

# **The Inspiration of the Scriptures Scientifically Demonstrated**

**by  
IVAN PANIN<sup>1</sup>**

## **PREFACE.**

For some months preceding Sunday, November 19th, 1899, the NEW YORK SUN had been devoting the better part of a page of its Sunday edition to the discussion of the truth of Christianity. On that date it printed a letter from one W.R.L., in which he denounced Christianity, using the old oft-refuted "arguments," and challenged "some champion of orthodoxy to come into the arena of the SUN," and give its readers some "facts" in defence of the Christian religion. The writer had not seen the N.Y. SUN for years; but on his way from South Framingham to Grafton, Massachusetts, a copy of the SUN of that date left on a vacant seat in the train, fell into his hands. The following letter met that challenge.

The letter was reprinted by the writer himself in a pamphlet of some fifty pages with the Greek text of Matthew i. 1-17 and the vocabularies thereto, enabling the scholarly reader to verify his statements for himself.

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<sup>1</sup>Ivan Panin was born in 1856 in Russia. He left Russia and immigrated to the west in 1872. I have no date of his death.

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### THE INSPIRATION OF THE SCRIPTURES SCIENTIFICALLY DEMONSTRATED

SIR:—In to-day's SUN Mr. W.R.L. calls for a "champion of orthodoxy" to "step into the arena of the SUN, " and give him some "facts." Here are some facts:

1. The first 17 verses of the New Testament contain the genealogy of the Christ. It consists of two main parts: Verses I-II cover the period from Abraham, the father of the chosen people, to the Captivity, when they ceased as an independent people. Verses 12-17 cover the period from the Captivity to the promised Deliverer, the Christ.

Let us examine the first part of this genealogy.

Its vocabulary has 49 words, or  $7 \times 7$ . This number is itself seven (Feature 1) sevens (Feature 2), and the sum of its factors is 2 sevens (Feature 3). Of these 49 words 28, or 4 sevens, begin with a vowel; and 21, or 3 sevens, begin with a consonant (Feature 4).

Again: these 49 words of the vocabulary have 266 letters, or  $7 \times 2 \times 19$ ; this number is itself 38 sevens (Feature 5), and the sum of its factors is 28, or 4 sevens (Feature 6), while the sum of its figures is 14, or 2 sevens (Feature 7). Of these 266 letters, moreover, 140, or 20 sevens, are vowels, and 126, or 18 sevens, are consonants (Feature 8).

That is to say: Just as the number of words in the vocabulary is a multiple of seven, so is the number of its letters a multiple of seven; just as the sum of the factors of the number of the words is a multiple of seven, so is the sum of the factors of the number of their letters a multiple of seven. And just as the number of words is divided between vowel words and consonant words by seven, so is their number of letters divided between vowels and consonants by sevens.

Again: Of these 49 words 35, or 5 sevens, occur more than once in the passage; and 14, or 2 sevens, occur but once (Feature 9); seven occur in more than one form, and 42, or 6 sevens, occur in only one form (Feature 10). And among the parts of speech the 49 words are thus divided: 42, or 6 sevens, are nouns, seven are not nouns (Feature 11). Of the nouns 35, or 5 sevens, are Proper names, seven are common nouns (Feature 12). Of the Proper names 28 are male ancestors of the Christ, and seven are not (Feature 13).

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Moreover, these 49 words are distributed alphabetically thus: Words under

$\alpha, \epsilon$  are 21 in number, or 3 sevens;

$\zeta - \kappa$  14, or 2 sevens;

$\mu - \chi$  also 14. No other groups of sevens stopping at the end of a letter are made by these 49 words, the groups of sevens stop with these letters and no others. But the letters

$\alpha, \epsilon, \zeta, \kappa, \mu, \chi$ , are letters 1, 5, 6, 10, 12, 22, of the Greek alphabet, and the sum of these numbers (called their Place Values) is 56, or 8 sevens (Feature 14).

This enumeration of the numeric phenomena of these II verses does not begin to be exhaustive, but enough has been shown to make it clear that this part of the genealogy is constructed on an elaborate design of sevens.

Let us now turn to the genealogy as a whole. I will not weary your readers with recounting all the numeric phenomena thereof: pages alone would exhaust them. I will point out only one feature: The New Testament is written in Greek. The Greeks had no separate symbols for expressing numbers, corresponding to our Arabic figures, but used instead the letters of their alphabet: just as the Hebrews, in whose tongue the Old Testament is written, made use for the same purpose of theirs. Accordingly, the 24 Greek letters stand for the following numbers: 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, 800. Every Greek word is thus a sum in arithmetic obtained by adding the numbers for which its letters stand, or their **numeric values**. Now the vocabulary to the entire genealogy has 72 words. If we write its numeric value over each of these 72 words, and add them, we get for their sum 42,364, or 6,052 sevens, distributed into the following alphabetical groups only:

$\alpha - \beta$  have 9,821, or 1,403 sevens:

$\gamma - \delta$ , 1904, or 272 sevens;

$\epsilon - \zeta$ , 3,703, or 529 sevens;

$\theta - \rho$ , 19,264, or 2,752 sevens;

$\sigma - \chi$ , 7,672, or 1,096 sevens.

But the numeric value of the 10 letters used for making these groups is 931, or  $7 \times 7 \times 19$ , a multiple not only of seven but of seven sevens.

Let Mr. W. R. L. try to write some 300 words intelligently like this genealogy, and reproduce some numeric phenomena of like designs. If he does it in 6 months, he will indeed do a wonder. Let us assume that Matthew accomplished this feat in one month.

2. The second part of this chapter, verses 18-25, relates the birth of the Christ. It consists of 161 words, or 23 sevens; occurring in 105 forms, or 15 sevens, with a vocabulary of

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77 words or 11 sevens. Joseph is spoken to here by the angel. Accordingly, of the 77 words the angel uses 28, or 4 sevens; of the 105 forms he uses 35, or 5 sevens; the numeric value of the vocabulary is 52,605, or 7,515 sevens; of the forms, 65,429, or 9,347 sevens.

This enumeration only begins as it were to barely scratch the surface of the numerics of this passage. But what is specially noteworthy here is the fact that the angel's speech has also a scheme of sevens making it a kind of ring within a ring, a wheel within a wheel. If Mr. L. can write a similar passage of 161 words with the same scheme of sevens alone (though there are several others here) in some three years, he would accomplish a still greater wonder. Let us assume that Matthew accomplished this feat in only 6 months.

3. The second chapter of Matthew tells of the childhood of the Christ. Its vocabulary has 161 words, or 23 sevens, with 896 letters, or 128 sevens, and 238 forms, or 34 sevens; the numeric value of the vocabulary is 123,529, or 17,647 sevens; of the forms, 166,985, or 23,855 sevens; and so on through pages of enumeration. This chapter has at least four logical divisions, and each division shows alone the same phenomena found in the chapter as a whole. Thus the first six verses have a vocabulary of 56 words, or 8 sevens, etc. There are some speeches here: Herod speaks, the Magi speak, the angel speaks. But so pronounced are the numeric phenomena here, that though there are as it were numerous rings within rings, and wheels within wheels, each is perfect in itself, though forming all the while only part of the rest.

If Mr. L. can write a chapter like this as naturally as Matthew writes, but containing in some 500 words so many intertwined yet harmonious numeric features, in say the rest of his days—whatever his age now, or the one to which he is to attain: if he thus accomplish it at all, it will indeed be marvel of marvels. Let us assume that Matthew accomplished this feat in only 3 years.

4. There is not, however, a single paragraph of the scores in Matthew that is not constructed in exactly the same manner. Only with each additional paragraph the difficulty of constructing it increases not in arithmetical but in geometrical progression. For he contrives to write his paragraphs so as to develop constantly fixed numeric relations to what goes before and after. Thus in his last chapter he contrives to use just 7 words not used by him before. It would thus be easy to show that Mr. L. would require some centuries to write a book like Matthew's. How long it took Matthew the writer does not know. But how he contrived to do it between the Crucifixion, A.D.30 (and his Gospel could not have been written earlier), and the destruction of Jerusalem, A.D.70 (and the Gospel could not have been written later), let Mr. L. and his likeminded explain.

Anyhow Matthew did it, and we thus have a miracle—an unheard-of literary mathematical artist, unequalled, hardly even conceivable. This is the first fact for Mr. L. to contemplate.

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A second fact is yet more important: In his very first section, the genealogy discussed above, the words found **nowhere else in the New Testament**, occur 42 times,  $7 \times 6$ ; and have 126 letters,  $7 \times 6 \times 3$ , each number a multiple not only of seven, but of 6 sevens, to name only two of the many numeric features of these words. But how did Matthew know when designing this scheme for these words (whose sole characteristic is that they are found nowhere else in the New Testament) that they would not be found in the other 26 books? that they would not be used by the other 7 New Testament writers? Unless we assume the impossible hypothesis that he had an agreement with them to that effect, he must have had the rest of the New Testament before him when he wrote his book. **The Gospel of Matthew, then, was written last.**

5. It so happens, however, that the Gospel of Mark shows the very same phenomena. Thus the very passage called so triumphantly in to-day's SUN a "forgery," the Last Twelve Verses of Mark, presents among some sixty features of sevens the following phenomena: It has 175 words, or 25 sevens, a vocabulary of 98 words, or 2 sevens of sevens with 553 letters, or 79 sevens; 133 forms, or 19 sevens, and so on to the minutest detail.

Mark, then, is another miracle, another unparalleled literary genius. And in the same way in which it was shown that Matthew wrote last it is also shown that Mark, too, wrote last. Thus to take an example from this very passage: It has just one word found nowhere else in the New Testament, [greek word not reproduced here], **deadly**. This fact is signalled by no less than seven features of sevens thus: Its numeric value is 581, or 83 sevens, with the sum of its figures 14, or 2 sevens, of which the letters 3, 5, 7, 9, **from the BEGINNING of the word** have 490, or  $7 \times 7 \times 5 \times 2$ : a multiple of seven sevens, with the sum of its factors 21, or 3 sevens. In the vocabulary it is preceded by 42 words,  $7 \times 6$ ; in the passage itself by 126 words, or  $7 \times 6 \times 3$ , both numbers multiples not only of seven, but of 6 sevens. We have thus established before us this third fact for Mr. L. to contemplate: **Matthew surely wrote after Mark, and Mark just as surely wrote after Matthew.**

6. It happens, however, to be a fourth fact, that Luke presents the same phenomena as Matthew and Mark, and so does John, and James, and Peter, and Jude and Paul. And we have thus no longer two great unheard-of mathematical literati, but eight of them **and each wrote after the other.**

7. And not only this: As Luke and Peter wrote each 2 books, John 5, and Paul 14, it can in the same way be shown that each of the 27 New Testament books was written last. In fact, not a page of the over 500 in Westcott and Hort's Greek edition (which the writer has used throughout) but it can be demonstrated thus to have been written last.

The phenomena are there and there is no human way of explaining them. Eight men cannot each write last, 27 books some 500 pages cannot each be written last. But once assume that one Mind directed the whole, and the problem is solved simply enough; but this is Verbal Inspiration—of every jot and tittle of the New Testament.

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There remains only to be added that by precisely the same kind of evidence the Hebrew Old Testament is proved to be equally inspired. Thus the very first verse of Genesis has seven words, 28 letters, or 4 sevens: to name only two out of the dozens of numeric features of this one verse of only seven words.—N.Y. SUN, Nov. 21st, 1899—CORRECTED.

To this letter several replies appeared in the SUN, but not a single answer. For in only three ways can it be refuted.

