



## The Inspired Word of God

### Chapter 10

I share and dedicate this segment to the memory of the late Dr. Chuck and Nancy Missler. They brought great wisdom, insight, and information on their love for the Word of God!

The word **“Produce”** is found 119X (7 X 17) times  
in the Old Testament

It is a Noun: פְּרִי (*p<sup>e</sup>rî*), (S <H6529>), *p<sup>e</sup>rî* means “fruit, crops, produce.”

The word **“Prefer”** is found 21X (7 X 3) times  
in the New Testament

It is a Verb: εὐδοκέω (*eudokeo*), (S <G2106>), *eudokeo* designates the pleasure a person takes in another person or in doing something.

**Eleazar's name means "God is Helper" and he is referred to in Seven books of the King James Bible**

(Exodus, Leviticus, Deuteronomy, Joshua, Judges, 1 Chronicles, Ezra)

**The word phrase "Present Time" is found 147X (7 X 21) times in the New Testament**

It is an Adverb: *vūv (nyn)*, (S <G3568>), *nyn* indicates the "present time, now."

**There are "Seven Things" God Puts First in Life**

**Matthew 6:33**

Let us note seven things which God puts first. What God puts first, we must not put second. When we seek first the Kingdom of God, then all these things shall be ADDED.

1. **FIRST, CLEANSE THE INSIDE OF THE CUP** –(Matthew 23:26)
  1. This is a picture of Reformation versus Regeneration
  2. Reformation only takes care of the outside
  3. Regeneration takes care of the inside and the outside
2. **FIRST, CAST OUT THE BEAM OUT OF THINE OWN EYE** –(Matthew 7:5)
  1. This shows the danger of the love of self
  2. This shows an attitude of unkindness
  3. This shows the need of getting right yourself
3. **FIRST, BE RECONCILED TO THY BROTHER** –(Matthew 5:23-24)
  1. This shows our need of being right with our brother
  2. This shows if we really love the Lord
  3. This shows the way we are accepted in Christian worship
4. **FIRST, GIVE YOURSELF TO GOD** –(2 Corinthians 8:5)
  1. This shows how the Lord wants us first
  2. This shows when we give ourselves then we will give all we have
  3. This is a picture of complete consecration
5. **FIRST, GIVE FIRST PLACE TO GOD** –(1 Kings 17:13)
  1. When God has first place then miracles follow
  2. When God has first place the need is supplied
6. **FIRST, SHOW PIETY AT HOME** –(1 Timothy 5:4)
  1. The first place to manifest Christian graces is at home
  2. The most difficult place to manifest Christian graces is at home
  3. The proving ground for Christian graces is at home
7. **FIRST, SEEK THE KINGDOM OF GOD** –(Matthew 6:33)
  1. At the first of this year
  2. At the first of each day
  3. At the first day of each week (At church)

## Philippians 4 Names Seven **“Things a Believer Has”**

1. PRIVILEGE OF PRAYER TO HELP US –(vs. 6)
2. PEACE OF GOD TO KEEP US –(vs. 7)
3. PRESENCE OF GOD TO ACCOMPANY US –(vs. 9)
4. PATTERN OF OTHERS BEFORE US –(vs. 10)
5. POLICY OF CONTENTMENT TO CALM US –(vs. 11)
6. POWER OF CHRIST TO STRENGTHEN US –(vs. 13)
7. PROMISE OF GOD TO PROVIDE US –(vs. 19)

## Seven **“Facts”** About The Man Who Kissed the Door of Heaven and Ended Up in Hell

Matthew 26:47-49

*“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”*  
-(John 10:7-9)

*“That he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.”* –(Acts 1:25)

The name JUDAS was called: A thief, Devil, and Son of Perdition.

### 1. HE WAS CALLED TO BE AN APOSTLE

1. A high honor
2. He was baptized –(Acts 1:21-22)
3. He fulfilled Old Testament Scriptures –(Psalm 69:25; Acts 1:20)

### 2. JUDAS WAS A PREACHER –(Matthew 10:5-8)

1. Satan has ministers –(2<sup>nd</sup> Corinthians 11:13-15)

### 3. JUDAS LIVED IN THE MOST INTIMATE CONTACT WITH CHRIST

1. He heard His Words
2. He saw His Miracles
3. He felt His Love
4. He saw no fault in Him

### 4. YET JUDAS WAS NEVER SAVED –(John 6:64, 70-71; 13:11; 17:12)

1. He never called Jesus Lord –(1<sup>st</sup> Corinthians 12:3)
2. He had his name among the apostles, but not in the Lamb's book of life
3. He was a professor, but not a processor
4. He fooled men, but not God

### 5. HE WAS AT FIRST, A MAN OF THE HIGHEST MORAL CHARACTER, AND RESPECTED BY ALL

1. They did not suspect Judas to betray Him, because at the table they ask, Lord is it I?
2. Judas was appointed treasurer

## **6. THE LOVE OF MONEY NO DOUBT SWAYED JUDAS**

1. The love of money is the root of all evil
2. His first recorded words coveted money, and designed to turn minds from the Person of Christ –(John 12:4-6)
3. The Silver –(Matthew 26:14-16)

## **7. JUDAS BECAME FULLY POSSESSED OF THE DEVIL Luke 22:3**

1. The seven demons that went into the reformed man –(Matthew 12:43-45; Jude 12)

## **The Seven “Proofs” of “Unconditional Salvation”**

**There are only two ways to eternal life - God's way or Satan's counterfeit. Either God gives eternal life as a free and unconditional gift, or man must perform conditions of faith or works to obtain it.**

**If man must do anything, then God's grace is ruined, man becomes his own saviour, religious financing determines eternal destiny, and Satan has robbed Jesus Christ of His glory!**

### **Introduction**

How are you saved? Did God save you by free grace? Or did you save yourself by some act? Or did you do something to cooperate with God and make Jesus Christ's work effective for you? There are only two ways a sinner can be saved. Either God saves him unconditionally as a free gift of His grace, or he must do something in order to obtain it for himself.

There is no other choice. All religions and doctrines are either unconditional or conditional. Either man does nothing for his salvation, or he must do something.

If you were to send \$100 to the most effective missionary or soul winner you know, could you possibly get another name in the book of life? Or is that work done only by God in Jesus Christ? Some require baptism; others require church membership; some require sacraments; and others require parts of Moses' law. While another party requires only faith and a decision. Yet all five of these popular ideas are the same. They all require sinful man to do something to save himself, even if it is only requiring him to believe and confess some salvation formula. In all five cases, the determining factor for heaven or hell is what each man does. If that is the case, then man is his own saviour; and his eternal destiny is based on his choice and action.

God's gift of salvation is entirely different. He gives it out of His free and sovereign grace, and He will receive all the glory for it. If we require conditions for salvation, then we make God a debtor; and He is not in debt to man! Eternal life is unconditional, for God gave it as a free gift to His elect, whom He chose for salvation before the world began. It originated in the mind and purpose of God, and He performs all the operations of grace to accomplish it. Man is entirely passive in the gift of eternal life.

Faith and obedience are the results of this gracious salvation, not conditions for it in any way whatsoever. They are the evidence of eternal life, not the means or instrument to obtain it.

This study will look at seven proofs establishing this fact beyond any doubt. All plans of salvation requiring some action from the sinner are horribly wrong, for eternal life is a free gift of God's grace through Jesus Christ without any conditions of any kind. Enjoy this study, and may Jesus Christ receive all the honor, glory, and praise.

### **Proof #1**

#### **Man has no natural desire or ability to obey or please God for salvation**

**Every person is conceived with a nature at war against God and the things of God. Human affections and desires are so ruined by Adam's sin that men hate God and rebel against His commandments. Though man has not lost his faculties of reasoning, his ability to perceive and appreciate the things of God is so corrupted by sin that he resents and despises them. He has no affection or fear of God and is directed entirely by selfish ambitions toward sin. He will not and cannot humble himself and seek God, for his nature is totally corrupt and at war against Him. It is impossible for him to obey or please God for eternal life, for he is dead and would never do it.**

God told Adam he would die, if he ate the fruit -(Genesis 2:17). He ate it anyway, and he died that day. Though he lived physically for 930 years -(Genesis 5:5), his soul died in affection toward God, just as he had been warned. After sinning, he hid from God and blamed Eve for his sin, rather than repent and beg for mercy -(Genesis 3:8, 3:12). He was dead toward God and righteousness.

