the sign of the preposition **in** (pg 138).



This Psalm is a prophetic anticipation of the **rolling thunder of God's Voice** revealed in the **Wheel (Galgal) of His Word**. The KeyLinks strike like lightning from the Alphabetic Verses to highly specific points on each Spoke, enlightening the Books with a flash of Divine

Insight and sending forth rolling thematic thunder throughout the Holy Word. This is the **Voice of God** resounding from the revelation of the Divine Unity of the Bible as a whole. God expanded the relatively subtle anticipation of Psalm 77:18 into an explicit revelation of the fully unified structure of the entire Bible in Ezekiel's vision of the Divine Glory, where He explicitly defined the whole system of "wheels within wheels" using the singular **Galgal**: "As for the wheels, it was cried unto them in my hearing, O **Wheel (Galgal)**" (Ezek 10:13).

## ❖ Ezekiel's Vision of God's Glory

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, **The word of the LORD came expressly unto Ezekiel the priest**, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. And I looked, and, behold, a **whirlwind** came out of the north, a great cloud, and a **fire** infolding itself, and a **brightness** was about it, and out of the midst thereof as the colour of amber, out of the midst of the **fire**. . Also out of the midst thereof came the likeness of four living creatures. ... And every one had four faces, and every one had four wings. ... As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. ... As for the likeness of the living creatures, their appearance was like **burning coals of fire**, and like the appearance of **lamps**: it went up and down among the living creatures; and the **fire** was **bright**, and out of the **fire** went forth **lightning**. ... And when they went, I heard the **noise of their wings**, like the **noise of great waters**, as the **voice of the Almighty**, the **voice of speech**, as the **noise of an host**: when they stood, they let down their wings. And there was a **voice from the firmament** that was over their heads, when they stood, and had let down their wings. Ezekiel 1:1ff (Spoke 4, Cycle 2)

Ezekiel's famous vision of the Divine Throne above the Four Living Creatures with their "wheels within wheels" contains all the elements of lightning, fire, a whirlwind, and great noise that typically attend the great revelations of God's Word. Indeed, Ezekiel said that the sound emanating from the wings of the Four Cherubim was as "**the Voice of the Almighty, the voice of speech**" (Ezek 1:24), which is, of course, an exact description of what we hear resounding from God's Holy Bible. The "noise of many waters" represents the many human voices of the prophets through whom God revealed His Word as well as the great cloud of witnesses that have been proclaiming it throughout the ensuing millennia. It is the "voice of speech, as the noise of an host" reverberating within and ringing out from the Wheel (Galgal) of God's Word like a Divine Bell summoning all who would know God.

Ezekiel stated the ultimate meaning of this vision at the end when he saw the "appearance of a man" – the pre-incarnate Lord Jesus Christ – seated on His Throne above the Four Living Creatures and said "This was the appearance of the likeness of the glory of the LORD" (Ezek 1:28). This is the miracle of **true prophecy**; he saw the glory of God shining "in the face of Jesus Christ" (2 Cor 4:6) six hundred years before His incarnation in Bethlehem.

Ezekiel later identified the Living Creatures as Cherubim, saying "This is **the living creature** that I saw **under the God of Israel** by the river of Chebar; and I knew that they were the **cherubim**" (Ezek 10:20). His reference to them as a single "living creature" signifies their profound unity. All four looked identical, and like the inseparable "wheel in the middle of a

wheel" associated with each, they were intertwined as one for "their wings were **joined** one to another" (Ezek 1:9). The image of God enthroned above or between the cherubim originates in the design of the Mercy Seat that He revealed to Moses (Exo 25:18ff):

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, **covering the mercy seat with their wings**, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the **testimony** [the prototypical Word of God, Spoke 2, pg 136] that I shall give thee. **And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony**, of all things which I will give thee in commandment unto the children of Israel.

As discussed in *Wings of Glory* (Spoke 11, pg 242), "cherub" is a Kaph KeyWord that is closely associated with many others such as kissey (throne), kasah (to cover), kanaph (wing), and kavod (glory). These supernatural creatures dwell in the presence of God and ceaselessly declare "Holy, Holy, Holy is the Lord of hosts, **the whole earth is full of His glory (kavod)**" (Isa 6:3). It was from between the cherubim on the Mercy Seat above the Ark of the Testimony (God's Word) that the Lord **spoke** with Moses (Num 7:89):

And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard **the voice of one speaking unto him from off the mercy seat** that was upon the ark of testimony, from between the two cherubim: and he spake unto him.

This then became a standard image of God's dwelling place, as seen in many Scriptures:

- ⊕ So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which **dwelleth between the cherubim**: 1 Sam 4:4
- ⊕ And David went up ... to bring up thence the ark of God the LORD, that **dwelleth between the cherubims**, whose name is called on it. 1 Chr 13:6
- ⊕ Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that **dwest between the cherubims**, shine forth. Ps 80:1
- ⊕ O LORD of hosts, God of Israel, that **dwest between the cherubim**, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Isa 37:16

In Solomon's Temple, the Ark of the Covenant was placed in the Holy of Holies, also known as the **Davir (Oracle**, 1 Kings 6:20), from the root **davar** which as a verb means **to speak** and as a noun denotes a **word** (Spoke 2, pg 141). It was called the **Davir** because it was there that God spoke – gave His Word – **from between the cherubim**.

Various commentators from the earliest times in Church history have recognized Ezekiel's vision as a prophetic revelation of the detailed structure of the whole Bible, given many centuries before it was completed. The most obvious correspondence is between the Four Faces and the Four Gospels, as discussed on Spoke 4 (pg 178). One of the earliest records of this interpretation is from Irenaeus (died 202 AD):<sup>195</sup>

It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the "pillar and ground" of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immor-

tality on every side, and vivifying men afresh. From which fact, it is evident that ***the Word, the Artificer of all, He that sitteth upon the cherubim***, and contains all things, He who was manifested to men, has given us the Gospel under ***four aspects***, but bound together by one Spirit. As also David says, when entreating His manifestation, "Thou that sittest between the cherubim, shine forth [Ps 80:1]."





Jerome (died 420 AD) said the same thing in his review of the New Testament:<sup>196</sup>

***Matthew, Mark, Luke and John are the Lord's team of four, the true cherubim or store of knowledge.*** With them the whole body is full of eyes, they glitter as sparks, they run and return like lightning, their feet are straight feet, and lifted up, their backs also are winged, ready to fly in all directions. They hold together each by each and are ***interwoven one with another: like wheels within wheels*** they roll along and go whithersoever the breath of the Holy Spirit wafts them.

Though there has been some historical confusion as to which Face goes with which Gospel, there always has been broad agreement of the basic fact of the correspondence. Both follow a ***3 + 1 pattern*** just like the space-time manifold discussed in relation to the Fourth Day (Spoke 4, pg 169). The Four Faces divide into three that are earth-bound (Lion, Ox, Man) and one that flies in the heights of heaven (Eagle). This is directly analogous to the pattern of the three synoptic Gospels (Matthew, Mark, Luke) and the one "heavenly Gospel" of John (Eagle). Furthermore, the ***order of the Gospels*** corresponds precisely with that of the Four Faces revealed by God in the parallel vision of ***Revelation 4***:

And out of the throne proceeded ***lightnings*** and ***thunderings*** and ***voices***: and there were ***seven lamps of fire burning*** before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the ***first*** beast was like a ***lion***, and the ***second*** beast like an ***ox***, and the ***third*** beast had a face as a ***man***, and the ***fourth*** beast was like a ***flying eagle***.

Arthur Pink, in his enlightening book "Why Four Gospels?" noted that this passage ***"authenticates the arrangement*** of the four Gospels as we have them in our Bibles, evidencing the fact that their present order is of Divine arrangement as Rev 4:7 ***confirms!***" (his emphasis). Pink also commented on the ***3 + 1 pattern*** and described the correspondences pretty much as listed in the table, which also coheres with the general consensus amongst most Protestant scholars. This is the overwhelming wonder of the Bible Wheel; the profound integration of the Four Faces with the distinctive characteristics of each Gospel, as recognized by countless scholars, is identical to the distinctive characteristics reviewed in the *Synopsis* that are based on KeyWords revealed in the Alphabetic Verses! The Wheel is an astounding witness of the cor-

	<b>Matt Lion</b>	Jesus as the righteous King of the Jews, the <b><i>Lion</i></b> of the Tribe of Judah. Emphasis on <b><i>righteousness</i></b> . [Spoke 18, pg 323]
	<b>Mark Ox</b>	Jesus as the Servant and the Workman of the Lord. Emphasis on His Miracles, Strength, and <b><i>Action</i></b> . [Spoke 19, pg 331]
	<b>Luke Man</b>	Jesus as the Great Physician and Friend of Sinners. Emphasis on His <b><i>Humanity</i></b> , Wisdom, and Mercy. [Spoke 20, pg 342]
	<b>John Eagle</b>	Jesus as the Word of God, the Living Bread that "came down from heaven." Emphasis on His <b><i>Divinity</i></b> . [Spoke 21, pg 355]



rect interpretation of Scripture. Everything mutually reinforces and confirms everything else and seamlessly coheres with the witness of countless Biblical scholars from ages past.

The **3 + 1 pattern** also appears in the large-scale tri-radiant structure generated by the seven canonical divisions since it consists of **three pairs** of divisions aligned on the first two Cycles, and **one** Cycle, the third, that is an undivided whole. This also is reflected in Eze-kiel's prophetic Temple with its **three pairs** of gates centered on the altar standing before the **one** door to the Holy of Holies (Spoke 4, pg 180). The same pattern is seen yet again in the Seven Days of Creation which has **three pairs** of corresponding Days and **one** Day, the Sabbath, that is set apart. And all of this is united in the design of the sevenfold Menorah with its **three pairs** of branches symmetrically arrayed about **one** central lamp (pg 49). It is this integration of the Menorah with the Wheel that reveals a second correlation between the Four Faces and the progres-sive structure of the whole body of Scripture:

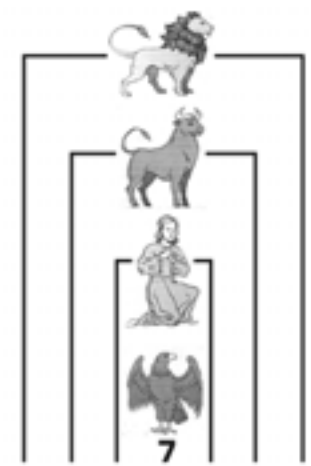
⊕ **Lion:** Just as Matthew emphasizes the **righteousness** of the Law and the fulfillment of the Prophets, so the Lion corre-sponds to the Law and the Major Prophets (Divisions 1 & 4). This corresponds to the creation of **Light** and **Light Bearers** on the First and Fourth Days of Creation, for "The command-ment is a lamp [light bearer], and the Law is light" (Prov 6:23). Note also "The **lion** hath roared, who will not fear? the Lord GOD hath spoken, who can but **prophesy**?" (Amos 3:8).