- (a) By showing that the facts are not as here given.
- (b) By showing that it is possible for 8 men to write each after the other 7; for 27 books, of some 500 pages to be each in its turn written last.
- (c) By showing that even if the facts be true, the arithmetic faultless, and the collocation of the numerics honest, it does not follow that mere men could not have written this without Inspiration from above.

Accordingly, as many as nine noted rationalists (of whom Drs. Lyman Abbot and Charles W. Eliot are still living) [now in 1927 also gone to where they may know] were respectfully but publicly invited to refute the writer. One was not "interested" in the writer's "arithmetical" doings; two "regretted" that they "had no time" to give heed thereto. Another "did not mean to be unkind," but . . . The rest were silent. For the special benefit of these the writer printed the original data with numerous details enabling them in the easiest manner to verify every statement made by him, **if they wished**. And to the best of his ability he has for years seen to it that no scholar whom surely these things specially concern remain in ignorance of the facts here recounted, and of hundreds of like cogency.

A notable exception to the above is a lawyer of standing [now also dead], whose books on Law are deemed as of authority. He had intelligence enough and candour withal to confess that the case for the Bible as made out by the writer is impregnable, that the Bible is thus proved to be an "absolutely unique book." This much the case itself extorts from the but too well equipped writer on—EVIDENCE; and accordingly he henceforth reads the writer's Numerics with intense appreciation. And then, fresh from this confession, he betakes himself once more to the circulation of his anti-Christian books in the writing of which he joys to spend his leisure hours.

In the second letter to the N.Y. SUN the author, in discussing some irrelevant "answers" to his first letter, recited the three ways of refuting him and then continued:

No sane man will try to refute me by the second method. To refute me by the first method I herewith respectfully invite any or all of the following to prove that my facts are not facts: namely Messrs. Lyman Abbott, Washington Gladden, Heber Newton, Minot J. Savage, Presidents Eliot of Harvard, White of Cornell, and Harper, the University of Chicago, Professor J. Henry Thayer of Harvard, and Dr. Briggs, and any other prominent high critic so called. They may associate with themselves, if they

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choose, all the contributors of the ninth edition of the Encyclopedia Britannica who wrote its articles on Biblical subjects, together with a dozen mathematicians of the calibre of Professor Simon Newcomb. The heavier the calibre of either scholar or mathematician, the more satisfactory to me.

They will find that my facts are facts. And since they are facts, I am ready to take them to any three prominent lawyers, or, better still, to any judge of the superior or supreme court, and abide by his decision as to whether the conclusion is not necessary that Inspiration alone can account for the facts, if they are facts.

All I should ask would be that the judge treat the case as he would any other case that comes before him: declining to admit matters for discussion as irrelevant when they are irrelevant; and listening patiently to both sides, as he does in any trial.

## **Genesis 1:1**

**by Ivan Panin**

### **INTRODUCTION.**

The following from a retired Anglican Rector (but still preaching the Gospel) in England, is the immediate cause of this edition, of the first of nearly a score of similar tracts, since the beginning of this century. It then covered only two pages. Later it was enlarged to over a dozen. This is its last revision, in 1938.

"We are both aged men; you 82 and I, 81 years. May He Who has guided us in the way be with us at the end. I was reading over again your extra ordinary revelation of  $73 \times 37$  (the Numeric Value of Genesis 1: 1, 2701), which you sent me in manuscript some years ago. That, together with the combinations of sevens (and elevens and thirteens), set forth in print, seems a very adequate proof of verbal and literal inspiration. I stand amazed at the amplitude of evidence. A brochure devoted to Genesis 1:1 alone would be very effective with those to whom Isaiah 6:10 applies;—"lest they see with their eyes," etc. And of these there appear to be many indeed.

"With appreciation of your great discovery, and kindest thought and regard. I am, yours in our blessed Lord."



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## The First Bible Verse, Genesis 1: 1 in the Hebrew.

### GENESIS 1: 1

בראשית ברא אלהים את השמים ואת הארץ

"In (the) beginning God created the Heavens and the Earth."

By Ivan Panin.

#### I.

THIS verse has seven words (Feature 1) with 28 letters, or 4 sevens (Feature 2), of which the first three words, the subject and the predicate of the sentence, have 14, with a Place Value of 140, or 20 sevens (Feature 3); the last four, the two objects of the sentence, have also 14, or 2 sevens (Feature 4). Of the two objects each has seven letters (Feature 5). Another division of seven into three and four produces the following: The three leading words: God, the heavens, the earth, have 14; the remaining four have also 14 or 2 sevens (Feature 6); with 924 for the value, or 132 sevens (Feature 7) divided thus: The Place Value has 147, or 3 sevens of sevens (Feature 8); and the Numeric Value has 777, itself 111 sevens (Feature 9); of which the units have seven (Feature 10); the tens, seven (Feature 11), and the hundreds have seven (Feature 12). The middle word, the shortest, has seven letters with its right hand neighbour (Feature 13); and seven with its left hand neighbour (Feature 14).

This enumeration is in no wise exhaustive; but the chance for these 2 sevens of features of seven being accidental, undesigned is already only one in seven multiplied by itself 14 times, or, 678,623,072,849 one in nearly seven hundred thousand millions. An elaborate design of sevens thus runs through the seven words of the first verse of the Bible.

#### II.

The number of letters 28, is 4 X 7, a multiple of four as well as of seven (Feature 1); divided thus: the first four (Feature 2) words have 16 or 4 fours (Feature 3); the last three have 12 or 3 fours (Feature 4); the same division into 16 and 12 is formed thus: the first two and last two words, the outer four (Feature 5) have 16 or 4 fours (Feature 6). The three between have 12, or 3 fours (Feature 7). The same division is for the third time formed thus: The first, last and middle words have 12, or 3 fours; the remaining four (Feature 8) have 16 or four (Feature 9) fours (Feature 10). The numbers for the

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letters in the seven words are 2, 3, 3, 4, 5, 5, 6. Four are duplicates: 3, 3, 5, 5 (Feature 11); their sum is 16 or four fours (Feature 12); leaving 12 for the others, or 3 fours (Feature 13). The duplicates are the **odd** numbers. Those in the odd places 2, 3, 5, 6 have also 16 or 4 fours (Feature 14); the even places have 12, or 3 fours (Feature 15). The largest and smallest numbers have 8, or 2 fours; the others have 20 or 5 fours (Feature 16).

The chance for these 16 features of 4 to be here undesignated is less than one in 3,600,000,000 or three thousand, six hundred Millions. An elaborate design of fours as well as of sevens runs through the seven words of Genesis 1:1.

### III.

The **Numeric Value** of Genesis 1:1 is 2,701, or  $37 \times 73$ , the combination of thirty seven (Feature 1) with its reverse 73; divided thus

Words 1—5 have 1998 or  $37 \times 18 \times 3$   
Words 6—7 have 703 or  $37 \times 19$

This division is by 37 (Feature 2); and the sum of the figures of  $1998 \times 703$  is 37 (Feature 3). The number 703 is in its turn divided thus

Word 6 has 407 or  $37 \times 11$   
Word 7 has 296 or  $37 \times 2 \times 2 \times 2$   
(Feature 4).

Of the last division it is to be noted that the sum of the figures of the factors is 28 or 4 sevens; and that of the figures of  $407 \times 296$  is also 28 or 4 sevens.

The leading nouns, **God, the heavens, and the earth** have 777 or 21 thirty-sevens, the other words have 1924, or 52 thirty-sevens (Feature 5); and the sum of the figures of 777 and 1924 is 37 (Feature 6). Of the 777 **God, the heavens** have 481 or  $37 \times 13$ ; and the **earth** has 296 or  $37 \times 8$  (Feature 7). The words with the largest and smallest Numeric Values 913 and 86 have 999, or  $37 \times 3 \times 3 \times 3$ ; the others have 1702, or  $37 \times 2 \times 23$  (Feature 8), with the sum of the figures of 999 and 1702 also 37 (Feature 9). The sum of the figures of their factors is 36, itself  $6 \times 6$  but neighbour of both 37 and 35 or 5 sevens (Feature 10).

Again: Words 5—6 have for their Numeric Value 802, neighbour of 803, or 11 **seventy-threes**, the reverse of 37; leaving for the other 1899, neighbour of 1898 or  $73 \times 2 \times 13$ . This division is by 73. But the sum of the figures of 802 and 1899 is 37 (Feature 11). Again: the seven Numeric Values of the words of Genesis 1:1 arranged in their actual order 86, 203, 296, 395, 401, 407, 913, their Nos. 1—3 have 585, or  $(73 \times 2 \times 2 \times 2) + 1$ ; and 4—7 have 2116, or  $(73 \times 29) - 1$ . This division is also by 73, but the sum of the figures of the factors of 585 and 2116 is 37 (Feature 12).

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If now the four figures of 2701 be multiplied by their order numbers 1, 2, 3, 4, we have

$$\begin{array}{r} 2000 \times 1 \text{ is } 2000 \\ 700 \times 2 \text{ is } 1400 \\ 1 \times 4 \text{ is } \underline{4} \\ 3404; \end{array}$$

or  $37 \times 4 \times 23$  (Feature 13).

The same multiplication inverted gives

$$\begin{array}{r} 2000 \times 4 \text{ is } 8000 \\ 700 \times 3 \text{ is } 2100 \\ 0 \times 2 \text{ is } 0 \\ 1 \times 1 \text{ is } \underline{1} \\ 10101; \end{array}$$

or  $37 \times 3 \times 7 \times 13$  (Feature 14).

The chance for these 14 features of 37 being **undesigned** is one in 37 multiplied by itself 14 times: 352,275,361 multiplied by itself **thrice** taken 1369 times, a number of some **twenty-eight** figures.

An elaborate design of 37 as well as of 4 and 7 thus runs through the 7 words of Genesis 1:1.

### IV.

The Numeric Value 2701 is the combination of 37 with **seventy-three** (Feature 1) its reverse. At Feature 11 of the 37 it was already seen that the division is by 73 (Feature 2). The Numeric Values of the 7 words of Genesis 1:1 are: 913, 203, 86, 401, 395, 407, 296, which in their natural order are 86, 203, 296, 395, 401, 407, 913, as seen above at Feature 12 of the thirty-seven. It has already been seen that the division at Feature 11 above is by 73 (Feature 3); likewise the one at Feature 12 above (Feature 4). Now the first and middle words in the text have for their Numeric Values 913 and 401 or 1314 which is  $73 \times 18$ ; the others have 1387, or  $73 \times 19$  (Feature 5). This division is moreover by the nearest two halves  $18 \times 19$  into which the uneven 37 can at all be divided.

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If now the seven Numeric Values be multiplied by their order numbers 1, 2, 3 . . . 7 we have

$$\begin{array}{r} 86 \times 1 \text{ is } 86 \\ 203 \times 2 \text{ is } 406 \\ 296 \times 3 \text{ is } 888 \\ 395 \times 4 \text{ is } 1580 \\ 401 \times 5 \text{ is } 2005 \\ 407 \times 6 \text{ is } 2442 \\ 913 \times 7 \text{ is } \underline{6391} \\ 13798 \end{array}$$

$$\text{or } (73 \times 7 \times 3 \times 3 \times 3 \times 3) - 1$$

the combination of **seventy-three** (Feature 6) with **seven**; divided thus;

Words 5, 7 have 8396 or  $(73 \times 5 \times 23) + 1$ .

The others have 5402 or  $73 \times 37 \times 2$  (Feature 7).