Teaching that man can choose to believe or obey God is the same lie Satan told Eve. Though God promised death for eating the fruit, Satan told Eve she would not die -(Genesis 3:4). But they both died that day, and men are still spiritually dead today. It is a satanic lie that man is alive and able to choose God by his free will. He is spiritually dead toward God. Adam generated children like himself - spiritually dead -(Genesis 5:3). And so we are all spiritually dead by natural conception -(Ephesians 2:1; Colossians 2:13). We may be alive physically, but our souls are dead toward God and instinctively seek sin and obey Satan -(Ephesians 2:2-3; Titus 3:3).

We have enmity against God; we will not seek God; we do not fear God -(Romans 8:7; 3:11, 3:18). We will not and cannot please God -(Romans 8:7-8). We cannot see His kingdom or hear His words -(John 3:3; 8:43, 8:47). The things of God, even presented by the Holy Spirit, are foolish to our depraved minds; we cannot discern or know them; and we will not receive them - (1<sup>st</sup> Corinthians 2:14). Man naturally hates God and fights against His Spirit -(Galatians 5:17). Void of faith toward God -(Psalm 10:4; 2<sup>nd</sup> Thessalonians 3:2; 2<sup>nd</sup> Corinthians 4:3-4), he will not and cannot please Him -(Hebrews 11:6; Romans 14:23).

Rehabilitation will not improve man's desire or ability -(Isaiah 26:10; Luke 16:31), for he is dead. Rehab only works for the living, and man is dead: he doesn't need therapy, he needs life. He doesn't need medication; he needs resurrection. He doesn't need a doctor; he needs a Creator.

When planning salvation, God saw man's lack of desire and ability. He looked down from heaven to see if any understood and desired Him, but He found none (Psalm 14:1-3; 53:1-3; Romans 3:9-18). So He designed salvation without conditions, for no man could perform any.

## **Proof #2**

### **God expressly denies man's will or works in obtaining salvation**

**The Bible clearly rejects man's decisions or actions in obtaining eternal life. God gives salvation as a free gift without any conditions or qualifications, and it is His will that determines eternal life, not the will of the sinner. His eternal counsel and choice is the basis for eternal life. And in order for salvation to be by grace, man cannot have any role in it; or grace would no longer be grace, and man would put God in a position of debt. Man's will and efforts are totally excluded.**

God plainly denies man's will or efforts in salvation -(John 1:13; Romans 9:16). These two texts are enough for those who tremble at God's word. They are plain, powerful, and conclusive. Yet the first is generally ignored when using John 1:12, and the second is quite unknown to most men.

God also clearly denies man's works in his own salvation -(Romans 4:6; 9:11; Ephesians 2:9; 2<sup>nd</sup> Timothy 1:9; Titus 3:5). If man's works were included, God would be in debt to man; and He is not -(Romans 4:4). If they were included, man would have reason to boast; but God does not allow it -(Ephesians 2:9). If they were included, grace would no longer mean grace, for grace excludes works -(Romans 11:6).

God saves men while they are dead in sins, not while they are willing or working -(Romans 5:6-10; Ephesians 2:1-5). He saves them while they are enemies, not while they are friends seeking Him. Salvation is a free gift, so God is never repaying man -(Romans 5:18; 6:23; 4:4; 11:35). Only God's will is active in the giving of eternal life -(John 3:8; 5:21; Ephesians 1:5; Romans 9:15; James 1:18; Hebrews 10:9-10). God's glorious will is altogether sovereign, and man can no more direct it than he can direct the wind. To steal this prerogative from God and give it to man is blasphemy. God's mercy and predestinating purpose are based in His Own will, not in the will of man. His will and choice and decision are the basis for salvation, not that of dead rebel sinners.

Even faith is considered a work, part of the law, and a commandment -(John 6:28-29; Matthew 23:23; I John 3:23). And eternal life is not by works, the law, or commandments (Tit 3:5; Gal 2:21; 5:4; Romans 3:19). The only faith Scripture allows is faith trusting the God Who justifies the ungodly, which is very different from believing God justifies the faithful -(Romans 4:5). Faith is only an evidence of eternal life, not a condition or means for it.

For those who believe eternal life is conditioned upon man's faith, they must answer whether this faith is with or without works. Without works, it is no more than a devil's faith and worth nothing -(James 2:19); with works, it contradicts all the verses rejecting works -(Titus 3:5). They must also explain how man obtains faith, since before regeneration he has none -(Psalm 10:4).

### **Proof #3**

#### **Faith and works are results of salvation, not conditions or means for it**

**Spiritual desire, ability, and action toward God are results of eternal life, not conditions for it. Eternal life includes the ability to know and please God, and this order is not to be reversed. Without God's saving intervention, men would continue on in their natural condition - enemies of God and servants of sin. Faith and works are compatible and necessary, not to the obtaining of eternal life, but rather to the evidence of it. Faith and works prove God has already saved us.**

Since man is spiritually dead and depraved by nature, it is only by God's glorious power we are brought to desire and obey Him -(Psalm 110:3; Philippians 2:13). The desire to love and fear God results from this saving change worked in us by His might -(Psalm 65:4; Romans 8:15; Jeremiah 32:39-40).

Until a man is born again, he cannot even see the kingdom of God -(John 3:3); therefore any sight or desire of the kingdom of God is an evidence of regeneration, not a condition for it. Salvation brings with it a hearing ear and the ability and desire to know Him -(Proverbs 20:12; John 8:47; 17:2-3). Salvation prepares us for good works; it is not because of good works - (Ephesians 2:10; 4:24; Titus 2:14).

Faith itself is the gift of God in salvation; for without His gracious giving of faith, we would never have it -(Galatians 5:22; 1<sup>st</sup> Corinthians 12:3; Romans 8:14; 12:3; Acts 18:27; 2<sup>nd</sup> Peter 1:1). It is the fruit and evidence of His Spirit in our lives, without which we would never have it or sustain it. It took the same power that resurrected Jesus from the grave to give us faith and cause us to believe -(Ephesians 1:19), for by nature we are God-haters and truth-rejecters, as we have shown. Faith and works are the evidence of salvation, therefore they cannot be conditions, means, or instruments of salvation -(Acts 10:34-35; 1<sup>st</sup> John 2:29; 3:7, 3:14; 4:7; 5:1, 5:4).

### **Proof #4**

#### **Jesus Christ saves sinners by Himself without any human cooperation**

**There is only one Saviour - Jesus Christ of Nazareth, and He does not share His glory. He came into this world to save sinners, and He did so by His substitutionary obedience and death for His people. No one else could or would assist Him. He is the Second Adam and legal representative of the elect. He fulfilled the righteousness of God perfectly, and He bore the wrath of God completely for them. He justified, reconciled, and sanctified them to God, without the help of any man. His one offering perfected them forever, and He ever lives to intercede for them.**

Adam was the federal head and covenant representative of all men in Eden. His sin condemned them as sinners and brought death and eternal judgment upon them all -(Romans 5:12-14). Our own sins are only secondary and result from his sin, for God had chosen him as our legal representative - and he failed miserably and condemned us all to death and judgment.

If a person never hears and/or rejects the Bible history of Adam, it does not matter - he is still guilty for Adam's sin and condemned to death and eternal judgment. If a person were not to sin himself, it does not matter - he is still guilty for Adam's sin and stands condemned before God. Jesus Christ is the Second Adam. He was the federal head and covenant representative for His people - God's elect. His perfect obedience and sacrificial death were applied to their accounts, and thus He saved them by Himself. His singular obedience made the elect righteous, just as Adam's singular disobedience made them sinners -(Romans 5:15-19). All in Adam - by natural conception - die; and all that are in Christ - by election - shall live -(1<sup>st</sup> Corinthians 15:22; 1<sup>st</sup> Peter 1:2).

We cannot add to this legal transaction - Jesus saved us by Himself. Hallelujah! All the singing in heaven will be to the glory of the Lamb, for no other man had any part in redeeming our souls - (Revelation 5:1-14). There is only one soul winner in heaven - Jesus the Saviour. Men here may deceive themselves and others as soul winners, but Jesus obtained eternal life for us by Himself.

The new and everlasting covenant, with all its spiritual blessings and benefits, is in force by means of the Testator's death -(Hebrews 9:11-17). We cannot and do not put it in force ourselves, for we were written in the Lamb's Book of Life as beneficiaries before the world began -(Revelation 17:8).

