

The Inspired Word of God

Rom 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without



Chapter 12

Seven Times in Daniel the "**Desolation**" is Spoken Of

In Hebrew, the word is "**Shamem**" (Strong's H8074) is the Hebrew שָׁמֵם (*shamem*). It is found in **Daniel 8:13; 8:27; 9:18; 9:26; 9:27; 11:31; and 12:11.**

Significance in Numbers

Do numbers really have any significance in Scripture? Are there patterns and meaning in them that are put there by God? Is there a holy being that is in charge of numbers and the revealing of them to us? Does the Bible describe Him and can we determine His identity?

As far back as verse 5 in the book of Genesis, we can observe the record of God using numbers to count the days of creation and define them for us. The number **7** in the **7** days of the creation week reappears repeatedly in the Tanakh as in Abraham's **seven-fold** blessing and the **seven-fold** sprinkling of blood before the mercy seat. As well, in the last book of the New Testament there are **seven** churches in Asia, **seven** Spirits before God's throne, **seven** golden candlesticks, **seven** stars, **seven** trumpets, **seven** bowls, **seven** eyes, **seven** heads, **seven** horns, and so on. Surely this cannot be pure coincidence. There must be supernatural significance to this obvious supernatural design.

Who is behind the scenes orchestrating the arrival and meaning of numbers in the Scriptures? Is there any specific place where this person can be found?

Yes, there is one instance and it is also found in the book of the prophet Daniel.

In Chapter 8 Daniel is given a vision of the future, and in this vision there was a description of the length of time that the sanctuary would be trampled underfoot and the sacrifices stopped. In verse 13 we find that Daniel heard this:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the hosts to be trodden under foot?" –(Daniel 8:13)

The word **saint** is **Qadosh** and means holy. This is not to be confused with New Testament believers in Christ who are also called saints. What we have here is One holy being asking another a question that is designed for Daniel's instruction.

There are three persons in this scene, and the **certain saint** gives a reply to the question of the first holy one so that Daniel will understand. In verse 14 the **certain saint** replies:

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Who is this **certain** saint or **Qadosh** being that knows the exact numbers that will measure or count the time of the desolation of the temple? The Hebrew word **certain** used for him is **Palmoni** and is one of those rare words that is only found one time in the Scriptures. With no other references with which to compare, how can we be sure of its meaning?

It just so happens that **Palmoni** which is spelled **Pey Lamed Mem Vav Noon Yood** is a contraction of two other words. They are **Pala** which means wonderful or marvelous, and **Mone** which means to count or number. With this we can declare that the name of the **certain** saint is the **Wonderful Numberer**.

Now let's see what the ancient Hebrew pictograms can reveal about this holy one. The first word in the contraction for **Palmoni** is **Pala** which is spelled **Pey Lamed Aleph**.

Pey  is the picture of the open mouth  and means a word or to speak.

Lamed  is the picture of the shepherd's staff  and means to control or to have authority.



Aleph  is the picture of the ox  and means the strong leader or God the Father.

According to the Hebrew pictographs, the word **Pala** adds this to the meaning of wonderful:

Speak with the authority of God the Father.

The other Hebrew word in the contraction for **Palmoni** is **Mone** and means someone who counts, and is spelled **Mem Vav Noon Yood**.

Mem  is the picture of waters and refers to chaos  like a tsunami, or  gentle waters of life.

Vav  is the picture of the wooden hook or iron nail  and means to fasten or secure two things together that are separated from one another.

Noon  is the picture of the fish  or the sprout and means life or activity.

Yood  is the picture of the hand  and refers to a mighty work or deed.

What can we understand here in these four pictograms?

The experience of a mighty work will be connected to either waters of life or chaos and destruction.

What is the mighty work? **The counting or numbering the days of the future desolation. Daniel's counter or numberer is revealing to Daniel that there will be chaos and destruction in the temple sanctuary, but that time will end in a certain number of days.** One day there will again be life there.

We have yet to identify the two holy ones with Daniel. A few verses later in verse 16 one is named as the Angel **Gabriel** by the **certain** holy one, the **Palmoni** who said:

"Gabriel, make this man to understand the vision."

But just who is the **Palmoni**, the **Wonderful Numberer**? The word **Pala** comes from a root word used for miracles and is found throughout the Old Testament **Tanakh** primarily associated with God. It is first found in Genesis chapter 18 verse 14 where Moses writes this:

"Is anything too hard for the LORD?"

The word *hard* is **Pala** and leads us to the conclusion that the LORD can do any miracle. But the best clue is found in Isaiah Chapter 9 verse 6 where the prophet describes the future Messiah:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

The word *Wonderful* is **Pala** and so Isaiah confirms for us that Messiah's *name shall be called Wonderful* or **Pala**. The Messiah, Yeshua Ha-Mashiach, Jesus the Christ, is named the **Palmoni**, the Wonderful Numberer.

Palmoni occurs just once in the KJV Bible, it is Strongs #6422. The single citation of **Palmoni** at first reading in Daniel 8:13 is speaking of God.

God, indeed, is a **"Wonderful Numberer."** So far, then, as it has been shown by this Inquiry that the sacred chronology is full of symmetry, beauty, and significance, even in its numerals. So far we have proven, not that the Bible is in any way unhistorical, but that it is history of a vastly higher kind than anything else that we are accustomed to call by that name. It is the ideal of history. It is what even common history might be, if it were written from a higher point of view, and with a more perfect knowledge of **"the work that God maketh."**

As you can see, throughout the Bible there are evidences that Christ has wonderfully numbered the prophecies and set the boundaries of creation and law. If the boundaries He has set are disregarded, He will weigh and measure with fairness and justice.

