

Chapter 5

What Does Two Have to Do With Five? Finding a Key to Fit a Lock

Be Like the Bereans

The motivation for identifying and understanding the ministry of “The Two” originated during this writer’s study of the number *five*. (Rather than refer you to the Internet for that study, I include it here in part. Then in the following chapters that identify The Two I will build on it.) A previous scholar of symbolism and allegory wrote that *five* was to be interpreted as meaning *grace* in Scripture, and many Christian individuals have used that interpretation. Using the Internet to evaluate the present use of symbolism across the body of Christ, its use seemed to be pretty much based entirely on Dr. Bullenger’s work with few new findings or corrections being incorporated. The study below was an attempt to verify the validity of his interpretation for the number *five*.

It is important to take the time to study the Word, like the Bereans of Scripture (Acts 17: 10-11), and verify the truth for yourself. But how many today in this overly busy society take the time to prove the Word? Attempting to teach just one piece of the puzzle of symbolism inevitably runs into other pieces that confuse the issue. One of the checks for this type of study is how it fits with the literal interpretation in the broad sense. This means that you must know the Bible literally before attempting the derivation of symbols from the Word. Once you understand symbolism, and few really do, it acts as a check on the literal interpretation. Both must agree. They are both necessary to confirm doctrine. Each interpretation then can be used to open “hidden truth” that is important to the correct interpretation of eschatology. Many biblical scholars feel the end of this age is very close. The correct interpretation of Scriptures related to this time period now promotes a sense of urgency among many students of the Word to know the truth regarding the end of this age. This helps to prepare those whom our Lord calls up to be his troops for battle. The majority of Christians today, due to the denominations to which they belong, accept without question what they are told. These Christians are in danger of being blind-sided, of suffering needless frustration, and of facing debilitating confusion when things happen that strongly conflict with what they have been taught. I personally must lay the above concern for the true bride at the feet of Christ because He is in charge.

Patience Necessary in This Study

Please have patience! Many people who criticize symbolism and an allegorical interpretation of the Word state that there must be consistency portrayed throughout the Word. In other words, a number must mean the same thing wherever it is found. Oddly enough, in the designing of the Book for us, our Lord places a “key,” or a set of “key” Scriptures, to identify the meaning of that number, substance, or object, usually in the Old Testament. Later the key, when it is revealed, is used to open other Scriptures that contain truths that are to be hidden until the proper time. Many of these refer to the very

end of this age (Da. 12:4).

The Word is much more complex than many realize in this area. Occasionally the meaning of a number changes depending on with what it is associated. When multiple keys dealing with different symbols are put together to interpret a scriptural paragraph or paragraphs, there must be an agreement with logic and with correct literal doctrine and/or biblical history. Only when enough is known can the Word be interpreted correctly. Otherwise things do look as though they are inconsistent.

This apparent inconsistency is true even with the literal interpretation. Some cases are brought up that at first look inconsistent but with a proper knowledge are shown to work. Some Christians, due to previous involvement with the occult and all of the symbols associated with it, are wounded in this area of understanding. Consequently, they have great difficulty accepting the fact that our Lord uses His own symbols to reveal wisdom and truth. The big difference is that the enemy uses them also for procuring power and taking captives. Our Lord uses them for revealing truth that protects, prepares, and sets free those who belong to Him. Whether we like the way our Lord expresses His truths is irrelevant. If we have the scriptural background and maturity to handle the expressions, then they should be appreciated and accepted with thanksgiving.

Original Study of the Number Five

One area of the Old Testament stands out as having numerous references to the number *five* and to "The Two." There is considerable detail and repetition of symbolism that is thought to be a good starting point for this study. From a teacher's standpoint, a foundation of basics concerning symbolism must be laid before deeper truths can be understood with any degree of validity. In this part of the study all symbolism is utilized for the clarification of the meaning of the number *five*. The Holy Spirit is the One who leads us into all truth and in the realm of allegory He must lead. The Scriptures are His Word of truth. Quite often man's interpretation of the Word, correct or incorrect doctrine, is elevated to the level of the divine. This leads to division within the body if all are not in agreement. It is the same with the study of symbolism. Many are in disagreement regarding the meanings of various types and numbers. This alienates those who desire truth but see discrepancies among Christian scholars in understanding this area. So then should it stop the search for truth using this technique? Our Lord reveals His truth at the proper time and for the proper people so that He can prepare them to be poured out to complete His marvelous work. He has His way in spite of our childish fears and antics.

Only by walking in Love can one accept and discern the truth. A brother may be given truth, but inevitably there is some area of untruth or imperfection found alongside it. The individual who is chosen to reveal it may err. We find imperfections revealed among the early apostles as our Lord used them to birth the fledgling church after Pentecost. To demand perfection of any Christian is to be aligned with the Pharisees. To expect repentance, change, and the development of fruit consistent with the fruit of the Spirit is to be aligned with Christ.