Jesus Christ purged sins away by Himself in one solitary act of obedience -(Hebrews 1:3; 10:9-14). No wonder He cried on the cross of Calvary, "It is finished!" -(John 19:30). And to add anything to His finished work is to destroy the whole message of the gospel -(Galatians 2:21; 5:4; 1<sup>st</sup> Corinthians 1:30-31). As surely as Mary had a son named Jesus, He saved His people from their sins -(Matthew 1:21); and there is salvation in no other name -(Acts 4:12). He is the only way to the Father -(John 14:6).

### **Proof #5**

#### **The gospel and its ordinances were never intended to give eternal life**

**Man is spiritually dead and hates God, so He must powerfully intervene to save him. The gospel is merely good news and cannot do this, for man finds it foolish and despises it, and the Bible rejects his will and works in salvation. The gospel and ordinances educate and comfort the elect - who were saved fully and infallibly by Jesus alone. The gospel no more helps dead sinners than news of the cure for cancer helps in a cemetery. It reveals and displays God's wisdom and power in salvation, but preaching this news to dead sinners cannot regenerate or justify them. Only the elect ever appreciate it, and then only for knowledge and comfort. Baptism and the Lord's Supper are figurative ordinances to symbolize salvation obtained by Jesus Christ alone.**

Men have long tried to make ceremonial religion their saviour, rather than humble themselves before a holy and sovereign God. Adam and Eve tried fig leaves to cover their guilt and shame; Israel hauled the Ark of the Covenant into battle; they worshipped the brass serpent of Moses;



and they trusted foolishly in their temple -(Genesis 3:7; 1<sup>st</sup> Sam 4:3; 2<sup>nd</sup> Kings 18:4; Jeremiah 7:4).

Rome and her Protestant daughters have taken this vanity to new depths with their sacramental religion. All seven sacraments of Rome and the two sacraments of Protestants are contrary to the Bible, for there was never saving efficacy or sanctifying power in New Testament ordinances. The ordinances were delivered to churches of saints, not to the unsaved -(1<sup>st</sup> Corinthians 11:1-2). Baptism is a figure and likeness of salvation by Christ's death and resurrection, not the means of salvation -(1<sup>st</sup> Peter 3:21; Romans 6:5). The Lord's Supper is a memorial of Christ's death, not the application of it -(1<sup>st</sup> Corinthians 11:26). Both of them simply witness Jesus Christ and salvation by Him -(1<sup>st</sup> John 5:6-8).

The gospel is not the means of salvation, but the good news of it to those already saved -(1<sup>st</sup> Corinthians 1:18, 22-24). It cannot help the lost, for it is foolishness to them -(2<sup>nd</sup> Corinthians 4:3-4; 1<sup>st</sup> Corinthians 2:14; Luke 16:31; John 8:43, 8:47). Preaching the gospel to them proves their condemnation (2<sup>nd</sup> Corinthians 2:15-16).

Salvation takes God's creative power to overcome the depraved and spiritually dead nature of sinful man and give him a new heart -(Ephesians 1:19-20; 2:5-7, 2:10; James 1:18). The gospel cannot do this, for it is only news of God's great salvation in Jesus Christ. The gospel brings eternal life to light, but it does not bring life -(2<sup>nd</sup> Timothy 1:10). Believing the gospel is the result of salvation, not the means or condition of it -(Acts 13:48; 1<sup>st</sup> John 4:15; 5:1). Paul preached in synagogues, where men already feared God and trusted the Scriptures -(Acts 17:2). He prayed for deliverance from men who were not already saved -(2<sup>nd</sup> Thessalonians 3:1-2). And this is why he wanted to preach the gospel to the faithful saints at Rome -(Romans 1:8-15).

### **Proof #6**

#### **The Bible gives examples of sinners saved without any conditions**

**Since God saves sinners unconditionally by His own sovereign wisdom and power in Jesus Christ, and the gospel and its ordinances are only for the education and comfort of the elect, then there should be examples of such cases in the Bible. And there are many. The previous proofs and the following examples solve the perpetual questions men have had about infants, idiots, and the heathen. Salvation is by God's grace alone, and it can easily reach every class of man in every situation. The examples to follow cover every man and thus are comforts for our souls.**

We have already shown in the previous five proofs that God's elect are saved fully and infallibly without conditions. But let us add to these proofs with specific examples of such from the Bible. What about John the Baptist? He leaped for joy in his mother's womb at the presence of Jesus, and he did so by the Holy Ghost -(Luke 1:15, 44). Joy is a fruit of the Spirit and an evidence of eternal life, so we know John was saved before he was born -(Galatians 5:22; Romans 8:14-15; 1<sup>st</sup> Peter 1:8).

What about Cornelius? He feared God, which no unsaved man does -(Romans 3:18); and he gave alms and prayed acceptably to God -(Acts 10:1-4). And this was true before hearing the gospel or being baptized. Peter revealed by the Spirit he was already accepted with God -(Acts 10:34-35).

What about Lot? He loved Sodom more than righteousness, and he ended up incestuously with his daughters in a cave -(Genesis 13:12; Gen 19:14, 16, 20, 36). Yet we are taught by the Spirit Lot was a just and righteous man, saved by the glorious grace of God by Christ's obedience (2<sup>nd</sup> Peter 2:7-9).

What about the rich young ruler? Though he chose his riches over Christ, Jesus loved him; and he went away sorrowful - two marks of a man with eternal life -(Mark 10:17-27). Jesus hates the wicked -(Psalm 5:5; Matthew 7:23); and only spiritual men desire to follow Christ. Riches are a strong obstacle to obedience; but salvation by an omnipotent God is easy even in such cases.

What about Israel in the wilderness? They ate and drank spiritually of Jesus Christ, which is to have eternal life -(1<sup>st</sup> Cor 10:1-4); but they were disobedient and rebellious -(1<sup>st</sup> Corinthians 10:5). Yet God chose them, chastened them, called them children, and loved them - (Deuteronomy 7:6-8; 8:5; 14:1; 33:1-3).

What about blinded Israel? Paul declares that a portion of elect Israel was blinded to the gospel, so that though they were enemies of the gospel, they were beloved in election - (Romans 11:25-32).

What about infants? There is no doctrine of salvation on earth that consistently and Scripturally provides for infants, except the truth of unconditional salvation. Since eternal life is entirely by God's grace in Jesus Christ, dying elect infants are saved the same way as all other sinners.

### **Proof #7**

#### **Unconditional salvation is the only doctrine giving God all the glory**

**Eternal life entirely by grace without human conditions gives God an infinite and undivided measure of glory. Any conditional system of salvation, even those requiring only faith, make man the determiner of his own destiny - and thus his own saviour. But there will be no sharing of glory in heaven, for Jesus Christ will receive it all. The wicked are not in hell, because they failed to do what the righteous did, but rather because Jesus Christ did not do for them what He did for the righteous. Salvation is of the Lord, and this fact cannot be modified or compromised.**

If a mere offer requires conditions, then it is a reward and not a free gift; then the Giver is in debt to the one meeting the conditions -(Romans 4:4); then it is of works rather than grace - (Romans 11:6); then the Giver is robbed of glory by the one performing -(1<sup>st</sup> Corinthians 1:26-31). Only by eliminating all conditions does God get all the glory -(Ephesians 2:9; Romans 11:33-36; 1<sup>st</sup> Corinthians 4:7; Titus 3:4-7).

The true God is jealous, and He will not share His glory -(Exodus 34:14; Isaiah 42:8). He has so designed salvation to give Himself all the glory -(1st Corinthians 1:26-31; Romans 2:29; 9:23; Ephesians 2:7).

God created all things - even the wicked for the day of evil - for Himself and His own pleasure - (Proverbs 16:4; Revelation 4:11). He did not create us for our pleasure, and then helped us out of our sins. He was not surprised by sin in Eden at all, for it was all part of His purpose to glorify Himself. Salvation is not remedial to deliver damned sinners God pitied, but rather revelatory of His glorious nature by the judgment of the wicked and the deliverance of the elect -(Romans 9:14-24). He chose to display His wrath and power in the one category and His glorious riches in the other.

Many talk and sing about salvation by grace, but only unconditional eternal life is truly gracious; for if we add conditions to His grace, then sinners choose their own salvation. The difference between heaven and hell is not man's choice at all, but God's -(1<sup>st</sup> Thessalonians 1:2-4; 2<sup>nd</sup> Thessalonians 2:13).

