

Eighteen

GE 14:14 Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained servants who were born in his own house, and went in pursuit as far as Dan.

Three hundred represent those that have work to do toward the sanctification/purification of three corporate beings the Lord desires by instilling in them the Word that washes. Eighteen represents the bondage that holds them. The three hundred will break that bondage and set the captives free or those who hold in bondage will be removed by the three hundred.

JUD 3:14 So the children of Israel served Eglon king of Moab **eighteen** years.

Israel is being held in bondage due to their choice of sin.

JUD 10:8 From that year they harassed and oppressed the children of Israel for **eighteen** years—all the children of Israel who were on the other side of the Jordan in the land of the Amorites, in Gilead.

Again the enemy is holding them in bondage. They are harassed and oppressed.

1KI 7:15 And he cast two pillars of bronze, each one **eighteen cubits** high, and a line of twelve cubits measured the circumference of each.

2KI 25:17 The height of one pillar was **eighteen cubits**, and the capital on it was of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

JER 52:21 Now concerning the pillars: the height of one pillar was **eighteen cubits**, a measuring line of twelve cubits could measure its circumference, and its thickness was four fingers; it was hollow.

JER 52:22 A capital of bronze was on it; and the height of one capital was five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same.

Eighteen here is connected with the number two and with the number twelve. It must have a function in the purification and or preparation of the bride. These two pillars remind me of the two cherubim in Genesis that guard the entrance to the garden with a flashing sword. They would promote the word to set free people held in bondage only if the blood of Christ is upon them otherwise they will judge them unworthy and will keep them out. Bronze denotes judgment and in this case these would look and discern sin that would be taken care of in order that those entering the house would not be hurt and would not promote filth. Being four fingers thick may denote that these are to judge those out of the world. Four could also denote that the two were taken from the world or from Israel.

As they are in positions of judgment using the law they could represent pre-Christian Israel.

1KI 15:1 In the **eighteenth** year of King Jeroboam the son of Nebat, Abijam became king over Judah.

2KI 22:3 Now it came to pass, in the **eighteenth** year of King Josiah, that the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the Lord, saying:

This occurred during a time when the temple was being restored. It was in connection with the money that was to be paid the workers that were to do the work. It was to be entrusted to those that were to supervise the work on the temple. During our day it may be that the Holy Spirit be given to those that are to supervise the restoration of the temple. They will in turn use it/Him or be used by Him to restore the people to what they should be. Because they are acting faithfully there is no need for an accounting.

2KI 23:23 But in the **eighteenth** year of King Josiah this Passover was held before the Lord in Jerusalem.

2KI 24:8 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta the daughter of Elnathan of Jerusalem.

2CH 13:1 In the eighteenth year of King Jeroboam, Abijah became king over Judah.

2CH 34:8 In the **eighteenth year** of his reign, when he had **purged** the land and the temple, he sent Shaphan the son of Azaliah, Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

Here again the number eighteen is associated with purging of the land and a repair of the temple.

2CH 35:19 In the **eighteenth** year of the reign of Josiah this Passover was kept.

JER 32:1 The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the **eighteenth year of Nebuchadnezzar**.

Eighteen here is associated with an agent given authority to refine, purge, or take captive.

JER 52:29 in the **eighteenth year** of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons;

The number 832 has an interesting meaning when taken in context with the above scripture. Let's look at it and do a bit of pondering.

2 grace given when
30 payment is made to
800 set the captives free from their sin
832 So then, do you think a trip to the land of Nebuchadnezzar might bring repentance to the Hebrews? When you feel a reprimand from the Lord do you repent?

It's my personal feeling that our Lord made no mistake putting 18 with 832 in the above scripture.

1CH 24:15 the seventeenth to Hezir, the eighteenth to Happizez,
One of the twenty four who served in the temple priesthood.

A priest in the time of David. Happizez a priest & leader of the eighteenth monthly service.

The sons of Aaron were priests. They stood between the high priest and the Levites. A function and a purpose of the two is that of being messengers for the purpose of the technique of cleansing.

1CH 25:25 the eighteenth for Hanani, his sons and his brethren, twelve;
Hanani = god is gracious. He was put in charge of the city gates by Nehemiah

2CH 11:21 Now Rehoboam loved Maachah the granddaughter of Absalom more than all his wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters.