So, why is this specific **Numberer**, Jesus Christ Himself, questioned on this point in Daniel 8? The wonderful numberer is asked how long will the sanctuary and the host be **"trodden underfoot"**. So, He who sets a number to the prophecies gave His answer in verse 14, **"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."** Christ, the Wonderful Numberer, set a limit on the trampling down of His people and His law. A time would come when He would put an end to it and begin to cleanse His sanctuary.

In the C.I. Scofield Reference Bible Notes, it is revealed **"Seven"** times in Daniel that the **"desolation"** is spoken of:

- (1) Of the sanctuary, Daniel 8:13 was fulfilled by Antiochus Epiphanes, in 175-170 B.C.
- (2) Of the sanctuary, Daniel 9:17 the condition in Daniel's time, was when the Jews were in exile and the sanctuary became desolate.
- (3) Generally, of the land, Daniel 9:18 is also referring to Daniel's time.
- (4) Of the sanctuary, Daniel 9:26 was fulfilled 70 A.D., in the destruction of city and temple after the cutting off of Messiah. -(Luke 21:20).
- (5,6,7) Of the sanctuary, by the Beast, Daniel 9:27; Daniel 11:31; Daniel 12:11 Cf; Matthew 24:15; Mark 13:14; 2nd Thessalonians 2:3; 2nd Thessalonians 2:8-12; Revelation 13:14; Revelation 13:15.

True to His character as a numberer, Jesus Christ has also prophesied a limit to sin and suffering. In Revelation 21:4 we find a wonderful promise that **Palmoni**, the Wonderful Numberer, has prophesied.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

This is one of those **“Diamonds and Nuggets”** referred to in Proverbs: ***“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter”*** -(Proverbs 25:2).

In searching out, therefore, the secrets of the Word of God, we are doing not only a royal, but an honorable work. If God uses it, it must be with infinite wisdom and with glorious perfection, and so it is, each number has its own significance, and its meaning is found to be in moral harmony and relation to the subject matter in connection with which it stands.

Remember this passage of Daniel 8:13 came to pass just before the fall of Babylon. Biblical languages are also Numerical! Not only the “days” in which revealed events shall take place are numbered, but the words themselves are also numbered— then we shall have a great and wondrous proof of the Divine, verbal, and even literal inspiration of the Word of God. Let me suggest to you that **Palmoni** is another name for the Great I AM! Years ago when I was a graduate student at Asbury Theological Seminary, I came across a book in the seminary library, *‘Palmoni; or, The Numerals of Scripture, a Proof of Inspiration. A Free Inquiry’*, by Milo Mahan, published in 1863. The author suggests what I have been presenting here in these two volumes, that being God presents us a **“Supernatural”** design in the Numerals or numbers of the Bible. Everything in Scripture is numbered, everything is in its place. Everything comes up in its time and season. As the wise man says, ***“He hath made everything beautiful in its time.”*** God placed a seal of beauty and symmetry and significance on all of life, down to the very numbers of His Word! My interest in Gematria began in the early 1970’s.

“He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.” - (Ecclesiastes 3:11).

The word phrase **“Well Pleased” 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.

The word phrase **“Ye Have Obeyed” is found 21X (7 X 3) times in 9 distinct forms in the KJV Bible**

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

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

There is a second word for **“Obey”** that is found 21X (7 X 3) times in the New Testament

It is a Verb: ὑπακούω (*hypakouo*), (S <G5219>), *hypakouo* means “to obey, do what one is told to do.”

(1) The winds and the sea do what Jesus tells them to do -(Matthew 8:27; Mark 4:41; Luke 8:25). The unclean spirits likewise obey his commands -(Mark 1:27). Jesus explains to the disciples that if they have faith, their commands will be obeyed—even if they were to command a mulberry tree to be uprooted and planted in the sea -(Luke 17:6). Rhoda “came to answer” when Peter was knocking at the door -(Acts 12:13). Christians are not to obey the desires of their bodies; when our bodies tell us to sin, we must refrain from obeying -(Romans 6:12). Note Paul’s principle: **“You are slaves to the one whom you obey”** -(Romans 6:16). Paul commands children **“to obey [their] parents in the Lord”** -(Ephesians 6:1; Colossians 3:20). Slaves likewise are commanded **“to obey [their] earthly masters”** as they would obey Christ -(Ephesians 6:5; Colossians 3:22). Paul writes that the Philippians have always obeyed him -(Philippians 2:12). Paul expects his written instructions to be obeyed -(2nd Thessalonians 3:14). Jesus becomes the source of eternal salvation to all those who obey him (Hebrews 5:9). Abraham obeyed when he was called to go out to another land -(Hebrews 11:8), and Sarah obeyed Abraham -(1st Peter 3:6).

(2) At points people are described as becoming obedient to the gospel or to the faith, which mean that they have obeyed the call to repent and believe and submit themselves to the lordship of Christ. **“A large number of priests became obedient to the faith”** -(Acts 6:7). **“Thanks be to God because you were slaves of sin, but you obeyed from the heart the form of teaching to which you were entrusted”** -(Romans 6:17). Paul writes in Romans 10:17 that **“not all the Israelites accepted the good news.”** Jesus will deal out retribution to those who do not know God and to those who “do not obey the gospel” of Christ -(2nd Thessalonians 1:8).