God based salvation on His own will in predestination for His own glory -(Ephesians 1:5-6, 11-12). He has mercy on whom He chooses, without regard for man's will or efforts -(Romans 9:15-16).

If God wanted all men saved and sent Jesus to die for them, based on their compliance, then two things are true - He is the most frustrated Being and His work effectively accomplished nothing. Jesus victoriously saved His people from their sins without losing one -(Matthew 1:21; John 6:39), and the elect know He saved them exclusively by Himself -(Revelation 5:1-14; Hebrews 2:13; Revelation 6:10). There is only one soul winner in heaven - Jesus Christ, the Son of God. Praise ye the Lord.

### **Conclusion**

**How are we saved? By the grace of God through Jesus Christ - no ifs, ands, or buts! By Himself He saved His elect from the eternal judgment they deserve and for His own glory and praise! Not a single one will be lost! His purposes will be fully accomplished! Sinners do not add to His finished work nor activate its blessings! He is more than worthy of your best esteem!**

Gospel preaching brings the good news of this gracious salvation. It cannot make elect out of reprobates, sheep out of goats, or spiritual men out of natural men; but it can teach, comfort, exhort, and warn the elect to live godly lives in this world, while we wait for Jesus from heaven. We believe the gospel for the knowledge and comfort of eternal life it gives us -(Acts 13:48; 2<sup>nd</sup> Timothy 1:10; 1<sup>st</sup> John 5:13). It describes God's wisdom and power in saving us by Jesus Christ - (1<sup>st</sup> Cor 1:18, 22-24), and it tells us what to do to please Him while living here (1<sup>st</sup> Thessalonians 4:1). The Bible was written to saints, and preaching should be done to them also -(Acts 13:26; 2<sup>nd</sup> Thessalonians 3:1-2).

Believing the gospel is only an evidence of eternal life, not a condition for it. Verses speaking of faith in Christ are evidentiary facts, not impossible conditions required of dead sinners to save

themselves. Baptism and the Lord's Supper are simply emblems to remind us of Jesus Christ. There is salvation in the gospel - but it is only a salvation to truth and comfort in this life - it is not a condition, prerequisite, or instrument for obtaining eternal life. We realize a salvation of comfort and hope by remembering the resurrection -(1<sup>st</sup> Corinthians 15:2, 19); ministers obtain salvation in godliness and truth by taking heed to themselves and the doctrine -(1<sup>st</sup> Timothy 4:16); and we can all save each other from ungodly living by converting one another back to the truth -(James 5:19-20).

The whole religious world stands against the truth of unconditional eternal life, for Satan has his Jesus preached by his gospel through his spirit everywhere -(2<sup>nd</sup> Corinthians 11:3-4). Where do you stand? The Jesus of God - Jehovah in the flesh - has by Himself fully saved His elect without the loss of one, and without conditions or requirements of any kind or description. Does unconditional eternal life create any motive for holy living? It creates the most! For only constant holy living proves you are God's elect. Rome's sacramentalism and "faith only" allow any lifestyle, as long as you were sprinkled or made a one-time, emotional decision for Jesus.

If you saw in this study God's wisdom and power in saving us by Jesus Christ, then you are saved and in possession of eternal life (1<sup>st</sup> Corinthians 1:24; John 3:3; 17:2-3; 1<sup>st</sup> John 5:20). If you wish to make your calling and election to eternal life sure, then there are things you should bear in your life as the evidence -(2<sup>nd</sup> Peter 1:5-10; 1<sup>st</sup> Timothy 6:17-19; Matthew 7:21. You worship Him in spirit and truth -(John 4:24; Galatians 1:8-9). Let us humble ourselves before the living God, beg for His mercy, put our trust only in the Lord Jesus Christ for eternal life, obey the gospel fully until He returns, and praise His glorious name!

## **The word “Therefore” is found 525X (7 X 75) in the In multiple forms in KJV Bible**

[Reference Note: “multiple forms” refer here to these in English: “so, thus, like manner, well, such thing, howbeit, state, after that, following, after this, therefore, wherefore, surely”.]

## **There are Seven “Psalms of Penitence” Psalms 6, 31, 37, 50, 101, 129, and 142**

## **The Bible mentions Seven “Prophecies concerning Births” in the King James Bible**

1. **Isaac's birth:**  
Prediction—(Genesis 15:4; 17:19, 21; 18:10, 14)  
Fulfillment—(Genesis 21:1-3)
2. **Jacob and Esau's birth:**  
Prediction—(Genesis 25:19-23)  
Fulfillment—(Genesis 25:24-26)

3. **Samson's birth:**  
Prediction—(Judges 13:5)  
Fulfillment—(Judges 13:24)
4. **Samuel's birth:**  
Prediction—(1<sup>st</sup> Samuel 1:17-18)  
Fulfillment—(1<sup>st</sup> Samuel 1:20)
5. **Birth of the Shunammite woman's son:**  
Prediction—(2<sup>nd</sup> Kings 4:16)  
Fulfillment—(2<sup>nd</sup> Kings 4:17)
6. **John the Baptist's birth:**  
Prediction—(Luke 1:13-17)  
Fulfillment—(Luke 1:57-64)
7. **Jesus' birth:**  
Prediction—(Luke 1:26-33)  
Fulfillment—(Luke 2:4-7)

### **Three Disciples had a Special “Relationship” with Jesus Christ through Seven Life Experiences**

The Apostle John was well qualified to give witness concerning the validity of the incarnation. For over three action-packed and life-changing years he listened to the Savior's sermons, learned from his parables, and marveled at his miracles. John, along with Peter and James, enjoyed a special relationship with Jesus:

- A. They alone witnessed the transfiguration -(Matthew 17:1-2)
- B. They alone were present at the raising of Jairus's daughter -(Luke 8:51-56)
- C. They alone were taken to a special place in the Garden of Gethsemane -(Matthew 26:36-38)
- D. John leaned on the bosom of Christ during the Last Supper -(John 13:23)
- E. John witnessed the trial of Jesus before the Jewish high priest -(John 18:15-16)
- F. John was the only apostle present at the crucifixion -(John 19:26-27)
- G. John and Peter were the first two apostles at the empty tomb -(John 20:1-8)

### **Zephaniah's “Warning of God's Wrath” is laid out in “Seven” Pericopes**

1. A Warning of Coming Destruction -(1:1-3)
2. God's Wrath Against Judah -(1:4-13)
3. The Great Day of the Lord -(1:14-2:3)
4. God's Wrath Against Philistia -(2:4-7)
5. God's Wrath Against Moab and Ammon -(2:8-11)
6. God's Wrath Against Cush and Assyria -(2:12-15)
7. The Future of Jerusalem -(3:1-7)

## The word “Power” is found 91X (7 X 13) times in the Old Testament

It is a Noun: זְרוֹעַ (*zêrôa*), (S <H2220>), *zêrôa* denotes the arm or forearm. It is used to denote the literal arm of a person -(Genesis 49:24; Isaiah 9:20). Since the arm can be viewed as the seat of strength, it is used metaphorically to refer to someone’s *strength* or *power* -(1<sup>st</sup> Samuel 2:31), especially God’s power -(Exodus 6:6; Deuteronomy 4:34; 5:15; Psalms 44:4; 79:11; 89:11).

## There is a second word “Power” and it is found 126X (7 X 18) times in the Old Testament

It is a Noun: כֹּחַ (*koah*), (S <H3581>), The basic sense of *koah* is “strength, power.” It can refer to physical strength or strength in some metaphorical sense. For example, *koah* refers to the power to produce or reproduce -(e.g., Genesis 49:3). It is also used of God’s power.

## There is a third word “Power” and it is found 91X (7 X 13) times in the Old Testament

It is a Noun: מַלְכוּת (*malkût*), (S <H4438>), *malkût* ranges in meaning from an abstract reference to a king’s dynasty or power -(Numbers 24:7; 1<sup>st</sup> Samuel 20:31) to the more concrete location of a “kingdom” -(2<sup>nd</sup> Chronicles 1:1; Nehemiah 9:35).

## The word “Power” is found 119X (7 X 17) times in the New Testament

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

**(1)** God is the source of all power. In the New Testament “power” belongs to the Triune God, who can do as he pleases with his creation -(Revelation 11:17). “Power” is sometimes used as a circumlocution for God, as when Jesus says, **“You will see the Son of Man seated at the right hand of The Power”** (NIV: **“the Mighty One”**; Matthew 26:64; Mark 14:62). Jesus heals by the power of the Lord -(Luke 5:17), and Paul calls Christ the power of God -(1<sup>st</sup> Corinthians 1:24). God wants to put his power on display -(Romans 9:17). Those who worship God and the Lamb ascribe power to them -(Revelation 4:11; 5:12; 7:12; 19:1).