To put things in perspective and prepare yourself to receive what truth is in this chapter, you should first read 1 Sam. 5:1-11. Biblical types are shadows of what our Lord does in the future, occasionally as much as two to three thousand years in the

future! (Many of the types are applied to the study of eschatology, concerning the time of the tribulation ahead within chapters that are concerned with Christ opening the seals.) Now let's continue with our proof of the meaning of the number *five* as shown in the fifth chapter of Samuel.

At a time when Israel becomes filled with great apostasy and iniquity, the Philistines are allowed by God to capture the Ark of the Covenant. This event is grievous to the Hebrews because they regard Philistines as unclean Gentiles. In the Scripture we see that there are **five** Philistine rulers that rule over **five** Philistine cities. As the ark goes from city to city, people die and many are afflicted with tumors. Plagues of rats also descend upon the people. The Philistines are labeled with *five* and the number is associated in particular with the rulers and the cities, marking everything Philistine. The presence of the ark apparently sparks a series of events that result in the Philistines being oppressed by objects that have filthy connotations. The objects make them uncomfortable enough to get rid of the ark, thinking that the action would remove their afflictions.

NIV 1 Sam 6:1 -15

6:1 When the ark of the LORD had been in Philistine territory **seven** months,

The presence of the number *seven* above gives the time when the type takes effect. *Seven* can denote *the end or completion of a matter*. It can refer to the end of an age when the purpose for that age is consummated. It can also indicate when something has been fully paid for (see Internet study of *seven* and its multiples). It is the most prevalent number found in the book of Revelation. So then, considering the above Scripture, something is being brought to completion with our Lord's work among the Philistines. Another slightly different way of understanding it might be that payment or restitution has been met for the Philistine nations.

6:2 the **Philistines** called for the priests and the diviners and said, "What shall we do with the ark of the LORD? Tell us how we should send it back to its place."

The Philistine people approach their spiritual leaders and ask how to get rid of the ark properly. Apparently they know how. Most of us feel uncomfortable when we are surrounded by filth. After a hard day's work, a mechanic covered with sweat and grime from his work strongly desires a shower before going to bed. To be forced to continually live with an unclean body is torture, particularly if you are accustomed to feeling clean. Perhaps a symbolic interpretation of this living with filth is to repeatedly be reminded of our sin. Looking into the mirror at the inner self and seeing terrible shortcomings, without being able to do anything about them, engenders a strong desire either to look away from the mirror or to remove the mirror altogether.

6:3 They answered, "If you return the ark of the god of Israel, do not send it away empty, but by all means **send a guilt offering** to him. Then you will be **healed**, and you will know why his hand has not been lifted from you."

There are clues in this Scripture as to the purpose of our Lord in allowing the Ark of the Covenant to remain for a while in the land of the Philistines (Gentiles). A guilt offering is provided! Could we be looking at an admission of uncleanness connected with cleansing? Here is something that some people during our time have forgotten. True repentance brings a release or a freedom; it is like being set free from sin but only when the gift of Christ is available. Could the guilt offering of the Old Testament be equated with modern repentance in this case? With true repentance we receive the blood of Christ that lifts wrath from us and gives us great peace. His grace is sufficient to cover and protect us from it. A refusal to look at our sin, in other words being stiff-necked or hardhearted, results in our Lord's having to send us around the mountain again. We then have to take another look into the mirror to convince us of a certain sin thereby causing us to repent and change. The end result for a Christian is to come clean, that is, to be changed into the image of Christ and not run from the mirror of God that is contained in His Word! It is a process. Unlike the original Ark of the Covenant that contained the law, Christ is our ark that contains grace.

6:4 The Philistines asked, "**What guilt offering** should we send to him?" They replied, "**Five gold tumors and five gold rats**, according to the **number** of the Philistine rulers, because the same plague has struck both you and your rulers.

Perhaps tumors and rats equal uncleanness, sin, or its consequences. Note that here the number *five* is associated with these filthy things. The Jewish tradition teaches that any skin disease is something that could separate you from others, God in particular; and cause you to be set outside the camp until healing is accomplished. *Five* seems to be associated here with *uncleanness* that the Hebrews see as sin - something that separates individuals from God. The connection between the five Philistine rulers is also made showing that they are unclean or sinful. We do see a double set of *fives* or two *fives*. Note also that these filthy objects are made of gold. *Gold* in Scripture denotes *righteousness or a righteous act* and is quite often *associated with Christ*. How strange that these two diametrically opposed meanings (filth, or uncleanness, and righteousness) are combined in the same objects! In the Lord's sight, repentance is a righteous act that covers sin.

6:5 Make models of the tumors and of the rats that are **destroying the country**, and pay honor to Israel's God. Perhaps he will lift his hand from you and your gods and your land.

The unclean objects or perhaps sin is shown to be destroying the country and I believe we, as Christians, agree that sin has consequences for individuals and countries. When there is no repentance there is no cessation of the consequences. There are two things to consider. The Philistine country is not being destroyed before the ark is taken, only after it arrives. Perhaps this might help your understanding. Looking symbolically at the path of the ark and considering the cities it enters may enlighten you a bit. Consider that the ark is taken from *Ebenezer* (that has the meaning of *stone*, or *rock of help*). Who is this rock? Is our rock not Jesus?