EZR 8:18 Then, by the good hand of our God upon us, they brought us a man of **understanding**, of the sons of Mahli the son of Levi, the son of Israel, namely Sherebiah, with his sons and brothers, **eighteen men**;
Sherebiah = heat of Jehovah a Levite.

Those used to offer up a propitiation for sin for those that would require it for themselves. These are the burners that burn carcasses. Today they would be men of understanding in that they realize that those that are sinful must be allowed to walk in the fire to be cleansed of their sin. They must feel the consequences of their unclean actions. Scripturally mature Christians can place believers into the hands of Satan for their refining and consequent good.

LU 13:4 "Or those **eighteen** on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem?
LU 13:5 "I tell you, no; but unless you **repent** you will all likewise **perish**."

In the above scripture our Lord uses the number eighteen to designate those that are sinners. A falling of the wall on them was thought to be a reprisal for their terrible sin. He links repentance with escape from perishing from the one who judges or the Law.

LU 13:11 And behold, there was a woman who had a **spirit of infirmity eighteen years**, and was bent over and could in no way raise herself up.

This is one of the main key scriptures that explain the number eighteen. Here eighteen is linked with an unclean spirit or being in bondage to it; better yet being kept in bondage by it.

LU 13:16 "So ought not this woman, being a daughter of Abraham, whom Satan has bound-think of it-for **eighteen years**, be loosed from this bond on the Sabbath?"

To be set free from bondage on the Sabbath! This Jewish captive was set free indeed. To be purged from evil or sin. Eighteen would be a time to be held in bondage by an enemy and finally to be loosed from it.

This number, eighteen, refers to a set time or period when one is held in bondage due to unclean choices. It is a time of harassment and oppression by the enemy that, for those that repent, brings purging or consecration. It is related to the cleansing or purging of the bride of Christ. One reference directly relates to the freeing from captivity or bondage of sin for a daughter of Abraham. This could point to the end of this age when the remnant of the Jews is called to repentance.

180

There are no scriptures for the exact number. It would seem from other numbers in this group that this number would mark those given authority to set free from the bondage of sin.

1 800

There are no scriptures for the exact number.

18 000

JUD 20:25 And Benjamin went out against them from Gibeah on the second day, and cut down to the ground **eighteen thousand** more of the children of Israel; all these drew the sword.

The Lord's desire that all uncleanness be judged and those not accepting his grace are killed. Those that accept his free gift of grace are set free from bondage to sin. The Lord's will that consequences be felt that some would be freed.

2SA 8:13 And David made himself a name when he returned from killing **eighteen thousand Syrians** in the Valley of Salt.

Uncleanness judged and destroyed. Jesus, technically, by setting us free from sin does eventually destroy self in us. Unclean unrepentant individuals are killed as a consequence of their choices.

1CH 12:31 of the half-tribe of Manasseh **eighteen thousand**, who were designated by name to come and make David king;

At the end of our age there will be a great many people that have been set free from bondage that will desire to make our Lord Jesus King of Kings and Lord of Lords. Manasseh is a strong cross type for the gentile portion of The Two witnesses. One of the prime moves of The Two will be to usher in the millennial age when Christ is crowned King of kings and Lord of lords.

1CH 18:12 Moreover Abishai the son of Zeruah killed **eighteen thousand** Edomites in the Valley of Salt.

The above has much the same answer at in 2 SA 8:13. Consequences for sin is death unless repentance is given. Then of course we do die in Christ.

1CH 29:7 They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, **eighteen thousand** talents of bronze, and one hundred thousand talents of iron.

These were gifts that were necessary from leadership that the living “house of the Lord might be completed.” One of these “gifts” designate that sin must be judged before the captive might be set free. The very next/last portion of this scripture seems to say that justice is served as authorized by our Lord by Christ on the cross.

EZE 48:35 "All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: The Lord Is There."

This city is the New Testament church that can be called the New Jerusalem. These have been **released from bondage** and healed to serve our Lord.

180 000

1KI 12:21 And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, **one hundred and eighty thousand** chosen men who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon.

2CH 11:1 Now when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin **one hundred and eighty thousand chosen men** who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam.

2CH 17:18 and next to him was Jehozabad, and with him **one hundred and eighty thousand prepared for war.**

These were from Judah and were to keep the country secure.

Warriors that restore or set free from bondage so that unity might result.