Jesus, God’s Son, sustains all things **“by the word of his power”** -(Hebrews 1:3). When the woman with the flow of blood touched Jesus in faith, Jesus perceived that **“power”** had gone out from him -(Mark 5:30; cf. a similar use in Luke 6:19). The apostles point to these powers as God’s attestation of Jesus -(Acts 2:22). The assembled church possesses the power of the Lord Jesus -(1<sup>st</sup> Corinthians 5:4). The Son of Man will come with **“power and much glory”** -(Matthew

24:30; 2<sup>nd</sup> Thessalonians 1:7). Jesus remains a priest forever “by the *power* of his indestructible life” -(Hebrews 7:16).

The Holy Spirit also has power. When Mary asks how she will conceive, being a virgin, Gabriel tells her, “***The Holy Spirit will come upon you, and the power of the Most High will overshadow you***” -(Luke 1:35). Jesus ministers in “***the power of the Holy Spirit***” -(Luke 4:14). He promises his disciples that when the Holy Spirit comes upon them, they will “***receive power***” -(Acts 1:8). Christians abound in hope by the power of the Holy Spirit (Romans 15:19).

**(2)** The “power of God” secures the victory of his kingdom -(Revelation 12:10). That kingdom will come “with power” -(Mark 9:1; 1<sup>st</sup> Corinthians 4:20). Jesus rebukes the Sadducees for not knowing the “***power of God***” when they mock the resurrection -(Matthew 22:29). Just as the risen and ascended Jesus lives by the power of God, Christians will be raised by the power of God -(1<sup>st</sup> Corinthians 6:14; 2<sup>nd</sup> Corinthians 13:4; Ephesians 1:19-20). The gospel, whereby God builds the kingdom, is the “power of God for salvation” -(Romans 1:16; 1<sup>st</sup> Corinthians 1:18). Paul’s preaching and ministry are by the power of God -(1<sup>st</sup> Corinthians 2:4; Ephesians 3:7; Colossians 1:29), with the result that the Corinthians’ faith is in the power of God (1<sup>st</sup> Corinthians 2:5). God’s power strengthens and keeps believers -(Ephesians 3:16, 20; Colossians 1:11; 2<sup>nd</sup> Timothy 1:7-8; 1<sup>st</sup> Peter 1:5; 2<sup>nd</sup> Peter 1:3) as a foretaste of the powers of the age to come -(Hebrews 6:5).

**(3)** *dynamis* is also used to describe the acts of power (i.e., miracles) done by Jesus -(Matthew 11:20, 21, 23). He did not do many “***miraculous powers***” where faith was lacking -(Matthew 13:58). His disciples praised God for the “***mighty works***” he did -(Luke 19:37). At his resurrection, Jesus is enthroned in power as the messianic King -(Romans 1:4).

Jesus’ followers can do “***mighty works***” in his name -(Matthew 7:22). For instance, the casting out of demons is equated with “***doing a mighty work***” -(Mark 9:38-39), and when Jesus sends out the twelve, he gives them “*power* and authority to drive out all the demons and to cure diseases” -(Luke 9:1). Jesus also gives to his people authority “***to trample on snakes ... and to overcome all the power of the enemy***” -(Luke 10:19); this relates to the victory of the seed of the woman over the seed of the serpent -(see Genesis 3:15).

Gabriel promised Zechariah that John the Baptist would go forth in the “***spirit and power of Elijah***” -(Luke 1:17; cf. Malachi 4:5-6). As Jesus departs, he promises his followers that they will be clothed with “***power from on high***” -(Luke 24:49; cf. Acts 1:8). The powerful ministry of Jesus is then carried forward in his name by the disciples -(Acts 3:12, 16; 4:7, 33; 6:8; 8:13; 19:11; Hebrews 2:3-4). The “working of miracles” is on Paul’s list of gifts of the Spirit -(1<sup>st</sup> Corinthians 12:10, 28-29). “***Miracles***” are among the signs of an apostle -(2<sup>nd</sup> Corinthians 12:12), though Satan is able to counterfeit these miracles -(2<sup>nd</sup> Thessalonians 2:9).

**(4)** The “***powers of the heavens***” will be shaken when the Son of Man comes -(Matthew 24:29). This refers either to the heavenly bodies—sun, moon, stars—or it refers to powerful demonic

beings. For demons as “powers” see Romans 8:38; 1<sup>st</sup> Corinthians 15:24; Ephesians 1:21; 1<sup>st</sup> Peter 3:22.

(5) *dynamis* occasionally refers to human ability, whether the “ability” to handle responsibility - (Matthew 25:15), or difficulties -(2<sup>nd</sup> Corinthians 1:8; Revelation 3:8), or financial means -(2<sup>nd</sup> Corinthians 8:3). Sarah received “*power*” (i.e., the ability) to conceive -(Hebrews 11:11). Though people have been sown in weakness, they will be raised in power -(1<sup>st</sup> Corinthians 15:43).

(6) The forces of nature also have power, as in the references to the power of a voice -(1<sup>st</sup> Corinthians 14:11), the power of fire -(Hebrews 11:34), and the power of the sun -(Revelation 1:16, unless the power is not of the sun but of the shining of Jesus’ face).

## “Abigail”, the wife of King David, is referred to 14X (7 X 2) times in three books of the King James Bible

1<sup>st</sup> Samuel, 2<sup>nd</sup> Samuel, 1<sup>st</sup> Chronicles)

Abigail was first the wife of Nabal. She was a very intelligent and beautiful woman -(1<sup>st</sup> Samuel 25:3). She persuaded David not to kill her stupid husband -(1<sup>st</sup> Samuel 25:23-31). David agreed and praised her for her courage -(1<sup>st</sup> Samuel 25:32-33). After Nabal's death, Abigail became David's third wife -(1<sup>st</sup> Samuel 25:40-42). She was briefly taken hostage by some enemy Amalekites from the city of Ziklag (1<sup>st</sup> Samuel 30:1-5). She was soon, however, rescued by David -(1<sup>st</sup> Samuel 30:18). She later moved to Hebron with David -(2<sup>nd</sup> Samuel 2:2). Abigail means "Source of delight". **Every Biblical name has a meaning and throughout the Bible, there is a masked or hidden message by following the occurrences of names in the Bible.** Dr. Chuck Missler revealed this back in February, 1996. We might ask, what is in a name?

A remarkable example of this can be glimpsed in Genesis Chapter 5, where we have the genealogy of Adam through Noah. This is one of those chapters which we often tend to skim over quickly as we pass through Genesis it’s simply a genealogy from Adam to Noah.

### The Flood Judgment

**Methuselah** comes from *muth*, a root that means “death”; and from *shalach*, which means “to bring”, or “to send forth”. The name Methuselah means, “his death shall bring”.

Methuselah’s father was given a prophecy of the coming Great Flood, and was apparently told that as long as his son was alive, the judgment of the flood would be withheld; but as soon as he died, the flood would be brought or sent forth.

(Can you imagine raising a kid like that? Every time the boy caught a cold, the entire neighborhood must have panicked!). And, indeed, the year that Methuselah died, the flood came.



It is interesting that Methuselah's life, in effect, was a symbol of God's mercy in forestalling the coming judgment of the flood. Therefore, it is fitting that his lifetime is the oldest in the Bible, speaking of the extensiveness of God's mercy.

### The Other Names

If there is such significance in Methuselah's name, let's examine the other names to see what may lie behind them.

#### Adam

Adam's name means "man". As the first man, that seems straight forward enough.

#### Seth

Adam's son was named Seth, which means "appointed". Eve said, "For God hath appointed me another seed instead of Abel, whom Cain slew."

#### Enosh

Seth's son was called Enosh, which means "mortal, frail, or miserable". It is from the root *anash*, "to be incurable", used of a wound, grief, woe, sickness, or wickedness. It was in the days of Enosh that men began to defile the name of the Living God.

#### Kenan

Enosh's son was named Kenan, which can mean "sorrow, dirge, or elegy". (The precise denotation is somewhat elusive; some study aids unfortunately presume that Kenan is synonymous with Cainan.)