⊕ **Ox:** Just as Mark emphasizes the **actions** of Christ, so the Ox corresponds to Israel's historical actions as she ploughed through the Twelve OT History Books, which also were the central focus of the Twelve Minor Prophets (Divisions 2 & 5). Note that Division 2 begins with the parting of the waters of the Jordon River, just as the waters were divided on the Sec-ond Day and in the Second Book (Spoke 2, pg 144).

⊕ **Man:** Just as Luke emphasizes the **humanity** and **wisdom** of Christ, so the Man corresponds to the Five Books of Wisdom and Five NT History Books (Divisions 3 & 6). This inter-weaves with everything we have seen concerning the creation of Man in the likeness of God on the Sixth Day, the Incarna-tion of God in the likeness of Man in the Sixth Division, and its reiteration on the Sixth Spoke (pgs 204, 206).

⊕ **Eagle:** Just as John is marked with the greatest density of the word **faith** in any Book of the Bible, and it contains the ex-plicit declaration that "This is the **work of God**, that ye **be-lieve** on him whom he hath sent" (John 6:29), so the Eagle corresponds to the 22 NT Epistles (Division 7) which is marked with the clarion call of **NO WORKS**, salvation is through **faith alone**. This corresponds exactly with the ulti-mate spiritual meaning of the Seventh Day of Creation, the Sabbath Rest (pg 49). It is through faith in the Son of God that we "overcome the world" (1 John 5:5) and soar like eagles into the heights of heaven to be with our Saviour God.

Thy Word is a Lamp  
Psalm 119:105



This new correlation reveals yet another level of the limitless depth of Divine Wisdom that God invested in the structure of His Holy Word. We have the **full synergistic integration** of the Seven Days of Creation, the Sevenfold Menorah, and the Seven Canonical Divisions with the Four Gospels and the Four Faces revealed in Ezekiel on Spoke 4 and in Revelation 4! This is an exceedingly dense and reiterative compounding of manifold symbolic elements, not unlike the *Divine Synergy of the Four Symbols* of the Circle, the Cross, the Alphabet, and the Number Seven discussed in Part I (pg 52). The Four Faces therefore simultaneously represent two aspects of the Divine Word; one recognized since ancient times (the Four Gospels) and one newly revealed by the integration of the Wheel with the Menorah.

The differences between Ezekiel's vision and that of Revelation 4 are as important as their similarities. In Revelation, the Four Faces are separated and distributed amongst the Four Cherubim and the wheels are absent. These represent the Four Gospels in their traditional canonical order, and are listed **by number** as the first, second, third, and fourth. In contrast, Ezekiel reveals the Cherubim with Four Faces each. This signifies their composite unity – **four aspects of one being**. They simultaneously represent four aspects of the One Lord Jesus Christ, the **Living Word**, and four aspects of His Bible, the **Written Word**, that reveals Him to us. Each stands beside a huge wheel that has another wheel within it. Scripture strongly emphasizes their unity with the Cherubim, twice stating that



**"the spirit of the living creature was in the wheels"** (Ezek 1:20f). This unity is naturally displayed in the Wheel with the Four Faces distributed according to the **3 + 1 pattern** of the seven canonical divisions (see *The Sevenfold Light of God's Word*, pg 47). This is why Scripture says that each wheel itself had Four Faces like the Cherubim (Ezek 1:15). It represents the full fourfold pattern of the entire unified Word of God – **four aspects of one being** – and so reveals **God enthroned between the cherubim** of His Holy Word! The whole Bible is a revelation of its True Author, the Almighty Lord of History (ΑΩ/יהוה)!

### ⊕ **Wheels within Wheels**

Now as I beheld the living creatures, behold one **wheel** upon the earth by the living creatures, with his four faces. The appearance of the **wheels** and their work was like unto the colour of a beryl [bright gold/yellow]: and they four had one likeness: and their appearance and their work was as it were **a wheel in the middle of a wheel**. When they went, they went upon their four sides: and they turned not when they went. As for their **rings** [rims], they were so high that they were dreadful; and their rings were **full of eyes** round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the **wheels** were lifted up over against them: for **the spirit of the living creature was in the wheels**.

Ezekiel 1:15ff (Spoke 4, Cycle 2)

Throughout most of Ezekiel's vision, the word translated as "wheel" is not **galgal**, but **ophan**. It is not until a later vision in Ezekiel 10:13 that the **vision as a whole** is declared to be the **Galgal**. The word **ophan** is from the root **panah** meaning "to turn" or "to look" which also is the root of the Pey KeyWord **panim (face)** as discussed at length on Spoke 17 (pg 306). Its plural form **ophanim** differs from **panim** only by the initial Aleph (and the Vav which functions as a vowel). These words are closely related and they both play central roles in Ezekiel's vision. It is in the **wheels (ophanim)** and the **Four Faces (Panim)** of the Cherubim that God displays His character and glory.

Related KeyWords	
אֹפֶן	Ophan: Wheel
אֹפָנִים	Ophanim: Wheels
פָּנִים	Panim: Face
פָּנָה	Panah: Turn, Look

This is amplified by looking at ophan as a Hebrew Word Picture (pg 115). Applying what we learned in the *Synopsis*, we see **Aleph** as a symbol of God the Creator (Spoke 1, pg 121), **Pey** as a symbol of the Face of God (Spoke 17, pg 307), and **Nun** as a symbol of Eternality (Spoke 14, pg 271). Putting these ideas together into an English phrase, we see the vision of the ophanim as representing **Divine Phenomena** that reveal the **Eternal Face of God**, exactly as the text has been interpreted for millennia. The power of this root is such that cognates appear in many languages, most notably in Latin, Greek, and English words with similar meanings. Our word **phenomenon** is from the Latin phaenomenon, which in turn is based on the Greek φαίνομενον (phainomenon), the root being φαίνω (phaino) which means to **shine**, to **appear**, or to **show forth**. God used this word in His explanation of faith as a mode of cognition (knowing, understanding):

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of **things which do appear (phaino)**.  
Hebrews 11:1ff (Spoke 14, Cycle 3, pg 284)

God also used this word to describe the light of His Creative Word, saying "The light **shineth (phaino)** in the darkness; and the darkness comprehended it not" (John 1:5), and again to describe the face of His Son, the Living Word, which blazes as "the sun **shineth (phaino)** in his strength" (Rev 1:16). He used this word again to describe the light of His glory that enlightens the New Jerusalem (Rev 21:23):

And the city had no need of the sun, neither of the moon, to **shine (phaino)** in it: for the **glory of God did lighten it**, and **the Lamb is the light** thereof.

This is the light that shines throughout God's **Written Word** from beginning to end (pg 51). It is the light of the **Old and New Testaments**, which have been understood as a "wheel within a wheel" since at least the sixth century when Saint Gregory the Great presented his *Homilies on Ezekiel* (593 AD):<sup>197</sup>

The wheel within the wheel is, as we said, the New Testament within the Old Testament, because what the Old Testament defined the New Testament showed forth. ... Therefore, the wheel is in the midst of a wheel because the New Testament is encompassed by the Old. And, as we have often said already, what the Old Testament promised the New showed forth, and what the one covertly announced the other openly proclaimed manifest. Therefore, the Old Testament is the prophecy of the New, and the New is the exposition of the Old.

Gregory's explanation of the "wheel within a wheel" is identical to Augustine's poetic dictum "The New is in the Old concealed, and the Old is in the New revealed." This understanding is found throughout the writings of the Church Fathers, and was graphically portrayed in the fifteenth century by Fra Angelico in his magnificent set of 32 panels called the **Silver Closet** (*Armadio degli Argenti*, 1455 AD).<sup>198</sup> The first nine panels, shown in the image, begin with a representation of Ezekiel's Wheel. Each panel that follows has two banners quoting Scripture; the top banner quotes an Old Testament prophecy and the bottom banner quotes its fulfillment in the New. For example, the second panel shows the Annunciation when Gabriel spoke to the Virgin Mary. The top banner quotes Isaiah 7:14 "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," and the bottom banner quotes its fulfillment in Luke 1:31 "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." This is the purpose of the Silver Closet. The 31 panels that follow the Wheel **exemplify** how the Two Testaments interweave like a "wheel in the middle of a wheel." They **demonstrate** the reality of prophecy by telling the whole story of Christ from His Birth to His Ministry, His Death and His Resurrection through interlaced passages from the both Testaments. It is a magnificent piece of theological art.



The outer wheel represents the Old Testament by portraying twelve of its primary prophets. Moses sits in the top position, holding the two tablets of the Ten Commandments. He is flanked by King David on his right and King Solomon on his left. Listed clockwise, we have Ezekiel, Jeremiah, Micah, Jonah, Jude, Joel, Malachi, Ezra, Daniel, and Isaac, the latter being the only Old Testament figure not known as a writer of Sacred Scripture. Angelico encircled the Wheel of the Old Testament with the Latin text of Genesis 1:1-5 from the Vulgate:

**In principio** creavit Deus caelum et terram terra autem erat inanis et vacua et tenebrae super faciem abyssi et spiritus Dei ferebatur super aquas dixitque Deus fiat lux et facta est lux. Et vidit Deus lucem quod esset bona et divisit lucem ac tenebras appellavitque lucem diem.

The inner wheel represents the New Testament. It portrays the Four Evangelists as a cross like the Four Cherubim around God's Throne. The top figure represents John, the bottom Luke, the right Mark, and the left Matthew. These four figures each hold a **bound book**. In contrast, the other four prophets of the New Testament – Peter, Jude, James, Paul – are interspersed and portrayed with **scrolls**. Angelico encircled the Wheel of the New Testament with the Latin text of John 1:1-3 from the Vulgate:

**In principio** erat Verbum et Verbum erat apud Deum et Deus erat Verbum. hoc erat in principio apud Deum. omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est.



Ezekiel's Vision of the "Wheel within a Wheel" interpreted as the Old and New Testaments by Fra Angelico in his *Armadio degli Argenti*, San Marco Museum (1455 AD)

Angelico inscribed both wheels with text that begins with *In principio* (In the beginning) to show the unity of God's Creative Word as revealed in the Two Testaments. The figures at the bottom are the Prophet Ezekiel on the left and Saint Gregory on the right. The banner at the bottom reads "Flumen Cobar" (River Chebar), the place of the vision. The unrolled scroll in the upper left corner quotes the Latin text of Ezekiel that speaks of the Four Cherubim and their wheels. The unrolled scroll in the upper right corner quotes a fragment from one of Gregory's *Homilies on Ezekiel*. It picks up after the words in square brackets:<sup>199</sup>

[Why is it that when one wheel was mentioned] a little later is added "as it were a wheel in the midst of a wheel," unless that the New Testament lay hidden by allegory in the letter of the Old Testament? Hence also this same wheel which appeared by the sacred creatures is de-

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

scribed as having four faces because Holy Scripture is divided into four parts through both Testaments. Indeed the Old Testament is divided into the Law and the Prophets, and truly the New into the Gospels and the Acts and Sayings of the Apostles.

Gregory's simplified fourfold division of the Bible closely mimics the more detailed sevenfold structure we discovered through its correlation with the Menorah (pg 385). In both cases, the Four Faces are associated with the canonical divisions of Scripture. Note also that a connection between the Numbers Four and Seven is implicit in the structure of the Ten Commandments where we find the Seventh Day Sabbath as the subject of the Fourth Commandment.