The chance for these seven, seventy-threes to occur here undesigned, is one in  $73^7$ , or 10,640,000,000,000.

A most elaborate design of sevens, fours, 37 and 73 runs through the seven words of the first verse of the Bible in Hebrew. As no mere man could by his own attainments perform the feat of such four different schemes here, this verse alone thus demonstrates its Inspiration by the Master Mathematician of Creation, who duly weigheth and counteth all that comes from His hand.

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Bible Numerics: Tract 3

## Genesis 1:1—The First Three Words

בְּרֵאשִׁית בָּרָא אֱלֹהִים.

In [the] Beginning God Created.

BY IVAN PANIN

The first three words of the Bible have in the Hebrew 14 letters, or 2 sevens (Feature 1), with 140 as their Place Value, or  $7 \times 2 \times 2 \times 5$ . The number itself 20 sevens (Feature 2) has with its factors seven figures (Feature 3) with 21 for their sum or 3 sevens (Feature 4). The Place Values of the three words separately are:

(a)	(b)
76 x 1 is 76	41 x 1 is 41
23 x 2 is 46	23 x 2 is 46
<u>41 x 3 is 123</u>	<u>76 x 3 is 228</u>
140      245	315

The sum of the figures of 140 and its constituents 76, 23, 41, is 28 or 4 sevens (Feature 5); of which the sum of the alternate figures is in each case 14, or 2 sevens (Feature 6). And if these constituents are multiplied by their order numbers 1, 2, 3 as in (a) above, the result is 245 or  $7 \times 7 \times 5$ , or 5 sevens (Feature 7) or sevens (Feature 8). The same multiplication in reverse order, from the bottom instead of the top, produces 315, or 45 sevens (Feature 9).

The sum 140 is  $5 \times 7 \times 2 \times 2$   
 The sum 245 is  $5 \times 7 \times 7$   
 The sum 315 is  $5 \times 7 \times 3 \times 3$   
 700     $5 \times 5 \times 7 \times 2 \times 2$

Each of these sums is a multiple not only of seven but of 5 sevens; each moreover combined with a square. The chance for these sevens and the fives being accidental, undesigned, is less than one in *two and a half billions*. An elaborate design of sevens combined with fives thus runs through the first three words in the Hebrew of Genesis 1:1.

In the succeeding Tracts of this series, it is shown that not a single sentence or paragraph in the whole Bible Hebrew for the Old Testament and Greek for the New but is constructed on the same numeric design: impossible to man, but only normal for the Great Numberer, the God of the Bible, the Creator of Nature.

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*Bible Numerics: Tract 2*

### **Writers of the First, Middle and Last Books of the Bible**

By IVAN PANIN

1. The Bible consisting of 66 books, its first, middle and last are Books 1, 33, 34 and 66. These are in the Hebrew Testament, Genesis, Song of Songs, Esther and Revelation. And their writers are: Moses, Solomon, Esther and John.

2. Moses is the writer of 5 books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Solomon is the writer of 3 books: of Proverbs, Song of Songs, Ecclesiastes. Esther is the writer of one book: Esther. John is the writer of 5 books: John, 1 John, 2 John, 3 John, Revelation, 14 in all.

3. The Numeric Values of Moses, Solomon, Esther and John are respectively 345, 375, 661, 1069, with 2450 as their sum.

4. Moses occurs in the Bible 847 times, Solomon 305, Esther 55, John 158, in all 1365. This then is the only thing in common between the four names: Moses, Solomon, Esther, John: they are the names of the writers of the first, middle and last books of the Bible.

5. The sum of their Numeric Values: 345, 375, 661 and 1069 is 2450, or  $7 \times 7 \times 2 \times 5 \times 5$ , or 50 sevens (Feature 1) of sevens (Feature 2); divided thus: the writers of the first and last books of the Bible, Moses and John have 1414, or  $7 \times 2 \times 101$ , or 202 sevens; and those of the middle books, Solomon and Esther, have 1036, or  $7 \times 2 \times 2 \times 37$ , or 148 sevens (Feature 3), with the sum of the figures of these factors 21, or 3 sevens (Feature 4). The sum of the figures in the 4 numbers 345, 375, 661 and 1069, is 56, or  $7 \times 2 \times 2 \times 2$  or 8 sevens (Feature 5). The figures used in these four numbers are: 1, 3, 4, 5, 6, 7, 9. Their number is—seven (Feature 6); and their sum is 35, or 5 sevens (Feature 7). The number of books written by these four writers (#2, above) is 14, or 2 sevens (Feature 8). Their names occur in the Bible (#4, above) 1365 times, or  $7 \times 13 \times 3 \times 5$ , itself 195 sevens (Feature 9); with the sum of its factor 28, or  $7 \times 2 \times 2$ , or 4 sevens (Feature 10). And this number 1365 is divided thus: Moses has 847, or  $7 \times 11 \times 11$ , or 121 sevens; the others have 518, or 74 sevens (Feature 11).<sup>2</sup>

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<sup>2</sup>Note: The number 1365 is not only 195 sevens' it is also neighbor of 1364, or 124 elevens. Accordingly the division of 1365 into 847 and 518 by sevens, has also regard to the elevens; thus 847 is  $7 \times 11 \times 11$ ; or 7 elevens of eleven, and 518 is neighbor of 517, or 47 elevens.

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6. If now these four names be put down in alphabetical order, their numeric values are: 661, 1069, 345, 375. Multiplying each by its order number, we have

$$\begin{array}{r} 661 \times 1 \text{ is } 661 \\ 1069 \times 2 \text{ is } 2138 \\ 345 \times 3 \text{ is } 1035 \\ 375 \times 4 \text{ is } \underline{1500} \\ \hline 5334 \end{array}$$

The sum thus obtained, 5334 is  $7 \times 2 \times 3 \times 127$ , or 762 sevens (Feature 12). 5334, itself 762 sevens is neighbor of 5335, or 485 *elevens*; compare Note <sup>2</sup> above.

And if the numbers of the occurrences of these four names be dealt with in the same manner we have

$$\begin{array}{r} 847 \times 1 \text{ is } 847 \\ 305 \times 2 \text{ is } 610 \\ 55 \times 3 \text{ is } 165 \\ 158 \times 4 \text{ is } \underline{632} \\ \hline 2254 \end{array}$$

The sum thus obtained, 2254, is  $7 \times 72 \times 23$ , a multiple not only of seven (Feature 13) but of seven sevens (Feature 14); with the sum of the figures of these factors 21 or 3 sevens (Feature 15).

*These 15 features of sevens thus prove: that Genesis, Song of Songs, Esther and Revelation ARE the first, middle and last books of the Bible; that they ARE Books 1, 33, 34 and 66 therefore; that the Bible therefore consists of exactly 66 books; and that the writers of these four books are respectively: Moses, Solomon, Esther and John.*

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Bible Numerics: Tract 5

### **The True Rendering of Genesis 9:24 and 10:21, Read "Younger".**

By Ivan Panin

1. Genesis 9:24 reads in the Authorized Version: "And Noah awoke from his wine, and knew what his younger son had done unto him." The Revisers, however, have it "his youngest son."

Noah had three sons, which in the six times that they are named together in the Bible are given in the order of Shem, Ham and Japhet; According to the Authorized Version Ham was surely not the oldest son of Noah, but whether he was the second son or the third, it leaves undetermined. But according to the Revised Version Ham not only was not the oldest son of Noah, but he was also surely not the second, being his young-est son, the third.

2. Genesis 10:21 reads in the Authorized Version: "Unto Shem also, the father of all the children of Eber, the brother of Taphet the elder, even to him were children born." "The Revisers, however, (omitting for the present the other differences from the Authorized Version) read "Shem . . . the elder brother of Japhet." According to the Authorized Version then, Japhet being the elder brother of Shem, and Ham being already the younger brother, Japhet is the first of the three sons of Noah. According to the Revised Version, however, Shem, being the elder brother of Japhet, and Ham being already the youngest, the order of the birth of Noah's three sons is Shem, Japhet, Ham.

3. There are thus six possible orders in which the three sons of Noah may have been born:

- (1) Shem, Ham, Japhet,
- (2) Shem, Japhet, Ham,
- (3) Ham, Shem, Japhet,
- (4) Ham, Japhet, Shem,
- (5) Japhet, Shem, Ham,
- (6) Japhet, Ham, Shem.

According to the Authorized Version of Genesis 9:24 and 10:21 cases (1), (2), (3), (4) are ruled out, leaving only (5) and (6) as possible. According to the Revised Version only (2) and (5) are possible from Genesis 9:24; but as (5) is ruled out by Genesis 10:21, only the order Shem, Japhet, Ham is possible, according to its TEXT: for in the margin of both passages it forsakes all claim to certainty by offering the readings of the Authorised Version as alternatives.



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According to the Revised Version nothing is certain as to which of the above six orders is the true one: though for its text it favors only one of the six; while the Authorised Version gives us the choice of two, neither of which is, however, the order of the Reviser's Text.

4. The question at issue between the Authorised Version and the Revisers in the case of Ham at Genesis 9:24 cannot be settled by the Hebrew, which uses here neither the comparative "younger," nor the superlative "youngest." Since the Hebrew adjective for the "younger" of 9:24 is "little," and for the elder in 10:21, is "great," both in the positive: which expressions are used relatively for YOUNGER and ELDER. The Authorised Version has here thus the advantage of merely rendering the Hebrew text; while the Revised Version, at least in 9:24 goes further than the Hebrew text, and in addition to merely rendering it, also interprets it: adds its opinion that not only was Ham a younger brother of an undetermined older one, but he was the youngest of the three.

5. The order in which the three names occur in the Bible leaves the matter undetermined; for (a) while in all the six occurrences of the three names together it is always Shem, Ham, and Japhet, the presumption that this order represents the order of their birth is destroyed (b) by the possibility, if not high probability that the order of the words in the Hebrew of Genesis 10:21 almost entirely favors Japhet as the elder brother of Shem; but (c) specially by the fact that in the only two places where the genealogies of Noah's three Sons are given TOGETHER; in Genesis 10:1-32 and I Chron. 1:5-23, the order is Japhet, Ham, Shem.

It is the purpose of this paper to show first, that the Bible gives clearly the means for obtaining the exact order in which the three Sons of Noah were born; and second, that it moreover, enables us to obtain the exact year in which each Son was born.

6. Whatever the true rendering of Genesis 9:24, Ham is clearly not the oldest of the three; and the orders (3) and (4) Ham, Shem, Japhet, and Ham, Japhet, Shem, are ruled out thereby. There remain then the other four possible orders:

- (1) Shem, Ham, Japhet,
- (2) Shem, Japhet, Ham,
- (5) Japhet, Shem, Ham,
- (6) Japhet, Ham, Shem.

7. In Genesis 5:32 we are told: "Noah was 500 years old, and Noah begat Shem, Ham and Japhet." With no other passages to throw light on this statement, its only rational meaning could be: when Noah was 500 years old he became father of triplets of whom Shem was born first, Ham next, and Japhet last. Other passages of Scripture, however, makes this understanding of the statement impossible. Shem, Ham, and Japhet were not triplets, at least according to Genesis 11:10, and 7:6.

8. For in Genesis 11:10 it is stated that Shem was 100 years old when Arphaxed was born and it adds that this was TWO YEARS AFTER THE FLOOD. But according to 7:6

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Noah was 600 years old at the flood. At the birth of Arphaxed, therefore, Noah was 602 years old. And as Shem was then 100 years old, he was born not when Noah was 500 years old, but two years later, when his father was 502. Whoever, therefore was born when Noah was 500, the three were then not born at once: since Shem was born two years after.