Balaam, looking down from the heights of Moab, uses a pun upon the name of the Kenites when he prophesies their destruction. We have no real idea as to why these names were chosen for their children. Often they may have referred to circumstances at birth, and so on.

#### Mahalalel

Kenan's son was Mahalalel, from *mahalal* which means blessed or praise; and *El*, the name for God. Thus, Mahalalel means the "Blessed God". Often Hebrew names include El, the name of God, as Dan-i-el, "God is my Judge", etc.

#### Jared

Mahalalel's son was named Jared, from the verb *yaradh*, meaning "shall come down".

#### Enoch

Jared's son was named Enoch, which means "teaching, or commencement". He was the first of four generations of preachers. In fact, the earliest recorded prophecy was by Enoch, which amazingly enough deals with the Second Coming of Christ (although it is quoted in the Book of Jude in the New Testament):

Enoch also, the seventh from Adam, prophesied of these, saying, "Behold, the Lord cometh with ten thousands of his saints, ***"To execute judgment upon all, and to convince all that are***

***ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against.***—(Jude 14–15).

### **Methuselah**

Enoch was the father of Methuselah, who we have already mentioned. Enoch walked with God after he begat Methuselah. Apparently, Enoch received the prophecy of the Great Flood, and was told that as long as his son was alive, the judgment of the flood would be withheld. The year that Methuselah died, the flood came.

Enoch, of course, never died: he was translated (or, if you'll excuse the expression, raptured). That's how Methuselah can be the oldest man in the Bible, yet he died before his father!

### **Lamech**

Methuselah's son was named Lamech, a root still evident today in our own English word, "lament or lamentation". Lamech suggests despairing.

(This name is also linked to the Lamech in Cain's line who inadvertently killed his son Tubal-Cain in a hunting incident.

### **Noah**

Lamech, of course, is the father of Noah, which is derived from *nacham*, "to bring relief or comfort", as Lamech himself explains in Genesis 5:29.

## **The Composite List**

**Now let's put it all together:**

Hebrew	English
Adam	<b>Man</b>
Seth	<b>Appointed</b>
Enosh	<b>Mortal</b>
Kenan	<b>Sorrow;</b>
Mahalalel	<b>The Blessed God</b>
Jared	<b>Shall come down</b>
Enoch	<b>Teaching</b>
Methuselah	<b>His death shall bring</b>
Lamech	<b>The Despairing</b>
Noah	<b>Rest, or comfort</b>

**That's rather remarkable:**

***Man (is) appointed mortal sorrow; (but) the Blessed God shall come down teaching (that) His death shall bring (the) despairing rest.***

Here's the Gospel hidden within a genealogy in Genesis!

(You will never convince me that a group of Jewish rabbis conspired to hide the Christian Gospel right here in a genealogy within their venerated Torah!)  
Evidence of Design, would you not agree?

### The word **“Present”** is found 7X in the New Testament

It is a Noun: ἐνίστημι (*enistemi*), (S <G1764>), *enistemi* denotes “the present” -(cf. Hebrews 9:9), especially in contrast to the future. One of the key features of the “present” age is that it is filled with evil and wickedness -(Galatians 1:4; 2<sup>nd</sup> Timothy 3:1); Paul refers in 1<sup>st</sup> Corinthians 7:26 to **“the present crisis,”** though it is difficult to know exactly what he has in mind by this phrase. Yet Paul also assures us that the “present” time is in the hands of our powerful and loving God, and thus no matter what happens, it cannot separate us from the love of God - (Romans 8:38; cf. 1<sup>st</sup> Corinthians 3:22).

In 2<sup>nd</sup> Thessalonians 2:2 Paul has to deal with a group who are proclaiming that “the day of the Lord has already come” (i.e., “is already present”). Paul goes on to tell the Thessalonians what two things must yet happen before that day arrives: the coming of the “Man of Lawlessness” (i.e., the Antichrist) and the “Rebellion” (a large movement of people claiming to be Christians away from the faith).

### The word **“Woods”** is found 56X (7 X 8) times in the Old Testament

It is a Noun: יַעַר (*ya'ar*), (S <H3293>), *ya'ar* is the general term for a forest. However, it does not always refer to areas covered with tall trees; it can also refer to areas covered with shrubs and bushes.

### The word phrase **“(Be) Unfaithful”** is found 49X (7 X 7) times in the Old Testament

It is a Verb: בָּגַד (*bagad*), (S <H898>), *bagad* means “to be unfaithful, betray.” An “unfaithful” person is someone who has made some promise but has not kept that promise -(cf. Psalm 78:57). For example, the Israelites had promised to keep God’s law, but in 1<sup>st</sup> Samuel 14:32-33a, some of them ate meat with blood in it -(cf. Genesis 9:4; Deuteronomy 12:16). Thus, Saul says to them, **“You have been unfaithful”** -(1<sup>st</sup> Samuel 14:33b), and he takes the necessary steps to correct the problem. Some uses of this verb have to do with Israel’s unfaithfulness to the Lord in a fashion similar to a wife’s unfaithfulness to her husband -(Jeremiah 3:8, 11, 20; 9:2; Hosea 5:7; Malachi. 2:11, 14-16)—a common theme in the prophets.

### There are **“Seven Dangerous Love Affairs”** in the King James Bible

God's word says love is the highest attribute of mankind. It is greater than faith, greater than hope -(1<sup>st</sup> Corinthians 13). Misplaced affection can be very dangerous and I want to bring you face to face with seven dangerous love affairs in the KJV Bible.

1. **FIRST, "MEN SHALL BE LOVERS OF THEIR OWN SELVES"** -(2<sup>nd</sup> Timothy 3:1-2)
  1. Luke 18—The Pharisee loved himself and went home unjustified
  2. Proverbs 6:17—Tells us that God hates a proud look
  3. Proverbs 16:18—Says, "*Pride goeth before destruction and an haughty spirit before a fall.*"
  
1. **SECOND, "THE LOVE OF MONEY"** (1<sup>st</sup> Timothy 6:10)
  4. The love of money caused the rich young ruler to turn away from Christ -(Mark 10)
  5. The Apostle warns that those who covet after money "*have erred from the faith and pierced themselves through with many sorrows.*"
  6. The love of money caused Balaam to curse the people of God -(Numbers 22)
  
2. **THIRD, "THE LOVE OF THE PRAISE OF MEN"** -(Matthew 6:5)
  1. Jesus said, "*Take heed that ye do not your alms before men to be seen of them. Otherwise ye have no reward of your Father which is in heaven.*" -(Matthew 6:1)
  2. Jesus said, "*woe unto them that desire the chief seats*" -(Matthew 23:6)
  3. King Saul of the Old Testament loved the praise of men
3. **FOURTH, "MEN LOVE DARKNESS RATHER THAN LIGHT"** -(John 3:19)
  1. Men love darkness because their deeds are evil
  2. Men love darkness because their foolish hearts are darkened
  3. Daniel 5 is a picture of the evil of sin's night
4. **FIFTH, "THE LOVE FOR THE WORLD"** -(1<sup>st</sup> John 2:15)
  1. Paul said, "*Demas forsook him because he loved the world.*"
  2. Lots wife turned into a pillar of salt because she could not break from the world.
  3. The Rich farmer died as a fool because he lived only for this world -(Luke 12)
5. **SIXTH, "THE LOVE OF PLEASURE MORE THAN GOD"** -(2<sup>nd</sup> Timothy 3:4)
  1. Samson -(Judges 16)
  2. Belshazzar -(Daniel 5)
  3. King Herod -(Matthew 14)
6. **SEVENTH, "THEY LOVED NOT THEIR LIVES UNTO DEATH"** -(Revelation 12:11)
  1. John the Baptist -(Matthew 14)
  2. Steven -(Acts 7)
  3. Paul to Apostle -(2<sup>nd</sup> Timothy 4)

**The word "Preserve" is found 70X (7 X 10) times  
in the New Testament**

**It is a Verb:** τηρέω (*tereo*), (S <G5083>), *tereo* conveys the idea of watching over something closely or guarding—"to keep, obey; guard, protect, preserve." See guard, *keep*, *protect*.

