

Biblical Number 15
by Christine (Hummingbird027)
8-16-2016

Hey everyone,

I pray the Lord is keeping you all well and informed during my absence from YouTube and WordPress. I do plan to return to do more articles and some video's, but not to the extent I had before and I will NOT be posting all video's to YouTube, but only on my Hummingbird027.com site.

It has been a while since my last post. So much has come to pass that I might not have enough time to explain to everyone what God, Yahweh, has been doing in my family and my life for the last 8-10 months. It has been an intensive experience, but an experience in which, I believe the Lord needed me go through to see where my family and my heart is at currently.

Today, I'm going to share a recent teach the Lord has shown me about the number 15. Very powerful lesson as always and is associated with a string of synchronistic events recently in this life. This study gave me great hope and inspiration and I pray it will bless you as well.

For those of you, whom are new to the significance of numbers in scriptures, it is no mere coincidence that you see certain numbers repeatedly, or frequently, or in unimaginable ways the number keeps showing back up in your life. Pay attention to these nudges of the Spirit, because God uses many ways to talk with us and keep us walking with Him on the correct path.

From the Philologos.org site:

http://philologos.org/__eb-nis/13666.htm#15

FIFTEEN

being a multiple of *five*, partakes of the significance of that number, also of the number *three* with which it is combined, 3 x 5.

Five is, as we have seen, the number of *grace*, and *three* is the number of *divine perfection*. *Fifteen*, therefore, specially refers to acts wrought by the energy of Divine grace.

Deity is seen in it, for the two Hebrew letters which express it are y, *Yod* (10), and h, *Hey* (5). These spell the ineffable Name of hy, *Jah*, who is the fountain of all grace. The number *fifteen* is thus made up, by addition, 10 + 5; but as the Jews would not, by the constant use of these two letters, profane the sacred name, two other letters were arbitrarily used for this number, and a

different and artificial combination was thus formed—+ (*Teth*) = 9, and w (*Vau*) = 6. The number 9 + 6 would thus represent the number *fifteen*, but without any significance.

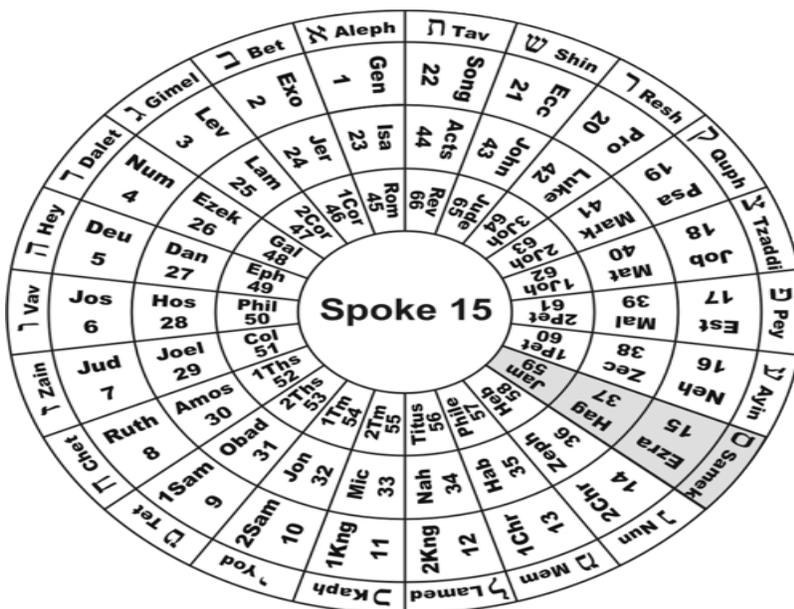
Fifteen being 8 + 7 as well as 3 x 5, it may also include a reference to resurrection, as being a special mark of the energy of Divine grace issuing in glory.

A few examples may suffice:

- The Ark was borne by the Flood *fifteen* cubits upwards, Genesis 7:20.
- Hezekiah's reprieve from death was *fifteen* years, 2 Kings 20:6.
- The Jews were delivered from death under Esther on the *fifteenth* day of the month (9:18,21). This is especially significant, as we have seen ([p. 222](#)), that their sentence to death was connected with the number *thirteen*.
- Bethany, where Lazarus was raised, and from whence the Lord ascended, was *fifteen* furlongs from Jerusalem, John 11:18.
- Paul's ship anchored safely in *fifteen* fathoms on the 14th day, after *thirteen* days of toil and trial, Acts 27:21.
- On the *fifteenth* day of the first month was the feast of unleavened bread, Leviticus 23:6; and
- On the *fifteenth* day of the seventh month was the feast of Tabernacles (v 34).