At the age of 500, therefore Noah begat either only one son, or Japhet and Ham as twins. But whether one or two, the elder of these two was not Ham, since he is expressly designated in 9:24 as the "younger."

9. Genesis 9:24 thus makes it clear that Ham was not the first Son of Noah. Genesis 7:6 and 11:10 make it clear that Shem was not the first son of Noah. But Genesis 5:32 makes it clear that Noah became a father of three sons first in his year 500. Whether, therefore, Japhet and Ham were both born then, or only Japhet alone, Japhet alone is according to the data of the Bible the oldest of the three. And Genesis 10:21 can no longer be allowed to stand as "Shem . . . the elder brother of Japhet." The Reviser's marginal rendering must be placed in the text, and without an alternative.

10. Japhet then was born when Noah was 500, and Shem was born when Noah was 502. But Ham, when was he born? The Revisers in their text make him younger than Shem. But according to the Hebrew text without any INTERPRETATION added thereto Ham was born in either of the following ways (a) He may have been a twin of Japhet, but the younger of the two (b) he may have been born between Japhet and Shem, when his father was 501. (c) He may have been a twin of Shem, but the elder of the two. (d) He may have been a twin of Shem, but the younger of the two. (e) He may have been born sometime after Shem.

Of these five ways possible according to the Hebrew text the Revisers for a reason unknown to the writer assume that the first three are out of question, in the text; though admitting their possibility in the margin; whereas by putting the margin into the text, and giving no alternative at all, they would have left the case of Ham exactly where Scripture has so far left it—on the surface.

In what follows it will be shown that Ham was born in the year of the world 1551, which is Noah's Year 501.

11. For this purpose a careful examination of the numeric data of Chapter v. of Genesis is necessary. This chapter gives a genealogy of the ten antediluvian patriarchs. The numbers in this chapter would naturally be thirty, since each person is given three numbers: the number of years he lived at the birth of his Son; the number of years he lived after the birth of his Son, and the number of years he lived in all. But in the case of the last ten patriarchs, Noah, only his age at the birth of his son is given. So that only twenty eight numbers are given in this genealogy. Now twenty-eight is four—SEVENS. (Feature 1).

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The sum of these twenty-eight numbers is 15,750, or  $7 \times 2 \times 3 \times 3 \times 5 \times 5 \times 5$ , not only a multiple of seven, (Feature 2) but the number of its factors is seven (Feature 3).

In twenty-eight numbers only four should, by chance, be multiples of seven: since of any seven numbers one may be expected to be a multiple of seven; and as twenty-eight is four sevens, four such numbers may be expected in four times seven numbers. The list, however, contains not only nearly TWICE FOUR such numbers, which are multiples of seven, but just SEVEN, (Features 4-6), namely: 105, 70, 840, 910, 595, 777. and the sum of these numbers 3479 is a multiple of SEVEN SEVENS namely  $7 \times 7 \times 71$  (Feature 7).

The first number in the list, is 130; the last 500; their sum is 630, or 90 SEVENS (Feature 8). The largest number of the list is 969; the smallest is 65, which occurs twice; the sum of the largest and smallest numbers, 969, 65, 65 with their seven figures (Feature 9), is 1099, or 157 SEVENS (Feature 10).

In Genesis 9:29 we are told that Noah lived 950 years; so that the ten patriarchs lived in all 8575 years,  $7 \times 7 \times 7 \times 5 \times 5$ , a multiple not only of Seven, but the cube of Seven. (Features 11-13).

If we add the two data omitted in Noah's case which are given in the other nine cases; namely the years he lived after the birth of a son, and the years he lived in all, namely 450 and 950, we have 1400 years, which added to the sum of the twenty-eight numbers of this chapter, 15,750, we have 17,150, or  $7 \times 7 \times 7 \times 5 \times 5 \times 2$ , twice the number obtained in the preceding paragraph and of course twice the cube of Seven and the square of five. (Features 14-16).

It is to be noted also that two of the ten Patriarchs have their ages divided at the birth of their sons by sevens; thus Kenan lived in all 910 years or 130 Sevens, and Lamech lived 777 years, or 111 sevens; but both became fathers respectively at the age of seventy, or ten sevens, and 182, or 26 sevens; so that the years they lived after the birth of their sons, 840 and 595, respectively are also multiples of seven (Features 17-18).

Of Adam no account is given how old his father was at his birth, as is the case with the other patriarchs; since he was the first of the series, and had no human father; of Enoch, on the other hand, no account is given of his death as is the case with the other patriarchs since he did not die, but was translated. (The data for Noah, how long he lived after the birth of his son and how long he lived in all are supplied elsewhere in Genesis 7:6 and 9:29). Adam lived 930 years, and Enoch 365, the two together lived 1295, or  $7 \times 5 \times 37$ ; this number is not only itself a multiple of seven, but the sum of its factors, 49 or seven sevens. (Features 19-20).

For the period from Creation to the Flood the early chapters of Genesis furnish just 21 dates and no more, thus:

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Year	130	Seth born	Gen.v:3
"	235	Enosh born	" v: 6
"	326	Kenon born	" v: 9
"	395	Mahalalel born	" v:12
"	460	Jared born	" v:15
"	622	Enoch born	" v:18
"	687	Methuselah born	" v:21
"	874	Lameeh born	" v:25
"	930	Adam dies	" v:25
"	987	Enoch translated	" v:23
"	1042	Seth dies	" v:8
"	1056	Noah born	" v:28
"	1140	Enosh dies	" v:11
"	1235	Kenan dies	" v.14
"	1290	Mahalalel dies	" v:17
"	1422	Jared dies	" v:20
"	1536	Flood decreed	" vi:3
"	1556	Japhet born	" v:32:10:21;
"	[1557]	Ham born	" 11:10
"	1558	Shem born	
"	1651	Lamech dies	" v:31
"	1656	Methuselah dies.	Flood v. 27; vii. 6

20,787 the sum of the 21 dates is 13 x 13 x 3 x 41 the sum of these factors is 70.

The number of dates thus got from the biblical data for the first Chronological Period from Creation to Destruction is 21, or 3 SEVENS (Feature 21). The period from the first birth, 130, to the last death, 1656 is 1526, years, or 218 SEVENS (Feature 22). The year of Enoch's translation, 987, is 141 SEVENS (Feature 23).

If now 1557, the year of Ham's birth, which is not obtained directly, but only by inference, from the Biblical data, be added to 20,787, the sum of the 21 biblical data, we have 22,344, or 7 x 7 x 2 x 2 x 2 x 3 x 19, a multiple not only of seven, but of the square of seven. The number consists of SEVEN factors, and their sum is 42, or six SEVENS (Features 24-27).

As the chance for these 27 features of sevens here being merely accidental is only one in 11,638,995,185,373,143, their presence is designed. But if designed, the year 1557 for the birth of Ham is part of that design. The revisers are therefore wrong in changing the rendering of the authorised Version in Gen. 9:24 and 10:21. And the numerics tell us in addition what neither of the versions could tell us, that Ham was born Anno mundi 1557 one year after Japhet and one year before Shem.

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**BIBLE NUMERICS**

By

IVAN PANIN

Two lectures given at Caxton Hall,  
Westminster, on February 17th, 1934

Only authorised edition

Although Dr. Ivan Panin delivered addresses  
under the auspices of the British Israel World  
Federation, he is personally not connected  
with the movement.

1934

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**BIBLE NUMERICS**

BY

IVAN PANIN

AT CAXTON HALL, WESTMINSTER  
FEBRUARY 19TH 1934, AT 3 P.M.

Chairman: MAJOR JAMES KNOWLES, O.B.E.

BEFORE addressing the meeting, the Chairman said he was sure they must all have been shocked and grieved that morning, as he was, to read of the tragic death of King Albert of Belgium; and he asked the audience to rise for a few moments to pay tribute to the memory of King Albert.

When the audience were again seated, Major Knowles said:

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Mr. Panin was born a Russian, and he left Russia in 1872, and went to the United States as a young man and graduated at Harvard University. He is a brilliant mathematician, and I understand he was offered a splendid post in the United States which he refused, as he wished to devote his life to demonstrating the truth and inspiration of the Bible. He has had a wonderfully interesting career. At one time he was an agnostic, but on studying the Bible, he has been able, by his Bible Numerics, to demonstrate the inspiration of God's Word. He has written a number of books on the subject, one of which has been on sale in our Book Room for some time past.

MR. PANIN said:

My subject naturally falls into two parts, to which I have been devoting the last forty odd years of my life. First, to demonstrate in an objective way that the Bible is actually the Word of God and inspired of God, not inspired in any human sense, but actually in-breathed by the Holy Spirit. "All Scripture is in-breathed of God." When I say an objective proof, I mean something like this. A man comes to me and tells me that he has had a terrible time all night with toothache. Well, suppose I happen never to have had toothache; I make a sympathetic face and say "Too bad!" but there is no adequate feeling in my heart. But if I have had toothache myself and someone tells me he has had toothache, I know all about it because I have felt it myself. When you come to an unbeliever and tell him that the Bible is the Word of God inspired, he says "How do you know it?" You say "Because I have a witness here, I feel it, it is demonstrated to me by experience." But he has not had that experience, and you are baulked. But if you say to a man "Two and two are four," he does not say he has never experienced it. He either sees it or he doesn't. If he says he doesn't believe that two and two are four, they are five, well, you let him alone, because he has stultified himself.

By the Grace of God I purpose this afternoon to demonstrate to any candid mind that the facts I give on the blackboard prove that the Bible is inspired in a way no other book is inspired. What I am offering is an objective proof. You may say—"If the Bible is true, then I have been a fool all my life!" Well, I am very sorry, but the question is not whether you have been a fool all your life, but whether the Bible is true. We will settle afterwards your own status. So you see the importance of being able to say not that we have a feeling, but that we know whereof we speak.

The New Testament begins in a strange way. I am going to read you the first paragraph of the New Testament. Let us remember, please, that the New Testament is the Biography of One Who has been the Hero of the people of God all their lives. He has become their God. Let us see how the Book devoted to the description of the life and doings of this Hero begins. I read from a corrected American Revised Version, in order to enable us to have almost the Greek before us:

"A Book of Birth of Jesus Christ, Son of David, Son of Abraham. Abraham begat Isaac, Isaac in turn begat Jacob, Jacob in turn begat Judah and his brethren."

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And thus it goes on for forty names; most of them you never hear of again in the New Testament, and hardly even hear of them in the Old. Well, that is a queer kind of a send-off. The genealogy of the Lord Jesus Christ is in the first chapter of Matthew. The first seventeen verses consist essentially of three separate, or rather, divided accounts of Israel. The first few verses deal with Abraham, the father of the Jewish nation, until David, who became their King, and in whom was promised the Messiah to come. The second period is from David to the Captivity, when God cast off His chosen people for reasons of His Own, and ceased certain dealings with them. The third division is from the Captivity to the Messiah. So it is essentially a genealogical history of God's dealings with His people.

The vocabulary to the first half of this genealogy of the first eleven verses has 49 words. 49 happens to be  $7 \times 7$ . It has two separate numeric features. First, it is a multiple of 7; second, the sum of its factors is 14—twice 7. Of these 49 words 28, or  $7 \times 4$ , begin with a vowel, and 21, or  $7 \times 3$ , with a consonant. That is to say, the words of the vocabulary are divided into words beginning with a vowel and words beginning with a consonant, not at random, but by sevens. So we have four features of sevens. The 49 words of the vocabulary have 266 letters. That is a multiple of 7, i.e.,  $38 \times 7$ , but that is not all. The sum of the figures of 266 is 14, or twice seven, and the sum of the factors  $7 \times 2 \times 19$  is also a multiple of seven; and we have three additional features of seven.