**“Jehoshaphat” was King of Judah and is referred to 77X (7 X 11) times in five books of the King James Bible**

(1<sup>st</sup> Kings, 2<sup>nd</sup> Kings, 1<sup>st</sup> Chronicles, 2<sup>nd</sup> Chronicles, Matthew)

His name means “God is Judge”, and Jehoshaphat was the fourth ruler of Judah. He ruled for 25 years. He was considered one of Judah’s good kings –(1<sup>st</sup> Kings 22:43). He instituted a nationwide program to instruct the people in the Word of God, sending out teachers to all the towns of Judah –(2<sup>nd</sup> Chronicles 17:7-9). He rid the land of male shrine prostitutes. –(1<sup>st</sup> Kings 22:46. He appointed judges in the land, admonishing them to judge carefully and to depend upon God for their verdict –(2 Chron. 19:5-10). His downfall was a series of compromises; first with Ahab, then Ahaziah, and Jehoram. He instituted a nationwide Bible teaching program –(2 Chron. 17:7-9).

**“Jehoshaphat” also had “Seven” sons**

(Jehoram, Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah)

–(1<sup>st</sup> Kings 22:50; 2<sup>nd</sup> Chronicles 21:2)

**The word “Previous” is found 182X (7 X 26) times in the Old Testament**

It is an Adjective: *ῥιςὸν* (*ri’sôn*), (S <H7223>). As an adjective, *ri’sôn* describes what is first in a series or rank. In terms of time, *ri’sôn* can convey the meaning “previously, in a former time.”

**The word phrase “An Occasion” is found 7X times in 2 distinct forms in the King James Bible**

**The word “Propose” is found 154X (7 X 22) times in the New Testament**

It is a Verb: ἵστημι (*histemi*), (S <G2476>), The basic sense of *histemi* is “to set” or “stand.” It has a variety of nuances in the NT, one of which is “to propose.”

**The word “We” is found 126X (7 X 18) times in 8 distinct forms in the King James Bible**

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

It is an Adjective: φρόνιμος (*phronimos*), (S <G5429>), One who is *phronimos* is “wise, intelligent” in a prudent or shrewd way, acting in a way that is appropriate for the circumstance or situation.

## The Apostle Paul uses **“Hagar”** and **“Sarah”** as a teaching allegory in Galatians, where they are compared/contrasted **7X** by Paul

### I. Paul used Hagar as an allegory of the **Law of Moses**

1. She was a bondwoman -(4:22)
2. Her marriage to Abraham was flesh—directed -(4:23)
3. Her son Ishmael was naturally born -(4:23)
4. This son persecuted Abraham's second son, Isaac -(4:29)
5. Her child was not considered Abraham's rightful heir -(4:30)
6. Hagar represents the Mt. Sinai Covenant as she bore a slave child (Israel would also be slaves for awhile) -(4:24)
7. She corresponds to earthly Jerusalem (in Paul's day) due to her slavery (Jerusalem was occupied by the Romans at that time) -(4:25)

### II. Paul used Sarah as an allegory of **Grace**

1. She was a freewoman -(4:22)
2. Her marriage to Abraham was Spirit-directed -(4:23)
3. Her son Isaac was supernaturally born -(4:23)
4. This son was persecuted by Ishmael -(4:29)
5. Her child was considered Abraham's rightful heir -(4:30)
6. Sarah represents the New Covenant, as she bore a free son -(4:24-26)
7. She corresponds to heavenly Jerusalem -(4:23)

## The word **“Request”** is found **70X (7 X 10)** times in the New Testament

It is a Verb: αἰτέω (*aiteo*), (S <G154>), *aiteo* generally means “to ask, request, demand.”

## There is a second word **“Request”** that is found **63X (7 X 9)** times In the New Testament

It is a Verb: ἐρωτάω (*erotao*), (S <G2065>), *erotao* means “to ask a question” or “to request” something be done.

## **“Hannah”** mentioned **“Seven”** of God's Divine Attributes in 1<sup>st</sup> Samuel

Her name means “Grace”. Hannah’s story also teaches us that God can use human weakness to accomplish great things. Samuel, Hannah’s son, grew up to be a great man of God – the final judge and the prophet who anointed the first two kings of Israel. But why was Hannah’s story necessary? Why not just start with Samuel in the tabernacle or at the start of his judgeship? Why not simply let him be born to a God-fearing couple and send an angel to tell them to dedicate their son to God? In short, why involve Hannah’s grief? Because God is glorified in

Hannah's story. Her weakness, her trust in God as she turned to Him, the fervency of her desire, and her faithfulness in bringing Samuel to God as promised are all evidences of God working in Hannah's life. Her tears were ordained to be part of the glorious story of what God was doing in Israel's history.

1. **His holiness**—"There is none holy as the Lord" -(2:2)
2. **His omniscience**—"The Lord is a God of knowledge" -(2:3)
3. **His omnipotence**—"He bringeth low, and lifteth up" -(2:7)
4. **His mercy**—"He raiseth up the poor ...and...beggar...to set them among princes" -(2:8)
5. **His faithfulness**—"He will keep the feet of his saints" -(2:9)
6. **His justice**—"The Lord shall judge the ends of the earth" -(2:10)
7. **His Messiah**—"He shall give strength unto his king, and exalt the horn of his anointed" -(2:10)

The word phrase **"The Lord Thy God"** is found 7X in the Gospels  
Matthew 4:7; 4:10; 22:37; Mark 12:30; Luke 4:8; 4:12; and 10:27

The word phrase **"Jesus said Unto Them"** 21X (7 X 3) in  
the Gospel of Luke

The word **"Patience, (Be) Patient"** is found 14X (7 X 2) times  
in the Old Testament

It is an Idiom: אֶרֶךְ אַפַּיִם (*'erek 'appayim*), (S <H750>, <H639>), The Heb. expression for "patience" is an idiom that translate literally "long of nose." This characteristic is also translated as "slow to anger" and "longsuffering" (KJV).

**(1)** In Proverbs, *'erek 'appayim* is an attribute of the wise person -(Proverbs 19:11). Those who possess patience have great understanding -(14:29), the ability to calm a quarrel -(15:18), and the means to persuade a king -(25:25). Conversely, a person "short of nose" (*qebbar 'appayim*, as in Proverbs 14:17) is impatient or quick-tempered (cf. the English idioms "hothead" or "short-fused").

**(2)** Most often, *'erek 'appayim* occurs as a divine attribute, a characteristic of God. It first occurs in Exodus 34:6, where God proclaims his name to Moses, **"The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness"** (cf. Numbers 14:18; Nehemiah 9:17; Psalms 86:15; 103:8; 145:8; Jeremiah 15:15; Joel 2:13; Jonah 4:2; Nahum 1:3). God's patience must not be underestimated. Because he is patient with us, he does not treat us as we deserve; thus, we do not perish. Reflecting on these things, the psalmist writes, **"The Lord is compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will he harbor his anger forever; he does not treat us as our sins deserve or repay us according to our iniquities"** -(Psalm 103:8-10).

## The word **“Patience, Be Patient”** is found 14X (7 X 2) times in the New Testament

It is a Noun: μακροθυμία (*makrothymia*), (S <G3115>), These words are normally translated as some form of “patience, endurance” -(especially Hebrews 6:9-15; James 5:7-11; 2<sup>nd</sup> Peter 3:4-15). From *macros*, “long” (in terms of time), and *thymos*, “the soul” as the seat of feelings and passions (including anger, temper), this word group suggests the same as the Hebrew, “to be long of feeling, delay one’s anger” (as in “longsuffering”).

**(1)** Patience is first of all a quality of God. He shows his patience in that he wishes everyone to repent (2<sup>nd</sup> Peter 3:9) and be saved -(3:15), so that he delays punishment -(Romans 2:4), as in Paul’s case -(1<sup>st</sup> Timothy 1:16). God’s patience provides the extra time sometimes needed to bring someone to repentance; but when that person fails to repent, the punishment is even greater -(cf. Romans 2:4). God waited “patiently” for the ark to be built despite the world’s sin -(1<sup>st</sup> Peter 3:20), and even now he is “patient” with the vessels of wrath made for destruction -(Romans 9:22)—a patience that shows his mercy. -Luke 18:7, a difficult passage, probably means that God will be patient in hearing the requests of his elect and answer them. God’s immeasurable patience with the sinner’s debt is the basis for human forgiveness of human sin -(cf. Matthew 18:23-35).

**(2)** This word group is used of human patience as well -(Acts 26:3), as when a farmer patiently waits for the crops -(James. 5:7b) and when the two servants cry out for patience in the parable on forgiveness -(Matthew 18:26, 29); here human patience links with Peter’s need to forgive seventy-seven times (i.e., an unlimited number; cf. 6:12, 14-15).

