

FIFTEEN

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

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

Deity is seen in it, for the two Hebrew letters which express it are י, *Yod* (10), and ה, *Hey* (5). These spell the ineffable Name of יהי, *Jah*, who is the fountain of all grace. The number *fifteen* is thus made up, by addition, $10 + 5$; but as the Jews would not, by the constant use of these two letters, profane the sacred name, two other letters were arbitrarily used for this number, and a different and artificial combination was thus formed—ט (Teth) = 9, and ו (Vau) = 6. The number $9 + 6$ would thus represent the number *fifteen*, but without any significance.

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

A few examples may suffice :

The Ark was borne by the Flood *fifteen* cubits upwards, Gen. vii. 20.

Hezekiah's reprieve from death was *fifteen* years, 2 Kings xx. 6.

The Jews were delivered from death under Esther on the *fifteenth* day of the month (ix. 18, 21). This is specially significant, as we have seen (p. 222), that their sentence to death was connected with the number *thirteen*.

Bethany, where Lazarus was raised, and from whence the Lord ascended, was *fifteen* furlongs from Jerusalem, John xi. 18.

Paul's ship anchored safely in *fifteen* fathoms on the 14th day, after *thirteen* days of toil and trial, Acts xxvii. 21.

On the *fifteenth* day of the first month was the feast of unleavened bread, Lev. xxiii. 6; and

On the *fifteenth* day of the seventh month was the feast of Tabernacles (v. 34).