The word **“Watch”** is found 63X (7 X 9) times in the Old Testament

It is a Verb: נָצַר (*naṣar*), (S <H5341>), *naṣar* generally indicates the action of carefully watching over a particular object so that the object is preserved or protected. It may be translated “to keep, guard, watch, protect.” God is the “watcher” of all people -(Job 7:20), but He “watches over” His vineyard (i.e., Israel) in a special way to protect it from harm -(Isaiah 27:3).

Three Apostles **“Witnessed Jesus’ Deity”** Seven Ways

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. -(1st John 1:2)

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

The Book of **Isaiah** has **37,044 words** (7 X 5,292)
in the King James Bible

At age 75 (Sarah, his wife was 65), Abraham received from God the
Seven-fold features of the **“Abrahamic Covenant”**

1. "I will make of thee a great nation."
2. "I will bless thee."
3. "I will make thy name great."
4. "Thou shalt be a blessing."
5. "I will bless them that bless thee."
6. "I will curse him that curseth thee."
7. "In thee shall all families of the earth be blessed."

The word **“Officiate”** is found **98X** (7 X 14) times
in the Old Testament

It is a Verb: שָׂרַת (*sarat*), (S <H8334>), *sarat* denotes “to minister, serve, officiate” and is used of the “serving” performed by royal household workers -(2nd Samuel 13:17; also 1st Kings 10:5) or by court officials and designated public servants -(1st Chronicles 27:1; 28:1; Esther 1:10).

The Word Phrase **“Even As”** is found **182X** (7 X 26) times
in 3 distinct forms in the KJV Bible

The Book of Job **“Discussed 14 (7 X 2) Topics”**

The Israelites categorized Job within their wisdom literature. The book includes language from ancient legal proceedings, laments, and unique terms not found elsewhere in the Bible. In addition, the majority of Job is written in parallel lines which are indicative of poetry.

The book delves into issues near to the heart of every human who experiences suffering. The prologue provides a fascinating peek into the back story—why God allowed Satan to afflict Job with such pain and turmoil. Then, through a series of dialogues and monologues arranged in a pattern of threes, human wisdom attempts to explain the unexplainable, until finally God Himself speaks.

The final chapters of Job record God’s masterful defense of His majesty and unique “otherness”—of God’s eternal transcendence above creation—in contrast with Job’s humble and ignorant mortality. ***“Where were you when I laid the foundation of the earth? Tell Me, if you have understanding”*** -(Job 38:4). During nine dialogues Job discussed 14 topics. These are:

1. **"I am righteous, and therefore not suffering for my sin" -(27:6; 31:1-40). "My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" -(27:6).**
2. **In the past I have performed many good works -(29:12-17; 30:25).**
 - a. **He had helped the poor and fatherless -(29:12).**
 - b. **He had aided the blind and lame -(29:15).**
 - c. **He had wept with the sorrowing -(30:25).**
3. **"Oh, for those good old days when I enjoyed health, wealth, and respect!" -(29:1-11, 20-25)**
4. **"But now I am being unfairly punished by God -(9:16-17, 30-33; 13:26, 27; 10:2, 7-8; 19:6-11; 30:20-21).**
5. **"My three so-called friends are miserable comforters -(12:2; 13:4; 16:2; 19:3).**
6. **"If they were in my place, I would help them and not unjustly accuse them" -(16:4-5).**
7. **"Even my neighbors, associates, and servants have turned against me" -(19:13-22; 30:1, 9-10).**
8. **"I wish I could find the answers for all this" -(28:12-28).**
9. **"I wish I could find God" -(23:8-9).**
10. **"My flesh is clothed with worms" -(7:5, 13-14; 30:17-18, 30).**
11. **"I wish I had never been born" -(3:3-11, 16; 10:18).**
12. **"I wish I were dead" -(6:8-9; 7:15-16).**
13. **"I have no hope" -(10:20-22).**
14. **"In spite of all, I'll trust God" -(13:15). "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him" -(13:15). "Also now, behold, my witness is in heaven, and my record is on high" -(16:19). "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" -(23:10).**

**The word “Untie” is found 42X (7 X 6) times
in the New Testament**

It is a Verb: λύω (*lyo*), (S <G3089>), *lyo* means “to loose, untie,” but also “break, destroy” (see *break*). John the Baptist acknowledges his unworthiness before the Lord when he announces: **“He is the one who comes after me, the thongs of whose sandals I am not worthy to untie”** - (John. 1:27). *lyo* can also denote unwrapping, as in the case of Lazarus’s grave clothes being removed or untied from around him -(John 11:44).

**The word phrase “A Light” is found 70X (7 X 10) times
in 7 distinct forms in the KJV Bible**

**The word “Walk” is found 63X (7 X 9) times
in the Old Testament**

It is a Verb: דָּרַךְ (*darak*), (S <H1869>), *darak* denotes the activity of walking on a path - (Deuteronomy 1:36; Joshua 14:9; Habakkuk 3:19), treading on a winepress -(Nehemiah 13:15; Isaiah 16:10), or bending a bow -(Psalm 7:12; Lamentations 2:4; Jeremiah 50:29), and may be translated “march, walk, tread, bend.” The noun form *derek* is commonly translated “way, path.” The forcefulness of the term is evident in the stomping of grapes and the pulling of a bow. This term is used in connection with two occupational groups, the “winetreaders” and the “archers.” A lifestyle of obedience requires an intentional or forceful *walking*.

