



How precious is Your lovingkindness, O God! And the children of men take refuge in the shadow of Your wings. —(Psalm 36:7)

The Inspired Word of God

Chapter 1

These two words **“Present You”** together, but not always as a phrase, are found **35X (7 X 5)** times in **14 (7 X 2)** verses of the King James Bible. This example suggests a tenth level of the mathematical distribution of **“7”** in the Bible. In Appendix E of Volume 1 is a list of nine examples of God’s use of the number **“7”**.

Seven Things Christ Jesus Instructed Us To Do!

Christ revealed things which would come to pass, even a blessing and instructions for all who read. But how many churches teach this? How many are following Christ’s teachings? They blur these by confusing who the 7 churches are. We are the culmination of these churches and we have grown cold. And risk being spewed from His mouth.

I haven’t written much lately, as my spirit grows weary searching for answers as I watch the world turned upside down. The morals, values and faith that I grew up with has been turned inside out and upside down. Faith, love, respect, hard work, and loyalty to God, family and country seems to have been buried by all, the left, even family and the church. After completing the original eBook: **‘The Inspired Word of God: Mathematically Proven True!’** , I decided to work on a second volume as I keep looking up in great anticipation.

It’s not easy to watch the shaking of your world. To watch history rewritten, to watch the church rewrite doctrine, to watch truth turn into fiction in front of your eyes, is soul shaking. We were warned that in the end of days, everything would be turned upside down,

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter -(Isaiah 5:20). When we see this all around us, it is extremely disturbing to one's sense of God's righteousness. The institutional church has bought into the lies of the LGBTQ+P movement; the United Methodist Church voted to retain its Biblical stance on the issues of ordaining deviants and same-sex marriage, is still faced with defiance of Biblical norms and Church standards, by Annual Conferences across the nation, all of which threaten to split the denomination, following its narrow margin of votes to reject the LGBTQ+P goals. Delegates to the General Conference, this past May, 2019, the global denomination's decision-making body, passed the Traditional Plan by a vote of 438-384. This margin of victory has not discouraged the reprobates from violating Church law and fomenting discension among a denomination known for its stance on belief in "majority rule". The fact is that the 54-vote margin offers little comfort to many of the six-million member holding to God's plan He made man and woman. Rather, I submit it is characteristic of a world imploding from abnormal beliefs. I base this upon rejecting the proven sciences of genetics and biology.

In a 2017 study in Israel, an unrelated study addressing couples fertility issues unable to conceive a child, the study showed that there are 6,500 genes out of an approximate 22,000 genes in the human body, that are predetermined to be either male or female, and the findings were kept from the public by the media preferring to not share this evidence. The fake-news media, and certain segments of the medical community seeing this as a business opportunity wants you to believe that homosexuals and lesbians represent double-digit numbers in the greater society when in fact, the numbers are no more than 3% in either group. The tragedy is exasperating to know that 250,000 participants (sic) celebrate the month of June in Israel as their month of "gay pride". The evil being taught to public school students in California is so depraved that it can't even be talked about on public airways. California Middle Schools are now teaching 10-Year-olds how to put on condoms, engage in Sodomy, and use sex toys.

When those you respected grow into monsters you don't even recognize it's soul shattering. And that is what is happening in our country today. So many lies have been portrayed as truth and hatred has taken the place of love and respect that you can't even trust the sky is blue because of geo-engineering of the weather.

As a generation begins to pass and the next is coming to the end of their road also, it's hard to see a bright future let alone a future at all. What I see, even in my own family, scares me to death. I see greed, gluttony and dark soul's. Recently the last of the generation that raised me, passed, leaving a trust fund for those left behind. I wonder if they knew that this trust fund would expose the darkness, greed and gluttony it has. Or maybe they knew that all along. Anyway without boring details, I'll say this, the love of money exposes more sin than anything else. The jealousy, the hatred, the evil that raises it's head is destructive. What do we do? We see evangelists like Kenneth Copeland who recently talked about his wealth made to look like the fools they are. Defending his private jet by saying he couldn't fly in a tube with demons. Effectively calling all who fly demons. Making his throne above God's, his kingdom the kingdom of wealth and deceit. And there are others like him, making a mockery out of God's word. They care more about money than the astronomical numbers of death by abortion, or

more about money than the demonic twisting of God's gender, or the genocidal persecution of Christians. They care more about money than warning God's people.

The truth is that there is a war led by demons, a war for the soul of America, the soul's of Christians, it is growing by the day. God is still in control, God will protect His people, but we must also know that we have a job also. In Revelation 1, the letters to the churches are our battle-cry. What does it tell us to do?

- **Do not tolerate wicked people**
- **Test those who claim to be apostles and expose the false**
- **Do not let your love grow cold**
- **Do not be afraid, and keep your faith under persecution. Be faithful to the point of death.**
- **Do Not renounce your Faith of Jesus Christ**
- **Do not hold to the teachings of Balaam and worship idols**
- **Do not commit sexual immorality**

These are the "7" things that is repeated in all "7" of the letters to the churches in Revelation 1. We, and by we I mean the church as a whole have obliterated each one as we tolerate the wickedness and the wicked in power, we tolerate sexual sins, we actually bow and pray to a false god of islam. We deny persecution exists, we have renounced faith in Christ by saying that islam worships the same god and by allowing interfaith worship. We are allowing false teachers in our midst, instead of exposing them, and we have grown weary, so weary of pronouncing Christ as Lord, and our faith has grown so weak, it's unrecognizable. There are those who are dying even at this very minute for refusing to renounce Christ and turn to Islam, or communism, yet we ignore it. And are even promoting both as a viable solution to our Republic. Worshiping a government over God is unacceptable to God. Communism, Islamism and others are evil in God's sight. A Tennessee politician is under heavy fire for saying Islam is evil. This is our fate, as we are forced to bow to a false beast. Can't you see it? Are you that blind? One cannot sit by and be silent in the light of the fact that to remain silent on the sidelines becomes tacit approval of the evil immoral world promoted by Satan and his servants.

Homosexuality is being pushed as normal behavior even though the Bible, common sense, medical science and nature testifies that the practice is unhealthy and that this practice is abominable. The perverts not only want their lifestyles to be tolerated by society they now have become obsessed with brainwashing and bullying society into accepting their perverted views as being normal. Some think letting them out of the closet was good for society but the name on that closet was Pandora's box. Their unhygienic and promiscuous sex practices are now helping to spread deadly diseases all over the world.

What is our fate? Eternal death, instead of eternal life. Suffering of God's wrath instead of protection. Judgement and punishment. ***"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*** -(Revelation 1:17-18).

Christ's Seven Positions

The entire field of Christology is well comprehended in the “seven” positions in which Christ is set forth in the Scriptures. Though these are observed more thoroughly under Christology, there seems to be no more illuminating approach to this vast theme respecting the Person and work of Christ Jesus. The purpose in this preparatory treatment is an attempt to comprehend—as far as may be possible—the infinite greatness of the One who has undertaken to save the lost. The spiritual progress of the Christian may be measured by the growth he makes in *“the knowledge of our Lord and Saviour Jesus Christ”* (2nd Peter 3:18). It is stated by Christ Himself that the work of the Spirit in the heart of the believer will be to *“glorify me”* - (John 16:14). By these Scriptures it is indicated that the believer's conception of Christ who saves him should not only be extended to supernatural proportions, but should be increasing with every passing day. That He may have pre-eminence, these “seven” positions are introduced here.