The ark is first sent to *Ashdod* meaning the *stronghold*. Before Christ arrives in your life are there not strongholds of the enemy and are they not taken down one by one?

After being in Ashdod for a while, the ark is then sent to the Philistine city of Gath. The meaning of *Gath* is *a wine vat*. We, as Christians, after we are washed and filled with the living water of the Word, have it turned to wine that is poured out to others. These are our spiritual works that are laid out for us from the beginning by our Father (Eph. 2:10). Did you notice I neglect to discuss that the grapes have to be crushed first? No, the Christian walk is not all a garden of roses; it has its share of suffering.

After Gath the ark is sent to *Eckron* (*bareness, torn away*,¹⁹ or a *Babylonian robe*, sometimes called a robe of *Shinar* or *two rivers*¹⁸). The collective meaning for this term may be *that which separates us from our Holy God*. This robe or covering is what prevents the ungodly from being acceptable to our God. It signifies all things that people might use to cover their sins except the one thing that our Lord finds acceptable and that is the blood of His Son. As the ark is moved to Ekron, people are killed or afflicted with tumors. Wherever the Ark of the Covenant that contains the Law goes, judgment falls upon the Philistine peoples resulting in terrible affliction. This is very much like the broken heart we experience when we, as Christians, first are shown how unclean we are before our God. It results in our repenting of it, does it not?

Finally, we see the ark is sent up to Beth Shemesh. The name *Beth Shemesh* literally means the *house of the sun*. The *sun* in Scripture is often associated with our *Lord and God who gives all light (truth)*. I prefer the translation of *the house of the son*, and I believe this is proven to be the case a bit later. When we repent, do we not agree with the Lord that what we are shown, by the mirror of the law, in ourselves is sin? Isn't repentance a righteous (gold) act in itself resulting in receiving a circumcised heart through the act of repentance? Our healing is progressive; our salvation is worked out with fear and trembling (Phil 2:12). This is true repentance of a Christian and leads to forgiveness by our Lord that stops the ravages of sin!

6:6 Why **do you harden your hearts** as the Egyptians and Pharaoh did? When he treated them harshly, did they not send the Israelites out so they could go on their way?

The original ark of the Lord contains the **Law**. This instrument wielded by the Holy Spirit brings us to Christ by revealing our true state (lost in sin) and brings conviction and true repentance. This is opposed to an emotional response based on what we can get out of it that a tare might experience. For the unregenerate (non-Christian) individual the Law accuses, condemns, and kills as a tool of Satan. Moses and Israel are given the law and attempt to live by it and find it impossible to do so.

I submit to you that Israel is the Lord's first betrothed bride. Due to her apostasy she has to be divorced. As shown before, the type in Scripture for this comes from Hosea's marriage and subsequent divorce of Gomer (Hos. 1:3).

Gomer, as a wife, is a type for ancient Israel. The modern day church (the Gentile portion of the bride) lives by grace alone and most certainly should be capable of giving grace during this age. The justice resulting from the judgment of the law is held in abeyance by the blood of Christ because the justice that should fall on us fell on Him. Eventually, it is thought very shortly, Israel is to be on the auction block (during the tribulation week). The Lord redeems a portion of Israel (because all Israel is not "Israel,") just as Gomer is bought back by Hosea. Today these two, Israel under the law and the Gentile church under grace, stand separately, however one day they will be joined

as one in Christ.

At the end of this age when the times of the Gentiles are fulfilled (Rom. 11:25), a remnant of Israel is called by our Lord and given His Spirit. Her inheritance is awesome! The Gentile and the Hebrew portions of the bride (grace and law combined) are incorporated to form one new individual under the headship of Christ. This corporate individual, a new guardian cherub capable of wielding law and grace, is a replacement for the old guardian cherub, Lucifer, who perverted and utilized the law for his own purposes.

7 "Now then, get a **new** cart ready, with **two** cows that have calved and **have never been yoked**. Hitch the cows to the cart, but take their calves away and pen them up.

What could *a new cart* symbolize? Let me submit this to you: at the beginning of this present age our Lord initiates a time of grace paid for by his blood and by what he accomplishes for us on the cross. Has anything ever been done like this before? Call it the covenant of grace, or the blood of Christ, but it is definitely new. Notice in this Scripture there are two cows, females, which pull this cart. They have calved and are willing to leave the calves behind! This is very unusual! The two cows have never been yoked! Could these be law and grace working together? If so, this is a new thing because these two concepts are basically diametrically opposed by their very natures. How can they work together to pull this cart of salvation as granted by grace? Does not Paul say in Scripture that we would not know what sin is unless we have the law (Ro. 3:20, Ro. 7:7)? So it is necessary to show us the mirror as well as to help us to see what is in the mirror. Once we repent, and that only by God's grace, then the grace that Christ purchased may be applied. This is a three-step process.