Fra Angelico's painting graphically illustrates the natural understanding of Ezekiel's vision that has appeared to be quite obvious, indeed, self-evident, to many commentators throughout much of Church history. Gregory's interpretation still held currency some eight centuries after he presented it in 593 AD. It has been lost to most modern scholars for three reasons. First, much of the writings from before the Reformation remain hidden in Latin, never having been translated into English. For example, Gregory's *Homilies on Ezekiel* were first translated into English in 1990. The second and more significant reason is the "demise" of the allegorical and typological methods of interpretation as discussed at length with regards to the Song of Songs (pg 72). This has sealed off vast portions of the true meaning of Scripture from the view of contemporary scholarship. Such skepticism directly contradicts the common and correct methods of interpretation, **as taught in Scripture**, that have dominated traditional Biblical exegesis from the beginning. Gregory devoted over one hundred pages to his explanation of the relation between Ezekiel's vision and different aspects of both the Written and the Living Word of God. The great miracle is that it reads like a commentary on the Bible Wheel, written seventeen hundred years before it was revealed in 1995.

The third reason Ezekiel's vision has remained "enigmatic" is that there has never been a **second witness** to confirm the interpretation. The Bible Wheel solves that problem. In fact, it solves it abundantly, since there is yet a **third group of witnesses** that both confirm and amplify Ezekiel's vision as a revelation of the structure of God's Word. I speak of the series of visions – **the Capstone Prophecies** – given to the third and fourth chapters of Zechariah. It is to these we now turn.

## Chapter 2: The Capstone Prophecies

### ❖ Behold! One Stone with Seven Eyes

Hear now, **O Joshua the high priest**, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. **For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes:** behold, I will engrave the engraving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. Zechariah 3:8f (Spoke 16, Cycle 2)

Divine Revelation is True Light. When the Spirit of God illuminates His Word, we know His Truth with the same certainty a blind man would have if he received sight. Everything suddenly comes into focus with perfect clarity. We can walk without stumbling in the Daylight of God's Word. All the pieces effortlessly fit together with supernatural grace when the vision of the Whole is received. Ten thousand witnesses lift their voices in unison to confirm God's Word. There is no perplexing doubt, no confusion. Scripture superabundantly conforms to its own reiterative command that "every word" must be established "in the mouth of two or three witnesses" (Deut 19:15, Mat 18:16, 2 Cor 13:1). There is nothing but light, Light, LIGHT that drives out any shadow of darkness. The Gates of Heaven are thrust open; the Divine Perfection of the Holy Word shines like the noontime sun in a cloudless sky for all to see. This is the overwhelming power of God's prophetic Capstone. Enigmatic clouds that have shrouded the **self-reflective prophecies of God's Word** given **within the Word itself**, such as Ezekiel's Wheels and Zechariah's Stone, simply evaporate in the light of its blazing glory.

The **revelation (galah)** of the Divine Unity of all Scripture burst forth fully formed from the "single and surprisingly simple act" of **rolling up (galal)** the list of Sixty-Six Books like a **scroll (megillah)** on a spindle **wheel (galgal)** of Twenty-Two Spokes (pg 16). God prophetically anticipated and confirmed its design by using the same alphabetic template as the foundation of Psalm 119, the great **Psalm of His Word** set as a jewel in the very heart of Scripture (pg 17). The Wheel immediately exposed a host of "unanticipated correlations" spanning every aspect of the Holy Word, most notably its **sevenfold symmetric perfection** (pg 33) which is now easily and unmistakably recognized as the fulfillment of Zechariah's prophecy of the **One Stone with Seven Eyes**.

Zechariah's vision of the One Stone is part of an extremely dense prophecy that has three primary applications. First, it applies to the time of Haggai and Zechariah when Joshua and Zerubbabel led the rebuilding of the Temple after their return from the Babylonian Exile. Second, it is a prophecy of the Spiritual Temple, the Church, built by the Lord Jesus Christ who is doubly signified by Joshua the High Priest and the Servant of the Lord, the BRANCH. Third, it is a prophecy of the Lord's Capstone which reveals the Divine Unity of all Scripture, the completion of the prophetic **Temple of God's Word** (pg 180). Its description as **one** stone uses the Aleph KeyWord echat (one, the feminine form of echad, pg 121). This emphasizes its **unity**. When echat follows a noun it usually means one in number, as opposed to a plurality, but it can also mean **unified**, as in the **one language** (saphah echat) of Genesis 11:1. This seems to be the intent here.

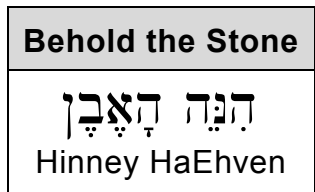
<b>One Stone</b>
אָבן אַחַת
Ehven Echat

We touched upon this prophecy in the synopsis of Spoke 16 where we saw that the distribution of the name of the Sixteenth Letter, **Ayin (Eye)**, is greatly maximized in Zechariah (pg 299), and that the identification of the seven eyes with the "eyes of the Lord" (Zech 4:10) links it to 1 Peter 3:12 (Spoke 16, Cycle 3) which itself forms an **Alphabetic KeyLink** to the Ayin verse of AV Psalm 34 (pg 293). This is one of the most amazing things about this prophecy – not only is it given on Spoke 16, governed by the Letter Ayin (Eye), but it is also interwoven with an Alphabetic KeyLink to 1 Peter! Furthermore, the Book of 1 Peter also explains the full typological significance of Zechariah's prophecy, as we soon shall see.

The symbol of the eye naturally represents **insight** and **intelligence**, and when coupled with the Number Seven, **omniscience**, which is how almost all commentators understand the seven eyes. But the word Ayin can also denote a **fountain** of water or a **facet** of a gemstone. The "seven eyes" therefore can be understood as "seven fountains" (of wisdom) or "seven facets" or "aspects" of the One (unified) Stone of God's Word.

God marked this prophecy with a unique phrase – Hinney HaEhven (Behold the Stone) – to guide us to its meaning as a **witness of His Word**. This phrase is found in one and only one other passage, which "just happens" to speak of Joshua, a covenant, God's Book, and a "great stone" he set up as a witness of "all the words of the Lord" (Joshua 24:25ff):

So **Joshua made a covenant** with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in **the book of the law of God**, and took a **great stone**, and set it up there under an oak, that was by the sanctuary of the LORD. And Joshua said unto all the people, **Behold the stone**, this shall be a **witness unto us; for it hath heard all the words of the LORD which he spake unto us**: it shall be therefore a witness unto you, lest ye deny your God.<sup>200</sup>



The **stone bore witness of all the words of the Lord** written in **His Book**. This follows the pattern of the Ten Commandments that were originally engraved on **Two Stone Tablets** by the very "finger" of God Himself (Exo 31:18). The Tablets of Testimony – the prototypical Word of God – were later placed in the Ark of the Covenant in the Holy of Holies of the Tabernacle, prefiguring the incarnation of the Son of God, when the Living Word "became flesh and dwelt (lit. tabernacled) amongst us" (John 1:14, pgs 138, 355). And just as God Himself engraved the two Stone Tablets, so also He declares that He Himself "will engrave the engraving" of the One Stone with Seven Eyes. The intended implications are obvious – God's Word is permanent and unchangeable, sure and secure, eternally **WRITTEN IN STONE**.

Jesus used this symbolism when He likened His Word to a Rock, saying "Therefore whosoever heareth these **sayings of mine [His Word]**, and doeth them, I will liken him unto a wise man, which built his house **upon a rock**" (Mat 7:24). And as would be expected given the integrated thematic and geometric structure of the Wheel, God presented the symbolic relation between Stone and the Word with the utmost clarity in the First Epistle of the Apostle Peter (The Rock, Matthew 16:16ff), which aligns with Zechariah on Spoke 16:

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a **Living Stone**, disallowed indeed of men, but chosen of God, and precious, Ye also, as **lively stones**, are



built up a **spiritual house [tabernacle]**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the **Scripture**, Behold, I lay in Zion a **chief corner stone**, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the **stone** which the builders disallowed, the same is made the head of the corner, And a **stone of stumbling**, and a **rock of offence**, even to them which **stumble at the Word**, being disobedient: whereunto also they were appointed. 1 Peter 3:1ff (Spoke 16, Cycle 3)

Here we see the Written Word – Scripture – presented in parallel with the Living Stone, a typological image of Jesus Christ. The disobedient stumble over the Written Word just as they stumble over the Living Word/Stone. Furthermore, this passage links back to Zechariah to illuminate the typological meaning of his prophecies concerning the rebuilding of the literal historical Temple after the Babylonian Exile. They are a pre-image of the building of the True Temple, the Body of Christ (John 2:21), with each member typified as a living stone on the pattern of Christ as the **prototypical Living Stone** in whom we all are "fitly framed together" to grow into a "holy temple in the Lord" (Eph 2:21). Thus both Christ and each believer is likened to the Temple in which God is made present in the world, for we are the Temple of God (1 Cor 6:19). Christ is in us and we are in Christ. This is our "hope of glory" (Col 1:27).

The density of typological imagery can be very challenging to the excessively rationalistic modern mind that wants to explain Scripture in terms of "this means that and only that." Such thinking manifestly contradicts the way that God Himself presents His Truth in the Bible in which **the symbols overlap**. This follows the principles of **stereoscopic vision** in which two slightly different overlapping images are used to achieve **depth perception**. Christ is simultaneously presented as the foundational Cornerstone (Α/Χ) and the finishing Capstone (Ω/Ω) even as both He and His Body are represented by the entire Temple with Him as the **Head (Rosh)** of His Church, "which is his body, the fullness of him that **filleteth all in all**" (Eph 1:23).

Having established the symbolic meaning of Stone as a witness of God's Word, we now can easily understand the parallel vision given in Revelation 5 when the Apostle John saw the **Lamb with Seven Eyes (Jesus)** receive the **Book sealed with Seven Seals (Bible)**:

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: **behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof**. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a **Lamb** as it had been slain, having **seven horns and seven eyes**, which are the **seven Spirits of God** sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

Zechariah saw **One Stone with Seven Eyes (Bible)** placed before **Joshua (Jesus)** just as John saw the **Lamb with Seven Eyes (Jesus)** receive the **Book with Seven Seals (Bible)**. These visions are one. In both cases, we have a revelation of the Living Word in conjunction with a sevenfold object representing the Written Word, quite literally in the case of Revelation where the object itself is a **book**. We have here **two independent witnesses** that mutually

corroborate the prophetic revelation of the sevenfold unity of God's Word. Just as Ezekiel's vision reveals the Bible as a "wheel within a wheel" so the visions of Zechariah 3 and Revelation 5 point to its sevenfold structure. Yet there is more. God gave yet another witness in the subsequent vision of Zechariah 4 that **explicitly** reveals its full integration with the sevenfold Menorah, which, as will be recalled, was designed by God Himself (Exo 25:40, pg 47).