1. The Preincarnate Christ: It is doubtless true that, in view of the truth that He took upon Himself the human form and nature, the mind of man is disposed to think of Christ in terms of finite inability and incompetency. A certain cure for this misleading practice is meditation and reflection on His preincarnate existence. Such consideration always tends to an apprehension of the incarnate Christ which is free from human misconceptions. Having received and welcomed something of His eternal Godhood, it will be natural to give His Deity its proper place when pursuing the truth respecting His incarnate mode of existence.

It is hoped that the student is mindful of the somewhat extended investigation, under Theology Proper, of the major passages -(Isaiah 7:14; 9:6-7; Micah 5:2; Luke 1:30-35; John 1:1-2, 14; Phil. 2:6-8; Colossians 1:13-17; 1st Timothy 3:16) bearing on Christ's preincarnate existence as one in the triune Godhead. But one passage will be reconsidered in this connection, namely, John 1:1-2, 14. Though, so far as the record goes, the Son of God did not apply the specific term Logos to Himself, it is applied to Him by the Holy Spirit in the passage under consideration. This appellation might with the best of reason be used more than it is to identify the preincarnate Son of God. A distinctive name which relates Him to eternity is not only needed, but is thus supplied by the Holy Spirit, whose use of this title in this connection is complete authority for its employment, for the same purpose, under all circumstances. By its very meaning, the designation Logos bears a far-reaching revelation, not only of His Deity, but of His essential and eternal relation to the First Person. Of this name Logos, A.B.D. Alexander writes:

The doctrine of the Logos has exerted a decisive and far-reaching influence upon speculative and Christian thought. The word has a long history, and the evolution of the idea it embodies is really the unfolding of man's conception of God. To comprehend the relation of the Deity to the world has been the aim of all religious philosophy. While widely divergent views as to the Divine manifestation have been conceived, from the dawn of Western speculation, the Greek word logos has been employed with a certain degree of uniformity by a series of thinkers to express and define the nature and mode of God's revelation. Logos signifies in classical Greek both "reason" and "word." Though in Biblical Greek the term is mostly employed in the sense of

"word," we cannot properly dissociate the two significations. Every word implies a thought. It is impossible to imagine a time when God was without thought. Hence thought must be eternal as the Deity. The translation "thought" is probably the best equivalent for the Greek term, since it denotes, on the one hand, the faculty of reason, or the thought inwardly conceived in the mind; and, on the other hand, the thought outwardly expressed through the vehicle of language. The two ideas, thought and speech, are indubitably blended in the term *logos*; and in every employment of the word, in philosophy and Scripture, both notions of thought and its outward expression are intimately connected.—[*The International Standard Bible Encyclopaedia*, III, 1911-12].

The Second Person, fulfilling the significant meaning of the title *Logos*, is, and always has been, as He ever will be, the manifestation of God. This is implied in the term *Logos*; for He who bears that name within the Godhead, is to the Godhead what speech is to thought—the expression of it. Dr. W. Lindsay Alexander writes clearly of this:

This word carries its own meaning with it; in other words, that the simple idea presented to the mind by this word is so truly descriptive of Jesus Christ that it may be used without any qualification as a designation of Him, just as the words *life*, *light*, *manna*, *passover*, *peace*, etc., elsewhere are used. But this throws us upon the inquiry, In what sense is Jesus Christ the Word? for it must be allowed that the term does not so immediately yield up its meaning as do some of those other terms with which we have compared it. Now, in reply to this I think the oldest answer is still the best. "*The Son*," says Origen, "*may be the Word because He announces the hidden things of His Father;*" or, as another of the Fathers gives it, because He is the interpreter of the will of God. The idea here is, that as a word is the interpreter of the hidden invisible spirit of man, so Jesus, coming forth from the bosom of the Father, of Him whom no man hath seen at any time, has revealed Him to us. Words bridge over the chasm between spirit and spirit, and form a medium of communication between mind and mind. They are winged messengers that come from that which sense cannot descry, and through the medium of sense convey to others knowledge of that hidden power that sent them forth. They are thus emphatically revealers of the invisible, palpable exponents to us of what, but for them, must ever have remained hidden from us, being supersensible. In like manner has Jesus Christ made known and expounded God to us. In Himself God is utterly beyond our knowledge; we cannot by searching find Him out; and it is only as He reveals Himself to us that we can have any just thought of Him at all. But of all the revelations of Himself which He has given to men, none is so full, so clear, so impressive, as that which He has given in the Person of His Son. Here all the other rays of light which God has sent forth to illuminate our darkness are concentrated in one blaze of glory. Here all the other words which God hath spoken to men are gathered up and condensed into one grand and all-embracing utterance, which therefore becomes emphatically *The Word*—the living personal manifestation of God to men. ...

The attentive reader of the Old Testament cannot have failed to observe how there runs through the writings which it contains a distinction between God as He is in Himself,—hidden, invisible, unsearchable, incomprehensible; and God as He is in relation to His creatures,—revealed, manifested, declared. Sometimes this is conveyed very distinctly and unmistakably, as

by the appearances of the Angel of Jehovah, who is both Himself Jehovah and yet distinct from Jehovah—a representation which can be rendered intelligible only on the supposition of a distinction between God as revealed and God as concealed. In other cases the same idea is presented by certain forms of expression which presuppose it, and are explicable only on the assumption of it. Such, for instance, is the frequently-recurring expression, the "*Name of God*"—an expression which indicates something distinct from God as God, but to which, nevertheless, personal and divine qualities are ascribed; for men are commanded to put their trust in God's name, God serves men by His name, God puts His name in a person or place, the result of which is that God is in that person or place; and many other similar usages, which can be explained satisfactorily only on the supposition that the name of God is God, not as He is in Himself, but as He is revealed to men. Such also is the distinction made between the "*face of God*," which no man can behold, and His "*back*," which Moses was permitted, in compliance with his earnest request, to see. As the countenance is the index of the soul, the spiritual part, so to speak, of the body, the face of God is His inner essential glory, His essence as a Spirit; and as the back part of a man is purely material, and subject to the scrutiny of the senses, so this is used by God to denote what of Him may be revealed, and by being revealed may be known by His creatures. What that is He Himself expressly declares when, in the same connection, in answer to the prayer of Moses, "*Show me Thy glory*," God says, "*I will make all my goodness [properly, beauty, majesty] to pass before thee, and will proclaim the name of the Lord before thee.*" This was what Moses could see, and this—the divine name or revelation of God, the beauty, the manifested perfection of God—He would make to pass before him; and it is of this that God speaks as His back, because it could be made known to men in contradistinction to His face, His essential being, which no man could see and live. These instances may suffice to show that the idea of a distinction between God as He is in Himself and God as revealed to His creatures could not but be familiar to an attentive reader of the ancient Jewish Scriptures; so that St. John, in representing the great Revealer of God as with God and as God, would not overstep the limits of enlightened Jewish thought and intelligence.—System of Biblical Theology, I, 360-63

There are three determining truths set forth by John in his Gospel concerning the Logos: (a) He, as one with God and as God, is from all eternity (1:1-2), (b) He becomes flesh (1:14), and (c) He ever manifests the First Person (1:18). With this comprehensive revelation all the Bible is in accord, and such is the adorable, almighty, all-wise, eternal Person who came into the world to be the Savior of men.