Also, I found this presentation from Biblewheel.com. I realize that this researcher has turned away from Christianity, but the Lord has His ways of getting us back on track if our names are written in the Book of Life forever. I always have hope for this brothers return to the knowledge and grace our of Lord and Savior, Yeshua, Jesus Christ, the Son of God.

http://www.biblewheel.com/Wheel/Spokes/Samek_Ezra.php



ס

Spoke 15 - Samek

Ezra, Haggai, James

Ezra the Helper

Then I 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 8:21f (Spoke 15, Cycle 1)

Samek Synonyms	
עֵזֶר	Ezer: Help, Support (noun)
עָזַר	Azar: Help, Support (verb)

The Divine integration of the symbolic meaning 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.

Psalms 54:4

Names based on the verb <i>Azar (Help)</i>	
עֶזְרָא	Ezra: Helper
עֶזְרִיָּה	Azariah: The Lord is My Helper
אֶלְעָזָר	Eleazar: God is My Helper
אֱלִיעֶזֶר	Eliezer: God is My Helper

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, BW book, 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. 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.

Psalm 20:2

Family Line of Ezra
Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah , the son of Hilkiah, The son of Shallum, the son of Zadok, the son of Ahitub, The son of Amariah, the son of Azariah , 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 Eleazar , the son of Aaron the chief priest. Ezra 7:1ff

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, the Fifteenth Letter, with the name and the dominant theme of Ezra, the Fifteenth Book! Such is the incomparable Wisdom of our God who "upholds all things by the word of His Power."

The Symbol of Help and Support

Humble yourselves in the sight of the Lord, **and he shall lift you up.**

James 4:10 (Spoke 15, Cycle 3)

ס	Samek KeyWords
סָמָךְ	Samek: 15 th Letter
סָמַךְ	Samak: Support, Uphold
סָעַד	Sa'ad: Support, Help, Assist, Feed
סָבַל	Sabal: To Bear a Burden

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 –  – upholding three horizontal beams. God firmly established its name and meaning in four Alphabetic Verses:

- AV Ps 145:14 The LORD **upholdeth (samak)** all that fall, and raiseth up all those that be bowed down.
- AV Ps 111:8a They **stand fast (samak)** for ever and ever ...
- AV Ps 112:8a His heart is **established (samak)**, he shall not be afraid ...
- AV Ps 119:116 **Uphold (samak)** me according unto thy word, that I may live: and let me not be ashamed of my hope.

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:

- AV Ps 119:117 **Hold thou me up (sa'ad)**, and I shall be safe: and I will have respect unto thy statutes continually.

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:

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 everlasting 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.

Isaiah 9:6f

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:

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!](#)

http://www.biblewheel.com/Wheel/Spokes/Samek_Help.php

Haggai: The Prophet of the Restoration

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 4.24f

The Prophet Haggai appears in two and only two books of the entire Bible - Ezra and the book that bears his name. This means that the name "**Haggai**" forms a Spoke 15 Keylink:

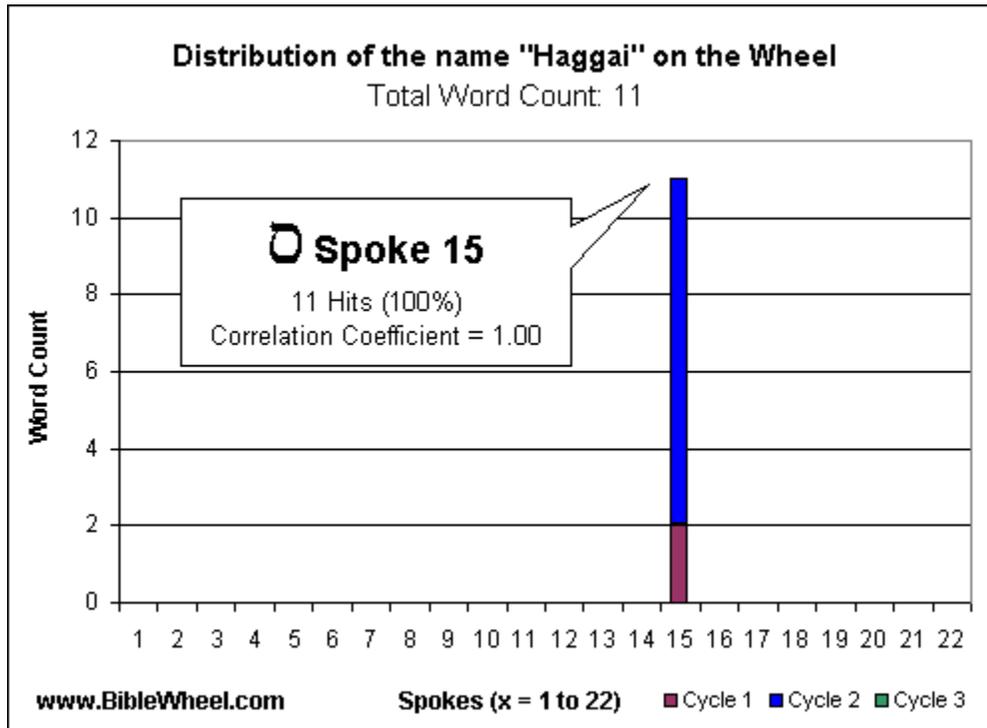


Spoke 15 KeyLink: The Prophet Haggai



Ezra (Spoke 15, Cycle 1)  Haggai (Spoke 15, Cycle 2)