8 Take the **ark of the LORD** and put it on the cart, and in a chest beside it put the gold objects you are sending back to him as a guilt offering. Send it on its way,

Putting the ark of the Lord (the Law) in the cart of salvation makes sense. Without our Lord can we see our sin? Without seeing our sin, how can we repent? Note that the guilt offerings are placed in a chest. Our Father cannot look upon sin but when we repent we lay that sin on Christ and it is hidden in Christ. Remember when our Lord cried out the statement in this Bible verse? *And about the ninth hour Jesus cried out with a loud voice, saying, "My God, My God, why have You forsaken Me"* (Mt. 27:46, Mr. 15:34). The Father turns away because Christ becomes sin bundled up, so to speak. Symbolically, the two cows are pulling this cart of salvation containing the law as well as the chest containing righteous admission of sin. They are doing a work, are they not? From the old Hebrews' standpoint these acts of repentance would be described as being given a circumcised heart. Let us not forget, although it is not mentioned, that there is a yoke and a hitch connecting these two cows to the cart. I believe, as time goes on, you may begin to understand the positioning of Christ between His Two for it is very common throughout Scriptures.

9 but keep watching it. If it goes up to its **own territory**, toward **Beth Shemesh**, then the LORD has brought this great disaster on us. But if it does not, then we will know that it

was not his hand that struck us and that it happened to us by chance."

Here is where the Philistines note that the cart is taken to *Beth Shemesh - the house of the sun (son)*. They then know that the Lord is behind all of this. How many Christians today, in their agony, due to their own continuing sin, do not understand that our Lord wants them set free? There are always consequences for sin, whether for the Christian or the non-Christian.

10 So they did this. They took two such cows and hitched them to the cart and penned up their calves.

11 They placed the ark of the LORD on the cart and along with it the chest containing the gold rats and the models of the tumors.

12 Then the cows went straight up toward **Beth Shemesh**, keeping on the road and lowing all the way; they did not turn to the right or to the left. The rulers of the Philistines followed them as far as the border of Beth Shemesh.

We see obedience in the Philistine camp (1 Sam. 6:3) in following the directions given them by their spiritual rulers, the priests and diviners. The *lowing* of the two cows denotes *contentedness* even though they are forced to give up their calves. They work well together, which is indicated by the direct unwavering route they take to Beth Shemesh. The rulers of the Philistines (governmental rulers) stop at the border possibly due to fear, or due to a lack of true repentance, for an unbeliever cannot enter the house of the son, which is the bride and temple of God. (I submit to you that today much of the government of our nation is under the control of the enemy and many in the upper hierarchy of the church also, but our God is sovereign over all.)

13 Now the people of Beth Shemesh were harvesting their wheat in the valley, and when they looked up and saw the ark, they **rejoiced** at the sight.

Remember the ark originally leaves the Hebrews due to their apostasy and now it is returning when they are harvesting their wheat. Jesus says that the Jew's eyes are blinded (veiled) until the times of the Gentiles are fulfilled (Rom. 11:25). Harvesting of wheat is a time of great joy and it occurs near the end of the harvest season. At the beginning of this age Jesus says, "*The harvest truly is plentiful, but the laborers are few.*" (Mt. 9:37)! At that time he speaks of the harvest of the Gentiles during this present age. This is now almost complete. When the time of the Gentiles draws to a close, then our Lord takes the veil from the eyes of the Jews and they see, they repent, and they are saved. It is their harvest time. Does not Jesus state to the Jews in MT. 23:39, "*for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'*" When they are allowed to recognize who He really is and what He does for them, then they truly see him. Can you imagine the joy and surprise the Jews have when they finally recognize that their ark of the new covenant is Jesus Christ? At the end of the Scripture 1 Sam. 6:13 above, we see they rejoice. The apparition approaching them is not just their old covenant of the law but Jesus Himself with His mighty salvation team, The Two, bringing the promised inheritance for the Jew as the times of the Gentiles come to a close! This occurs during the tribulation week!

14 The cart came to the field of **Joshua** of Beth Shemesh, and there it stopped beside a **large rock**. The people chopped up the wood of the cart and **sacrificed the cows** as a burnt offering to the LORD.

The name Joshua is the same as Jesus! How interesting that the two cows bring the salvation cart loaded with repentance for sins (uncleanness) to the field of Jesus! Isn't that where we grow our fruit and isn't that the reason for the harvest? It stops beside a large rock. Throughout Scripture, Jesus is referred to as our rock, the rock of our salvation.

Note that the cart is chopped up. This symbolizes that the end of the age of grace arrives and the doors of salvation are shut. The two cows are sacrificed! What a reward for pulling the cart!

Now then this book is about these two cows "The Two." Just who or what could they be? We know their purpose - to be instrumental in the use of the saving grace that is provided by Jesus to bring a harvest of souls. But are they every Christian or a certain select group? Let me reiterate that they are sacrificed as a burnt offering at the time of the very end of this age (actually at the very middle of the tribulation week)! Not all Christians are called to this level of sacrifice. Yes, we know that the early apostles were called to it at the beginning of the age. A complete understanding of the early apostles can be used as a key to unlock the identity and purpose of the two cows that work so selflessly at the end of the age.