**The word “Walk” is found 1,554X (7 X 222) times
in the New Testament**

It is a Verb: הָלַךְ (*halak*), (S <H1980>), *halak* describes motion, primarily of humans, and is usually translated “walk, go, come.” It is also used in a metaphorical sense to describe actions or the process of living, especially following or walking in the ways of the Lord.

**The Book of Psalms has 43,743 words (7 X 6,249) in
the King James Bible**

**The word “Water” is found 217X (7 X 31) times
in the Old Testament**

It is a Verb: שָׂתַן (*satâ*), (S <H8354>), The basic meaning of *satâ* is “to drink” and, in the Hebrew Hiphil verb stem, “to give drink to, to water.”

**The word phrase “After The Manner of Men” is found 7X times
in 4 distinct forms in the KJV Bible**

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

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

The word **“Mystery”** is found 28X (7 X 4) times in the New Testament

It is a Noun: μυστήριον (*mysterion*), (S <G3466>), *mysterion* denotes a “mystery, secret,” or something “unknown.” In the New Testament it most often refers to the mystery that Christians now know and which differentiates a Christian from unbelievers. Jesus summarizes this as follows, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them” -(Matthew 13:11). *mysterion* is modified in a number of different ways: **“the mystery of the kingdom of God”** -(Mark 4:11); **“the mystery of Christ”** -(Ephesians 3:4; Colossians 4:3); **“the mystery of the gospel”** -(Ephesians 6:19); **“the mystery of God”** -(1st Corinthians 2:1; 4:1; Revelation 10:7) **“the mystery of God, namely Christ”** -(Colossians 2:2); **“God’s secret wisdom”** -(1st Corinthians 2:7); **“the mysteries of the faith”** -(1st Timothy 3:9); and **“the mystery of godliness”** -(1st Timothy 3:16).

Each of these uses of *mysterion* refers to the same basic idea, which can be summarized as knowledge and understanding (in a spiritual sense) of the life, death, and resurrection of Jesus the Christ. Learning and understanding this mystery does not come via human intellectual or philosophical achievement. The only way to grasp it is through revelation from God. Paul affirms this in the phrase **“the mystery made known to me by revelation”** -(Ephesians 3:3; the mystery here is the inclusion of the Gentiles with the Jews to make one new man), which he in turn was appointed by God to make known to others -(Colossians 1:26-27). Moreover, what God reveals is not secret facts or information, but Jesus Christ. Colossians 2:2 says, **“the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.”** Similarly, 1st Corinthians 2:1b-2 states, **“I [Paul] did not come with eloquence or superior wisdom proclaiming to you the mystery of God. For I judged to know nothing among you except Jesus Christ, and him crucified.”** Again, Paul writes, **“this mystery is great, but I am speaking in reference to Christ and the church”** -(Ephesians 5:32).

While *mysterion* usually refers to Christian mystery, it can be used in other contexts. Note these expressions: **“all mysteries and all knowledge”** -(1st Corinthians 13:1), **“the mystery of lawlessness”** -(2nd Thessalonians 2:7), **“the mystery of the seven stars ... and the seven golden lampstands”** -(Revelation 1:20), and **“the mystery of Babylon”** -(17:5).

The word phrase **“The End”** is found 42X (7 X 6) times in 3 distinct forms in the KJV Bible

That Jesus Christ **“Could Not Sin”** is found Seven Times in the New Testament

In theological studies this is known as the Impeccability of Christ. The evidence for the impeccability of Christ is set forth in the following way:

(1) The immutability of Christ -(Hebrews 13:8). Christ is unchangeable and therefore could not sin. If Christ could have sinned while on earth, then He could sin now because of His immutability. If He could have sinned on earth, what assurance is there that He will not sin now?

(2) The omnipotence of Christ -(Matthew 28:18). Christ was omnipotent and therefore could not sin. Weakness is implied where sin is possible, yet there was no weakness of any kind in Christ. How could He be omnipotent and still be able to sin?

(3) The omniscience of Christ -(John 2:25). Christ was omniscient and therefore could not sin. Sin depends on ignorance in order that the sinner may be deceived, but Christ could not be deceived because He knows all things, including the hypothetical -(Matthew 11:21). If Christ could have sinned then He really did not know what would happen if He would sin.

(4) The deity of Christ. Christ is not only man but also God. If He were only a man then He could have sinned, but God cannot sin and in a union of the two natures, the human nature submits to the divine nature (otherwise the finite is stronger than the infinite). United in the one Person of Christ are the two natures, humanity and deity; because Christ is also deity He could not sin.

(5) The nature of temptation -(James 1:14-15). The temptation that came to Christ was *from without*. However, for sin to take place, there must be an *inner* response to the outward temptation. Since Jesus did not possess a sin nature, there was nothing within Him to respond to the temptation. People sin because there is an inner response to the outer temptation.

(6) The will of Christ. In moral decisions, Christ could have only one will: to do the will of His Father; in moral decisions the human will was subservient to the divine will. If Christ could have sinned then His human will would have been stronger than the divine will.

(7) The authority of Christ -(John 10:18). In His deity, Christ had complete authority over His humanity. For example, no one could take the life of Christ except He would lay it down willingly -(John 10:18). If Christ had authority over life and death, He certainly had authority over sin; if He could withhold death at will, He could also withhold sin at will. (*Moody Handbook of Theology*, pp. 236-237).