## ❖ Zechariah's Vision of the Whole Bible

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold a **candlestick [menorah]** all of gold, with a **bowl** upon the top of it, and his **seven lamps** thereon, and **seven pipes to the seven lamps**, which are upon the top thereof: And **two olive trees** by it, one upon the right side of the **bowl**, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

Then he answered and spake unto me, saying, This is **THE WORD OF THE LORD** unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth **THE HEADSTONE** thereof with shoutings, crying, **GRACE, GRACE UNTO IT.**

Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid **the foundation of this house; his hands shall also finish it;** and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

Then answered I, and said unto him, What are these **two olive trees** upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are **the two anointed ones**, that stand by the Lord of the whole earth.

Zechariah Chapter 4 (Spoke 16, Cycle 2)

If ever there were a time when "all the pieces" effortlessly fell together with supernatural grace, it was in December 2003 when my wife and I were discussing this prophecy. It had been more than eight years since I had first discovered the Wheel, and about four years since I had noticed its integration with the Menorah (pg 48). But I had yet to understand the meaning of the Two Olive Trees, primarily because I spent most of my time focused on a much finer level of detail as I explored the endless links amongst the three Books on each of the Twenty-Two Spokes. But on this day we were just chatting, taking in a high-level view of the prophecy. I suddenly had a flash of insight and said "I wonder if they are the Two Testaments?" I did a quick internet search to see if anyone else had ever suggested this interpretation and once again found myself sitting in utter astonishment. As it turns out, I was not the first to think this thought. No, not by a long shot. One of the earliest records is from the *Explanatio Apocalypsis* (Explanation of the Apocalypse) written by the Venerable Bede around 710 AD, whom we also encountered in the discussion of the Song of Songs (pg 74).

Here's what he had to say about the Two Olive Trees in Revelation 11, which, as he noted, correspond to those in Zechariah:<sup>201</sup>

**OLIVE TREES:** The Church is irradiated by the light of the **TWO TESTAMENTS**, and ever waits upon the commands of the Lord. So also the prophet Zechariah saw one candlestick with seven branches, and these **TWO OLIVE-TREES**, that is, **TESTAMENTS**, pouring oil into the candlestick. This is the Church with its oil, which never fails, which makes it shine for the light of the world.

Many hold this interpretation to this day. Here is how Dr. James Burton Coffman put it in his entry on Zechariah 4 in his thirty-seven volume *Commentary on the Bible*:<sup>202</sup>

The central features of [this vision] are the seven branched golden candlestick and the two olive trees, one on each side of it. Fortunately, we do not need to rely upon the subjective guesses of liberal commentators for the interpretation of this vision, which in the light of related passages of the Bible appears simple and easily understood. The golden candlestick from the very first appearance of it in the ancient tabernacle **TYPIFIED THE WORD OF GOD** by virtue of its being the only light in the sanctuary representing both Israel's of God. Zechariah's vision adds a significant detail to the metaphorical candlestick of the tabernacle, namely, the two olive trees; but that merely changed the symbolism to show the source of **THE WORD OF GOD**, i.e., the **OLIVE TREES**, which undoubtedly stand for **THE OLD AND NEW TESTAMENTS**.

Coffman recognized the **whole vision** as a revelation of God's Word, a view he supported with citations from two other scholars (Coffman's emphasis):

The first six words of the angel's explanation contain the whole explanation: **THIS IS THE WORD OF JEHOVAH!** As Unger observed:

"Zechariah's vision was **THE WORD OF THE LORD**, vitally real and effective for the pressing problems of the hour in which it was initially revealed."

Nor should the meaning of it be restricted to that immediate portion of the word of the Lord addressed to Zerubbabel. ... Gill properly discerned the meaning thus: "The multiple menorah of the vision represents the Word of God to Zerubbabel and through him to the people," a most excellent demonstration that it is the candlestick of God's Word that provided guidance for Israel.

Like Bede, Coffman understood the Menorah as a symbol of the Church, but went on to note that it is also a symbol of God's Word:

As for the meaning of this candlestick: "It symbolizes the Jewish Theocracy, and ultimately the Church." **It also undoubtedly symbolizes "the Word of God,"** as revealed in verse 6. The whole figure is that of the Jewish theocracy holding forth the Word of God for all the world in the pre-Christian centuries. This vision placed the candlestick, not in a sanctuary, but in the world, hence the necessary application to the true Israel of God among the Jews. This also represents the Church, because the first Israel was a type of the second Israel. Moreover, the function of the Church today is the same as God's intended use of the old Israel to spread his truth and that through them and by such means, "All the families of the earth should be blessed" (Genesis 12:3).

We saw the same **symbolic overlap** with the **Stone** that simultaneously represents Christ, His Word, and His Church. We are in Him only if **His Word** abides in us (John 15:5ff):

I am the vine, ye are the branches: **He that abideth in me, and I in him**, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, **and my words abide in you**, ye shall ask what ye will, and it shall be done unto you.

With this insight into the meaning of the Two Olive Trees, we can now easily behold the stunning fulfillment of Zechariah's prophesy in the revelation of the Bible Wheel.

### ⊕ Zerubbabel Brings Forth the Capstone

Then he answered and spake unto me, saying, This is **THE WORD OF THE LORD** unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth **THE HEADSTONE** thereof with shoutings, crying, **GRACE, GRACE UNTO IT..**

Zechariah 4:6f (Spoke 16, Cycle 2)

The word **headstone** is a very literal translation of the Hebrew phrase Ehven HaRoshah.<sup>203</sup> Others render it as **capstone** (NKJV, NIV), **top stone** (NASB, NRSV), **final stone** (NLT), and **excellent stone** (JPS). We are familiar with **rosh** as **head** from the review of Spoke 20. God used it as a KeyWord in the Resh verse of AV Psalm 119:

The Capstone
אָבֶן הַרֹאשָׁה
Ehven HaRoshah

⊕ Thy word is true from the **beginning (rosh)**: and every one of thy righteous judgments endureth for ever. AV Ps 119:160

This links back to the first word of the Bible, **Bereshith** (pg 89), which is based on the root **rosh** (head, beginning) prefixed with a Bet to signify the preposition "in" (pg 138). It is a double entendre; God's Word is true from the beginning (rosh), indeed, from its very first word, Bereshith! This also links to the theme of Wisdom – a primary characteristic of God's Word – symbolized by the Twentieth Letter (pg 337). The words **ehven (stone)** and **rosh (head)** also appear together in the corresponding prophecy of Psalm 118:

This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The **stone (ehven)** which the builders refused is become **the head of the corner (rosh pinnah)**. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. **Blessed be he that cometh in the name of the LORD**: we have blessed you out of the house of the LORD.

This is an exceedingly significant prophecy. All three synoptic Gospels quote Christ using it to describe Himself as **the stone which the builders rejected**, and all Four Gospels record the cry of the crowd "Blessed be he that cometh in the name of the Lord" that attended His Triumphal Entry into Jerusalem. The word **pinnah** denotes a **corner**, or **turning point**. It is from the verb **panah** meaning **to turn** as we have seen a number of times (pgs 306, 387). The phrase "head of the corner" is a very literal translation of **rosh pinnah**, as is the Greek phrase **kephalé gonia** which Peter used in his

Corresponding Words denoting the "Head of the Corner"	
רֹאשׁ פִּנָּה	Rosh Pinnah
κεφαλὴ γωνία	Kephalé Gonia
ακρογωνιαίος	Akrogoniaios

first Epistle when he quoted Psalm 118:22. Here is how the Theological Dictionary of the New Testament describes this term:

In the NT *kephalé gonia* is consistently used of Christ. According to Mk 12:10 Jesus described Himself as the stone, rejected by the builders, which has been chosen by God as the **chief corner-stone in the heavenly sanctuary**. The saying is one of the lofty declarations of Jesus in which He relates Himself to the heavenly sanctuary. He is not merely the **final stone**, i.e., the **Consummator**, but also **the Builder of the new temple** (Mk. 14:58; cf. Mt. 16:18). ... With this description we are to link very closely the lofty predicates which describe Jesus as the cosmic rock dispensing the water of life.

The "chief cornerstone" is also denoted by the Greek word **akrogoniaios**, from the roots **akro** (sharp, pointed, or angular) and **gonia** (corner). This word is used in Ephesians 2:20f:

And are built upon the foundation of the apostles and prophets, **Jesus Christ himself being the chief cornerstone (akrogoniaios)**; In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Here is how two Greek dictionaries define it:

Analytical Lexicon of the Greek New Testament: akrogoniaios: literally lying at the extreme angle; **cornerstone**; **capstone**, the **final stone placed at the top of a building structure to integrate it**; figuratively, of the place of Christ in the believing community (Eph 2:20)

Theological Dictionary of the New Testament: akrogoniaios: The **"final stone"** in a building, probably set over the gate. In the NT the word is found only in 1 Pt. 2:6 (= Isa 28:16) and Eph. 2:20, in both cases with reference to Christ. Eph. 2:20, like 1 Pt. 2:6, describes the community as a **spiritual temple**. The apostles and prophets are the foundation, and Christ is the cornerstone who binds the whole building together and completes it (Eph 2:20 f). Underlying the image is the lofty declaration of Jesus that He is the **final stone** in the heavenly sanctuary.

When the Headstone is placed at the top turning point in an arch, it is called a **Keystone**. It bears the weight and holds the arch together as all the other stones lean on it. This is an excellent symbol of Christ who bore the weight of all our sins on the Cross at Golgotha. This is the Keystone that holds the whole Bible together, revealed in the Final Letter Tav (pg 366). The phrase "chief cornerstone" can denote either a foundation stone or a top stone depending on context. Both apply to Christ, as explained by Matthew Henry with regards to Psalm 118:22:



Jerusalem Cross on Keystone over chapel door at Golgotha<sup>204</sup>

His exaltation. He has become the **headstone of the corner**; He is advanced to the highest degree both of honour and usefulness, to be above all, and all in all. He is the **chief cornerstone in the foundation**, in whom Jew and Gentile are united, that they may be built up one holy house. He is the **chief top-stone in the corner, in whom the building is completed**, and who must in all things have the pre-eminence, as the author and finisher of our faith. Thus highly has God exalted him, because he humbled himself; and we, in compliance with God's design, must make him the **foundation** of our hope, the **centre** of our unity, and the **end** of our living. To me to live is Christ.

Though similar words are used to describe both the foundational Cornerstone and the crown-

ing Capstone, we know that the **Ehven HaRoshah** is the **Final Stone** because Zerubbabel had already laid the foundation before he brought it forth:

And he shall [future tense] bring forth the **Headstone** thereof with shoutings, crying, grace, grace unto it. Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid [past tense] the **foundation** (A/ℵ) of this house; his hands shall [future tense] also **finish it** (Ω/ℵ); and thou shalt know that the LORD of hosts hath sent me unto you.

The true miracle of the Capstone Prophecies is that they **fully integrate** the revelation of the Divine Unity of the Written Word with the essential Gospel message of Christ. We have seen this repeatedly throughout this study, most notably in the word **Galgal (Wheel)** which simultaneously describes the Bible's structure even as it points to its central message, the crucifixion of Christ at the **Place of the Skull (Golgotha)**. God engraved the Gospel itself in the body of His Holy Word, as He said, "I will engrave the engraving thereof" (Zech 3:9).