15 The Levites took down the ark of the LORD, together with the chest containing the gold objects, and **placed them on the large rock**. On that day the people of Beth Shemesh offered burnt offerings and made sacrifices to the LORD.

The unclean objects that become righteous are laid upon the large rock. Do you not, when you recognize your sins, righteously lay them all on Christ? Did He not become sin so that you might become free? He bought and paid for you by becoming a sin or a guilt offering.

The Two, likewise, bring the guilt offerings to the rock and in doing so remind me of the function of the assistant priests in the Old Testament. The assistants' functions at that time were to help the high priest intercede before God for mercy with the blood of animals, except in this case the offering is the blood of Christ. It is important for you to note that the "Levites" help The Two by placing the chest on the rock. (An explanation is given later in chapter fifteen as to the actual identity of just who these end days' "Levites" might be.)

16 The **five** rulers of the Philistines saw all this and then returned that same day to Ekron.

The governmental rulers of the Philistine people here do an interesting thing. They are indeed sinful because of these things: five marks them; they see miracles done for their people, yet now do an awful thing. These people are thought to be governmental leaders and perhaps even some "Christian leaders." Though they are at one time used of God, they themselves are not going to enter into the same grace as their people. After

viewing all of the miracles, they themselves return to the city of Ekron. As shown before Ekron means *a Babylonian robe of rich colors that has great worldly value*. Understand this: we all have a covering and ours, as Christians, is the blood of Christ. Many members of today's governmental rulers and clergy who prefer the covering of Babylon to the blood of Christ will not enjoy salvation. They are like the leaders of the former age, the Pharisees and Sadducees, who preferred to enjoy all of the pleasures and vices of the world and pursued a covering of works under the law. Their hearts are never prepared by the Spirit of Elijah (the Holy Spirit working repentance leading toward salvation during this age) to receive an offer of grace. They are not given repentant hearts and so can never come to Christ because they cannot understand, much less confess, their sin. True, they are used by the Lord, as are many of the wicked in high places today, but these leaders are like those in the Scriptures below:

MT 7:22 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

MT 7:23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Yes, the Lord blesses His people through these leaders, and some discharge their service in His name, but they choose not to stand close to Him! This is a sobering thought and one that should force all, who call themselves Christians, to look into the mirror. Then we should pray that the Lord of the Harvest examine our ways and reveal them to us so that we might ask him to help us change. The scarlet robe we wear is the only way into the Holy of Holies. The robe of Babylon has no place on Christian leaders, but if you look around today, many in prominent positions in various denominations wear the robe of the enemy.

17 These are the gold tumors the Philistines sent as a guilt offering to the LORD--one each for Ashdod, Gaza, Ashkelon, Gath and Ekron.

18 And the number of the gold rats was according to the number of Philistine towns belonging to the five rulers--the fortified towns with their country villages.

There are two sets of objects above offered up before the Lord requesting grace be given for the forgiveness of the five Gentile cities and their inhabitants due to their repentant actions. Many of the old prophets would intercede for corporate sin and the Lord would answer and have mercy. Our Lord values intercession greatly and calls each of us to grow in it. Those of you who have the gift of intercession for mercy, because of the sin of the people, do not give the Lord rest but use it continually for the benefit of those around you even if they hurt you. The type for the last of the age of salvation is that of the two cows taking the chest of objects to the rock. This is an important example of the primary ministry of The Two as well as the ministry of our Lord Jesus during the tribulation week!

6:18 The **large rock**, on which they set the ark of the LORD, **is a witness** to this day in the field of Joshua of Beth Shemesh.

Jesus, our Savior and Lord, is a witness that each of us who truly belong to him has laid our sin upon Him in repentance leading to salvation. This insures that we might become His wheat grown in His field to be harvested at the proper time by Jesus for His house in which we all will live. There is more hidden manna in these Scriptures but the above interpretation should be enough to establish the meaning of *five* in your mind.

So then, if you now have eyes to see a little bit more clearly, what can be said about the shadows of future truths that are shown to us by the lives of those in the above passages of Scripture? Can we not say that it is a type for what our Lord would do after the end of the last age? We know that Jesus came down to earth, and as the Hebrews for the most part did not accept Him, He has Paul and some of the others turn to the Gentiles with the message of the gospel. During the last two thousand years the gospel has been preached primarily to the Gentiles (Philistines) and many millions of souls have been saved. We Christians all have laid our sin on the "Rock." But at the end of this age the two cows are to be sacrificed. That prophecy is not yet fulfilled. From personal experience consider this: if you are mature in the Lord and are in a position of having a God-given ministry, have you given up much to work for Christ - things that were dear to your heart? If so, are you contented like a lowing cow that has given up its calf, as you perform the redeeming works of Christ? Remember the twelve apostles were, for the most part, sacrificed on altars. Most were martyred. At the end of the age these "two cows," whoever they might be, will make another great sacrifice. The bride is no better than her groom. And what will she purchase if she is called to emulate the actions of her husband? [Just an aside at this point but you may wish to look at the two witnesses that are killed after three and one half years half way through Daniel's seventieth week in the book of Revelation (Rev 11:3)].