2. The Incarnate Christ: In a reasonable effort to attain to a worthy appraisalment of the Redeemer, this fundamental truth must be fixed in mind as the ground for all other realities which enter into His marvelous, exalted Being, namely, that, since He combines in Himself undiminished Deity and perfect humanity, there is none other comparable to Him, either within the Godhead, among angels, or among men. This theanthropic Person is as much God as is the Father or the Holy Spirit; but neither the Father nor the Spirit has come into union with that which is human. Similarly, this theanthropic Person is in every respect the embodiment of every feature of a true human being; but no other human being has ever been so united to the Godhead. There is no implication here that this theanthropic Person is superior to the Father or

the Spirit; it is only pointed out that He differs from all others in heaven or on earth in that the breadth of the sphere of His Being has been expanded to a point to which none other has ever attained or will ever attain. He functions perfectly and finally in the service for which a theanthropic Person was indicated. No need of another could ever arise. In view of the later consideration of the whole field of mediation, pursuance of this theme is discontinued for the present. However, most urgently the truth is stressed that, apart from an interminable investigation into, and meditation on, the peculiar features of this unique theanthropic Person, there can be no commendable growth **"in the knowledge of our Lord and Saviour Jesus Christ."**

3. Christ in His Death: Again, extended discussion awaits a later contemplation of the sufferings of Christ; yet the right evaluation of the Savior is bound up, to a large degree, with His work upon the cross. Such an evaluation had come to the Apostle when, in personal adoration, he said of Christ, **"who loved me, and gave himself for me."** Vast indeed are the triumphs of Christ through the cross—reaching on to the transformation of things on earth and in heaven. A right understanding of these will result in a richer and fuller knowledge of the One who is mighty to save.

4. The Resurrected Christ: The incarnation accomplished the union of two natures in one theanthropic Person, in which union His Deity was veiled and His humanity, though sinless, was such as might mingle in the common experiences with other men; but the resurrection accomplished the unveiling of His Deity and the glorification of His humanity. Through the resurrection, He became what He ever will be and that which none other had ever been before—a glorified man in heaven. Of Him it is said, **"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting"** -(1st Timothy 6:16). Because of His sufferings and death, God hath, in resurrection, highly exalted Him and given Him a name which is above every name. In any recognition of all the Savior is, there must be a contemplation of His present estate—that which He ever will be in heaven.

5. Christ Ascended and Seated in Heaven: The omnipresent Savior, though indwelling every believer, though present where two or three are met unto His name, and though accompanying every messenger to the end of the age, is, nevertheless, locally present in heaven, seated on His Father's throne and there administering as Savior of lost men, as Head over all things to the Church; and is preparing a place for the sons whom He is bringing into glory. When on earth, none knew Him more intimately than John, the beloved disciple. He saw Him as a child, in His public service, in transfiguration, in death, and in resurrection; yet, when he saw Him in glory—as described in Revelation 1:13-18 - it was then that John fell at the glorified Savior's feet as one dead, and was able to arise only as he was lifted up and strengthened by his glorified Lord. It is with that same glorified Savior that Christians will be confronted as they enter heaven, and it is of this Savior the believer must now be aware if he would know who it is that saves his soul.

6. Christ Returning: The utmost capacity of language to express limitless glory is strained in those passages wherein the second advent of Christ is described -(cf. Isaiah 63:1-6; Daniel 7:13-14; Matthew 24:27-31; Acts 15:16-18; 2nd Thessalonians 1:7-10; Revelation 19:11-16), and that

conception of this glorious Person must be added to the sum total of all that the Savior is, by whom the lost are saved and by whom they are presented faultless before the presence of His glory.

7. Christ Reigning Forever: By the authority of the Father, the Son, to whom all authority is given, must reign upon the throne of David until all enemies are put under His feet. Then, by the same authority He will reign forever and ever, that God may be all in all -(1st Corinthians 15:24-28). It is predicted that His reign shall be everlasting—on the throne of His father David - (cf. Isaiah 9:6-7; Ezekiel 37:21-25; Daniel 7:13-14; Luke 1:31-33; Revelation 11:15). Such is He in whom the sinner trusts and such is He whom all Christians are admonished to know. The call to know "our Lord and Saviour Jesus Christ" is a call to enter an immeasurable realm of reality— even all that the Savior is.

The word **“Can”** and all of its derivatives are found **357X (7 x 71)** in the New Testament

Verb: δύναμαι (*dynamai*), GK 1538 (S <G1410>), **210X (7 X 30)** *dynamai* communicates ability or capability of doing something..

Noun: δύναμις (*dynamis*), GK 1539 (S <G1411>), **119X (7 X 17)** *dynamis* essentially means “power,” but it can also denote acts of power (“miracles”) or a person’s “ability.”

Verb: ἰσχύω (*ischyo*), GK 2710 (S <G2480>), **28X (7 X 4)** In the NT, *ischyo* primarily means “to be strong, powerful, mighty.” Sometimes it simply means “to be able.”

The word **“Acceptable, Accepted”** is found **56X (7 X 8)** in the Old Testament

It is a Noun: ראַשׁוֹן (*raṣṣôn*), GK 8356 (S <H7522>), *raṣṣôn* denotes three different ideas in the Old Testament favor, acceptance, or will. It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X), Psalms (13X), and Leviticus (7X).

raṣṣôn is used frequently with reference to an acceptable sacrifice to God, particularly in worship. It is the only sense of *raṣṣôn* used in Leviticus (7X).

There are **“Seven”** tenses in the Greek Language

Present	Perfect
Imperfect	Pluperfect
Aorist	Future Perfect
Future	

Those tenses which denote present or future time are called Primary tenses. Those tenses which denote past time are called Secondary tenses. Since the time denoted by a tense varies with the particular use of the tense, no fixed line of division can be drawn between the two classes of tenses. In the Indicative the Present and Perfect are usually, and the Future and Future Perfect are always, Primary tenses; the Imperfect, Aorist, and Pluperfect are usually Secondary tenses.

How to Get Victory Over Temptation

1. By God's Faithfulness. 1st Corinthians 10:13; Revelation 3:10
2. By the Weapon of God's Word. Matthew 4
3. By Resisting Satan. James 4:7
4. By Running from Sin. 2nd Timothy 2:22; Proverbs 4:14, 15
5. By the Power of our Prayers. Matthew 26:41
6. By the Intercession of Christ. Luke 22:31, 32
7. By Using the Way of Escape. 1st Corinthians 10:13

Defense Against Satan's Attacks

- **Recognize** Satan's attacks. James 4:7
- **Resist** the Devil. Fight Back. Ephesians 6:11
- **Reveal** the Armor of God in your life. Ephesians 6; Romans 13:14
- **Reason** with the Word of God. Matthew 4:1-11
- **Resolve** that you are going to live for God and do what is right. Daniel 1:8
- **Recommendations** of the Holy Spirit should be followed. Galatians 5:16
- **Request** God's power and protection through the blood of Christ in prayer. Ephesians 6:18; Revelation 12:11

The New Testament word “**Storm**” is found 14X (7 X 2) times

It is a Noun: **σεισμός** (seismos), GK 4939 (S <G4578>), In general seismos is an “earthquake,” though in one instance, it refers to a furious storm on the Sea of Galilee (Mt. 8:24).