There are Seven **“Proofs for Impeccability”**

1. **The testimony of Gabriel**—*“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God”* -(Luke 1:35).

2. **His own testimony**—"*Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?*" -(John 8:45). "*Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me*" -(John 14:30). "*If ye keep My commandments, ye shall abide in My love; even as I have kept my Father's commandments, and abide in his love*" -(John 15:10).
3. **The testimony from his enemies**
 - a. **Judas**—"*Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that*" -(Matthew 27:4).
 - b. **Herod Antipas** -(Luke 23:15).
 - c. **Pilate**—On at least four separate occasions Pilate speaks concerning the innocence of Jesus. "*Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all*" -(John 18:38). "*When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it*" -(Matthew 27:24). -(See also John 19:4, 6.)
 - d. **Pilate's wife**—"*When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him*" (Matthew 27:19).
 - e. **The repentant dying thief**—"*And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss*" -(Luke 23:39-41).
 - f. **The Roman centurion**—"*Now when the centurion saw what was done, he glorified God, saying, Certainly this was a Righteous Man*" -(Luke 23:47).
4. **The testimony of Paul**—"*For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him*" (2nd Corinthians 5:21).
5. **The testimony of Peter**—"*But ye denied the Holy One and the Just, and desired a murderer to be granted unto you*" -(Acts 3:14). "*But with the precious blood of Christ, as of a lamb without blemish and without spot*" -(1st Peter 1:19). "*Who did no sin, neither was guile found in His mouth*" -(1st Peter 2:22).
6. **The testimony of John**—"*And ye know that He was manifested to take away our sins; and in Him is no sin*" -(1st John 3:5).
7. **The testimony of Hebrews**—"*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin*" -(Hebrews 4:15). "*For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as*

those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up himself" -(Hebrews 7:26-27).

[A theological disclaimer is necessary here by my citing this example of God's Heptadic Design Feature found in the King James Bible.] This is why men and women go to seminary to study and answer the deeper issues of Scripture.

The Impeccability of Jesus—The doctrine of impeccability (from the Latin, meaning "not able to sin) deals with the absolute moral purity found within both the character and conduct of Jesus Christ while He was upon this earth.

The problem of impeccability—There exists no disagreement whatsoever among Bible believers as to whether Christ *did* sin, but rather *whether He could have sinned.*

Paul Enns observes:

Those who hold to the peccability of Christ do so on the basis of Hebrews 4:15: He "*has been tempted in all things as we are, yet without sin.*" If the temptation was genuine then Christ had to be able to sin, otherwise the temptation was not a genuine temptation. Charles Hodge, a Reformed theologian, is perhaps the best representative of this view. He states:

"If He was a true man He must have been capable of sinning. That He did not sin under the greatest provocation; that when He was reviled He blessed; when He suffered He threatened not; that He was dumb, as a sheep before its shearers, is held up to us as an example. Temptation implies the possibility of sin. If from the constitution of his person it was impossible for Christ to sin, then His temptation was unreal and without effect, and He cannot sympathize with his people." -(*Moody Handbook of Theology*, pg. 236)

As opposed to Hodge, the great champion for Christ's impeccability William Shedd writes:

It is objected to the doctrine of Christ's impeccability that it is inconsistent with His temptability. A person who cannot sin, it is said, cannot be tempted to sin. This is not correct, any more than it would be correct to say that because an army cannot be conquered, it cannot be attacked. -(*Dogmatic Theology*, vol. II, pg. 336)

In refuting the doctrine of peccability, Paul Enns concludes:

The weaknesses of this view are that it does not sufficiently consider Christ in his Person as God as well as man. Additionally, the word *temptation* (Gk. *peirazo*) is also used of God the Father -(Acts 15:10; 1st Corinthians 10:9; Hebrews 3:9) and the Holy Spirit -(Acts 5:9). It is unlikely that anyone would say the Father or the Holy Spirit could have sinned. The conclusion is that temptation does not demand the ability to sin. The people genuinely tempted God the Father and the Holy Spirit, but there was no likelihood of those Persons of the Trinity sinning.

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

It is an Adjective: **רִשׁוֹן** (*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.”

“Benaiah” is found 42X (7 X 6) times in the Old Testament

Benayahuw, ben-aw-yaw'-hoo; from <H1129> (*banah*) and <H3050> (*Yahh*); *Jah has built*; *Benajah*, the name of twelve Israelites :- Benaiah.

The **“Seven Last Acts”** toward Christ

1. AN ACT OF LOVE –(Mark 14:3-9)
2. AN ACT OF TREACHERY –(Luke 22:48)
—The darkest crime of history was consummated with a kiss—beware of Satan's kiss
3. AN ACT OF INDIFFERENCE –(Matthew 27:24; cf. Deuteronomy 21:6-9)
4. AN ACT OF DISLOYALTY –(Matthew 26:69-75)
5. AN ACT OF INSULT –(Matthew 26:67-68; cf. 1st Peter 2:21-24)
6. AN ACT OF COWARDICE AND SOLEMN MOCKERY –(Luke 23:35-36)
7. AN ACT OF SERVICE –(Luke 23:50-53)

The name **“Benjamin”** is mentioned 161X (7 X 23) times in the King James Bible

Benjamin is also found **21X** (7 X 3) times in four books
(Genesis, Exodus, Deuteronomy, 1 Chronicles)

He was Jacob's youngest son, and the only one born in Canaan –(Genesis 46:19). His mother, Rachel, died giving birth to him near the city of Bethlehem –(Genesis 35:16-18). She named him "Benoni," meaning ***“son of my sorrow”*** –(Genesis 35:18). Jacob, however, renamed him "Benjamin," meaning ***“son of my right hand”*** –(Genesis 35:18). Benjamin's only full brother was Joseph –(Genesis 30:22-24; 46:19). He had 10 half brothers –(Genesis 35:23-26).