We are still not quite finished with *five* and *two*. *Five* symbolizes *uncleanness*. It only means that grace is given to cover it when it is associated with *two* in Scripture. Now, this partial derivation of the meaning of *five* gives us a correct key. Let us use it to unlock other Scriptures and see if there is agreement with what we know to be the literal interpretation.

Supporting Studies Confirming the Meaning of Five

Quite often the number *five* need not be present to indicate uncleanness or sin but an event that occurs five times or a series of events numbering five also give us the use of the key. As we examine a type for Satan in the following Scriptures we see that there is consistency with this particular key.

NKJV Isa 14: 12-14

ISA 14:12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!

ISA 14:13 For you have said in your heart: '**I will** ascend into heaven, **I will** exalt my throne above the stars of God; **I will** also sit on the mount of the congregation On the farthest sides of the north;

ISA 14:14 **I will** ascend above the heights of the clouds, **I will** be like the Most High.'

Do you notice that this sinful individual uses five “I wills”? Coincidence? But you respond that this is only one coincidence; very well, let’s continue our search for consistency. Did you see a two anywhere above? Grace will not ever be given this individual.

Below we see a similar type during a prophecy given by Isaiah regarding the Assyrian King Sennacherib’s fall. Remember this: The Lord always destroys a tool used by Him for punishing and correcting when the tool has done its work. This occurs if the motive of the tool chosen for correction is that of destruction and not restoration.

2 Kings 19:23-24 as well as Isaiah 37:24

22 Who is it you have insulted and blasphemed? Against whom have you raised your voice and lifted your eyes in pride? Against the Holy One of Israel!

23 By your messengers you have heaped insults on the Lord. And you have said, "With my many chariots **I have** ascended the heights of the mountains, the utmost heights of Lebanon. **I have** cut down its tallest cedars, the choicest of its pines. **I have** reached its remotest parts, the finest of its forests.

24 **I have** dug wells in foreign lands and drunk the water there. With the soles of my feet **I have** dried up all the streams of Egypt."

What is shown above is a tall, proud, arrogant individual portrayed as a tree drinking water with its roots near a river. Is this why Moses was asked to remove his sandals when standing on holy ground (Ex 3:5)? Are we all not occasionally viewed as trees with roots that should reach for the life giving water provided by our God (see Internet study of trees)? This particular giant tree (Sennacherib - a type controlled by Satan) is planted near a stream with its roots drinking in water of which there are two kinds, truth and lies. Do you remember the river spewed out by Satan in the book of Revelation (Re 12:15-16)? The "earth" (a false church), not the woman who is hidden (Israel’s remnant), consumes it. The “tree” above drinks unclean water (perverted truth), the waters of Egypt being the Nile River, with the soles of its feet (roots).

The use of "I" five times may be a mark of intense pride (arrogant rebellion) and seems to be used to mark an evil or unclean man, a type for Satan, an evil thing a man does, or something given to a man to make him look evil, sinful, or unclean. So far there is a consistency in the meaning of five. The key is working. The numerical *two* is not associated with this individual either.

Using a Key to Unlock Other Scriptures

As we take a look at the Philistine champion Goliath, shown in the Scripture below, this picture of Goliath displays the number *five thousand* associated with the metal *bronze*. *Five thousand* denotes our Lord’s will that that payment must be made for sin (*rebellion*). Our Lord ordains that this payment can occur only in two ways: by the death of the sinner or by substitutionary atonement by the death of Christ. Goliath is an enforcer of the law that exacts payment with death. *Bronze* is always associated with *judgment* in Scripture. Here we have an unclean individual judging and capable of exacting justice through death upon the Lord’s people, old Israel. Also note that the

spear point is iron. *Iron* is associated with *justice*. The number *six hundred* points to *those who would hold the Lord's people in bondage with the law*. We people, who are bought by the blood, do not suffer judgment or the justice due us. This individual, Goliath, is also marked by the number *six*, which signifies *iniquity*. Without the law iniquity is not identified. All of these characteristics certainly point to this individual being an agent of the evil one.

1 Sam. 17: 4-7

4 A champion named Goliath, who was from Gath, came out of the Philistine camp. He was over nine feet tall. (*The number here has been translated into feet and no longer is relevant! Actually he was a little over **six** cubits tall.*)

5 He had a **bronze** helmet on his head and wore a coat of scale armor of **bronze** weighing **five thousand** shekels;

6 on his legs he wore **bronze** greaves, and a **bronze** javelin was slung on his back.

7 His spear shaft was like a weaver's rod, and its **iron** point weighed six hundred shekels.

Now what does David do with this individual? Remember that an uncompassionate agent of punishment and correction chosen by our Lord is always destroyed when his service is complete.