The Cause of Unanswered Prayer

1. **Stubbornness** to Obey. Deuteronomy. 1:45; Zechariah 7:13
2. **Secret Sin**—Psalm 66:18
3. **Stony Heart**—Proverbs 1:28
4. **Spurning** God's Law—Proverbs 28:9
5. **Sinfulness**—Isaiah 59:2; Micah 3:4
6. **Self-indulgence**—James 4:3
7. **Shakiness**—James 1:6, 7

The Greek Verb “**Paralambano**” is found 49X (7 X 7) in the New Testament

It is a **Verb**: παραλαμβάνω (*paralambano*), GK 4161 (S <G3880>), *paralambano* and it means “to take, receive, accept.”

The Separation of the Believer

The Bible gives us examples of things that we are to be separated from in our lifestyle.

- **Devices** that are unclean—2nd Corinthians 6:17
- **Defilement** of the heathen—Ezra 6:21
- **Doers** of evil—Psalm 119:115; Exodus 23:2
- **Deeds** of darkness—Ephesians 5:11
- **Disorderly** brothers—2nd Thessalonians 3:6
- **Degenerate** living—1st John 2:15; Romans 12:2
- **Disbelievers** in matrimony—Ezra 9:1, 2; 2nd Corinthians 6:14

The Word “**Temptation**” occurs 21X (7 X 3) times in the Greek concordance of the King James Bible

It also is found in “7” forms Strong's Number (G3986) matches the
Greek πειρασμός (*peirasmos*)

The KJV translates Strong's (G3986) in the following manner: temptation (19X), temptations (1X), try (1X).

It is no doubt to discerning Christians that the Roman Catholic Church is a counterfeit affront to the true bride of Christ. The pope — who sets himself up in place of God — has taken it upon himself to “approve” changes to the Word of God and rewrite the Lord’s prayer as found in Matthew 6:9-13 and elsewhere.

Is it right to change the wording? The Bible has a great deal to say about man changing the text of the Bible, as this will illustrate.

The pope’s decision comes at a time when the sexual crimes of its clergy fills the news media on a daily basis. More than a dozen States Attorney Generals are conducting criminal investigations of Roman Catholic Diosces across the country. A recent book on this issue of homosexuality among the Roman Catholic clergy, even to the highest offices in the Roman Catholic Institution states that upwards of 80% of the clergy are homosexuals and pedophiles. The title of the book is: *‘In the Closet of the Vatican: Power, Homosexuality, Hypocrisy’*, by Frederic Martel.

The late theologian Charles Spurgeon explained during a sermon in 1863 that the word “temptation” in the New Testament passage actually holds two meanings, both the actual temptation toward sin and the facing of trials.

While Spurgeon made clear God does not tempt us, he does make the case God will often send us into trials and situations in which temptation toward sin is all but guaranteed.

“God tempts no man,” Spurgeon said. “For God to tempt in the sense of enticing to sin [is] inconsistent with his nature, and altogether contrary to his known character; but for God to lead us into those conflicts with evil which we call temptations, is not only possible but usual.”

The 19th century preacher went on to say God will lead us *“to battlefields where we must face the full array of evil, and conquer through the blood of the Lamb; and this leading into temptation is by divine grace overruled for our good, since by being tempted we grow strong in grace and patience.”*

For example, Jesus himself endured the kind of circumstances referenced in the Lord’s Prayer. In Matthew 4:1, the Son of God was **“led by the Spirit into the wilderness to be tempted by the devil.”** The “Spirit” in the passage was referring to one part of the triune God — the Father, Son, and Holy Spirit.

It’s obvious the Holy Spirit wasn’t tempting Jesus because to do so would be to abandon the triune God’s immovable nature. But in that space — “the wilderness” — Satan was responsible for tempting Jesus.

Pope Francis recently announced that he thinks the common English translation of the Lord’s Prayer is mistranslated. He is calling for a new version that doesn’t imply that God might lead people into temptation —that, he says, is the Devil’s job. But aside from changing hundreds of years of tradition in the English version of the prayer, is the Pope’s claim that the English misrepresents God an accurate one?

As usual, the Bible itself doesn’t give us a straight answer. Matthew and Luke each have a slightly different version of the prayer that Jesus instructs his followers to emulate. Luke’s version is much shorter, leaving off the request that God **“deliver us from evil”**. Both Matthew and Luke include in the prayer a hope that God will not lead them into temptation — and, unfortunately for the Pope, translation is not the issue here.

A quick and very basic look at the grammar of the prayer shows why. In both versions, the prayer starts by invoking God as Father. The rest of the prayer is addressed to God as Father: **“Give us daily bread”**; **“Forgive our trespasses”**; and so on. Some requests are made using a form of a Greek imperative verb, a verb that makes a demand — for instance, in the phrase: **“Thy kingdom come”** the verb **“come”** is a demand. The same goes for: **“Give us this day our daily bread”** and **“Forgive us our trespasses”**. Each example of the imperative verb addresses its demand to the subject of the prayer, God the Father invoked in the initial line.

The next line, about temptation, is not in the imperative, so in some sense the Pope is correct that this verb is different from the others. However, it is still addressed to the subject of the prayer, to God, as a hope or a wish, being in the “you” form of the subjunctive.

In short, the Pope’s declaration that the sentence be changed to **“do not let us fall into temptation”** does not accurately reflect Jesus’s words in either Gospel. The Bible is clear that God is implicated in both temptation and its avoidance.

This leaves the Pope, and many Christians, in the uncomfortable position of acknowledging that in Jesus’s time, divine protectors were not always benevolent. The Lord giveth, and the Lord taketh away, as the saying goes. But God also, as the Bible illustrates, frequently works alongside malevolent forces to test or tempt human beings to sin.

Pope Francis crossed the line about adding and taking away from the Word of God. **“For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”** -(Revelation 22:18-19).

There are two major issues with Pope Francis’s call to change the Lord’s Prayer. In attempting to remove any implication that God has some hand in evil, the Pope not only overlooks the many Biblical examples where God works with Satan to test His followers and even His own Son, but He also ignores the plain meaning of the Gospel text. A more consistent understanding of God actually requires that wording, begging God not to lead a worshipper into temptation.

Along this line, God tells us numerous times not to change His word. Here are **“Seven”** specific references regarding the pope’s messing around with God’s Holy Word.

1. Deuteronomy 4:2: ***“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.”***
2. Deuteronomy 12:32: ***“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”***
3. Jeremiah 26:2: ***“Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word.”***
4. Proverbs 30:6: ***“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”***

5. John 10:35: *"If he called them gods, unto whom the word of God came, and the scripture cannot be broken."*

6. Paul said there were many that corrupted the word II Corinthians 2:17: *"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."*

7. Galatians 1:6-12 ⁶*I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: ⁷Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. ⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. ⁹As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. ¹⁰For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. ¹¹But I certify you, brethren, that the gospel which was preached of me is not after man. ¹²For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."*

God has commanded us to not change His Word. As He is the author, He holds the eternal copyright. He allows us, nay, commands us, to copy and spread His Word to the entire world. However, He strictly forbids the addition or removal of anything from His Word.

