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## The Numerals of Holy Scripture.

The numerical use of Holy Scripture is entirely systematical. The numbers employed have probably as fixed value, in every instance, as those found in pure mathematics. God has named Himself "PALMONI, The Numberer of Secrets, or the Wonderful Numberer." It is written "Thou hast ordered all things in measure, and number, and weight." For of all poets and painters, God is greatest; and of all astronomers, and mathematicians, He alone can definitely and absolutely be certain in infinite, as well as in finite computations. He only can descend to causes, He only can be sure of the duration of times.

Probably God does nothing, and permits nothing to be done, that is not limited as to time. Even the hairs of our heads are said to be numbered, and the sparrow's fall is accounted. Human arithmetic must be but primary, in comparison with spiritual arithmetic. The notation of the divinity extends from infinitesimals to mightiest constellations. It covers all the elements of matter, all the operations of men, and is distinguishable in schemes of grace and salvation.

Without multiplying words, I may say, that there is, apparently, an ascertainable spiritual value of the Hebrew characters that enter into personal names, and into times, in the Holy Scriptures. These values may be thus defined:

1. designates Unity—Deity Number.
2. Transition—Imperfection, Expectancy, Insufficiency.
3. Essential Perfection. Trinity Number.
4. Organized Perfection—Creation—Dominion.
5. Military Organization—Number of the Law.
6. Earthly—Imperfect—Number of the Beast.
7. Spirit—Rest.
8. Resurrection, (and hence symbol of baptism.)
9. Paternity—Baptismal number; because three times three is a Trinity symbol.
10. Infinity; also Trinity number,  $3 \times 3$  plus 1, or  $3 \times 3$  united in 1.
12. National number—Organic Unity.
13. Revolt—Apostasy—Schism—the worst possible number.
15. Second Resurrection—7 plus 8.
20. Expectancy.
31. Deity number—Three tens and one for their unity.
40. Judah's number—Probation.
42. Antichrist's number.
50. Jubilee.
65. Israel's number—(five 13's).
120. Suspended Judgement.
200. Insufficiency.
300. Churchly Number.
390. Ephraim's number.
430. Israel-Judah number.
450. Abraham's number.
490. Jerusalem number.
700. Pearce and Rest. 700 is composed of 7 for spirit and rest, multiplied by re-

peated 10's of infinity.

I have not time to enter into an explanation of the use of these numbers, in Biblical investigation. Those who may desire to ascertain the proper method may advantageously do so, by careful study of the book of Dr. Milo Mahan, D. D., entitled "Palmoni, or The Numerals of Scripture, A Proof of Inspiration," which may be found in our own University library. Dr. Mahan, of all who have been devoted to this kind of study, either in ancient, or modern times, has had the clearest notions and produced the most valuable results.

I have stated, in this brief article, that it is the spiritual equivalent of Hebrew letters alone, that is given. The numerical interpretations of those characters, are of no particular significance, if transferred to the Greek or Roman numerals. Nor does their application produce sensible results beyond the families descended from Abraham. But within Hebrew and Ishmaelitic limits, their revelations are wonderful.

For example: The resurrection number 8 is particularly prominent in the name of Noah, who was a type of the Resurrection; he being the only person, who, with his family, was raised up from the ante-diluvian world to length of days in the world as it is. Spelled the short way, his name is  $7 \times 8$  or 56; which is resurrection multiplied by rest; and Noah certainly had rest in this world after his many trials. Spelled the long way, his name is  $8 \times 8$  or 64. So, also, Isaac, who was raised up from the altar of sacrifice; Daniel, who came forth from the lion's den; Jonah, who was in the whale's belly, all are associated with the resurrection number eight. In the life of Ishmael, and in the history of his descendants, 13, the number of apostasy, is especially prominent. He was 13 years old when circumcised; and his descendants even to this day are circumcised at 13 days old. The critical point in Ishmael's religious history occurs in 622 of the Vulgar Era, at the Hegira of Mohammed. "Between this date and that of Ishmael's circumcision, when Abraham was 99 years old, there are precisely 2639 years. \* \* \* The thirteen of Ishmael, therefore, is an even factor of the grand epoch of Ishmaelitic history." We read that "12 years they served Chedorlaomer, and in the thirteenth they rebelled;" and again, "In the days of Peleg, (a word that means division), the earth was divided, and his brother Joktan became the father of thirteen nations." The Israelites, in enumerating their tribes, always seemed to avoid the number thirteen. To make even twelve, they usually omitted Levi; but in one place, Simeon; and, in the Apocalypse, Dan. In all cases of Apostasy, Revolt, Schism, thirteen is a prominent factor; in all cases of religious rest, 7; in everything that typifies the resurrection, 8.

It is many years since I read, and partly re-read, Dr. Mahan's book. It made such an impression on me, that I shall

not forget its contents; nevertheless, I am not so fresh from the book, that I can make a longer article about the numerals of scripture of much interest to young readers. But I hope what I have here suggested may incite some of our students to ponder pages of as much value as any others in the University library.