1 Sam. 17:40

40 Then he took his staff in his hand, chose **five** smooth stones from the stream, put them in the pouch of his shepherd's bag and, with his sling in his hand, approached the Philistine.

David selects **five** smooth stones to use against Goliath. He uses only one however. Now the question is what could these stones represent? I believe, as this study proceeds, the readers will come to that conclusion on their own. But if not, let me give you a hint: Jesus gives Himself the number *five* in Scripture, but you might immediately respond, "But He was a perfect spotless lamb." So this can't be, can it? This is an inconsistency then, isn't it? Let's continue and let Scripture interpret Scripture before throwing in the towel over this apparent inconsistency with symbolism.

1 Sam 21: 3 - 4

3 Now then, what do you have on hand? Give me **five** loaves of bread, or whatever you can find."

4 But the priest answered David, "I don't have any ordinary bread on hand; however, there is some **consecrated bread** here--provided the men have kept themselves from women."

When you take communion, do you not consecrate yourself by considering if you have any unconfessed sin? If you do, do you not repent and ask forgiveness? Again we see *five* loaves here to be fed to the hungry men belonging to David. Some scholars see David as a type for the "bloody, or crucified, Christ," a man of blood. To be exact, David in many Scriptures is a type that represents the Christ who died upon the cross to purchase men for God.

NIV John 6:6-12

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?"

6 He asked this only to test him, for he already had in mind what he was going to do.

7 Philip answered him, "Eight months' wages would not buy enough bread for each one to have a bite!"

8 Another of his disciples, Andrew, Simon Peter's brother, spoke up,

9 "Here is a boy with **five small barley loaves** and **two small fish**, but how far will they go among so many?"

10 Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about **five thousand** of them.

11 Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

12 When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted."

13 So they gathered them and filled **twelve** baskets with the pieces of the **five barley loaves left over** by those who had eaten.

“My Grace is sufficient!” Two accompanies this five. The substitutionary sacrifice of the Lamb of God can be seen here. Note that Jesus mentions that the Father gives the true bread and that He, Jesus, is the Bread of Life. But barley, why not the wheat in its fullness later in the fall of the year; why the early crop? That time is still to come at the end of this age when Jesus, in the fullness of His Holy Spirit, brings to maturity an incredible corporate group of individuals. Now why would Jesus associate himself with the five barley loaves that seems to imply sin or uncleanness? What do you place on him after you are brought to repentance? *That is right; he takes your sin so that you might have life!* It is amazing that on the next page He says He is the Bread. The five loaves represent the Bread who is broken for all mankind, and you know there is enough for all of us even to the end of this age!

Enough is left over to fill twelve baskets (*twelve* means *to impute righteousness to the bride*). Because you know what *twelve* means (having checked the Internet address given in this book or the appendix at the back of it), you should be giving thanks and praise to your Lord. When we take communion and the bread is broken, it reminds us of what our Christ did for us on the cross. We know that He became *five* (sin) so that we can walk the streets of gold (the walk of the righteous) described in Revelation 21:21...need more be said? (See Scriptures from John 6 below.)

Let us remember that David picked up five stones to fell Goliath (David's action being a type for Christ picking up our sins). A single substitute for our sin is what paid the price --- by Jesus accepting the judgment that belonged to each of us thereby rendering the law impotent to touch us. Jesus' substitutionary atonement on the cross (represented by David's single stone) disarmed the law. We must remember, however, that David (Christ) did pick up five stones, or our sin, to accomplish his great feat. To accept this gift of atonement, each of us must render to our Lord true repentance.

We must peer a bit deeper into the feeding of the five thousand by Christ and His apostles. The NIV version has Philip exclaiming that eight months wages wouldn't pay

for enough food to feed this group of five thousand men (under the old covenant those willing to judge, condemn, and kill for the law to make clean and under the new covenant those who advocate and accept the blood of Christ). However the new KJV states it differently: "Phillip answered Him, 'Two hundred denarii worth of bread is not sufficient for them, that everyone may have a little.'" (John 6:6). Now one translation uses the number *eight* and the other uses *two*. Which is correct and is it important? If the Greek is checked, you will find that the more exact word-for-word translation in this portion of the Word is contained in the NKJV. *Eight* and *two* have significantly different meanings and this should be a good object lesson to all of us to make sure to check the original text to get the correct number.

Today all of the new transliterated versions that make the Bible easier to understand lose much of this *hidden manna*. This misfortune actually places those who belong to Christ in a position where the deeper truths conveyed by symbolism cannot be found. Where is that great hue and cry of people who would protect the sanctity of the Word now? The ones who transliterate the Word do so without even realizing what damage they are doing or knowing that there is deeper wisdom to be had when all biblical symbols are left untouched. It was never meant for many of the numbers in the Bible to be taken literally!

John 6:33-35

32 Jesus said to them, "I tell you the truth, it is **not Moses** who has given you the bread from heaven, but it is **my Father** who gives you the **true bread from heaven**.

33 For **the bread of God is he who comes down from heaven and gives life to the world.**"

34 "Sir," they said, "from now on give us this bread."