If you add to His Words, you make yourself a liar: "Add thou not unto [God's] words, lest he reprove thee, and thou be found a liar." (Proverbs 30:6) Prohibition on altering God's Word is not limited to the Old Testament. The closing verses of the New Testament contain a very strong warning against tampering with God's Word:

God's Word is under attack. He has preserved His Word to thwart this attack. However, counterfeit gospels and counterfeit Bibles do exist, God having warned us in His Word of them. These forgeries have been produced by sinners and heretics, wanting to be justified for the error of their ways. God has threatened with the severest of judgments those who would dare alter His Word. God has preserved His Word, this is evidenced both in the original languages and in translations. The devil and his minions have produced their counterfeit words, and these are evident both in the originals and in translations. Despite Satan's attacks, we have the preserved, inerrant Word of God today. How can we tell the pure Word of God from a counterfeit? How do we know that the Bible has been preserved? Where is the preserved Word of God? It is the King James Bible, as translated from the Hebrew and Greek Textus-Receptus. It is validated by God's unique **"Heptadic Design Feature"** and mathematically validated! God Self-Authenticated the Hebrew Masoretic and Greek Textus-Receptus as a means of thwarting Satan's counterfeiters!

The word **"Change"** is found 21X (7 X 3) in the New Testament

It is a Verb: στρέφω (**strepho**), GK 5138 (S <G4762>). **strepho** means "to turn, return, change."

14 Examples (7 x 2) of Courage in Genesis

- Courage to **Remain** upright—Enoch walked with God. 5:22
- Courage to **Resist** wickedness—Noah lived for God in a wicked society. 6:11
- Courage to **Raise** the ark—Noah built the ark amidst the mockery of his world. 6:22
- Courage to **Respond** to God's leading—Abram left his home to go to an unknown place. 12:4
- Courage in **Rescuing** Lot's family—14:14
- Courage in **Releasing** a husband—Sarah shows courage in giving another woman to Abraham. 16:3
- Courage in **Returning** home—Hagar returns to an angry Sarah. 16:8
- Courage in **Rebuking** wicked people—Lot rebukes Sodomites. 19:7
- Courage in **Reproving** a ruler—Abraham reproves Abimelech. 21:25
- Courage to **Rely** on God—Abraham takes Isaac to be offered. 22:3
- Courage to **Respond** to a marriage proposal—Rebekah shows courage in returning with Abraham's servant. 24:58
- Courage to **Run** from possible danger—Jacob leaves Laban without telling him good-bye, knowing this would anger him. 31:17, 18
- Courage to **Refund** that which was deceitfully taken—Jacob returns and brings many gifts to a possibly dangerous Esau. 32:4, 5
- Courage to **Replace** one who is in danger—Judah pleads to take Benjamin's place. 44:33 Shechem

The word “**Straight**” occurs 119X (7 x 17) times in the Old Testament

It is an Adjective: יָשָׁר (*yasar*), GK 3838 (S <H3477>), Often rendered “upright, right, innocent; straight,” *yasar* usually denotes appropriate human conduct with respect to ethical norms and religious values. It also describes the straight, level pathway that believers are to walk.

The word “**Foreign(er)**” occurs 70X (7 X 10) times In the Old Testament

It is an Adjective: זָר (*zar*), GK 2424 (S <H2214>), In most instances, *zar* modifies a noun and means “strange, foreign, alien” or, by extension, “unauthorized, illegitimate.” In other instances, the adjective can function like a noun and mean “stranger, foreigner.”

(1) *zar* most commonly refers to something or someone as strange or foreign. Nadab and Abihu, for example, offered strange or unauthorized fire before God and were judged accordingly - (Leviticus 10:1-2). Similarly, the Scriptures command God’s people not to follow after “foreign” gods -(Psalms 44:22; 81:9; Jeremiah 2:25; 3:13; 5:19). God’s restorative work in Zion is also viewed as “strange” or extraordinary -(Isaiah 28:21).

(2) *zar* can also be used as a substantive for those who were not Israelites but foreigners or strangers -(Isaiah. 1:7; 25:5; 61:5; Jeremiah 51:51; Ezekiel 11:9; 28:7, 10; 30:12; Obadiah 11; Lamentations 5:2; cf. 2 Kings 19:24). The prophet Jeremiah, for example, anticipates a day after Jerusalem’s destruction that God’s people will ask, “*Why has the Lord our God done all this to us?*” To this God responds curtly, “*As you have forsaken me and served foreign gods in your own land, so now you will serve foreigners in a land not your own*” -(Jeremiah 5:19). In Joel 3:17, God promises that he will again dwell in Zion, that Jerusalem will once again be holy, and that foreigners will never again pass through it.

The word “**Strange(r)**” occurs 14X (7 X 2) times In the New Testament

It is an Adjective and Noun: ἀλλότριος (*allotrios*), GK 259 (S <G245>),. *allotrios* is used to describe a thing that is not one’s own or a person not from one’s own people group.

The other word for “**Stranger(r)**” also occurs 14X (7 X 2) Times in the New Testament

It is an Adjective: ξένος (*xenos*), GK 3828 (S <G3581>), *xenos* denotes something “strange” or unusual (outside of one’s experience), a person who is unknown, or a person from another place.

The Old Testament Word “**Strange**” occurs 70X (7 x 10) times.

It is an Adjective: זָר (*zar*), GK 2424 (S <H2214>), In most instances, *zar* modifies a noun and means “strange, foreign, alien” or, by extension, “unauthorized, illegitimate.” In other instances, the adjective can function like a noun and mean “stranger, foreigner.”

The New Testament Word “**Strange**” has two other different words, one a noun and one an adjective, and each is found 14X (7 x 2) times

Adjective and Noun: ἀλλότριος (*allotrios*), GK 259 (S <G245>), *allotrios* is used to describe a thing that is not one’s own or a person not from one’s own people group.

The Adjective: ξένος (*xenos*), GK 3828 (S <G3581>), *xenos* denotes something “strange” or unusual (outside of one’s experience), a person who is unknown, or a person from another place.

(1) *xenos* is used as an adjective to describe something odd or strange. Peter exhorts his readers not to “*think it strange*” when they face an ordeal because of their faith -(1st Peter 4:12). The author of Hebrews urges his readers not be lured by “strange” teachings -(Hebrews

13:9). In Acts 17:18, the philosophers in Athens deride Paul for advocating what they perceived to be “strange gods” (KJV, NASB; NIV uses “foreign gods”).

(2) More commonly in the New Testament, however, *xenos* functions as a noun to describe someone who is a foreigner or a stranger to a group in question. Sometimes *xenos* denotes a person who is not a citizen, as in the description of the “foreigners” living in Athens -(Acts 17:21) or the resident “aliens” buried in the potter’s field -(Matthew 27:7). With a similar meaning, though more figuratively, Paul explains that Gentiles were once “foreigners” to the Jewish covenants but are now fellow citizens with God’s people -(Ephesians. 2:12, 19). The author of Hebrews describes the patriarchs of the faith as “aliens” on the earth -(Hebrews 11:13). At other times, *xenos* denotes someone who is simply unknown, as when Jesus describes that acts of kindness to a “stranger” are tantamount to kindness to himself -(Matthew 25:35, 38, 43, 44). Similarly, John praises Gaius for ministering to those who were “strangers” to him -(3 John. 5).

(3) In one case in the New Testament, *xenos* is used as a noun to denote a “host,” one who shows “hospitality” -(Romans 16:23).