Paul declares Seven Benefits of **“Living by Faith”** in Romans 10:17

1. BY FAITH WE ARE JUSTIFIED –(Romans 3:28; Acts 13:39; Galatians 2:16)
2. BY FAITH WE ARE SAVED –(Ephesians 2:8, 9; Acts 16:30, 31)
3. BY FAITH WE ARE SANCTIFIED –(Acts 15:9; 26:18)
4. BY FAITH WE RECEIVE THE HOLY SPIRIT –(Galatians 3:14; Acts 11:15-17)
5. BY FAITH WE WALK –(Colossians 2:6; Romans 4:12)
6. BY FAITH WE LIVE –(Galatians 2:20; John 20:31)
7. BY FAITH WE OVERCOME –(1st John 5:4; Mark 9:23; 1st Timothy 6:12)

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

It is a Verb: προσδέχομαι (*prosdechomai*), (S <G4327>), *prosdechomai* means “to receive, welcome” (see *welcome*), and “to wait for, expect something” in the sense of looking forward to it. It has a secular meaning of waiting for an order from the governor to bring Paul in for questioning -(Acts 23:21). But several New Testament uses have a rich theological nuance of awaiting something that God will do or bring, and it is thus intimately connected with faith. It is an expectation or a longing for God to bring something that has been promised. God’s people wait for the coming kingdom -(Mark 15:43; Luke 23:51), the consolation of Israel -(Luke 2:25), the redemption of Israel -(2:38), the resurrection -(Acts 24:15), the return of Christ -(Titus 2:13), and even the *“mercy of our Lord Jesus Christ”* that will *“bring you to eternal life”* -(Jude 21).

“Ephraim” is found 14X (7 X 2) times in the King James Bible

His name means "Doubly fruitful" and he is referred to 14X in three books of the Bible. They are: (Genesis, Numbers, 1st Chronicles).

The name **“Bela”** is found 14X (7 X 2) times in the Old Testament in 2 distinct forms in the KJV Bible

It is a Noun, the same as <H11105> (*bela`*); *Bela*, is the name of a place, also an Edomite and of two Israelites :- Bela.

The word **“Warn, Warning”** is found Seven times in the New Testament

It is a Verb: διαστέλλω (*diastello*) (S <G1291>), *diastello* means “to command with authority” (see *command, commandment*). But it can also mean “to warn,” as when Jesus warns his disciples against the yeast of the Pharisees -(Mark 8:15).

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

It is a Noun: σύνεσις (*synesis*), (S <G4907>), *synesis* refers to spiritual “understanding, insight.” It is the child Jesus’ *synesis* that amazes the crowds when he answers questions in the temple - (Luke 2:47). Paul prays that God will give the Colossians spiritual wisdom and “understanding” - (Colossians 1:9) so they will walk in a manner worthy of the Lord -(Colossians 1:10). They will have riches from such *synesis*, which will enable them to know the mystery of Christ - (Colossians 2:2). Similarly, in Ephesians 3:4, Paul suggests that his *“insight into the mystery of Christ” has come by revelation*”. Paul encourages Timothy to reflect on his teaching, for in doing so, the Lord will give him *“insight into all this”* -(2nd Timothy 2:7). See also Mark 12:33 and 1st Corinthians 1:19.*

The Bible has 21X (7 X 3) “Prophecies Concerning the Antichrist”

1. He will be an intellectual genius -(Daniel 8:23)
2. He will be an oratorical genius -(Daniel 11:36)
3. He will be a political genius -(Revelation 17:11-12)
4. He will be a commercial genius -(Daniel 11:43; Revelation 13:16-17)
5. He will be a military genius -(Revelation 6:2; 13:2)
6. He will be a religious genius -(2nd Thessalonians 2:4; Revelation 13:8)
7. He will begin by controlling the Western power block -(Revelation 17:12)
8. He will make a seven-year covenant with Israel, but will break it after three and a half years -(Daniel 9:27)
9. He will attempt to destroy all of Israel -(Revelation 12)
10. He will destroy the false religious system so that he may rule unhindered -(Revelation 17:16-17)
11. He will set himself up as God -(Daniel 11:36-37; 2nd Thessalonians 2:4, 11; Revelation 13:5)
12. He will do everything according to his own selfish will -(Daniel 11:36)
13. He will not regard the God of his fathers -(Daniel 11:37)
14. He will not have the desire of women -(Daniel 11:37)
15. His god will be the god of power -(Daniel 11:38)
16. He will be a master of deceit -(2nd Thessalonians 2:10)
17. He will profane the temple -(Matthew 24:15)
18. He will be energized by Satan himself -(Revelation 13:2)
19. He will briefly rule over all nations -(Psalm 2; Daniel 11:36; Revelation 13:16)
20. He will be utterly crushed by the Lord Jesus Christ at the battle of Armageddon - (Revelation 19)
21. He will be the first creature thrown into the lake of fire -(Revelation 19:20)

**The word phrase “For Glory” is found 168X (7 X 24) times
in 7 distinct forms in the KJV Bible**

**The word phrase “Unto Them That Are Contentious” is found
917X (7 X 131) in 4 distinct forms in the KJV Bible**

Exodus is the “Seventh-Longest Book” in the KJV Bible

Exodus records the beginning of Israel's long march toward Canaan. It took God only one night to get his people out of Egypt, but nearly 40 years to get Egypt out of His people. Exodus is the **seventh-longest book** in the Bible, with 40 chapters, 1,213 verses, and 32,602 words. The events in this book cover around 431 years, from 1875 B.C. to 1445 B.C. It is quoted or alluded to 250 times by 19 New Testament books.