35 Then Jesus declared, "**I am the bread of life**. He who comes to me will never go hungry, and he who believes in me will never be thirsty."

Only when *five* is associated with *two* does it seem to imply grace being given to cover sin. So if this study technique reveals truth, for what benefit is it? Many say they can discern truths without it. The literal can indeed reveal much but without symbolism many prophetic truths regarding the tribulation week and the millennial kingdom age will be totally lacking. Do you really want to know what the book of Revelation says or what the books of Ezekiel, Daniel, and many of the lesser prophets reveal? Do you really want to know the price we must pay at the end of this age or what we will purchase by our sacrifice? Do you want to know the truth that will protect you and set you free? Will you be satisfied with the "old wine" and refuse the "hidden manna" or "new wine" that is now becoming available to the body of Christ? Most will refuse to drink it, but I hope and pray, dear reader, that you are made from a different mold and that you drink of this hidden wisdom and draw closer to our God. When the enemy is knocking on your door at the end of this age, there will be no place for debate, division, or an intensive time-consuming study.

A Characteristic of "The Two"

There is another set of Scriptures that gives us a key to what may be a

characteristic of The Two. It is buried in the Old Testament as a type. Remember, all multiples, by ten (i.e., 50, 500, 5000), of an ordinal number point back to the original number.

2 KI 1:9 Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: "Man of God, the king has said, 'Come down!' "

Elijah is called to act as an oracle for a man of the world. In 2 KI 1:9 a captain with a group of men marked by the number *fifty* come to take him by force for this task. The captain demands that he comply with his command. Speaking like this to a prophet of God is the same as trying to command God.

2 KI 1:10 So Elijah answered and said to the captain of fifty, "If I am a man of God, then let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed him and his fifty.

The response to this arrogant demand is the fire of God called down upon the fifty soldiers and the captain resulting in their deaths. Our God is a God of fire. Fire can refine and purify the ones who belong to Him, but fire destroys those who do not belong to Him.

2 KI 1:11 Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: "Man of God, thus has the king said, 'Come down quickly!' "
2 KI 1:12 So Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty.

The above Scripture describes very much the same situation except this captain uses the command given by the king who desires Elijah's presence. The results are the same. Our God and His prophets do not respond to anyone's demand.

2 KI 1:13 Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: "Man of God, please let my life and the life of these fifty servants of yours be precious in your sight.

2 KI 1:14 "Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight."

2 KI 1:15 And the angel of the Lord said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.

The scenario and outcome are very different in the third confrontation. *Three* in Scripture denotes *purification*. The captain of this group of sinful men has a different spirit. The act of dropping to his knees is a sign of humility. He presents himself as one who makes intercession. He asks for mercy for himself and his men, even though they are marked with the number *50*. He recognizes what happened to those who have gone

before him. Consequently, his behavior is far different perhaps out of a healthy fear. Elijah waits until the Lord directs his actions. He is like Christ in that he does nothing without being in obedience to the Father. The angel of the Lord, our Christ if you will, directs him to go down and gives him encouragement using the words, "Do not be afraid." How like our Lord Christ who offers us peace when we find ourselves in situations that produce fear.

Within this chapter, what is presented to you is a partial derivation from Scripture that *five* by itself means *uncleanness* or *sin*. *Fifty*, *five hundred*, and *five thousand* have meanings associated with the ordinal number *five* (see Internet studies). In the case above with the fifty men, they need substitutionary atonement or payment made for their sin. Only when intercessory prayer is given, is grace granted to provide payment (50) to cover five (sin). When *two* is present with *five*, grace and mercy is always given. Finally, in the last set of Scriptures, the act of intercession by one having a contrite heart, as well as being a leader, has the same effect as the presence of the number *two*. (A later entry in this book will show that *20* marks *intercession for mercy in order to bring grace*, or the number two).

The technique that is used to identify a hidden key from Scripture, and how to use that key to unlock other Scriptures containing "hidden manna," is purposely portrayed in this chapter. Much more of this is to follow, but many of the proofs to make the studies acceptable are found on the Internet. Do not neglect them because they are necessary as proof to further acceptance of what is printed in this book. As more is learned, I am sure that later printings of this text will evolve to contain a greater amount of truth and fewer untruths. Again, this writer does not in any way pretend to be an expert in the use of this language so take care and analyze the Word for yourself. Though this author attempts to provide only truth, there is only One, our Lord, who is able to do that.

In the next chapter I attempt to give you somewhat of a historical perspective on the necessity for the development of The Two. Originally, there are two (explained in another chapter), but like their fallen master, Satan, they also become perverted and incapable of obeying our Lord. Now as we near the end of this age of grace, our Lord is working on a new Two whom He will reveal shortly. As the old two served the Tree of the Knowledge of Good and Evil (the Law), the new Two will flank and serve the One who is head of the Tree of Life, that is, our Lord Christ. It is appropriate, at this time, to take a look at the headship of these two guardian cherubs, the old fallen morning star and the replacement morning star.