There are 14 (7 x 2) Important Choices in Genesis

Life is full of choices which determine the destiny of our life. Abram's choice of going to Egypt without consulting the Lord affects the world even today. This is where Hagar was acquired most likely and it was Hagar who gave birth to Ishmael, the child who became the father of many Arab nations that are enemies of Israel today. A look at the choices made in Genesis impacted the lives of the people that made them in a big way many times:

- The choice to **Disobey**—Adam and Eve choose forbidden fruit. 3:6, 7
- The choice to **Dishonor**—Ham chooses to dishonor Noah. 9:22
- The choice to **Decency**—Shem and Japheth cover Noah. 9:23
- The choice to **Desert**—Abram goes to Egypt without praying to the Lord. 12:10
- The choice of a **Dwelling**—Lot chooses to live with the wrong crowd. 13:12, 13.
- The choice to **Deny**—Abram refuses the wealth of Sodom after rescuing Lot. 14:21-23
- The choice of **Drunkness**—Lot's daughters choose drunkenness and incest to solve their problems. 19:30-38
- The choice of **Deference**—Abram chose to obey God and offer Isaac to God. 22:10
- The choice to **Draw** together—Rebekah chooses to follow Abram's servant and be Isaac's wife. 24:58
- The choice of **Deception**—Jacob chooses to deceive his father. 27:14
- The choice of **Declaration**—Jacob vows to serve the Lord. 28:21, 22
- The choice of **Depravity**—Judah chooses to sin with a harlot. 38:16
- The choice of **Devoutness**—Joseph refuses sexual temptation and determines to keep himself pure. 39:7-10
- The choice of **Degradation**—Reuben commits adultery with Bilhah. 35:22

Examples of Hospitality in Genesis

1. Abraham invites the angels into his tent. 18:5
2. Lot invites the reluctant angels into his home. 19:2
3. Abimelech invites Abraham to dwell in the land. 20:15
4. Laban receives Abraham's servant. 24:31-33
5. Laban invites Jacob into his house. 29:13
6. Joseph cares for his brothers in his home. 43:24
7. Pharaoh invites Joseph's family to live in Egypt. 45:18-2

Penalties for Sin in Genesis

1. **Doom**—The earth is cursed because of sin. 3:19
2. **Deportation**—Cain is banished from the presence of the Lord. 4:13
3. **Drowning**—All but eight are destroyed in the Flood. 7:22
4. **Deprived of Sight**—Evil men at Lot's door are blinded. 19:11
5. **Destruction by Fire**—God destroys Sodom with fire. 19:24
6. **Disposal**—Anyone harming Isaac or Rebekah would be executed. 26:11
7. **Depression of Guilt**—Jacob's sons feel the guilt of their sin. 42:21, 22

Directions Given in Genesis

- **Construction**—God gives instructions on the ark's construction 6:14
- **Circumcision**—God directs Abraham to circumcise all males. 17:10
- **Clearance**—The angels instruct Lot to leave Sodom. 19:17
- **Cover-Up**—Abraham directs Sarah to say she is his sister. 20:13
- **Consecration**—Abraham takes Isaac and offers him as God directed him to do in the place of God's appointing. 22:3
- **Choice**—Abraham's servant is told how to pick Isaac's wife. 24:3
- **Come Home**—The Lord tells Jacob to return home. 31:3, 13

The “**Promise**” of “**Blessing**” in The Book of Revelation 1:3

No book in the Bible has an introduction and a conclusion quite like this one. It starts with a promised blessing and closes with a promised blessing too (22:7). The word “**blessed**” appears “**seven**” times in Revelation. This same word is used in the Beatitudes in Matthew 5. The seven Beatitudes of Revelation are:

1. A Blessed Challenge...

Revelation 1:3 - *“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”*

2. A Blessed Comfort...

Revelation 14:13 – ***“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”***

3. A Blessed Cautiousness...

Revelation 16:15 – ***“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”***

One day, while visiting a home for mentally handicapped children, Joseph Stowell, the president of Moody Bible Institute, noticed tiny hand prints of children covering the window. Stowell mentioned these prints to his friend. His friend replied, *“The children here love Jesus and they are so eager for Him to return that they lean against the windows as they look up in the sky for Him.”* We are to have that same attitude too.

4. A Blessed Calling...

Revelation 19:9 – ***“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”***

5. A Blessed Conquest... .

Revelation 20:6 – ***“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”***

6. A Blessed Cherishing... .

Revelation 22:7 – ***“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”***

7. A Blessed Conformity...

Revelation 22:14 – ***“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”***

There are three requisites necessary to receiving the promised blessing.

- ***Blessed is he that readeth.*** Read the Word of God!
- ***Hears the word of this prophecy.*** Listen to what God says.
- ***Keeps those things written therein.*** Our conduct is to be governed by the truths of this book and the rest of the Word of God. It is not to be a deep, mysterious, confusing book, but instead, understood and applied.

Our Lord reminds us that the time of His coming is at hand. It is coming soon. Paul said in Romans 13:12—... ***“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”***

The **“Spirit of God”** is **Sevenfold** in His character and imputation of spiritual attributes in our lives.

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;” –(Isaiah 11:2).

1. The spirit of the **Lord**... . the nature of Jesus Christ.
2. The spirit of **wisdom**.... the ability God gives us to make the right decisions.
3. The spirit of **understanding**... the ability to understand the difficult.
4. The spirit of **counsel**.... the ability to give good and wise advice.
5. The spirit of **might**.... the power to do God's will.
6. The spirit of **knowledge**.... the ability to know beyond human comprehension.
7. The spirit of the **fear of the Lord**... . the ability to respect and reverence the Lord and His will for our life.

Christians were hated and persecuted in the Roman Empire for several reasons

1. The truth of the Gospel was despised.
2. They were considered disloyal to Rome and Caesar because they would not worship him. Because their meetings were held at night, Roman officials accused them of trying to conspire against the government.
3. Christians were accused of being atheists because they would not worship the gods of Rome and worshiped an invisible God, not an idol.
4. Most Christians were poor and rejected by the wealthy class of Rome. They did not like the teaching that Christians are on the same level, whether you are a master or a slave.
5. Christians were also rejected because they did not participate in heathen, perverted activities. They were considered as snobby and antisocial.
6. Christians were considered a threat by those who profited from the worship of idols. When people were saved, they stopped buying idols.
7. Because Christians rejected the worship of Roman gods, if there were any natural disasters, the Romans considered it as a judgment of the gods and blamed the Christians for the catastrophes.

The White Stone

The promise of Jesus to overcomers was a white stone. In Pergamos, the people used special corrystals or stones with pagan symbols on them for healing and protection just as New Age worshipers do today. They believed their stones were good luck charms and kept them safe. Because of this they could relate to the Lord's promise to give all believers their own special white stone. In ancient Greece and Rome, a white stone had significant meaning.

1. In the Greek courts, the judges in a criminal trial gave their verdict by placing in an urn a white or black stone. If the verdict was "Not Guilty," a white stone was used. Jesus could have been saying that those who are believers in Christ have been acquitted and are found "Not Guilty" because of the atoning, cleansing blood of the Lord Jesus Christ.

Isaiah 1:18 - ***"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."***

1 John 1:7 - ***"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."***

Romans 5:1 - ***"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:"***

2. The white stone was also given to a slave that was set free. Those who are overcomers and born again have been set free from the bondage and penalty of sin.