I have said that the 49 words in the vocabulary are divided between vowel words and consonant words by sevens. The 266 letters of the vocabulary follow exactly the same plan, namely, 140 of them, or  $7 \times 20$ , are vowels, and 126, or  $18 \times 7$ , are consonants.

There is only one chance in a million that these things could have happened accidentally, but if that were all we might say—"Well, a strange thing may happen once in a while, even though the chance is only one in a million"; but it so happens that of those 49 words, 42 are nouns and 7 are not nouns. Of the 42 nouns, 35 are proper names, the other 7 are common names. Of the 35 proper names, 28 are male ancestors of the Lord Jesus Christ. This presents not only a set of divisions of seven, but it diminishes the chances 343 times. In other words, this scheme alone shows that some mathematical artist, for some reason, sat down and said to himself—"I will construct that small portion of the genealogy in such a way that when I get through, all these remarkable features of 7 appear." I tried to sit down and figure out how long it would have taken Matthew to write that particular piece of genealogy, and I reckoned that it would have taken him, if he did nothing else, and did not sleep or eat or do any business or see any visitors, a good month to do that. You will soon see that it would have been impossible for him to do it at all, because there are features that make it impossible.

The second half of the first chapter of Matthew, containing the account of the Birth of our Lord has 161 words— $23 \times 7$ . Those words occur in 105 forms— $15 \times 7$ . The vocabulary to that passage contains 77 words— $11 \times 7$ , and the same features I

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described to you before can be found here over again. In addition to the vast structure of numerics of sevens in that portion of the chapter, there is also this. The angel happens to make a speech to Joseph, and he uses 28 words of the 77 of the vocabulary, namely,  $7 \times 4$ , and he uses 35, or  $7 \times 5$ , of the 105 forms. The angel has a little scheme all to himself, separate from the rest. The two have each a separate scheme, and the whole portion is constructed on that same plan. I could spend a good hour in expounding to you the numerics of that one passage alone.

We come to the second chapter of Matthew. It is a longer chapter. The number of vocabulary words is a multiple of seven. The number of forms is a multiple of seven. There are several paragraphs in the second chapter of Matthew, and every paragraph has its own numerics, and yet the entire chapter is all one mathematical unit on the same plan as brought before you above.

I realize, friends, that the subject is novel, and no wonder you have a little difficulty with hearing it.

I suppose most of you know that the last twelve verses of Mark have been disputed by many scholars; the best Editors of the New Testament actually mark them as an interpolation. But I early found that these verses are a genuine part of the Word of God, and constructed in exactly the same way. I have printed the proof in a monograph, with the vocabularies, and concordances. Any scholar who knows Greek, with a little patience can thus verify for himself everything I there say. There is not a single paragraph in the Gospel of Matthew that is not constructed in the same way as the passages already examined before you. It would have taken Matthew over a thousand years to have constructed the Gospel on these lines himself, even assuming it to have been at all possible for him to do so. We happen to know that Matthew could not have written his Gospel before the Cross of Christ, in A.D. 30, and he could not have written it after the destruction of Jerusalem, in the year A.D. 70; if it had been written after the destruction of Jerusalem he would have added a note about it in Chapter 24, where it is foretold. We have thus evidence that Matthew, at most, had only about 40 years in which to write the Gospel. Yet in 40 years, without anyone having an idea of it for some 1,900 years, we find a most elaborate numeric scheme wrought in his Book. Well, we can say that it is a marvel, and Matthew is a great mathematician and a wonderful artist; how he accomplished it we do not know, but he did it. But Mark shows exactly the same phenomena! I have already told you that in analysing the last verses of the Gospel of Mark you will find a most wonderful numeric structure in it.

The number of words in the last 12 verses of Mark is 175, or  $7 \times 25$ . Of these, verses 9 - 11, a separate division by themselves, have 35 words, or  $5 \times 7$ . Verses 7 - 18 have 105 words—  $15 \times 7$ ; verses 19 -20 have 35 words— $5 \times 7$ . The number of forms is 133— $19 \times 7$ . The sum of the figures of 133 is 7. Of these forms 112 occur once, that is a multiple of 7. The vocabulary has 98— $7 \times 7 \times 2$ , and so on; I could write a long account of the different numerics that are contained in that one little passage.



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So we have not only one great mathematical artist like Matthew, but an additional one like Mark.

But Luke is constructed in exactly the same way. Every paragraph, every sentence, can be shown definitely to be constructed in the same way; and when you come to John, James, Peter, Jude, Paul, you find the same. So here we have eight marvellous mathematicians, each of them doing his work in that wonderful way, which would require at least 1,000 years to do. Humanly speaking, this is simply impossible.

But this alone would not, in itself, be exhaustive, although the argument is conclusive. When, however, you take the whole Bible you find the same. I made an analysis of the occurrences of the word "Moses" in the whole Bible, in the Old and New Testaments. It occurs in 31 books 847 times— $7 \times 11 \times 11$ . It begins in Exodus, and occurs in Revelation once. Two distinct schemes run through the different books, of sevens and of elevens. Query: Did Moses, when he wrote Exodus, Leviticus, Numbers and Deuteronomy, leave a memorandum to Joshua saying that he had decided that in a book that would be completed 1,600 years after his death his name should occur 847 times? And Joshua, when he wrote about Moses, was to be sure to use his name in such a manner that it should occur a certain number of times, and leave a note about it to Samuel, etc., and Samuel would have to hand it down to Ezra; finally to Isaiah and to John! John uses it only once. The scheme is not complete until John, 1,600 years afterwards, completes it. Can any sane man believe that man could have done this?

If human logic is worth anything at all, we are simply driven to the conclusion that if the facts I have presented to you are true, man could never have done this. But assume that a Power higher than man had guided the writers in such a way that whether they knew it or not they did it, in other words, that the great God inspired them to do it, and the matter becomes perfectly simple. I will show you what I mean, in the sense that we can do God's Will unconsciously, while we are executing God's law. When I strike the note C on the piano, you hear it as note C as distinct from other notes. You recognize it because it conveys to your ear a certain number of vibrations of the air. But that number of vibrations is a multiple of 11. The reason that you hear the next note higher as D is because it strikes your ear with a larger number of vibrations, but the difference between the two is always the multiple of 11. The note B, below C, strikes a lesser number of vibrations, but the difference is always a number of 11 s. When I speak to you I am not only speaking words, but I am also producing multiples of 11 at the same time, yet I never had the slightest idea of it until I learned it from acoustics. You see how we are all carrying out and manifesting God's mathematical laws without really thinking about it.

All departments of nature are marked all over with mathematics. In this country it does not often happen that the breath of men and women in a hall crystallizes on the window in the shape of frost, but in Canada and the United States it happens often. But those are not just random shapes, but crystals, mathematical figures.

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In chemistry no two substances can unite without observing definite mathematical proportions. Human physiology is constructed on a law of sevens; as is human birth and animal birth. When you wish to get chickens, you have to set the hen on the eggs and make a chalk mark by the nest to be sure not to look for chickens before 21 days— $3 \times 7$ .

The French revolutionaries decided that Moses was not wise in insisting on a Sabbath day of rest, so they decided that they could not afford to spend one day in seven, and adopted the decimal system with rest every tenth day. And what happened was this. The donkeys began to break down. The scientists came together and asked: "What is the matter with the donkeys?" Why they looked into it they found that the donkeys, and all other animals like them, and man included, have this peculiarity about them. The human body is so constructed that the pulse beats feebler one day in seven, and if this continues long enough it will break down altogether. The donkeys thus broke down, and the French revolutionaries had to go back to the Mosaic day of rest, because they were wise enough to take a lesson from the donkeys.

My task, as I told you in the beginning, is first of all to establish logically, in a manner that cannot be gainsaid, that the Bible is verbally inspired of God; that man could not have written it like this; that the only explanation therefore for the facts is a superior Mind, Who does not leave a single department of nature without His mathematical signature, and Who has also shown thus His hand in the Bible. And the reason for this is quite natural. We are living in the latter days, when, among many, respect for the Bible is gone. 1,800 or 1,900 years ago the case was otherwise. 1,900 years ago, when men were confronted with the question as to the truth of Christianity, if they were at all intelligent and candid, they could not gainsay the evidence. For this reason. For some 25 years 12 picked men were going up and down the earth, appointed by the Lord to be His witnesses in a world that did not believe in Him. Men naturally asked, "Who is that Jesus of Nazareth, for Whose sake these men have forsaken their all for the witnessing that He has risen from the dead?" Not only was there no gain for them from this testimony, but persecution, shame and torment even unto death was their sole expectation therefrom. And sensible folk began to examine Christianity scientifically, and they said: "What about this story of yours, that a dead man was crucified and buried and rose on the third day?" Says Peter: "Friends, we had in our company a number of dear, brave women, who would rather have had their tongues torn out than to say what was not true, because they were followers of Him Who said, 'I am the Truth.' When they came and told us that they had seen the Lord Himself we did not believe it. But He manifested Himself unto us and we saw Him ourselves; we handled Him and ate with Him." But folk shake their heads and say: "Well, Peter is an ignorant kind of man; you never know what these impulsive, red-haired folk will believe. We need not accept that statement of his." So they call up another, John, and ask him what he has to say about this story of a dead man risen from the dead; because they thought he was of higher social rank than Peter. And says John: "Friends, I also was with Peter when he and I and the rest did not believe that the Lord Jesus rose from the dead, but I had to believe it; He manifested Himself to us; He was with us for 40 days." Well, they

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think, that two men should be agreed about this is rather peculiar; but they come to the third man: "Nathanael, we understand that your Master called you an Israelite indeed, in whom there is no guile; you are not taken in with that yarn?" And Nathanael tells the same story. Having now heard the same from three men, they begin to think more seriously about the matter, and at last they hear the same from all the twelve Apostles. When they come to Thomas, they say: "Thomas, you are the intellectual man of the crowd, the scientific doubter, you are not an ordinary fisherman, what have you to say about it?" And Thomas also tells them that he had had to own Jesus as his Lord and his God when challenged to put his finger into the holes of the hands and feet of the Risen Crucified One. Finally, going through the whole circle, they come to Paul, and say to him: "Paul, you are a scholar of scholars, graduated at the great University of Gamaliel, you are surely not taken in by this kind of talk about a dead man having risen?" And Paul tells how he hated Jesus and persecuted His followers unto death, yet finally had to say: "And now I only delight to be a witness that He is risen from the dead!" Any sane man in those days, who was at all honest with himself, would have said: "It is a greater miracle for these men to be lying and not telling the truth, in order to be a witness to that truth, than to believe that these things are impossible."

But to-day we have not those men. We cannot go to Peter and say, "Tell us your story." We cannot bring Thomas and Paul back. We simply have the story here in this Book, and if this Book fails us and cannot be trusted, then of all men we are the most miserable, because our faith is vain, and we are yet in our sins.

So I can conceive of the Blessed Holy Spirit foreseeing that there will come a day when the whole battle between the intellect of man and the Faith of the Lord Jesus Christ will rest on that Book, and He uncovers its trustworthiness in these latter days as never before: first of all by Bible Numerics, and then by Archeology. Hardly a year passes but some news comes from the excavators which once more proves that every statement in the Bible can be verified, even by the spade.