### ⊕ The Stone of Division

Moreover the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the **Plummet** in the hand of Zerubbabel **with those seven**; they are the eyes of the LORD, which run to and fro through the whole earth. Zechariah 4:8ff

A plummet is a standard building tool made from a line with a weight and used to determine if a wall is **plumb**, that is, **vertical** or **true**. The Hebrew words translated as plummet, Ehven HabBadeel, literally denote a "stone of tin," the latter term being based on the Bet KeyWord **badal (to divide)** which was discussed at length on Spoke 2 (pg 144). It is generally assumed that **badeel** acquired its meaning as tin because tin is **separated** from silver or gold by smelting. The idea of a "plummet" is not actually present in the text. Translators inferred it in their efforts to understand the meaning of the "tin stone." The Bible produced by the Jewish Publication Society, the standard used in most synagogues today, renders it quite literally (and accurately, I believe), as the **Stone of Distinction**. It gives us a third view of the **Capstone** as the **One Stone** that reveals the perfect symmetry of the **seven divisions** of the Holy Word, as is emphasized in the passage above with the words "they shall rejoice, and shall see the Ehven HabBadeel in the hand of Zerubbabel **with those seven**." It is, therefore, literally a **Stone of Division**. It is particularly striking that the vertical line of bilateral symmetry divides between the Aleph and the Tav. Thus Zechariah's visions give us three views of the Bible Wheel:

<b>The Stone of Division</b>
אֶבֶן הַבְּדִיל
Ehven HabBadeel

- ⊕ **THE ONE STONE (Ehven Echat):** The Aleph KeyWord **echat (one)** signifies the **perfect unity** of the Bible Wheel, specifically the seven eyes (canonical divisions).
- ⊕ **THE CAPSTONE (Ehven HaRoshah):** The Resh KeyWord **rosh (head)** signifies the Bible Wheel as the culmination and apex of the revelation of the Divine Unity of God's Written Word.
- ⊕ **THE STONE OF DIVISION (Ehven HabBadeel):** The Bet KeyWord **badeel (division)** signifies that its design is based on "rightly dividing the Word of God" (1 Tim 2:15, pg 246) according to the seven canonical divisions and the Hebrew Alphabet. It also is the "Stone of Distinction" in the same sense as the Ehven HaRoshah is the "Premier Stone" or "Stone of Preeminence."

⊕ **The Golden Bowl – The Revealer**

And said unto me, What seest thou? And I said, I have looked, and behold a **candlestick (menorah)** all of gold, with a **bowl (gullah)** upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Zechariah 4:1ff

Zechariah's vision of the golden menorah is similar to the one God revealed to Moses. The difference is in the surrounding images of the two olive trees and the golden bowl with the seven pipes that fed oil to each of the seven lamps. Here the word translated as bowl is **gullah**, from the root **galal**. It primarily means "a round thing." It is spelt with exactly the same Letters as **galah (to reveal)**, only the vowel points differ. This word appears in conjunction with **galgal** in Ecclesiastes 12:3:

Or ever the silver cord be loosed, or the golden **bowl (gullah)** be broken, or the pitcher be broken at the fountain, or the **wheel (galgal)** broken at the cistern.

Related Words	
גֻּלָּה	<b>Gullah:</b> Bowl
גָּלָה	<b>Galah:</b> To Reveal
גָּלַל	<b>Galal:</b> To Roll
גֻּלְגָּל	<b>Galgal:</b> Wheel

Saint Gregory identified the symbol of the bowl with the Wheel of God's Word in his comment on Ezekiel 1:15 in his *Homilies on Ezekiel*:<sup>205</sup>

Just as the teaching of prophecy is interpreted as a **bowl** in [the menorah of] Moses, so **Holy Scripture** itself is here meant by the **wheel**.

In the original menorah, each side-branch had a three bowls, with four bowls on the central branch (Exo 25:33f):

**Three bowls** made like unto almonds, with a knop and a flower in one branch; and **three bowls** made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the [central] candlestick shall be **four bowls** made like unto almonds, with their knops and their flowers.

The Menorah therefore has a total of **Twenty-Two Bowls** since each side branch has three and the central branch four, yielding  $6 \times 3 + 4 = 22$ . The text distinguishes these bowls from the gullah standing above Zechariah's Menorah by using a different word, גַּבִּיעַ (gavia). Rabbinic tradition teaches that these correspond to the Twenty-Two Letters of the Hebrew Alphabet, the containers (delimiters) of God's creative impulse. I concur, though the details must wait for a later book. For now, the significant point is that the Menorah represents three fundamental aspects of the Bible Wheel:

- 1) The Seven Branches correspond to the Seven Canonical Divisions of the Bible Wheel.
- 2) The Twenty-Two Bowls correspond to the Twenty-Two Letters that define the Wheel.
- 3) The fact that it is a lamp fulfills AV Psalm 119:105: "Thy Word is a Lamp."

And now we are able to see with great simplicity and perfect clarity how Zechariah's visions, given over 400 years before Christ, prophesied the complex structure of the entire Bible:

- ⊕ **The Two Olive Trees** are the **Two Testaments** (Old and New) that **testify** (bear witness) to the Lord of all the earth.
- ⊕ **The Two Olive Trees (Testaments)** pour the **Golden Oil of Spirit-Inspired Books** through two Golden Pipes into the Golden Bowl (Gullah).

- ⊕ **The Golden Bowl** is the **Revealer**, the One Stone with Seven Eyes, the Capstone, the Stone of Division. It is the **Bible Wheel** that reveals the sevenfold symmetric perfection of the Bible and its supernatural integration with the Twenty-Two Hebrew Letters.
- ⊕ **The Seven Golden Pipes** distribute the Golden Oil (Inspired Books) from each of the Seven Canonical Divisions revealed by the Golden Bowl to the Seven Lamps of the **Golden Menorah**, to enlighten the whole world with the everlasting Light of God's Word through the power of the Holy Spirit.

The image on the next page graphically displays all these ideas. I marked the Seven Lamps with the number of corresponding Books so that we can see the repeated 5-12-5 symmetry. Each pair of branches represents divisions with the same number of Books. They are marked by the corresponding Hebrew Letter where they meet on the central branch. When read from top to bottom, the Seven Canonical Divisions spell the **Tav KeyWord Tehillah** which we discussed at the very end of Spoke 22 in the section called *Universal Praise and Worship* (pg 374):

Central Column of the Menorah	
ת	22 <sup>nd</sup> Letter Tav
ה	5 <sup>th</sup> Letter Hey
ל	12 <sup>th</sup> Letter Lamed
ה	5 <sup>th</sup> Letter Hey

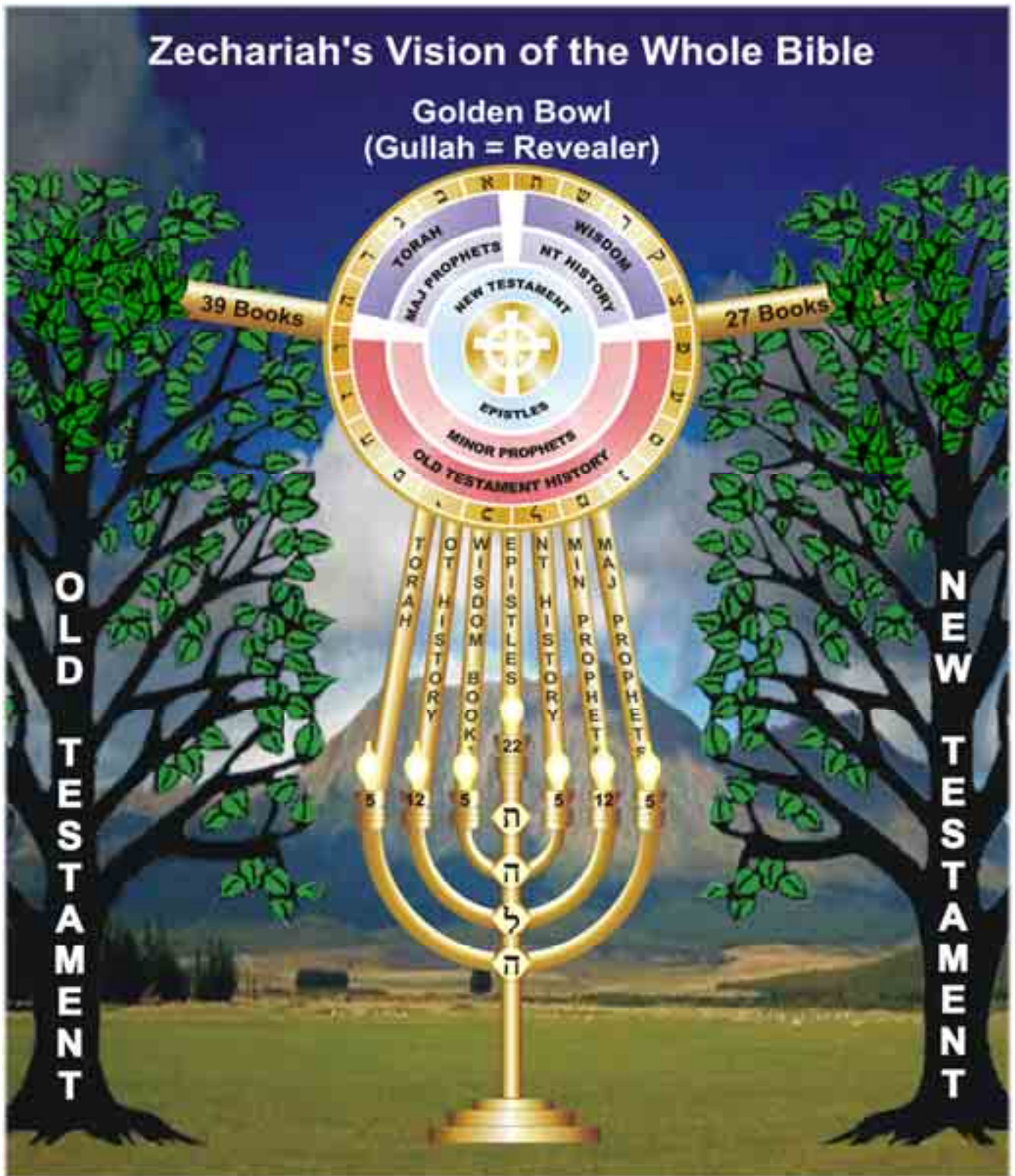
- ⊕ My mouth shall speak the **praise (tehillah)** of the LORD: and let all flesh bless his holy name for ever and ever. AV Ps 145:21

This means that the numbers of the Books symmetrically placed on the arms of the Menorah alphanumerically spell the Tav KeyWord **PRAISE!** The Wheel has another message engraved in its body: **PRAISE TO THE LORD GOD ALMIGHTY!** It is the everlasting declaration of **His Praise** that will be the joy of every soul redeemed by the Lamb in the new heaven and earth. It is this message, based on the Tav KeyWord Tehillah that appears now at the consummation of the age, when we perceive **the Divine Unity of the whole body of Scripture.**