Romans 3:24 - ***"Being justified freely by his grace through the redemption that is in Christ Jesus:"***

Galatians 3:13 - ***"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"***

Colossians 1:14 - ***"In whom we have redemption through his blood, even the forgiveness of sins:"***

3. The white stone was also a badge of authority. It gave the bearer permission from the father or the master to do business in their name. In Christ, we have the authority of the Word of God to serve Him and spread His truth.

Acts 1:8 - ***"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."***

2nd Corinthians 5:20 - ***"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."***

4. White stones were also given to victors in the torch race in the Roman and Grecian games. The victor of the torch race was not only to finish first, but he was to finish with his torch lit. We are to keep our light shining for Christ. This reward of a white stone entitled the victor or his family access to the treasury any time. The white stone was a blank check. Jesus was saying to these overcomers, ***"In me you are victorious and I will supply your every need."***

Matthew 5:16 - ***"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."***

1st Peter 1:4 - ***"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,"***

Philippians 4:19 – ***“But my God shall supply all your need according to his riches in glory by Christ Jesus.”***

5. Socially, the white stone was a stone of friendship and accorded the possessor the right of hospitality in the house of the man who offered it. It was a ticket of admission into the house, at the table and family circle of that friend. It was a *carte blanche* entitling the person who showed it to ask for and receive what he needed. It was a badge of friendship. Jesus was saying that the overcomer will have the right of admission to the house and table of the Lord. It is Christ's invitation to Heaven.

Matthew 11:28 – ***“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”***

Matthew 7:7 – ***“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”***

6. In ancient times, a white stone was a symbol for a happy day. Pliny talks of a day *“marked by the whitest of white stones.”* This stone was also an emblem of a day of victory. Those in Christ will be welcomed as victors and will rejoice as they are reunited with loved ones and meet the Lord Jesus Christ face to face.

Romans 8:37-39 – ***“... Nay, in all these things we are more than conquerors through him that loved us. [38] For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, [39] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”***

1 John 5:4 – ***“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”***

7. The stone will have a new name for the believer which is a special secret between Jesus and you. Isaiah 62:2 – ***“And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.”***

Each believer will enjoy a special intimacy with the Lord which no other person will share. In the Bible, names that were given to an individual reflected the character or calling of that individual. Based on the way you are living right now, what name would the Lord give to you? Would it be a name that meant faithful, loving, responsible, courageous, etc., or would it be a name that would mean the opposite of these traits? Take a good look at your life!

Seven Believer Requirements on the Rapture!

Are you ready for the Rapture of the Church? If Christ came today, would you face Him with joy or shame? It is shocking to know how few in the church today believe Jesus own words that He is coming back; further explained by the Apostle Paul. Approximately 300 verses of Scripture teach God's Plan that includes “Deliverance before Judgment”. Until the Lord returns we are to:

1. Watch for Him passionately.

Luke 12:36, 37 – ***“And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”***

2. Wait for Him patiently.

1st Corinthians 1:7 – ***“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:”***

3. Witness for Him persistently.

Hebrews 10:23 – ***“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)”***

4. Wish for Him prayerfully.

Revelation 22:20 – ***“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”***

5. Work for Him painstakingly.

Ephesians 5:16 – ***“Redeeming the time, because the days are evil.”***

6. War for Him prominently. Let your light shine for Christ.

Romans 13:11-14 – ***“... And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. ¹²The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. ¹³Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.***

7. Walk with Him perseveringly.

1st Thessalonians 5:23, 25 – ***“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Brethren, pray for us.”***

The Words **“Cherub, Cherubim”** are found 91X (7 X 3) times in the Old Testament

It is a Noun: כְּרֻב (k^erûb), GK 4131 (S <H3742>), Outside the Bible, a related Akkadian form of this word was used both for priestly intercessors and for winged throne-bearers of a deity. Similarly, in the Old Testament, the k^erûbîm (pl. of k^erûb) are often portrayed as winged creatures that are closely associated with the Lord’s presence. All of the 91 Old Testament references to k^erûbîm occur in contexts related to the Most Holy Place or theophanic

appearances. They typically show up where humanity enjoys a level of extraordinary communion with God -(cf. Exodus 25:22; Numbers 7:89).

k^erûbîm first appear in Genesis 3:24 as beings guarding “*the way to the tree of life*” in the garden sanctuary of God. In the tabernacle narrative -(Exodus 25:1-22), two cherubim are crafted and placed atop the mercy seat, from which the divine glory speaks to Israel -(Exodus 25:18-20; cf. Hebrews 9:5). They are formed of gold, face each other, and bear wings spreading upward that overshadow the atonement slate on top of the ark of the covenant. God is said to be enthroned between them -(1st Samuel 4:4; 2nd Samuel 6:2; 2 Kings 19:15; 1st Chronicles 13:6; Psalms 80:1; 99:1; Isaiah 37:16) or to mount them and fly -(2nd Samuel 22:11; Psalms 18:10). It is therefore likely that their outstretched wings symbolize their flight and serve as a seat for the throne of God.

In Solomon’s temple, these same figures are in the inner sanctuary and are made of olive wood overlaid with gold -(1 Kings 6:23-28; 8:6-7). Their image is carved on walls around the temple (inner and outer rooms; 1 Kings 6:29, 32, 35; 7:29, 36; 2nd Chronicles 3:7) and woven into some of the curtains of the tabernacle -(Exodus 26:1, 31). They also figure prominently in Ezekiel’s temple visions, where in wall reliefs, carvings, statues, or woven work they signify the divine presence -(cf. especially Ezekiel 10 and 41).

That the *k^erûbîm* figure so prominently in the outer hangings of Israel’s sanctuary is a sign of the divine presence within. It seems that not only are they representative of the presence of the enthroned God but more specifically of the presence of God enthroned among his people.

The word “**Sheep**” in all of its variants or derivatives is found 420X (7 X 42) times in the Bible

Old Testament

It is a Noun: כֶּבֶשׂ (*kebes*), GK 3897 (S <H3532>), 107X. A *kebes* is a young “lamb”; in most instances in the Old Testament it is being used as a sacrificial animal.

It is a Noun: צֹאן (*šo’n*), GK 7366 (S <H6629>), 274X.

(1) Often translated “sheep, lambs, goats,” *šo’n* is commonly used to refer to flocks of sheep—useful animals throughout Israel’s history, especially during the patriarchal period (Genesis 46:32). They provide milk -(Deuteronomy. 32:14), and their wool is used to make tent coverings (Exod. 26:14). A man’s wealth is even measured by the number of sheep he has -(1st Samuel 25:2). When Israel is faithful to his covenant, God promises to bless them by increasing their flocks -(Deuteronomy 7:13).

(2) *šo’n* is also used in the expression of one’s devotion to God. The firstborn of the flock belong to God, as is clear in Exodus 13:12: “*You are to give over to the Lord the first offspring of every womb. All the firstborn males of your livestock belong to the Lord.*” Additionally, sheep are often offerings to God. They are included in the Passover celebration -(Exodus 12:5) and are

sacrificed for burnt offerings -(Leviticus 1:10), sin offerings (5:6), guilt offerings (5:15), and peace offerings (3:6).