The word **“Overcome”** is found 28X (7 X 4) times in the New Testament

It is Verb: νικάω (*nikao*), (S <G3528>), *nikao* means “to overcome, be victorious in a struggle.” This verb occurs especially in the writings of John, in the context of struggle—most often in Revelation (17X). In Revelation 2-3, it is used in the promises given to “the one who overcomes,” including the right to eat from the tree of life -(2:7), freedom from the second death -(Revelation 2:11), being dressed in white -(3:5), and being like a pillar in the temple of God -(3:12). These promises are grounded in the fact that the believer who overcomes is becoming more and more like Christ, who assures His disciples that He has **“overcome”** the world -(John 16:33) and whom John describes as able to open the scroll and its seven seals because **“He has overcome”** -(Revelation 5:5).

Believers are those who have overcome the evil one (1st John. 2:13-14), because Christ is in them -(4:4). It is precisely because we believe in Christ, the one who has overcome the world, that we can overcome the world -(4:4). For this reason, we must have confidence and overcome evil with good -(Romans 12:21).

The word phrase **“Out Of”** is found 917X (7 X 131) times in 4 distinct forms in the KJV Bible

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

It is an Adjective: יָשָׁר (*yasar*), (S <H3477>), Often rendered “upright, right, innocent; straight,” *yasar* usually denotes appropriate human conduct with respect to ethical norms and religious values.

(1) The manner in which God rules over his people is just and upright; he does no wrong - (Deuteronomy 32:4; Hosea 14:9). His works are upright -(Psalm 111:8), as are His precepts - (19:8), His laws -(119:137), and His word -(33:4). In fact, God Himself is upright -(92:15; Isaiah 26:7).

(2) This word also describes the straight, level pathway that believers are to walk, in contrast to the crooked and uneven way that the wicked follow -(Proverbs 14:12; 21:2; Jeremiah 31:9). Those who live in this manner (especially kings) do **“what is right in the eyes of the Lord”** -(2nd Kings 15:3, 34; 2nd Chronicles 34:2).

(3) The plural of this word is a term for God’s faithful people (“the upright”), who live and act in a morally righteous manner -(Psalm 7:10; 107:42; 111:1).

There are “Seven Wonders” of Calvary

1. THE DARKNESS –(Luke 23:44)
2. THE VEIL OF THE TEMPLE RENT FROM TOP TO BOTTOM –(Matthew 27:51)
3. THE EARTHQUAKE –(Matthew 27:51)
4. THE ROCKS RENT –(Matthew 27:51)
5. THE GRAVES OPENED –(Matthew 27:52)
6. THE UNDISTURBED GRAVE-CLOTHES –(John 20:6, 7)
7. THE SAINTS AROSE—AFTER JESUS AROSE –(Matthew 27:53)

The word phrase “The Judgment” is found 28X (7 X 4) times in the KJV Bible

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

It is a Noun: μύρον (*myron*), (S <G3464>), *myron* is a precious, strongly scented liquid or gelatinous substance used in the ancient world for a variety of purposes, including burial.

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

It is a Verb: ἐπίσταμαι (*epistamai*), (S <G1987>), *epistamai* in the New Testament refers to a general knowledge or understanding of a situation.

There is second word for “Understand” and it is found 14X (7 X 2) times in the New Testament

It is a Verb: νοέω (*noeo*), (S <G3539>), *noeo* means “to understand, see, reflect on.” It is related to the Greek word *nous* (“mind”). While in classical Greek thought the *nous* served as the ordering principle of the cosmos, in ancient Hebrew thought the mind is more closely tied to moral and spiritual perception.

In the New Testament *noeo* refers to an ability to see and understand God’s activity and plan for the created order. Thus, it is linked to the heart and to faith. In John’s quotation of Isaiah 6:10, *noeo* is linked with the “heart” (*kardia*). Dead hearts cannot see or understand the gospel and, therefore, do not repent and turn to God -(John 12:40). Matthew and Mark use *noeo* in a similar way in the Olivet Discourse. They insert the parenthetical “*let the reader understand*” in order to state that God’s end-time work is something that can only be grasped by those who have spiritual insight -(Matthew 24:15; Mark 13:14). The spiritual nature of *noeo* is also seen in Paul’s reference that general revelation is enough to make people understand that there is a God -(Romans 1:20), though such understanding is not yet saving faith. By contrast, the writer to the Hebrews states that it is “*by faith that we understand*” that the world was created by God -(Hebrews 11:3).