The Bible Wheel fulfills **each and every detail** of the prophecies of both Ezekiel's Wheels and the Stones and Menorah revealed in the third and fourth chapters of Zechariah. It is the Capstone of the Bible! Who can but cry "**Grace, grace unto it!**"? This revelation brings us one step closer to the day when "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Hab 2:14), and when "the LORD shall be king over all the earth" and there shall be "one LORD, and his name one" (Zech 14:9). I pray that day come soon! **Come King Jesus!**

**ALL THY WORKS SHALL PRAISE THEE, O LORD;** and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Psalm 145:10ff





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## Endnotes

- <sup>1</sup> Keil and Delitzsch 1867, In the introduction to Psalm 119.
- <sup>2</sup> Spurgeon, 1887. He mentions his "borrowing" of the title in the preface to "*The Golden Alphabet*." It is available free online at [http://www.godrules.net/library/spurgeon/NEWspurgeon\\_d1.htm](http://www.godrules.net/library/spurgeon/NEWspurgeon_d1.htm)
- <sup>3</sup> Spurgeon 1882. Notes on Psalm 119. Available online: [www.godrules.net/library/spurgeon/170spurgeon\\_d29.htm](http://www.godrules.net/library/spurgeon/170spurgeon_d29.htm)
- <sup>4</sup> Baxter 1960. Quotes from Vol. 1, pages 15 and 20.
- <sup>5</sup> Scroggie 1953, pg 22
- <sup>6</sup> Here are the chapter headings beginning at Chapter 4 exactly as presented in Clarke's *Clavis Biblica*. I added the number of Books in each section between square brackets for clarity:
4. THE BOOKS OF THE OLD COVENANT [39]
  5. THE HISTORICAL BOOKS [17, which he divided into 5 Torah + 12 History]
  6. THE POETICAL BOOKS AND MAXIMS [5]
  7. THE MAJOR PROPHETS [5]
  8. THE TWELVE MINOR PROPHETS [12]
  9. GENERAL ACCOUNT OF THE NEW TESTAMENT [27]
  10. THE HISTORICAL BOOKS, VIZ. THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES [5]
  11. THE THIRTEEN EPISTLES OF ST. PAUL [Though Clarke names 13, he actually lists 14 by including Hebrews.]
  12. THE CATHOLIC OR GENERAL EPISTLES [7]
  13. THE APOCALYPSE OR BOOK OF REVELATION [1]

The only variation from the pattern of the Canon Wheel is in the level of detail in the chapters discussing the 22 Epistles, which he placed in subcategories.

<sup>7</sup> Almost all commentators present exactly the same categorical pattern for the 39 Books of the Old Testament as given in the table on page 28. Variations occur primarily in the categories used to describe the New Testament. Some list the four Gospels separately from Acts, and many list the first 21 Epistles separately from the Book of Revelation. This is really a matter of emphasis. All agree that Revelation is an epistle, but this category is too broad to be of much use in many contexts, so they sub-categorize all the epistles on the pattern of Clarke (see endnote 6). Others, such as Scroggie, see a parallel with the structure of the Old Testament – History, Didactic (Wisdom), Prophecy – by listing 5 Books of NT History (Matt-Acts), 21 Didactic Books (Epistles), and one Book of Prophecy (Revelation). This is a valid sub-pattern. The important point is that the seven divisions discussed in this book are valid regardless of how the Books may be sub-categorized. The Canon Wheel (pg 32) displays the structure of the Bible at the highest (most inclusive) level of categorization.

<sup>8</sup> In his Forward to *Word Biblical Themes: Isaiah* by John D. W. Watts (1985), page ix

<sup>9</sup> Roloff 1993, pg 8

<sup>10</sup> Aune 1997, Vol. 1 pg lxxii. Here is the full quote: "Revelation clearly has a formal epistolary framework in 1:4–5 and 22:21 and contains separate proclamations, often labeled "letters," addressed to each of the seven churches of the Roman province of Asia (Rev 2:1–3:22). The Canon Muratori 57–59 recognized the **epistolary character of Revelation**, which is understood to mean that the seven individual churches to whom John wrote, when taken together, represent the universal Church: Et Iohannes enim in Apocalypse, licit septem ec-

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clisus scribat, tamen omnibus dicit, 'For John too, though he wrote to seven churches in the Apocalypse, nevertheless speaks to all.'" This ancient understanding exemplifies the symbolic meaning of the Number Seven as "fullness" or "completeness." Revelation is literally an "epistle of epistles." Both it, and each of the seven epistles it contains, follow the standard New Testament epistolary format.

<sup>11</sup> Baxter 1960, Vol. 1, pg 19

<sup>12</sup> Stafford 1942, pg 43

<sup>13</sup> <http://www.BibleWheel.com/Topics/Derivation.asp>

<sup>14</sup> Gesenius 1979, word number 8420.

<sup>15</sup> Munk 1983, pg 216. See also Ginsburgh 1995, pg 324. His statements are also available online at <http://www.inner.org/hebleter/tav.htm>

<sup>16</sup> Origen, *Selecta in Ezekiel*.

<sup>17</sup> Quoted from *The Tau Cross in Franciscan Tradition*, CIOFS Bulletin, 1997, N. 2. A copy is available online at <http://www.ciofs.org/per/1997/lc97en22.htm>

<sup>18</sup> The history of this seal can be found online at <<http://www.bartow-arp-church.org/ARPHistory.html>.>

<sup>19</sup> Used by kind permission from <http://motherrussia.bizland.com>, where the carving is available for purchase.

<sup>20</sup> In the KJV, there are **seven verses** where God identifies Himself as first and last: Isa. 41:4, 44:6, 48:12, Rev. 1:11, 1:17, 2:8, 22:13 which integrates the use of this symbol, a variation of ΑΩ, with the Number Seven. Most modern versions lack the reference in Rev. 1:11 because it is not found in a number of manuscripts preferred by modern biblical critics. This is one of the many examples of the subtle superiority of the KJV (more generally, the Majority Text), that becomes clear when the Bible is displayed on the Wheel.

<sup>21</sup> Orr 1907, page 31-32, cited by Fuller 1992, page 22.

<sup>22</sup> Josipovici 1988, pg 42

<sup>23</sup> Sauer 1954, pg 116

<sup>24</sup> Sauer 1954, pg 195

<sup>25</sup> *Tyndale Bible Dictionary*, pg 957

<sup>26</sup> Scroggie 1953, pg. 53

<sup>27</sup> The seven blessings are in verses 1:4, 14:13, 16:15, 19:9, 20:6, 22:7, and 22:14.

<sup>28</sup> *Inventing the Flat Earth* (1991) by Jeffrey Burton Russell, Professor of History, Emeritus University of California Santa Barbara. Russell describes his book as showing "how nineteenth-century anti-Christians invented and spread the falsehood that educated people in the Middle Ages believed that the earth was flat." He provides a summary online at <http://id-www.ucsb.edu/fscf/library/RUSSELL/FlatEarth.html>.

<sup>29</sup> This explanation is available online at <http://www.ucc.org/aboutus/ucclogo.htm>

<sup>30</sup> The explanation and a color version of the logo is available online from the official LCMS site: <http://www.lcms.org/ca/www/sitelist/schools/logos.html>

<sup>31</sup> Information on this icon is found on the seminaries website: <http://www.stots.edu/>

<sup>32</sup> Watts 1985, pg 34. The last sentence, after the ellipse is from page 28.

<sup>33</sup> Watts 1985, page ix

<sup>34</sup> *New Bible Dictionary*, pg 516

<sup>35</sup> *The Teacher's Commentary* Richards, Larry, and Lawrence O. Richards. Wheaton, Ill.: Victor Books, 1987.

<sup>36</sup> Smith 1992,

<sup>37</sup> *Bibliotheca Sacra* Volume 93, Vol. 93, Page 452. Dallas Theological Seminary, 1936

<sup>38</sup> I list the correlations on my website: <http://www.BibleWheel.com/InnerWheels/Isaiah/Isaiah01.asp>

<sup>39</sup> Wolf 1985, pg 11

<sup>40</sup> Godot 1885, Introduction

## Endnotes

- <sup>41</sup> Archer, page vii
- <sup>42</sup> Quote is cited by the publisher of Lloyd-Jones Commentary on Romans 12, available online at [http://shopping.mlj.org.uk/mljgty/mljcart.nsf/\(ProductsByCode\)/MLJB.79432](http://shopping.mlj.org.uk/mljgty/mljcart.nsf/(ProductsByCode)/MLJB.79432)
- <sup>43</sup> *Romans: Interpretation, A Bible Commentary for Preaching and Teaching*. 1985 John Knox Press, Atlanta, Georgia, pg 1
- <sup>44</sup> Webb 1997, pg 37
- <sup>45</sup> Midrash Yadayim 3:5
- <sup>46</sup> "A Bundle of Myrrh" by Charles Haddon Spurgeon, Delivered on Sunday Morning, February 28th, 1864. Available free online at <http://www.ccel.org/ccel/spurgeon/sermons10.x.html>
- <sup>47</sup> Jamieson, Fausset & Brown 1871, Song 1:1
- <sup>48</sup> Garrett 2001, pg 353.
- <sup>49</sup> Schaff, Philip. *The Nicene and Post-Nicene Fathers Second Series* Vol. VI. Jerome: Letters and Select Works. pg 485
- <sup>50</sup> Matter 1992, Quotes from pgs 6 and 3, respectively.
- <sup>51</sup> Garret 2001, pg 97
- <sup>52</sup> Jamieson, Fausset & Brown 1871, Introduction to the Song of Songs
- <sup>53</sup> *Ibid*, quotes taken in order from the following pages: 111, 14, 106, 89, 89, 106
- <sup>54</sup> Garret 2001, pg 352
- <sup>55</sup> Fee 1999, pgs xv, 6, 7, 49.
- <sup>56</sup> Clarke 1826, Commentary on Genesis 1:1.
- <sup>57</sup> Ironside 1909, pg 320
- <sup>58</sup> Baxter 1960, Vol. 3, pg 203
- <sup>59</sup> Baxter 1960, Vol. 1, pg 18
- <sup>60</sup> Jamieson, Fausset, and Brown 1871, in their introduction to the Book of Hebrews.
- <sup>61</sup> Wiersbe 1992, pg 674. "Since no name is attached to the book, students have been discussing for centuries who the author is. The earliest traditions point to Paul. Others have suggested Apollos, Luke, Philip the Evangelist, Mark, and even Priscilla and Aquila! The writer is obviously a Jew, since he identifies himself with his Jewish readers (1:2; 2:1, 3; 3:1; 4:1; etc.). He also identifies himself with Timothy (13:23), which certainly Paul could do. The closing benediction of grace is typical of Paul (see 2 Thes. 3:17–18). The writer has been in prison (10:34; 13:19). **The matter seems to be settled by 2 Peter 3:15–18**, where Peter clearly states that Paul had written to the same people Peter wrote to, the Jews of the dispersion (1 Peter 1:1; 2 Peter 3:1). Furthermore, Peter calls Paul's letter Scripture. Now, if Paul wrote an inspired letter to the Jews scattered abroad, and that letter has been lost, then a part of God's inspired, eternal Word has been destroyed; and this is impossible. The only writing in Scripture that is addressed to Jews and is not credited to another author is Hebrews. **Conclusion: Paul must have written Hebrews.** Those who argue that the style and vocabulary are not typical of Paul must bear in mind that writers are free to adapt their style and vocabulary to their readers and topics."
- <sup>62</sup> The article is "Probabilities, What are the Chances?" found at [www.BibleWheel.com/Wheel/probabilities.asp](http://www.BibleWheel.com/Wheel/probabilities.asp)
- <sup>63</sup> *Lectures on Romans*, Luther's Works 25:40
- <sup>64</sup> The search was for all occurrences of Hebrew Strong's number 1254 (bara) and all cognates of ktidzo represented by Greek Strong's numbers 2936, 2937, 2938, and 2939.
- <sup>65</sup> Seekins 2002. All of Dr. Seekins works are available online at [www.livingwordpictures.com](http://www.livingwordpictures.com)
- <sup>66</sup> [http://www.BibleWheel.com/RR/SY\\_Even.asp](http://www.BibleWheel.com/RR/SY_Even.asp). Grossman's article: [www.shemayisrael.co.il/parsha/dimension/](http://www.shemayisrael.co.il/parsha/dimension/)
- <sup>67</sup> Munk 1983, page 43
- <sup>68</sup> Berkhof 1939, pg 129

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<sup>69</sup> The phrase "In Isaac shall thy seed be called" is a "near KeyLink." It is not a KeyLink proper because the phrase occurs in one verse not found on Spoke 1 (Heb 11:18).