So I feel, my friends, that there is ample reason why this discovery of Bible Numerics, new, forty odd years ago, was held in abeyance by the hands of the Gracious God, in order to show His hand at the proper time, so that God should not be mocked. Man may laugh and scorn for a while, but there is a God in the Heavens Who watches over His Own cause, laughing in His Own time. "He that sitteth in the Heavens shall laugh at them."

When I first made the discovery I was, of course, taken off my feet—I was in the same condition as our friend, Archimedes, who, when he solved a great mathematical problem while in the bath, rushed from his bath, and into the street naked, crying, "I have found it!" And I thought people would only be delighted to embrace the discovery, but I found that human nature is always the same. So I quietly withdrew and did my work all by myself.

Perhaps I ought to state, to make you understand the real bearing of the matter, that

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Professor James, reputed in his day to be the greatest metaphysician of the time, happened to say at one time: "What a pity that Panin was cracked on religion! A great philosopher was spoilt in him."

I challenged the Editor of *The Outlook*, one of the American great weeklies of those days, and President Eliot of Harvard University, and Minot, Savage, and several others; and said in print: "Gentlemen, will you kindly refute my facts; will you refute the conclusions?" But the answer was—silence! They did not disprove them, they simply said nothing. One of them wrote in answer to a private letter: "I am not interested in your arithmetical doings," because he was early taught by geology that the first chapters of Genesis cannot be true. Well, that did not answer my facts!

I also had a friend who was a great lawyer: his writings are text-books of law even to this day. He used to bring his boys every Sunday to visit us—they are both professors now. I came to him with these facts. He was an unbeliever and had written books against the Bible. I said: "What have you to say to these?" "Well," he said, "there is no question about it, you have demonstrated that the Bible is a unique Book as no other book," but he continued nevertheless with his writings against Christianity. What can you do with that kind of people? I let them alone. One must leave them in the hands of God. But that does not alter the fact that the Bible has been demonstrated to be the Word of God in its highest sense, verbally inspired, because no men could have written the Book in the way it is demonstrated to have been written.

I had a friend, a great philosopher; so great that when Herbert Spencer wrote his "First Principles" he refuted it. It was the text-book of the young men of those days (of Darwin, Huxley, Tyndall, and the rest) who were all led away from the Christian faith into evolution. This friend of mine, as I said, was so great a philosopher that he refuted Herbert Spencer, so that Spencer sat up all night with his friends, trying to find a way to refute my friend, and they found no way. This doctor and I would sit up till one and two in the morning, discussing the Hereness of the There and the Thereeness of the Here, the Howness of the Why and the Whyness of the How, and so on, and feel quite happy therein. I was actually to be his biographer. When I came to him with this discovery he was puzzled for a while, and said, "But what is the meaning of all these figures?" I took out a dollar bill from my pocket. The American bills have this peculiarity, they are, of course, printed on paper that cannot be easily reproduced, but they have also running through them on the back red silk threads, which are hard to put in their proper places for forging. I said to my friend: "Will you kindly tell me what Uncle Sam does that for?" "Of course," he said, "This bill can be easily counterfeited, and this is Uncle Sam's way of guarding against counterfeiting." "Well," I said, "Don't you think it would be equally wise of God to make His Book so that it shall show His handiwork in such a way that it, too, cannot be counterfeited?" He could not answer me, but he was so pleased with my illustration that he used it himself afterwards. It became the task of his life afterwards to prove that there is a God. But there happened to him what happens to so many men of that kind when they walk alone: when his wife died his light went out with her. Though at one time he had actually written a

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poem to the Lord Jesus Himself as His Light of light, he had become a free religionist. But on the tenth anniversary of his wife's death, his book being finished, he left his book to be attended to by his sons, and went to his wife's grave over twenty miles away, and next morning was found there dead, by his own hand. Philosophy can make men very brave as to past ills, and the ills of others. The Lord Jesus alone can make you bear present ills.

In closing, I wish to leave with you this thought. Hitherto, you and I have known the Bible as a great Treasure, but we have known it in the rough. We have the Word of God for all practical purposes, sufficient for your salvation and mine, and for our conduct of life, but we never knew it was a masterpiece of mathematical art, an artistic creation on its own account, even if it contained nothing about the Lord Jesus Christ. Now we have it in its own casket, brilliantly set, because now we can find that it is not only a Treasure, but when we look into it we see the seal of the great God Who has done these wonderful things.

A pastor's wife wrote recently of a lecture on Numerics in Colchester on my last visit there. Speaking of the meeting she had attended on the previous day, she said: "To me it was a very wonderful and solemn time, and I felt the tiniest atom in God's great universe. All through to-day I feel I am just where Job was, where he said, 'I abhor myself and repent in dust and ashes' and my great desire is that in all the coming days I may live in the spirit of worship and Godly fear—in adoration and obedience that His will may be the law of my life. I could not take in much that the servant of the Lord told us. 'Such knowledge is too wonderful for me,' for I am still only a little child. My great joy is to know that this wonderful God is my Father in the Lord Jesus Christ, and I am His child—by His grace."

Would that everyone here could feel that this draws us closer to God in love and admiration than ever before, and if even naught more be accomplished in this meeting than this I should deem it was worth while to have travelled 3,500 miles, in order to leave you with this new awe before Him with Whom we have to do.

May the Lord bless you!

MR. HERBERT GARRISON

I had long talks with Mr. Panin yesterday and on Saturday. I rejoiced at the privilege of at last meeting him, having known him by name for several years. I only heard a short while ago, through Providential guidance, that he was in England, and immediately on hearing that I wrote to him and he consented to come and lecture although he is far from well.

I want you to realize, if you can, what a unique career Mr. Panin's has been. He is now a United States citizen, though he spends, I believe, some of his time in Canada; and Dr.

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Goard would say, "Wise man!" (Hear! hear! from Dr. Goard). He went through Harvard University, as the Chairman told you. Harvard corresponds to our Oxford, you know, in some respects, and has a very interesting history. Mrs. Garrison and I went to see it in 1929.

Mr. Panin had important correspondence with

THE FAMOUS PROFESSOR TOTTEN OF YALE UNIVERSITY,

which we also saw in 1929.

Mr. Panin was offered a very tempting post as president of a College, and they were astonished because he would not accept it. But he chose to follow a course of his own, on account of the conversion he had experienced in the great old-fashioned Wesley and Whitfield way. He chose to go his own path and leave it to the Lord to provide for him. And I may tell you that every morning and every night for years past Mr. Panin has prayed for King George, Queen Mary, Prince David and all our Royal Family. One of the first things he did yesterday was to walk over to Buckingham Palace with the feelings of a citizen of the United States who loves Britain. So here we have another link with the United States in a citizen thereof who loves our King and Queen and all of our Royal House, and he would like one day to see the two great peoples under one Flag. In order to understand thoroughly what Mr. Panin has been telling you, you need to read some of his books. Some of them you can get from our Headquarters, and there is another coming off the Oxford Press in the course of a few weeks.

You know by reputation, and no doubt many have heard

THAT PRINCE OF PREACHERS, THE LATE  
DR. J. H. JOWETT.

While he was Minister of the Fifth Avenue Church in New York, from which Church he returned to be with us in England at the time of the War, Dr. Jowett said that the conclusions at which Mr. Panin had arrived in regard to Bible inspiration, proved by his mathematical and scientific demonstrations, are unanswerable.

You may not have realized yet the fulness of that demonstration. What is the vital thing to-day in view of modernism in our colleges and churches—modernism, which means destructive criticism? What is it we especially want? The absolute scientific demonstration of the authenticity of Holy Writ, that it is

IN-BREATHED BY THE HOLY SPIRIT OF GOD. Here is a man, equipped by God for this special work. Think of Soviet Russia to-day, vilifying God, blaspheming against Him, caricaturing Him in an awful fashion. And to think that God sent a man out of that country years ago and converted him and equipped him and inspired him to work out the figures he has done; they are too wonderful for words. But "God moves in a

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mysterious way His wonders to perform," and surely this is an instance of it. I say this personally, I honour and love Mr. Panin: He is a saint of God as well as a man of science. Pray for him that he may be spared to us longer yet, and that he may be fully restored to carry on his great and wonderful work.

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### SECOND ADDRESS

AT 8 P.M.

THERE were two things I had not time to bring before you this afternoon in connection with the subject about which I spoke, namely, the impossibility of men constructing the Bible, every portion thereof, in the manner I pointed out to you this afternoon; and the first thing is this: When you and I wish to say "1" we do not spell "one" but we write the figure "1," and the same for "2" and all the other figures. In other words we have distinct symbols for numbers. But the Greeks, in whose language the New Testament was written, and the Hebrews, in whose language the Old Testament was written, had no special symbols for numbers. When they wished to say "1" they wrote the first letter of the alphabet. They had a definite system where every letter of the Greek language stood for a special number. The first nine letters stood for 1-10, then from 20-100, and from 100-400. The Hebrews had the same system. They had 22 letters instead of 24, but each letter stood for a number, and each word is simply a sum in arithmetic, by adding the numeric values of the special letters.

The numeric value of the Name of our Lord— "Jesus"—in Greek is 888. I have chosen that Name because it is a good illustration. We are living in times when the anti-Christ is to be revealed, and the Scriptures warn us—"Who hath wisdom let him count, for his name is the name of a man." And the number is "666," and our Lord's number is "888." Anyone a little familiar with spiritual things would know at once that this collocation of 666 and 888 is not accidental; so we will just rapidly run over the meaning of the first eight numbers. "1" we all know is "unity," "Divinity," "God," there is only one God. But God wants a witness, and the second Person of the Trinity is the Witness to the Father, so 2 is the number of Testimony, Witness, and the Lord Jesus is the "Faithful Witness." The Holy Spirit, the third Person of the Trinity, witnesses to the Son, and thus "at the mouth of two or *three* witnesses is every matter established." Two are enough, but the third clinches it, establishes beyond possible question. *Three* is thus divine completeness. Where one point suffices for the start, and two points suffice for the direction, thus making a line, three points are necessary for the geometrical figure.

There was a time in Creation when we could, so to speak, hear the Blessed Trinity saying— "Suppose we create something outside of ourselves," and so the world is created. The world was not eternal, it was created by God, the Father, and the Son and the Holy Spirit; so "4," one added to the Trinity, is the number of the world—there are 4

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winds, 4 corners of the earth, 4 rivers of Paradise, 4 World Empires, and so on. Then God said, "We have created the world, let us create one to be the head of the world," so man is created. Man was to be the ruler of this world. Man is marked all over with fives: 5 fingers, 5 toes, 5 openings into his head, etc. So we have 4, the world, plus 1, something over the world—man.

Unfortunately, man did not keep his sovereignty over creation. In his folly he sinned against God, and empowered someone else to take his place, and this someone else is Satan, one superior to man; that is the reason his number is 6.

Now, 7 is the addition of 3 and 4—Divinity plus the world, in other words, completeness. God plus creation completes everything you can possibly think of, so 7 is the number of completion, perfection if you like, but not Divine perfection, because Satan also can do a something perfect, but it is not perfect in God's sight, it is Satanic work. So 7 is something ahead of 6; Satan just coming short of perfection.

But in the Lord Jesus Christ there is a new creation, an entirely new order, a new octave, as it were, started in creation with the Resurrection, which is on the eighth day, the first of a new week. In music it is the same; the octave musical note is the beginning of the new seven. That is the reason why the number of the Lord Jesus Christ is 888, exactly as the number of the Satanic creature is 666. For our purpose to night I need go no further.