The fact that Haggai forms a KeyLink means that the cc for the distribution attains its maximum value of +1:



The verse that introduces the Prophet Haggai also uses the Samekh KeyWord סעד(Saad), which means support, sustain, uphold, or help. It is translated as "helping" in the verse above. God used it in the great alphabetic Psalm 119:

- AV PS 119:117 **Hold thou me up (sa'ad)**, and I shall be safe: and I will have respect unto thy statutes continually.

This is another obvious example of how God used the meaning of Samekh in His design of the order of the Canon.

Rebuilding the Lord's House is one of the great themes that unites the pair of books Ezra-Nehemiah with the pair Haggai-Zechariah. These four books are geometrically integrated on Spokes 15 and 16 of the Wheel. They share many common themes, and they all describe events that occurred in the **second year of Darius**. But the divine integration is such that the KeyLinks differentiate between Spoke 15 and Spoke 16, so there are numerous KeyLinks between Ezra and Haggai on the one hand, and Nehemiah and Zechariah on the other hand. The prime example of this is the Prophet Haggai who appears only on Spoke 15, as discussed above.

Another KeyLink uniting Ezra with Haggai is found by searching all seven Bible versions for all verses containing the set ("House of the Lord", Zerubbabel) [\[Verify\]](#). This search yields exactly two verses:

Ezra 3.8f

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began **Zerubbabel the son of Shealtiel**, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of **the house of the LORD**.

Haggai 1.14

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, In the four and twentieth day of the sixth month, in the **second year of Darius the king**.

We have the KeyLink:



KeyLink: Zerrubbel and the House of the Lord

Ezra (Spoke 15, Cycle 1)  Haggai (Spoke 15, Cycle 2)

Another KeyLink is found by searching for all verses containing Zerubbabel within one verse of the phrase "people of the land." This KeyLink is found in all seven versions used for comparison in this study.

Ezra 4:3f

But **Zerubbabel**, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. Then the **people of the land** weakened the hands of the people of Judah, and troubled them in building,

Haggai 2:4

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, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye **people of the land**, saith the LORD, and work: for I am with you, saith the LORD of hosts:

We have the KeyLink:



KeyLink: Zerrubbel and the People of the Land

Ezra (Spoke 15, Cycle 1)  Haggai (Spoke 15, Cycle 2)

Note that in Ezra 4.3 the people of the land *weakened* the hands of the people of Judah, which is the negative image of the great theme of Spoke 15, *support and help*. Note also that in Haggai 2:4, the Lord asks the question:

Who is left among you that saw this **house** in her **first** glory? and how do ye see it now? is it not in your **eyes** in comparison of it as nothing?

Haggai 2:4 (Spoke 15, Cycle 2)

This corresponds to the event recorded in Ezra 3.12f:

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the **first house**, when the foundation of this house was laid before their **eyes**, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Searching the entire Bible for all occurrences of the set (first, house, eyes) [\[Verify\]](#) yields exactly two verses, both of which are quoted above. We have another KeyLink:



KeyLink: The Former Glory of the Lord's House

Ezra (Spoke 15, Cycle 1)  Haggai (Spoke 15, Cycle 2)

http://www.biblewheel.com/Wheel/Spokes/Samek_Haggai.php

Spoke 15 - Samek - Three Decrees of Support

The Decree of Support from Cyrus

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that **he made a proclamation** throughout all his kingdom, and put it also in writing, saying, 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, beside the freewill offering for the house of God that is in Jerusalem.** Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which 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 1:1ff (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. Yet his was only the first of three decrees by Gentile kings that God raised up to supply the needs to rebuild His Temple and His city Jerusalem.

The 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, Tolls, and Tributes: 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).

The Decree of 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 (Bible Wheel book [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):

- **Ezra 7:18 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 7:20 **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 7:21 **That whatsoever** Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.
- Ezra 7:23 **Whatsoever** is commanded by the God of heaven, let it be diligently done for the house of the God of heaven:

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!

http://www.biblewheel.com/Wheel/Spokes/Samek_Support.php

I don't know about everyone else, but I'M TOTALLY CONVINCED THE LORD IS COMING SOOOOOON!!!!!!

Get ready FOLKS!!!!

Luv's to you all,
Christine