(3) *ḥō'n* frequently serves as a metaphor for God's people, as in Psalm 100:3: ***"Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture."*** This verse suggests that God's people are naïve and in need of divine guidance. The analogy can also describe the sinfulness and frailty of humans: ***"We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all"*** -(Isaiah 53:6). It is important to see that God stands as the shepherd of his *ḥō'n*. He is pictured as the good shepherd, the caring king of his people. As David declares, ***"The Lord is my shepherd, I shall not be in want"*** -(Psalm 23:1). Consequently, God promises to gather his *ḥō'n* into his arms -(Isaiah 40:11). This finds fulfillment in the Messiah Jesus, the good shepherd who has laid his life down for his sheep -(John. 10:11, 14). This imagery is meant to be a source of great comfort for God's children. As God explains, ***"I will rescue my flock from their mouths"*** -(Ezekiel 34:10). No danger is too great to stop our good shepherd from bringing deliverance.

New Testament

It is a Noun: πρόβατον (*probaton*), GK 4585 (S <G4263>), **39X**. *probaton* denotes sheep and is used both naturally and metaphorically. Most of the "natural" occurrences of this word are in parables that serve as a springboard for the metaphorical (e.g., the parable of the lost sheep in Lk. 15:3-7; Jesus' description of the good shepherd in John. 10). Christ often uses this term to highlight the utter dependence of sheep on their shepherd -(Matthew. 12:11; Lk. 15:4). While it true that we have wandered away from him -(1st Peter 2:25), the shepherd calls us back. We as his sheep know his voice, hear his call, and follow him -(John. 10:1-11). This notion of God's people as sheep should be of great encouragement to us. We have a good shepherd who watches over us -(John. 10:14). He even laid down his life for us -(John. 10:11). Moreover, Christ promises that not a single one of his sheep can be snatched from his Father's hand -(John. 10:29). *probaton* is also applied to the small band of disciples gathered by Christ. In Matthew 26:31, Jesus quotes from Zechariah 13:7, ***"I will strike the shepherd, and the sheep of the flock will be scattered."*** This prophecy was fulfilled when Jesus was arrested and all the disciples abandoned him.

The word "Accuse, Accusation" occurs 7X in the New Testament

It is a Verb: ἐγκαλέω (*enkaleo*), GK 1592 (S <G1458>), *enkaleo* means "to accuse." Most uses of this word occur in connection with the riot in Ephesus -(Acts 19:38, 40) and with Paul's arrest in Jerusalem and his trial in Caesarea (23:28-29; 26:2, 7). The only other occurrence is in Romans 8:33, where Paul reaches his triumphant conclusion concerning life in Christ and his Spirit. He begins with this rhetorical question: ***"Who will bring any charge [accusation] against those whom God has chosen?"*** His implied answer is clear: no one can, for since Christ has died and risen again and is interceding for us, no one can condemn us, and nothing can separate us from his love (8:34-35, 38-39).

The word phrase **“(Be) Victorious”** occurs 28X (7 X 4) times the in the New Testament

It is a Verb: νικάω (*nikao*), GK 3771 (S <G3528>), *nikao* means “to overcome, be victorious in a struggle.”

Chapter 16 of Revelation is a chapter of **“Seven”** great things

- A great voice—16:1
- A great heat—16:9
- A great River Euphrates—16:12
- A great day of the Lord—16:14
- A great earthquake—16:18
- A great city, Babylon—16:19
- A great hail—16:21

The Word **“Afraid”** occurs 63X (7 x 9) times in the Old Testament

It is an Adjective: φοβέομαι (*yare'*), GK 3710 (S <H3373>), *yare'* typically describes the subject as one who is a “fearer” of God and denotes the sense both of awe and of worship.

The Word **“Age”** is found 43X (7 X 6) times in the King James Bible

It is a Noun: γενεά (*genea*), GK 1155 (S <G1074>), *genea* is used of a “race” of people, those living at the same time (“generation”), or the time in which a generation lives (“age”; Acts 14:6; 15:21).

The **Gospel of John** is a Portrait of Christ Constructed on 21 Chapters (7 X 3)

The Holy Spirit teaches that Christ is the Son of God. This is what John was trying to show us in each chapter of this book. Christ is everything to all men because He is God! Notice how He is portrayed in each chapter of this book.

The Portrayal of Christ in the Gospel of John

Chapter 1 - The Son of God
Chapter 2 - The Son of Man
Chapter 3 - The Divine Teacher
Chapter 4 - The Soul Winner
Chapter 5 - The Great Physician

Chapter 12 - The King
Chapter 13 - The Servant
Chapter 14 - The Consoler
Chapter 15 - The True Vine
Chapter 16 - Giver of the Spirit

Chapter 6 - The Bread of Life
Chapter 7 - The Water of Life
Chapter 8 - Defender of the Weak
Chapter 9 - Light of the World
Chapter 10 - The Good Shepherd
Chapter 11-The Prince of Life

Chapter 17 - Our Intercessor
Chapter 18 - The Model Sufferer
Chapter 19 - The Uplifted Savior
Chapter 20 - Conqueror of Death
Chapter 21 - Restorer of Penitents

Why does it matter that Jesus is God? It matters because we can know the truth about God and what the Lord is like. Apart from Christ, you and I cannot know what God is really like and understand the doctrinal truths of the Bible. To know Christ is to know God the Father. Philip could not understand this truth.

The Old Testament Word “Shield” Occurs 63X (7 X 9) Times in the King James Bible

It is a Noun: מגן (*magen*), GK 4482 (S <H4043>), *magen* is the standard word for a common “shield”—a hard object made of metal, wood, leather, or reed; it could be small or large (full body). In the Old Testament, it has both literal and figurative uses.

(1) The *magen* protects a warrior from the offensive blows of an adversary -(Judges 5:8; 2nd Samuel 1:21; 1 Kings. 10:17; 14:26, 27; Isaiah 21:5; Jeremiah 46:3, 9; Ezekiel 27:10). The protective scales of the leviathan (crocodile?) are portrayed as tightly fit rows of shields -(Job 41:15), and the adorned neck of the beautiful maiden is depicted as a tower decorated with the shields of warriors -(Songs 4:4). When the Lord is characterized as a warrior in the Old Testament -(Exodus 15:3), he is portrayed both as one who wields a shield on behalf of his people -(Psalm 35:2) and as one who smashes the shields of the enemy (76:3).

(2) Because the shield is a defensive weapon, it is often used as a metaphor for God’s protection. The earliest metaphorical use appears in Genesis. 15:1, where the Lord says to Abraham, **“Do not fear, Abram. I am your magen.”** The significance of this designation appears grounded in the blessing of Abraham by Melchizedek in 14:20: **“Blessed be God Most High, who has delivered [migen] your enemies into your hand.”** The significance of this metaphor is also connected to the covenant the Lord makes with Abraham in Genesis 15 -(cf. Psalm. 47:9). Subsequently, *magen* as a metaphor for the Lord becomes a standard expression for recognizing and praising him as the protector and refuge of Israel. Note Deuteronomy 32:29, part of Moses’ song: **“Blessed are you, O Israel! Who is like you, a people saved by the Lord? He is your shield and helper and your glorious sword”** -(Deuteronomy 32:29). David confesses, **“As for God, his way is perfect; the word of the Lord is flawless. He is a shield for all who take refuge in him”** -(2 Samuel 22:31). The use of this metaphor is especially common in Psalms - (Psalms 3:1; 7:10; 18:2, 20; 28:7; 33:20; 59:11; 84:11; 115:9, 10, 11; 119:114; 144:2).

Blessings,
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