Every Greek and every Hebrew letter being a number, suppose you put the number over each letter and over each word, and count up its numeric value. I told you this afternoon that there are a certain number of words in the vocabulary to a certain passage, say, of the birth of our Lord. When you add the numeric value of all those words you find it is a multiple of 7. The number of forms in the account of the Birth of our Lord has a numeric value of sevens and the entire passage has a numeric value a multiple of seven. In other words, every single letter of that passage, which runs into hundreds, is simply a contribution to the general scheme of seven, and it can be demonstrated that men could not possibly write a whole Book, the letters of which run into hundreds of thousands, and agree among themselves that each letter should be a special number. No one realized, until the Gracious God permitted me to discover Bible numerics, this scheme of numeric values in the Scriptures.

Every letter in the Greek alphabet has two values, a place value and a numeric value, and if you take the passage I analysed you will find it will have two distinct systems of values running through it. Imagine any single letter being so adjusted to a scheme like that, and it is simply impossible that even a smaller number of letters could be adjusted in that manner. That is one of the points I wanted to bring out this afternoon.

The second point I wish to remind you of is this. That there are a number of sentences in the Word of God that, even if we had to-day the best MSS. in the world, fresh as they came from the hands of the Apostles, we would not be sure, after all, that we were



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translating the true text. For instance, in the oldest MSS. the text of the Bible has the words together; there are no spaces between the words nor punctuation marks, so that the first verse in Genesis would read something like this to you: "inthebeginning," etc. The daughter of a godly family was once approached by an infidel who came to visit them. And he wrote down on paper— "Godisnowhere," and showed it to the child and said—"My child, I make out this to mean 'God is nowhere' " But she quietly looked at it and said—"Oh, no! divide it here, then it will read—"God is now here." Well, logically, who is going to decide which is correct? I would not feel at liberty to become a martyr at the stake because I read a passage one way, and someone else reads it another. The Bible has many such possibilities, therefore you see, even if we had to-day the inspired text fresh from the hands of the Apostles and the Prophets, we would still need some real test by which those who press one reading over against another can be sure that they are right. Now numerics do that.

Suppose we are absolutely sure that the Sinai MS. is one of the original MSS. of the Apostles themselves. There would be many questions about it; we should have to decide how it should be printed, and numerics alone do that. I will explain that particular point a little later. But let me repeat that the Bible is full of that kind of difficulty. Now, the Holy Spirit comes and gives you the means to bring irresistible evidence that this is how it should read and not otherwise.

Very early in my numeric career I came in contact with Professor Griffiths Thomas. Probably he is pretty well known in England; he came from Wycliffe Hall, Oxford. He was the Head of Wycliffe Hall, and from there he was called to Toronto to be Professor of Hebrew, and eventually, probably, Principal. He heard about my work and one day I received a postcard from him—"Please send me all your writings, with bill." Now, it so happens that I do not send any bills; my work is not for sale. I print it only when I have funds; when it is paid for I don't want any special reward for what the Lord has given me, so anyone can have it. I sent him my works, and when he was established in his Professorship of Hebrew he wrote me a letter something like this:

"Dear Mr. Panin: I am Professor of Hebrew in Wycliffe College, Toronto. Will you kindly tell me which is the true reading of Isaiah ix, 3? I read from the American Revised Version— 'Thou hast multiplied the nations; thou hast increased their joy'; and the Authorized Version reads: 'Thou hast multiplied the nation, thou hast not increased their joy.' A difference between 'Yes' and 'No,' will you kindly tell me which is the true reading?"

In the Hebrew the difference is only a difference of one letter. Well, I read this passage, and I found that the Revised Version gives beautiful numerics, whereas if you read it the way the Authorized Version gives it, it forms no numerics, so I could tell the Professor —"Numerics prove Revised Version is right."

You will naturally think it does not make much difference anyway, but suppose the question had been about—"Who believeth and is baptized shall be saved"; or "Who

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believeth and is baptized shall not be saved." How would you like that? There is often a very important question in the Word of God which hinges on one letter; here is a case:

If you turn to the 13th chapter of I Corinthians, the Revised Version reads—"If I speak with the tongues of men and of angels, but have not love I am become sounding brass or a clanging cymbal . . . and if I give my body to be burned." The Authorized Version and the best authorities also thus read it except Westcott and Hort, the best Editors who read— "If I give my body so that I may glory," or rejoice, or boast. Well, what kind of sense is that? It does not seem to make any sense. That is exactly what the scribe of the MSS. felt. He perhaps said—"I think it is a mistake from one letter to another." That is the trouble with scribes: when they come to a passage that they do not quite understand, they think they can improve on the author. That is the case with a great many readings—until the critical Editors arrived. When they find a hard reading against an easy one, they hold to the hard one, because no sensible man would change an easy reading into a hard one; so Westcott and Hort say— "so that I may glory" and they are right, numerics prove that. If you change one letter to the other, the whole numeric scheme fails. Now you see how important it is becoming.

Then in the same way I Timothy iii, 16, reads thus—"And without controversy great is the mystery of the godliness, He Who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations," but the Authorized Version reads—"God was manifest in the flesh, justified in the spirit, seen of angels, preached among nations. . . ." Then came the godly, critical Editors, who were bound to revise the text and give us the pure Word of God, and they said that it did not read "God was manifest in the flesh." Then the dear orthodox folk were shocked and called the Editors heretics, and some of them were weakened, and against their better judgment kept to the old reading. But the abbreviation for "God" in the old MSS. is the first and last letters of the word, simply two letters, with a little mark dividing the Th. into two halves, and the word for "who" is exactly the same, except that there is no little sign in the middle. So Editors have been fighting for two centuries over that. Some insist that it is terrible to exchange the word "God" for the word "who," but the difference is only a little mark. The Vatican MS. is defective in this particular passage, but the Alexandrian MS. gives "He Who" only in such a manner that a mark from the other side of the leaf happens to show in that very place, so that you can make it look like "God" or "who." Thus, the battle has been going on as to whether the sign is from the other side of the page, or the same side. Then in come numerics and enable us to say— "Gentlemen, we are very sorry; we believe in the Divinity of our Lord just as much as you do, but we believe in truth, and the passage should read just as the Revised Version makes it read— "He Who was manifested...."

There are dozens of such cases; one of them is rather serious. In the second Gospel—Mark —the Authorized and Revised Versions make the first verse read—"The beginning of the Gospel of Jesus Christ the Son of God"; but the two great MSS. are divided. The Vatican leaves the words "Son of God" out; the Sinai keeps them. Westcott and Hort, like honest men, whenever there was an uncertainty, left what is called

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alternative readings. They left 3,000 readings in the New Testament alone. I have gone over every one of these 3,000 readings, testing them by numerics. Numerics favour the primary reading of this particular passage by omitting the words "Son of God."

It is established as a definite point of teaching among all the scholars and theologians of the New Testament that the four Gospels were written on a definite plan. Matthew represents our Lord Jesus Christ as the King. The genealogy of the King need not go any further back than Abraham, therefore Matthew's genealogy begins with Abraham. Luke, on the other hand, being the Gospel of the Son of man, puts its genealogy back to Adam. John, being the Gospel of the Son of God, goes back beyond Adam— In the BEGINNING was the Word, and the Word was God...." Now, Mark, it is well understood, is the Gospel of the Servant.

The key-word of the Gospel of Matthew is the "Kingdom of the Heavens." That phrase is not found in any other Book in the New Testament. It is the ringing of the bell, as if the Holy Spirit were saying—"I want you to study the Lord Jesus as the King," and the key-word, the word found nowhere else in the New Testament, is the "Kingdom of Heaven." Other Gospels refer to this as the "Kingdom of God," but never as the "Kingdom of Heaven."

The key-word in Mark is "immediately." In the Authorized Version this word is also given as "straightway." It occurs 37 times, more in Mark than in the rest of the New Testament. The business of the servant is to do everything with dispatch, immediately, straightway. Now, if Mark begins by saying "Son of God" then the whole becomes topsy-turvy. You see how dangerous it is to put in the words "Son of God." If we are going to be servants of the Lord Jesus we must first of all own Him as our King, we must first of all learn to obey Him. We are all babes in Christ, wishing to become servants; and the Lord says—"Don't you get into Mark until you have gone through Matthew. Have you learned to obey Me first?" When we have gone through Matthew and Mark and have learned to know our Blessed Lord as King and Servant, then we are fit to see the blessed Son of God as He in Luke is represented as the Son of man, the gentle, loving Saviour. But it is not enough to know the Lord merely as King, or Servant or Son of man, we need to know Him also as the eternal Son of God. Now we are fit to enter into John. You see, there is a definite order of theology, providing you do not mix it up and put the words "Son of God" in Mark. There are not a few of this kind of theological questions that can be settled apparently in no other way than numerics.

The first thing to learn, then, is that the New Testament is not only made sure with regard to its inspiration, by numerics, but also that it enables us to settle the text and its meaning.

Westcott and Hort, as I have mentioned before, are, perhaps, by far the best Editors of the Greek New Testament. They were godly men; they loved the Book. Bishop Westcott wrote me, some ten years before he died, "Holy Writ is as precious to me as

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ever." They were both godly men as far as the love of the Book was concerned. Dr. Hort wrote me something very similar. After twenty-eight years Westcott and Hort came to this honest conclusion: That the last twelve verses of Mark are not part of the Word of God, because the two oldest MSS. do not contain it; and they had a definite reason for assuming that wherever the two oldest MSS.—the Vatican and the Sinai—agree, it is dangerous to disregard their verdict. So they marked the verses in double brackets, designating that in their honest judgment the verses did not belong to the Testament. Westcott and Hort were equally satisfied, without any doubt in their mind whatever, that the story of the woman taken in adultery in John's Gospel is not the Word of God, that when we read it we are adding to the Word of God. And Tregelles, who was a strictly orthodox Editor of the New Testament, who also held strongly to the inspiration of the Scriptures, as much as any of us on this platform do to-day, had to confess honestly, that the story of the woman taken in adultery, though good tradition and instruction, is not part of the Word of God.

Well, you and I wish to be rather particular. We do not wish to have a passage expunged, for instance, which tells us—"these signs shall follow them that believe . . ." or, "he that believeth . . . shall be saved," etc. Personally, I feel that I could not eat my breakfast in peace until I knew whether these things are real, or whether there is something in my Bible which ought to be torn out.

Let us suppose that there is someone else who has something to say about the Bible besides you and me. Suppose there is a devil who says—"Can I let these passages stand in the Bible, which say—'they shall cast out demons in my name,' etc.? No, I will do all in my power to have them out." And then he comes to the passage concerning the woman taken in adultery and says—"Can I have that passage in, when it says to a woman caught in the act—'Neither do I condemn thee—go and sin no more?'" You can see that Satan would do all he could, with his mighty power, to expunge these passages. Probably that is the true origin of the way those two passages disappeared from the two oldest MSS. By the grace of God, Westcott and Hort are the most correct Editors in other respects, except in those dozen passages which they double bracket as "interpolations." They are wrong in every one of those passages which they expunge as not being truly part of the New Testament. With regard to the Prayer of our Lord from the Cross—"Father, forgive them, for they know not what they do," you and I wish to know did the Lord offer that prayer or not? We wish to know did the Lord Jesus have that Agony in the Garden so that drops of blood were pouring from Him? Westcott and Hort mark these passages as interpolations. There are twelve passages of that kind, about which, according to their honest judgment, though they were the very best equipped Editors of the New Testament, they had to say—"We are sorry, but the evidence is all against it." Now come numerics and establish every one, with one exception, and the curious thing is that every one of those strong passages which the adversary was anxious to expunge, the Holy Spirit has marked in a very peculiar way. There is one word in the last twelve verses of Mark which is found nowhere else in the New Testament. It is the word "deadly." Its numeric value is 581; the sum of these

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figures is 14—twice seven. Their numeric value is  $7 \times 83$ . There are six features of seven in that little word alone.