O. C. D.

P. S. I do not mean to say that the Greek numerals are without symbolical meaning. Some very curious results are set down as pertaining to their combination, in Dr. Mahan's book. But the key to them does not seem to have been wholly discovered.

## Ralph Waldo Emerson.

We are all absorbed in interest for great men; and it is well that it is so, for they are made of the stuff of our best moments. They please us, and flatter us into a belief that what they are we can be. America waited long (for her) for her "first man." A people claiming regard for enlightenment of a high order, European graduates saw fit to hoot at us provincials. They jeered us for boasting over the possession of a poor handful of acorns that were yet green. The bull of egotism had not yet fallen from the kernel philosophy in our literature. The roll of statesmanship was called, in gradation of strength, and Bonaparte, Fox, Pitt and the ancients stood up like Colosses, for Webster, Clay, and even Hamilton, to pass under them like schooners unrigged. Before Irving's advent, they giped us for our lack of even literary talent. His sunny, laughing, rippling style washed out that stain. After him came men of talent at call. The growth of our institution demanded a genius—not ordinary—and straightway it was demanded of us by our contemporaries in Europe in order to a recognition of us as a capable people. "Beer-guzzling Germany" was long the shameful load that bent the backs of sober old heads on the Rhine. Now the philosophies of "Rhineland" shake the very hearthstones of our thought. Goethe and Hegel are long-lived luxuries. Soup houses to rejuvenate the indigent mind. But it is a relief to turn from them to Luther, as it is from Luther to them. They have no Christisms, but are altogether Shakspearian; he the reverse. That is, there is nothing spiritual in the two philosophers. They are all intellect. Still, they allow the question of origin of power to trouble them somewhat. But they will have none of the visions of saints in their philosophy,—no miracles. "Boastful boy," says England to us, "those are not oranges, neither chestnuts, (and as if to aggravate us by implying our ignorance of the difference), but only mustard seed." We are thus put fast in the stocks. Whittier, Poe and Longfellow are proudly pointed to for rebutting evidence, and there we are again put off with an ugly "Pooh! their fame is only for a fortnight." Are we then penniless? We have some-

thing lasting. We must have. Aye; and he forgets to be in a hurry, Emerson. "Why, he is only the shadow of our Carlyle," say our voluptuous English bullocks. Well, say ye even so? Are New York and Philadelphia of no account in that London and Paris outshine them? They are our great marts, as Emerson is the gigantic storehouse for all our thought. Neither is the grain thrown in without sifting. In him, we have at least the sign of a divine mind. He is no cynic, and therein betters Carlyle. His grappling irons are much after the style of the great cynic, but he has no poison on their points. He never sneers. His prose is all poetry. Never lacking in grandeur, he is no upstart. Trifles are not worth magnifying. He can see no substantial good in an attempt to grow an oak from a hazel-nut—a hero from an ambitious man. He has no time for, or no enjoyment in, a description of a noisy battle. He will compress Bonaparte into an energetic essay of fifty pages, while Carlyle lays Frederick the Great vast abroad upon almost a dozen volumes. He is steady and unwavering in his analysis of things in search of truth. Although he has an analytical mind, and synthetical as well, he sees a great deal intuitively. There is no time lost in a description of Napoleon at Waterloo. There are hundreds of word-mongers who can relate such things. The facts are for him, but he only turns out the best of them, and that with a new dress on them. He will dispose worthily of the mental acumen of the man. He is no spindle-shanks—now here, now there, and always awkward; but a full-made man, well-balanced and rounded off like Virgil's periods. The mustard seed has sprouted, and grown to a goodly sapling; not bent, but well poised, and climbing skyward. The love of effect, startling, glaring, is not in these lines. Like Goethe, he has no time to hate. Emerson, the man, is forgotten; Emerson, the metaphysician, is at hand with dissecting knife, and will render a trustworthy *post mortem*, if it be possible. There is no excitement here; but little enthusiasm, except such as his wondrous vitality puts into the reader.

All universities should educate on Plato. The book of this old ancient is worth all the libraries. There is but little need of classical learning, except as one loves the sound. Our greatest minds are not always the best scholars. They would be great without the university. These are some of his sentiments:

Destiny has fixed his days. As much must be crowded into his mental maw as can be properly assimilated—no more. No cramming, no hurry. Why this hue and cry? It is too much like Napoleon's idea of fame—"a great noise"—like the booming of bells. This evidently pleases him, for he smiles at it. But he will be little nothing. Let's take things in a more dignified, stately, yet sunny and comfortable way. Surely, the Gulf stream runs slowly, but its influence is over two continents. Things must be taken deliberately, to know of a certainty if this life is a fizzle.

"The mills of the gods grind slowly,  
But they grind exceedingly fine."