

hebrew_numerology_2_final (1080p)

Thu, Jun 29, 2023 10:54AM • 13:04

SUMMARY KEYWORDS

different opinions, number, verse, messiah, gospel, speaks, unity, occurrence, scripture, contrasting, numerology, gematria, togetherness, amos, disciples, men, reject, point, understanding, agreement

SPEAKERS

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Shalom and welcome to our study of Hebrew numerology. Now we had the first installment last week. And now we're ready for the second installment. And we're going to focus in on the number two. Now before we begin, I want to remind you of something. This is very different than what's most familiar with numerology. And that is what's called Gematria. I mentioned this last week. Gematria is something that goes along with the Kabbalah or the Jewish mystical writings. And I reject these writings, and I'm not dealing with that issue. I'm speaking about something very different. And that is simply looking in the scriptures and only in the Scriptures where numbers appear. And going through the places the occurrences of a particular number, and seeing if something can be discerned based upon context based upon what is being said, in regard to that number. And the point of Hebrew numerology from my perspective, is that you can make some common statements concerning each number that appears in the Bible. And what we're doing in this series is going through a large number of of numbers, where they appear in the Bible, so that we can see that they do in fact have meaning they can be used to assist us in rightly understanding the Word of God. As I said, For this lesson, we're going to focus in on the number two. Now, this number, the number two, when we see it in the scriptures, it has two different definitions, or significances. And what do I mean by that? Well, let's look at a classic occurrence for the number two, which is found in the Book of Amos and chapter three, Amos chapter three and verse three word says, and I'm just going to paraphrase these verses, most of them are very well known to each of us, where it says, Amos three, three, Can two walk together, unless they're in agreement. And therefore, the number two frequently speaks about unity, togetherness, coming together in a common thought. Let me give you another example of that. And that is found in Genesis chapter two and verse 24. Again, a most familiar verse where it speaks about the man and the woman, or the husband and the wife, and it says, the two shall become one flesh. So here we see the two become unified, they become together. And therefore one of the purposes of the number two is just that unity, togetherness. And it says in the next verse that I'm speaking about Genesis two, verse 25, the two were naked, and they were not ashamed. Again, they had the same mindset, there was agreement, there was a common perspective. So sometimes when the number two appears, it speaks of unity, togetherness, a common mindset. But more frequently than not, especially in the New Testament. When one encounters in the Bible, the number two, it speaks about two different opinions, not unity, but this unity, to divergent opinions, to thoughts, which are in contrast with one another. And I like to give

you some examples of this. And again, what I hope that you will do is just not rely upon what I'm saying. But that you would go to a concordance, look up the number that we happen to be studying and go through the occurrences of that number in the Scripture, to see if what I'm sharing with you can be borne out as factual when we examine the biblical texts and hopefully all the biblical texts for that number. Now,

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let me simply say that these are tendencies strong tendencies, but sometimes the number will just have to do with that number because there was too Two of these, or five of these, or 12 of these makes no difference. It may not have great significance. But the vast majority of times when you look at that number, and you know the significance that we're going to be sharing, it adds to our understanding, it provides assistance in us understanding interpreting that passage. So when we look at the number two, in the New Testament, and this is also true for many places in the Old Testament, the number two speaks of two divergent two contrasting opinions. And let me give you some examples of that first example, Matthew, chapter 24, verses 40 and 41. Now, this deals with the rapture, and it says here, two men will be in the field, one will be taken and one will be left. So why is one taken because he has the right understanding, he has received the gospel, why is one left because he has a different opinion, a contrasting opinion, and that is that he has not accepted the gospel. It doesn't matter where they are, they're in the same location. But what makes the difference is if they've accepted the gospel, we look at the next verse, verse 41, and that same 24th chapter of Matthew, and it says to women, so it doesn't make a difference if it's men or women, same truth to women, they will be at the mill and they will be working, grinding the flour. And it says the same thing. Two are there but one is taken, and one is left. Why? Two different opinions, two different point of views, one has received the gospel, the other has not. So we see the number two speaking here of two different opinions. Likewise, if we go now to the Gospel of Luke, Luke chapter 23, verses 39 through 43, we have that familiar occurrence of Messiah on the cross. And there's two other men being crucified with Him. Now, if you look at this, you'll find that in the Gospel accounts, initially, both of them cursed him. They were in agreement, they were not his followers. But one of the two had a change, he repented, and he spoke to you show us so two men on the cross, but we find one repented, and said to Messiah, remember me, when you come into your kingdom, and Maasai responded to this one who had a different point of view, then the other man on the cross, and He says, I tell you the truth, today, you will be with Me in Paradise. Now he's talking about Abraham's bosom, and to the other, we know that he won't be in Paradise, he will go to gay, GNOME, or Hades or hell, a place of punishment. So two men on the cross, speaking of two different opinions, let's go to another scripture. Matthew chapter six, and verse 24, where Messiah says, There are two masters, and no one can serve two masters, he will either love the one and hate the other, he'll be faithful to one and unfaithful to the other. So again, two masters, two different opinions, either accepting one and rejecting the other. So a great example of two divergent two different opinions contrasting one another, and will produce an entirely different outcome. And then our final occurrence is going to be in the Gospel of Mark. Now, the same verse is seen in the other gospels as well. But if you look at Mark, chapter 14 And verse one, Messiah says after two days, now, what does that mean? Well, after two days, has no relevance whatsoever, because it could be three, it could be five, it could be 10, it could be 100 1000. We don't know just after two days, when we have such a writing, after two days or six days, whatever it might be. The point is the number two is being emphasize. Because we don't know how many days literally, we're talking about after two days. So the number two is brought

into it. The verse and what do we have here? Well, after two days Messiah is going up to Jerusalem for Passover. And what do we know? The leadership, not all the Jewish people, but the leadership is wanting to seize Him by deceit, and put into death. What is God's desire? God's desire, that the people would receive Messiah. Now God knows that he won't. But the point here is that Messiah is going up out of obedience to His Father's will. And the others, the leaders are acting in defiance to God's will, can God use that? Yes, he can, and he will. And he has, but we see two different opinions, one going up Messiah, to serve God, the other, being defiant being against having a thought that is contrary to the will of God. Again, God knows all things he can use whatever, but the number two speaks of frequently to different opinions. Likewise, we see also in the Gospel, when Messiah says that same thing to His disciples, after this revealing of him accessory of Philippi, he says, I'm going up to Jerusalem, where I'm going to be betrayed, I'm going to be arrested, I'm going to be put to death. But after three days, I'll rise again. The disciples reject it. They don't want that Peter even rebuked Messiah, the disciples had a different opinion, they did not agree or understand the work of God, the purpose of God. So in conclusion, the number two can mean unity, or it can mean the exact opposite of that. And that is two different contrasting divergent opinions. And again, my strong counsel to you is not to take my words, but look in the scripture for yourself. Go to a concordance, see where the number two appears throughout the Bible, and look at what's being said, and check if what I've shared with you, assist you or not, my belief is that it will. Well thank you for watching this installment until next week when we return and we'll deal with the number three until then, Shalom from Israel.