Now, every passage on which aspersion is cast show numerics. The first passage expunged is Matthew xvi, 2, 3. That passage has three words which occur nowhere else in the New Testament. Take those three words out and they show wonderful numerics. So the Holy Spirit has definitely protected these passages in His Own way.

But if Matthew knew that those three words are not found anywhere else in the New Testament, that would be a proof that he wrote his book last. But you can prove the same with Luke; and you can equally show that Paul wrote last. You can show that every part of the New Testament was written last, in the same manner. So you see how impossible it was for eight men to have each written their books last; eight men cannot all write last. A very injudicious man came into a house once, where there were a happy father and mother and a dear child of about six, and the dear man had the injudiciousness to ask the child—"Well, my dear, which do you love best, Papa or Mama?" and the little child said—"I love both best!" You can love both best as the little girl, who was embarrassed by the question, but you cannot write two books each last. So it makes it absolutely impossible for men to have written a book thus.

Any number of details of this kind can be brought out, so as actually to establish every questionable point in the Word of God. Take, for instance, the saying of our Lord to the thief on the Cross—"To-day, thou shalt be with Me in Paradise." The dear Seventh Day Adventists, who hold the dead to be asleep, say that cannot be true, it is only the question of a comma—"I say unto you to-day, thou shalt be with Me in Paradise." Well, there is no way of refuting them, there is no proof. But then come numerics, and we analyse that sentence and find that if we read it one way we get no numerics at all, but if we read it the right way—"To-day thou shalt be with Me in Paradise" there is an elaborate double scheme of numerics. So you see what a commentary on the Bible numerics are. In the case of any doubtful interpretations, numerics always give a definite and clear answer; the true one shows numerics, the false one fails to show them.

Without the aid of Westcott and Hort I could not have really done my work, because the text of the Authorized Version, from my point of view—not from the point of view of salvation or doctrine even but from the textual point of view, the text of the Authorized Version was useless to me, and for this reason: it has too many inaccuracies for my special purpose. Erasmus, for example, who was the Editor of the first Greek text in print, was very anxious to get ahead of the Roman Catholic scholars who were issuing a Bible of their own; and he was in such a hurry that he used one MS. for the Book of Revelation, and the last page of Revelation was missing in that MS. So what do you suppose Erasmus did? He simply concocted his own Greek for that page; he took the Latin Vulgate and translated it into his own Greek! so that the last page of the Authorized Version is a translation of Erasmus into Greek of a Latin inaccurate translation itself. Now, you and I wish to have an inspired page of the Bible, not one

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man's mere guessage. The Received Text has a great many suspicious readings of that kind. They do not affect doctrine or conduct seriously, because the great Blessing of the Word of God is like the Lord Himself—if you only touch the Hem of His Garment, you can be made whole. God has seen to it that His blessed Book, no matter how distorted it is in any language—sometimes the missionaries are at their wits' end to know how to translate the word "God"—nevertheless, the Word of God is so full of spiritual power, that if we only get the fringe of it to them, those dear heathen can be converted by it. But you and I wish to have the last page of the Revelation as it was truly the inspired Word of God. Westcott and Hort based all their work largely on the Vatican and Sinai MSS., and decided that wherever the two MSS. agreed, that should generally settle the reading. Well, you know, there has been some doubt cast upon the Sinai MSS., because a very shrewd Greek copied a great many MSS. and tried to foist his own MSS. on to folk, so that has left a cloud on the Sinai MSS., and some people see fit to cast doubt on it even now, when there is the question as to whether the British Government did wisely to take part in its acquisition. But first of all, it is certain that if Westcott and Hort's work stands the test of numerics, it would have been impossible that the Vatican should be found to agree with a *forged* MS., it would be wholly out of the question. This would be what I would call the indirect evidence of numerics. But, fortunately, this is not all. I have analysed the Greek words for the Sinai and Vatican Codexes. I have here page after page of the numerics of these words in Greek. Whenever we wish to study numerics relating to our own affairs or life or anything else, we must always remember that the language in which God wishes us to count is Greek, because He left the name of the anti-Christ in Greek. You and I will have to stand the test when anti-Christ comes. The Holy Spirit has given us warning—"Be sure not to receive this mark of the beast upon you," because it will be the number of the beast upon ourselves. The Holy Spirit warns us that he is 666, that is, in Greek. You and I have to go to numerics in Greek when we wish to prove the correctness of a passage. The three words show striking numerics. There is a system there of sevens and nines at once on the blackboard. I have here page after page of the numerics of those three words. The Sinai Codex has a separate scheme of its own and the Vatican Codex has a separate scheme of its own.

That is how God has set His Seal on His Book; so that by the aid of the text presented to us by Westcott and Hort, I was able to verify everything they stated, and verify all the doubtful readings, so that those two great MSS. can be established in such a way that no one can attack their authenticity. This is the testimony of numerics as to any aspersion on the Sinai Codex.

My prayer is simply this. That God may make that blessed Book of His as precious to you as He has made it to me. It has been an inexpressible joy in my life to work these things out, simply because of the testimony of the majesty and the marvel of the loving-kindness of God vouchsafed in this Book unto our charge. Pray for me, and may the Lord bless you.

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MR. HERBERT GARRISON said:

I wonder whether you realize that we have on this platform to-night two men, specially chosen, converted, equipped and sent out by Almighty God, each for a particular work to do. Mr. Ivan Panin is doing his work in his own particular way and line, in the way in which God has inspired him and endowed him spiritually and intellectually. Dr. Pascoe Goard is doing a great work in his particular line. And so this Federation is able to produce upon its platform what no other Institution in all London can produce on any one platform at one time, each man in his sphere a man among a million. and it is a great honour and a glory to this Federation to be the instrument of Almighty God in using such men for the promotion of His Kingdom upon earth; for proclaiming that Kingdom; for bringing the people of England back to the Bible; for shattering the arguments of the modernists and the destructive critics and leaving them high in the air with no ground to stand upon.

That is part of our work: to stand up to the men who are seeking to discredit God's Holy Word.

What a glorious thing it is to think that the great and mighty Architect of the Universe, and its grand Geometrician—(there are some of you in this audience who are familiar with that expression, I know)—has provided men of real science who have been able to reveal to us the mysteries of Nature, and to apply the mysteries of science to our use, such as electricity, radium, wireless and a thousand other wonders. And what a glorious thing it is that He has sent to us men trained by Himself, inspired by Him self, who have dug deep into the treasures of His own Holy Word. Is it not sensible, is it not logical to suppose that the God of Nature, Who has produced such perfect marvels in Nature which no man can fully comprehend in this infinite Universe, would, when He produced a Book, see to it

THAT THE BOOK WAS FAULTLESS IN ITS ORIGINAL LANGUAGE?

And as it has been pointed out, God Who knows the end from the beginning, Who knows all things, Who is Omniscient and Omnipotent, the Mighty God of power and of wisdom, Who plans things centuries and centuries ahead of time, knew that destructive critics and so called modernists would arise and tamper with His Book, therefore He raised up men who would stand up to them, like Mr. Panin and Dr. Goard to-day, and others on our great Federation platform.

Let us call upon all England, in the Name of our God, to come back to the Bible, to our grandfathers' and our fathers' faith. Let us call her statesmen, leaders, politicians, arch bishops and bishops and all of them to come back to the Bible and get on with essentials. It is high time they awakened out of their sleep, or worse than sleep, for they are doped. The devil is abroad and is seizing every opportunity. He knows his time is short, and he is very sharp and clever and subtle, and often appears as an angel of light.

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He is having a lot of success to-day. It takes courage and determination and great faith and constant prayer to checkmate the devil; but he is going to be checkmated.

Never was there a time when our work was needed as it is to-day. Never was there a time when men could enjoy such a privilege as they can enjoy now, of standing bravely and boldly for God and our Lord Jesus Christ. It is indeed a privilege to labour, pray and sacrifice for Jesus Christ, Who, sacrificed for us, hung on Calvary. Think of the print of the nails in the Hands, and in the Feet, and the pierced Side, and the agonizing Cry: "My God, My God, why hast Thou forsaken Me?" Sacrifice, yes, that is the great principle of life. Are you sacrificing anything, any of you? If you are not, then you have not yet begun to realize the joy of the spiritual life. Sacrifice is the great principle that runs all through life; sacrifice for God, for Jesus Christ, for your Country, for your Empire, for the whole Israel of God. Sacrifice, labour and love and pray without ceasing, and your prayers will be answered. Never was praying breath spent in vain, we are told, and I verily believe it. The longer I live the more I realize the mighty power of prayer and the mighty power of faith. PRAYER AND FAITH AND COURAGE CAN ACCOMPLISH ALMOST ANY THING.

I greatly hope that it might be possible for us to hear Mr. Panin again. THERE ARE MILLIONS WHO OUGHT TO HAVE HIS MESSAGE. I would like every Member of the House of Lords and the House of Commons and the Church Assembly to hear him, and every member of the Free Church bodies.

Do you know that this message of Mr. Panin's has gone out as a challenge? Mr. Panin has issued a challenge to the scientific scholarship of the world and not one man has dared to take up that challenge.

REV. DR. PASCOE GOARD said:

It seems to me that there is a word which might profitably be spoken and considered, following the remarkable addresses we have had from Mr. Panin this afternoon and evening. His has been a most difficult theme to bring before the popular mind. The great thing that he has shown is the demonstration that he is the man who in the world of scholars—university men if you will—stands supreme in his own speciality, that is, in putting the Bible through the mathematical test. Anyone who has read and worked out the problems he has been publishing for many years will satisfy his or her own mind that he is dealing with mathematical certainties.

When once that information is obtained, then there comes this conviction on the mind, that the Bible falls into line with universal natural law. The most up-to-date physicists to-day realize that there is a great Mathematician behind the construction and activities of the Universe. That is in accordance with up to-the-minute statements of such men as Professors Eddington and Jeans, and those who have gone farthest and deepest into the secrets, or what were the secrets, of the ultimate sanctuary of the physical universe.



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They have come right back to the point where the material emerges from the immaterial; where the activities of the material are carrying out in mathematical unison the Thought of the Supreme Mentality.

You can find that demonstrated in chemistry or any other branch of natural science and in every realm of the material world which forms the field of operation of scientific research. The works of men are not like that.

I wonder if, in the intense cold of the high latitudes, you have ever held out your arm with its black covering and allowed the snow to fall, and witnessed the absolute perfection of the mathematical figures formed by the crystal-lization of the snow-flakes? It is a marvel. I have worshipped God at times, as I have seen these things. Or have you seen Mr. Garrison cause to be thrown on the screen the geometric figures and the glorious colourings of the minute coralline formations of the Great Barrier Reef off the coast of Australia? Have you put under the microscope the wing of a fly, and so on?

Now, **STANDING UNIQUE IN ALL LITERATURE IS THIS BOOK**, which frames its paragraphs, sentences, words, letters in absolutely mathematical form. It is wonderful, isn't it? There is no other literature that does that; none has been found; I think none ever will be found.

That has been Mr. Panin's life work and he has done the job. Just get the New Testament in the original Greek and Hebrew and work out the problems to satisfy your own mind that this is so, that the Bible comes into the scope of the Divine Workmanship.