**(3)** Patience is an aspect of the fruit of the Spirit -(Galatians 5:22), and the believer should be patient with everyone -(Ephesians 4:2; Colossians 1:11; 3:12; 1<sup>st</sup> Thessalonians 5:14; Hebrews 6:12). It characterizes Paul -(2<sup>nd</sup> Corinthians 6:6; 2<sup>nd</sup> Timothy 3:10), the prophets -(James 5:10), and those who through faith and patience inherit the promise -(Hebrews 6:12). The believer’s love is patient -(1<sup>st</sup> Corinthians 13:4); Abraham was patient in waiting for God’s promise -(Hebrews 6:15).

**(4)** The believer should especially be patient while waiting for the Lord’s return in the face of suffering -(James 5:7-8). Timothy is to preach, rebuke, and exhort in the present hour “with all patience” -(2<sup>nd</sup> Timothy 4:2).

## **“Hagar”** is referred to 14X (7 X 2) times In Genesis

But there is so much more to learn about Hagar. Her name means “wandering”. We know Hagar for bearing Abraham’s son Ishmael in Genesis 16:15; and, father of the Islamic nation.

## The word phrase **“Which Worketh”** is found 21X (7 X 3) times in 12 distinct forms in the King James Bible



**The word phrase “Put to Death” is found 854X (7 X 122) times  
in the Old Testament**

It is a Verb: מוּת (*mût*), (S <H4191>, <H4192>), *mût* means “to die, put to death, kill.”

**The word phrase “Put to Death” is found 98X (7 X 14) times  
In two distinct words in the New Testament**

The first is a Verb: ἀναιρέω (*anaireo*), (S <G337>), which is found 24X. *anaireo* means “kill, put to death.”

The second is a Verb: ἀποκτείνω (*apokteino*), (S <G615>), which is found 74X. *apokteino* essentially means “to deprive of life, kill.”

**The word “Worship” is found 21X (7 X 3) times  
in the New Testament**

It is a Verb: λατρεύω (*latreuo*), (S <G3000>), *latreuo* refers to service or worship that is always religious in nature -(Romans 1:25; Acts 7:7, 42).

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

It is a Verb: ἀνθίστημι (*anthistemi*), (S <G436>), *anthistemi* means “to oppose, resist.” The gospel and its messengers continually face “opposition” -(Luke 21:15; Acts 6:10; 13:8; 2<sup>nd</sup> Timothy 3:8; 4:15). Those who “oppose” the authorities are rebelling against those whom God has appointed -(Romans 13:2). Paul “opposes” Peter when he is in the wrong -(Galatians 2:11). Believers are urged to stand firm and “resist” the devil -(Ephesians 6:13; James. 4:7; 1<sup>st</sup> Peter 5:9).

**The word phrase “Any Thing” is found 448X (7 X 64) times  
In 20 distinct forms in the King James Bible**

**The word phrase “Wait For” is found 7X times  
In 5 distinct forms in the King James Bible**

**The word phrase “Cometh Not” is found 1,645X (7 X 237) times  
In 13 distinct forms in the King James Bible**

**The word phrase “The Whole” is found 112X (7 X 16) times  
In 10 distinct forms in the King James Bible**

**The word phrase “His Judgment” is found 28X (7 x 4) times  
In 4 distinct forms in the King James Bible**

**There are Seven “Classes of People” Identified in John 6**

1. CURIOUS, CURIOSITY SEEKERS –(verse 2)
2. GREEDY, FOLLOWED FOR THE LOAVES AND FISHES –(verse 26)
3. SKEPTICAL, THOSE WHO WOULD NOT BELIEVE –(verse 36)
4. SCOFFERS, THOSE WHO WERE CRITICAL OF JESUS –(verse 52)
5. MURMURERS, THOSE WHO WERE ALWAYS COMPLAINING –(verse 41)
6. UNBELIEVERS, INCLUDING JUDAS –(verse 64)
7. BELIEVERS, THOSE WHO TRUSTED CHRIST –(verse 69)

**The word phrase “Of The Cross” is found 28X (7 X 4) times  
In 5 distinct forms in the King James Bible**

**The word phrase “Cometh Not” is found 1,645X (7 X 235) times  
In 13 distinct forms in the King James Bible**

**The word phrase “The Whole” is found 112X (7 X 16) times  
In 10 distinct forms in the King James Bible**

**The word “Psalm” is found 7X in the New Testament**

It is a Noun: ψαλμός (*psalmos*), (S <G5568>), The New Testament church was a singing church (see sing). Believers apparently sang newly written songs sung in honor of Christ, but the church did not forget the songs of the Old Testament, namely, the Psalms. There are three specific references to “the book of Psalms” in the New Testament -(Luke 20:42; 24:44; Acts 1:20), one of which may refer to the entire section of the Hebrew Bible known as “the Writings” -(Luke 24:44). In his sermon in Acts 13:33, Paul refers to “the second Psalm” as a messianic psalm. The other three references are to those elements in NT worship where “psalms” were sung, along with hymns and spiritual songs -(Ephesians 5:19; Colossians 3:16; cf. 1<sup>st</sup> Corinthians 14:26).

**The word phrase “The Spirit” is found 385X (7 X 55) times  
in 11 distinct forms in the King James Bible**

[Spirit (111X), Holy Ghost (89X), Spirit (of God) (13X), Spirit (of the Lord) (5X), (My) Spirit (3X), Spirit (of truth) (3X), Spirit (of Christ) (2X), human (spirit) (49X), (evil) spirit (47X), spirit (general) (26X), spirit (8X), (Jesus' own) spirit (6X), (Jesus' own) ghost (2X), *miscellaneous* (21X)]

The word phrase **“Ye Would”** is found 210X (7 X 30) times  
in 40 distinct forms in the King James Bible

The word phrase **“Think Himself”** is found 63X (7 X 9) times  
In 24 distinct forms in the King James Bible

The word phrase **“To Be”** is found 126X (7 X 18) times  
In 4 distinct forms in the King James Bible

The word phrase **“Shall He”** is found 21X (7 X 3) times  
In 11 distinct forms in the King James Bible

The word phrase **“We Shall Reap”** is found 21X (7 X 3) times  
In 11 distinct forms in the King James Bible

God Does Seven **“Things”** with Our Sins

*“The Lord hath laid on him the iniquity of us all.” Isaiah 53:6*

BLOTTED OUT - Acts 3:19

LAI D ON CHR IST - Isaiah 53:6

NOT REMEMBERED - Hebrews 8:12

CAST INTO THE SEA - Micah 7:19

CAST BEHIND GOD'S BACK Isaiah - 38:17

REMITTED - Acts 10:43

PUT AWAY - Hebrews 9:26

The word phrase **“For The Cross”** is found 28X (7 X 4) times  
In 5 distinct forms in the King James Bible

The word phrase **“That I”** is found 98X (7 X 14) times  
In 3 distinct forms in the King James Bible

The word phrase **“Unto Me”** is found 98X (7 x 14) times  
In 3 distinct forms in the King James Bible

The word phrase **“The Israel”** is found 70X (7 X 10) times  
In 2 distinct forms in the King James Bible

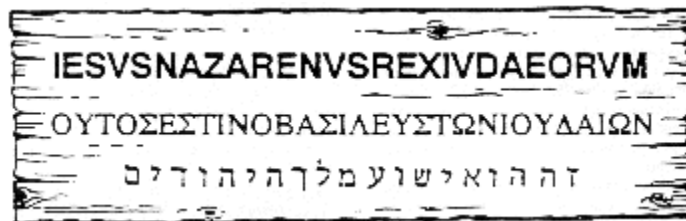
The Book of Deuteronomy has **28,461** words (7 X 4,063)  
in the King James Bible

The **“Four Superscriptions”** on the Cross of Calvary  
total 28 (7 X 4) words

There are four different accounts concerning the superscription on the cross at Calvary.

1. Matthew says—“THIS IS JESUS THE KING OF THE JEWS” -(Matthew. 27:37).
2. Mark says—“THE KING OF THE JEWS” -(Mark 15:26).
3. Luke says—“THIS IS THE KING OF THE JEWS” -(Luke 23:38).
4. John says—“JESUS OF NAZARETH THE KING OF THE JEWS” -(John 19:19).

If we put all of this together, it is highly probable that the board with the inscriptions looked as shown below, with the Latin written first, probably at the top, and then either the Greek or the Hebrew.



The word phrase **“An Occasion”** is found 7X times  
In 2 distinct forms in the King James Bible



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