<sup>70</sup> Ginsburgh 1995, pg 46. His spelling of God as "G-d" follows the Jewish tradition of never writing any complete word that refers to God as a precaution against violating the Third Commandment.

<sup>71</sup> Gesenius, pg. 128

<sup>72</sup> Walvoord and Zuck 1983, in their entry for Hebrews 3:3

<sup>73</sup> Jer 9:24 is quoted in both 1 Cor 1:31 and 2 Cor 10:17, so the quote by itself does not form a KeyLink (defined as a unique link confined to a single Spoke). The true KeyLink is based on the whole passages cited (Jer 9:23ff and 1 Cor 1:26ff), which are the only passages in the Bible to include the words wise, mighty, and glory in conjunction with the exact quote of Jer 9:24.

<sup>74</sup> Bastra 1999, chapter 11. This article is available free online at [http://www.hope.edu/academic/religion/bandstra/RTOT/CH11/CH11\\_1A.HTM](http://www.hope.edu/academic/religion/bandstra/RTOT/CH11/CH11_1A.HTM)

<sup>75</sup> The theme of division is also seen on the First Day, but it is secondary to the primary event of the Creation of Light (Aleph KeyWord Aur, pg 121).

<sup>76</sup> Sturtevant 1960, pg 3

<sup>77</sup> This teaching is expounded in most discussions of Gimel that I have seen, e.g.: Munk page 79, Ginsburgh page 66, Haralack page 47. It is very old. It appears in the 6<sup>th</sup> century Babylonian Talmud, Shabbat 104a.

<sup>78</sup> Munk 1983, pg 39

<sup>79</sup> Munk 1983, pg 72.

<sup>80</sup> Baxter 1960, Vol. I, 123

<sup>81</sup> Baxter 1960, Vol. I, pg 119

<sup>82</sup> Scroggie 1953, Vol. I, pg 175

<sup>83</sup> Baxter 1960, Vol. I, pg 124

<sup>84</sup> Scroggie 1960, Vol. 1 Quote from before the ellipsis from pg 175, after from pg 178

<sup>85</sup> Jeremiah 7:23, 11:4, 30:22; Ezek 36:28, though the word "yoke" does not appear in the context of any of these verses.

<sup>86</sup> The first part is a quote from Isaiah 52:11, which is part of the outburst of joy just before the great revelation of Jesus Christ in Isaiah 53.

<sup>87</sup> Baxter 1960, Vol. III, pg 280

<sup>88</sup> These are Strong's numbers 2643 and 2644.

<sup>89</sup> Halley 1927, page 604

<sup>90</sup> Baxter 1960, Vol. VI, pg 135

<sup>91</sup> Berkhof 1939, pg 89

<sup>92</sup> Augustine, *On the Trinity*, Book XV, 17:29. The quote continues and gives an explanation of the word 'principally': "And therefore I have added the word principally, because we find that the Holy Spirit proceeds from the Son also. But the Father gave Him this too, not as to one already existing, and not yet having it; but whatever He gave to the only-begotten Word, He gave by begetting Him." This touches the theological controversy called the filioque which divided the Eastern and Western churches. It passes beyond the scope of this book.

<sup>93</sup> Berkhof 1939, pg 98.

<sup>94</sup> Munk (1983, pg 78) writes "The ך alludes to לָךְ, pauper, who knocks on doors, begging for alms." Likewise, Ginsburgh (1995, pg 66) titled his chapter on Dalet "*Selflessness*" and subtitles it with the Talmudic saying "Dalet has nothing of her own."

<sup>95</sup> This is an example of the Five New Testament History Books tracking with the pattern of the Five Books of the Law. The same thing is discussed on Spoke 5 (pg 196).

<sup>96</sup> Baxter 1960, pg 164. Scroggie 1953, Vol. 1, pg 181. Riggins pg 20. All three provide a picture of the camp



essentially identical to the square version I present.

<sup>97</sup> *A Testimony of Jesus Christ, A Commentary on Revelation* by Tony Garland gives a good example of the camp in the wilderness as a cross. His book is available online at [http://spiritandtruth.org/teaching/Book\\_of\\_Revelation/commentary/htm/040702.htm](http://spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/040702.htm). Chuck Missler presents the same idea in his book *Cosmic Codes: Hidden Messages from the Edge of Eternity*, 1999, Koinonia House, Coeur D'Alene, ID, pg 211.

<sup>98</sup> Schaff 1910, Vol. 1, Chapter 12, Section 78

<sup>99</sup> His website is <<http://www.pauljab.net/temple/>>

<sup>100</sup> Cooper 2001, notes on Ezekiel 40:16

<sup>101</sup> Hodgkin 1907, pg 235

<sup>102</sup> Strong's Concordance, #4747

<sup>103</sup> The *Theological Dictionary of the New Testament* discusses the "four stoicheia" at great length, noting that "Outside the NT, as one would expect, the combination means primarily the "four elements." But the term also carries the meaning of "basic principles" and many see Paul as using it this way in reference to Torah observance, which the Judaisers sought to foist upon the Christians of Galatia.

<sup>104</sup> Ridderbos 1953, pg 162

<sup>105</sup> Gen 47:23, Ezek 16:43, Daniel 2:43, 3:25

<sup>106</sup> Ghyka 1977, all of chapter vi

<sup>107</sup> The Fibonacci sequence appears in the growth patterns in many plants and animals. It is defined by a recursive formula  $F(n+1) = F(n) + F(n-1)$  with the first two values given by  $F(0) = 0$  and  $F(1) = 1$ . This generates the sequence that begins 0, 1, 1, 2, 3, 5, 8, 13, 21 ...

<sup>108</sup> Schneider 1994, pg 95

<sup>109</sup> The search included the variations "well with thee", "well with you", and "well with them."

<sup>110</sup> The search string is "well with thee" and \*long\*, where the two asterisks represents wildcards so the search returns any form including "long" such as "prolong" and "prolonged."

<sup>111</sup> The Beatitudes of Matthew 5 contain nine consecutive occurrences of "Blessed are" whereas the parallel passages in Luke 6 contain only four, less than half. The correlation of Matthew 5 with the themes of Spoke 5 is an example of its chapter sequence following the pattern of the Wheel. This is discussed at length on my website under the heading "Inner Wheels." <http://BibleWheel.com/InnerWheels/Matthew/Intro.asp>

<sup>112</sup> Many number sequences are defined by geometric forms. For example, the sequence of square numbers begins 1, 4, 9, 16. It is formed by counting the number of dots in a square arrangement. Pentagonal numbers are formed the same way, using a pentagon rather than a square.

<sup>113</sup> Nebuchadnezzar's words used hadar as a verb, whereas AV Ps 145:5 uses it as a noun. Both are spelt with the same three Hebrew Letters. The search included all forms of hadar, which are listed under Strong's number 1922 through 1927.

<sup>114</sup> Baxter 1960, Vol. I, pg 210

<sup>115</sup> Baxter 1960, Vol. VI, pg 164

<sup>116</sup> When analyzing Hebrew word pictures, it is very important to distinguish between the use of Vav as a proper consonant and its use for the vowels וּ ("u" as in "flute") and וּ ("o" as in "hole").

<sup>117</sup> Online at [http://www.hebrew4christians.com/Grammar/Unit\\_One/Aleph-Bet/Vav/vav.html](http://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Vav/vav.html)

<sup>118</sup> Baxter 1960, Vol. I, pg 237

<sup>119</sup> Hosea is also translated as Hoshea and Oshea. The underlying Hebrew is identical in all three cases.

<sup>120</sup> The words variations of harlot or whoredom occur nineteen times in Hosea, whereas never more than three times in any other Book of the Minor Prophets.

<sup>121</sup> This translation is adapted from the KJV and NIV, the latter gives the proper sense of who the "woman" was, i.e. Gomer, Hosea's wife (aishah means both woman and wife). Also, the "flagons of wine" of the KJV are universally recognized as a mistranslation that should be rendered "raison cakes" that were used in pagan

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rituals. They were a specific sign of the apostasy of Israel.

<sup>122</sup> Available online at <http://www.victorshepherd.on.ca/Sermons/passion%20of%20God.htm>

<sup>123</sup> Available online at <<http://trowelandsword.org.au/Resources/Meditations/1999/RscM199912art1.htm>>

<sup>124</sup> Boaz specifically calls Ruth virtuous (cheyl) in Ruth 3:11. This is the word used to describe the woman praise in the last 22 alphabetically structured verses of Proverbs 31. The same word is used to describe Boaz as a "mighty man of wealth (cheyl)" in Ruth 2:1.

<sup>125</sup> The phrase esh b'chamoth (fire on the walls of) occurs only in Amos 1:7,10,14 and Jer 49:27.

<sup>126</sup> 1 Kings 1:2

<sup>127</sup> The search was for all occurrences of Strong's #2896 which includes the masculine and the feminine of the adjectival and substantive forms of the root.

<sup>128</sup> The story covers all of 1 Samuel 14. The verb ta'am (Strong's #2938) first occurs in verse 14:24. The corresponding noun appears previously in Exo 16:31 and Num 11:8 in the description of the flavor of manna.

<sup>129</sup> The word **tuv** is an alternate pronunciation of **tov**, and has the same meaning as **good**.

<sup>130</sup> The only difference is that 1 Sam 12:23 includes the definite article "ha" (b'derek hatovah).

<sup>131</sup> The other three are the consecutive Books of Habakkuk, Zephaniah, and Haggai.

<sup>132</sup> Available online at [www.pbc.org/dp/stedman/adventure/0231.html](http://www.pbc.org/dp/stedman/adventure/0231.html)

<sup>133</sup> The index of his reviews of all 66 Books is available online [www.pbc.org/dp/stedman/adventure/](http://www.pbc.org/dp/stedman/adventure/)

<sup>134</sup> In Melchizedek the Yod Suffix is used to form the construct state of melek (king), to form melki (king of) tzedek (righteousness, pg 319).

<sup>135</sup> Wisdom of Solomon (Mat 12:42), Solomon in all his glory (Mat 6:29).

<sup>136</sup> Munk 1983, pg 138

<sup>137</sup> Heb 9:5, Exo 25:22

<sup>138</sup> The Hebrew text has Micaiah in Jer 26:18, but most versions translate it as Micah since it certainly refers to that prophet.

<sup>139</sup> A KeyLink is defined as a unique word, set of words, or theme that is restricted **entirely** to a given Spoke. But this link is very much like a KeyLink and stands at the head of a host of extremely powerful thematic links that are unique to Spoke 11, such as the story of Ahab and Naboth which is recorded only in 1 Kings and is interwoven with the Book of Micah.

<sup>140</sup> Most KeyLinks are based on the underlying Greek or Hebrew and are independent of translation. But in this case, the phrase "work evil" forms a KeyLink only in the KJV. There are two factors in play here. First, the underlying Hebrew translated as "work" is different in the two verses, and second, each word can be translated in a variety of ways, such as do, commit, work, etc. The "coincidence" that the KeyLink phrase "work evil" is found only in 1 King 21 and Micah 2:1 is greatly amplified by the fact that it connects the story of Ahab and Naboth. This evokes in me a sense of the mysterious work of God in the KJV, as if He had a special hand on its production, knowing that it was destined to be the dominant worldwide translation of the Bible.

<sup>141</sup> Munk 1983, pg 138

<sup>142</sup> Hodgkin 1907, pg 77

<sup>143</sup> Barker 1999. pg 167. Here he cites Achtemeier's *Nahum–Malachi*, pg 8.

<sup>144</sup> Ironside 1909, pg 257

<sup>145</sup> Clarke 1826 Available free online at [www.godrules.net/library/clarke/clarkenah1.htm](http://www.godrules.net/library/clarke/clarkenah1.htm)

<sup>146</sup> Meirs 1953, pg 306

<sup>147</sup> This position is suggested by Watts (1987) in his notes on Isaiah 48:1.

<sup>148</sup> Barker, K. L. *Micah, Nahum, Habakkuk, Zephaniah*, New American Commentary Vol. 20, pg 305

<sup>149</sup> Barker, K. L. *Micah, Nahum, Habakkuk, Zephaniah*, New American Commentary Vol. 20, pg 368

<sup>150</sup> Ginsburgh 1995, pg 194. Rabbi Ginsburgh explains this as based on the alphanumeric values of the words

## Endnotes

ahavah (love) and echad (one) which both sum to 13 and so correspond to Mem. These identities are the basis of the reiterative structure of the Shema (Deut 6:4) as discussed on my site under the heading of the *Unity Holograph* available here: [http://www.BibleWheel.com/GR/GR\\_Unity.asp](http://www.BibleWheel.com/GR/GR_Unity.asp).

<sup>151</sup> Gemara, Sanhedrin 98b

<sup>152</sup> Munk, pg 154

<sup>153</sup> This verse is missing in the KJV and all but one Hebrew manuscript, but it is supported in the LXX. There is a very interesting Rabbinic tradition that it is missing because it represents the Nun KeyWord nephalim (fallen ones of Israel) who are supported by Samek in the following verse. I discuss this more on my site [www.BibleWheel.com/Topics/AV\\_Psalm145.asp](http://www.BibleWheel.com/Topics/AV_Psalm145.asp)

<sup>154</sup> Baxter 1960, Vol. 2, pg 165

<sup>155</sup> The entire collection of Charles Horne's Biblical illustrations are available online at <http://associate.com/photos/The-Bible-and-its-Story--1909/>

<sup>156</sup> The set (priests, polluted) is a KJV KeyLink. The underlying Hebrew translated as "polluted" is tama in 2 Chr and chalal in Zeph. But it is a true KeyLink since the common idea of priests polluting the sanctuary or "house of the Lord" only appears in these two verses. This is confirmed by searching for all occurrences of priests and sanctuary or "house of the Lord" in conjunction with either tama or chalal.

<sup>157</sup> The actual word used in this verse is the Aramaic סְבַל (sebal) which is cognate to the Hebrew סָבַל (sa-bal) listed in the KeyWord table.

<sup>158</sup> The plural phrase "eyes of the Lord" occurs twenty-two times. There is also one occurrence of "the eye of the Lord (singular) in Ps 33:18.

<sup>159</sup> The first vowel point of nacham is changed to nicham because the piel conjugation is used in Zech 1:17.

<sup>160</sup> Ginsburgh 1995, pg 244

<sup>161</sup> As often happens, the original word order was lost in translation. The alliteration is seen in the transliterated Hebrew which begins in both cases with conjugations of the KeyWord *pey*, and reads *Piah petach* (Her mouth she opens) and *Pi pa'arti* (My mouth I opened). The word *piah* is the construct form of *pey* suffixed with the Fifth Letter Hey to signify the feminine possessive, *her mouth*. Likewise, the word *pi* is the construct form of *pey* suffixed with Yod to indicate first person possessive, and *pa'arti* is the first person qal perfect conjugation of *pa'ar* (open).

<sup>162</sup> Here I follow the NKJV and most modern versions and render *revach* (Strong's # 7305) in its more natural sense as *relief* rather than *enlargement* as it is in the KJV.

<sup>163</sup> *Halley's Bible Handbook*, pg 238

<sup>164</sup> Baxter 1960, Vol. 1, pg 259

<sup>165</sup> Drewes 1929, pg 67

<sup>166</sup> Hodgkin 1907, pg 99

<sup>167</sup> The article is available online <<http://www.torah.org/features/holydays/holidayinhiding.html>>

<sup>168</sup> The article is available online at <<http://www.tfdixie.com/parshat/tetzaveh/004.htm>>

<sup>169</sup> The actual word used in Esther 1:18 is bizayon (Strong's #963), from the root bazah (Strong's #959).

<sup>170</sup> The third verse is Dan 4:34 which is part of the Alphabetic KeyLink discussed on Spoke 5, pg 193. Note that marks the end of the Major Prophets just as Esther marks the end of the OT History Books.

<sup>171</sup> Ginsburgh 1995, pg 265

<sup>172</sup> Munk 1983, pg 189

<sup>173</sup> The fact that Job is a parable does not mean that it is not also historic. The historicity of Job would simply mean that it is an historical parable. The full meaning and import of the book is not touched in any way by questions concerning its historical status.

<sup>174</sup> Maimonides, page 296

<sup>175</sup> Information on his books and papers is available at [www.RobinCollins.org](http://www.RobinCollins.org).

## The Bible Wheel: A Revelation of the Divine Unity of the Holy Bible

<sup>176</sup> In the Synoptic Gospels, the distribution of κρᾶζω is Mat 11, Mark 12, Luke 4. Since Mark is much smaller, yet has the highest frequency, the density shows the prominence of this word in his Gospel. The density (hits per hundred thousand words) is: Mat 46, Mark 79, Luke 15. Mark's density is nearly twice that of Matthew's and over 5 times that of Luke's.

<sup>177</sup> Earle 1970, pg 9

<sup>178</sup> Munk1983, pg 197

<sup>179</sup> Lange (*Leben Jesu*, I. 258), cited by Philip Schaff in his *History of the Christian Church*, Section 82.

<sup>180</sup> Geldenhuys 1979, pg 44.

<sup>181</sup> Lockyer 1988, pg 256

<sup>182</sup> Schaff, Section 82.7.

<sup>183</sup> AV Psalm 112 has three alphabetic clauses each in the last two verses, see pg 109.

<sup>184</sup> Yesh is used in the following Eccl 1:10, 2:13, 2:21, 4:8, 4:9, 5:13, 6:1, 6:11, 7:15, 8:6, 8:14, 9:4, 10:5

<sup>185</sup> Pink 1921, Available online at <http://www.ccel.org/ccel/pink/gospels.html>

<sup>186</sup> Wuest 1954, pg 232

<sup>187</sup> Origen, *The Principles* 3.2 in *The Ante-Nicene Fathers* Vol. 4

<sup>188</sup> Tertullian, *On the Apparel of Women* 1.3 in *The Ante-Nicene Fathers* Vol. 4

<sup>189</sup> Garret 2001, pg 201

<sup>190</sup> Kistemaker, Simon J. *The Canon Of The New Testament*, Journal of the Evangelical Theological Society Volume 20:1 Winter, 1977

<sup>191</sup> The historical event of the Ascension is not recorded in Matthew or John, but they do record allusions to it, such as John 6:62 "What and if ye shall see the Son of man ascend up where he was before?".

<sup>192</sup> Birnbaum 1979, pg 663

<sup>193</sup> The image is available online at <http://www2.csbsju.edu/museum/beuron/holycard5.html>.

<sup>194</sup> The entry for Golgotha in *Thayer's Greek-English Lexicon of the New Testament* lists all three words Γολγοθα, גִּלְגֻלְתָּא and גִּלְגֻלְתַּי. The Hebrew translation of the New Testament published by the Society for Distributing the Holy Scriptures to the Jews uses the Aramaic גִּלְגֻלְתָּא (Golgotha) to render the Greek Golgotha.

<sup>195</sup> *Ante-Nicene Fathers* Vol.I, Book III.XI, pg 428

<sup>196</sup> Schaff, P. 1997. *The Nicene and Post-Nicene Fathers Second Series* Vol. VI. Letters of Jerome LIII.

<sup>197</sup> Gray 1990, pgs 60, 61

<sup>198</sup> These images are easily found online by doing an image search for "Angelico Ezekiel."

<sup>199</sup> Gray 1990, pg 59

<sup>200</sup> The Hebrew reads "Hinney HaEhven hazoth tihey." This can be translated either as "Behold the stone, this shall be" or "Behold, this stone shall be." Both have the same meaning. The first is the most literal translation, but the second is more euphonic in English and so most translators, including the KJV, render it that way. I translated it in the more literal sense to avoid obscuring the phrase Hinney HaEhven that forms the unique link to Zechariah 3:9.

<sup>201</sup> Available online: <http://www.apocalyptic-theories.com/theories/bede/bedeii11.html>

<sup>202</sup> Available online at <http://www.studydrive.org/com/bcc/view.cgi?book=zec&chapter=004>. Coffman cites the quotes as Merrill F. Unger, *Zechariah* (Grand Rapids, Michigan: Zondervan Publishing House, 1963), p. 74, and Clinton R. Gill, *Minor Prophets* (Joplin, Missouri: College Press, 1971), p. 284.

<sup>203</sup> HaRoshah is an adjective that modifies the feminine noun Ehven (Stone). The Hey at the end is the feminine suffix needed so it would agree with the feminine noun Ehven. The first Hey is the definite article.

<sup>204</sup> Image online at [www.ourfatherlutheran.net/biblehomelands/via%20dolorosa/wayofcross7%20/cross7pic.htm](http://www.ourfatherlutheran.net/biblehomelands/via%20dolorosa/wayofcross7%20/cross7pic.htm)

<sup>205</sup> Gray 1990, pg 58