The Bible names 14X (7 X 2) **“Prophecies about Jerusalem”**

1. **It would become God's chosen place** -(Deuteronomy 12:5-6, 11; 26:2; Joshua 9:27; 10:1; 1st Kings 8:29; 11:36; 15:4; 2nd Kings 21:4, 7; 2nd Chronicles 7:12; Psalm 78:68).
Fulfillment—Testimony of history
2. **It would be spared from invasion by Israel (10 Northern Tribes) and Syria** -(Isaiah 7:1-7).
Fulfillment—Testimony of Old Testament history
3. **It would be spared from invasion by the Assyrians** -(Isaiah 37:33-35)
Fulfillment—Isaiah 37:36-37
4. **It would be destroyed by the Babylonians** -(Isaiah 3:8; Jeremiah 11:9; 26:18; Micah 3:12).
Fulfillment—2nd Kings 25:1-10
5. **The temple of Solomon would suffer destruction** -(1st Kings 9:7-9; Psalm 79:1; Jeremiah 7:11-14; 26:18; Ezekiel 7:21-22; 24:21; Micah 3:12).
Fulfillment—2nd Chronicles 36:19
6. **The temple vessels would be carried to Babylon and later returned to Jerusalem** - (Jeremiah 28:3).
Fulfillment—2nd Kings 25:14-15; 2nd Chronicles 36:18; Ezra 1:7-11
7. **It would be rebuilt by the Jews after spending 70 years in Babylonian captivity** -(Isaiah 44:28; Jeremiah 25:11-12; 29:10).
Fulfillment—Ezra 1:1-4
8. **It would have its streets and walls rebuilt during a period of trouble** -(Daniel 9:25).
Fulfillment—Ezra 4-5; Nehemiah 2:6
9. **The walls would be rebuilt 483 years prior to the crucifixion of Jesus** -(Daniel 9:26).
Fulfillment—Testimony of history
10. **It would be destroyed by the Romans** -(Luke 19:41-44).
Fulfillment -Testimony of History
11. **The temple of Herod would also be burned at this time** -(Matthew 24:1-2).
Fulfillment—Testimony of history. Accomplished by Titus in 70 A.D.
12. **It would be trodden down by Gentiles until the Second Coming** -(Luke 21:24).
Fulfillment—Testimony of history
13. **It will be occupied by the Antichrist during the Tribulation** -(Zechariah 12:2; 14:2).
14. **It will become the worship center of the world during the Millennium** -(Isaiah 2:2-3; Micah 4:1).

The Book of **“Zechariah”** is Quoted 14X (7 X 2) by New Testament Books

The book of Zechariah is the 23rd-longest Old Testament book and 32nd-longest biblical book, with **14 chapters**, 211 verses, and 6,444 words. It is quoted from or alluded to 71 times by **fourteen** New Testament books.

Elijah Made Seven “Predictions” that were fulfilled as Predicted

1. **Prediction**—That it would not rain for three and one-half years -(1st Kings 17:1)
Fulfillment—1st Kings 17:7; James 5:17
2. **Prediction**—That there would be an abundance of rain (1st Kings 18:41)
Fulfillment—1st Kings 18:45; James 5:18
3. **Prediction**—That a starving widow and her son would be supernaturally fed by God - (1st Kings 17:14)
Fulfillment—1st Kings 17:16
4. **Prediction**—That wicked King Ahab would have his blood shed and die in the same place where he had godly Naboth killed -(1st Kings 21:19)
Fulfillment—1st Kings 22:37-38
5. **Prediction**— That Ahab's wife, Jezebel, would be eaten by dogs (1 Kings 21:23)
Fulfillment—2nd Kings 9:30-37
6. **Prediction**—That Ahaziah, king of the northern 10 Israelite tribes, would die for his idol worship- (2nd Kings 1:4)
Fulfillment—2nd Kings 1:17
7. **Prediction**—That Elijah would leave this earth without dying by way of a whirlwind - (2nd Kings 2:1)
Fulfillment—2nd Kings 2:11

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

It is a Verb: τιμάω (*timao*), (S <G5091>), *timao* means “to honor, hold in esteem, place value on someone or something.”

The Apostle John used the word “Week” Seven Times in the Gospel of John

In the Gospel of saint John, the word week is used 7 times; there are 7 mentions of the Christ “**I Am**”; Here some explanations are necessary. 4 times in the Gospel of John we will read “**I Am**” (in Greek “*ego eimi*”) pronounced by Jesus -(John 8:24; 8:28; 8:58 and 13:19). On 3 other occasions, Jesus will say rather “**It is Me**”, also translated in the Greek “*ego eimi*” -(John 4:26; 6:20 and 18:5-6). Those two mentions of the Christ are therefore equivalent: “**I Am**” = “**It is Me**”.

In Iranian Culture, “Seven” is Significant in the “Birth of a Child”

In Iran, at the time of a child-birth, one puts on a tablecloth a lighted lamp and one furnished the tablecloth with **seven** kinds of fruits and **seven** aromatic seed species. The child received generally his name on the **seventh** day.

The Bible Names 14X (7 X 2) Prophecies Concerning “False Teachers”

1. They will come disguised as harmless sheep but are in reality vicious wolves -(Matthew 7:15; Acts 20:29).
2. They will pretend to honor Christ, cast out demons, and do many other wonderful miracles -(Matthew 7:22).
3. They will, however, be denied by Christ himself at the final judgment -(Matthew 7:23).
4. They will have a form of godliness, but will deny its power -(2nd Timothy 3:5).
5. They will distort the truth -(Acts 20:30).
6. They will tell lies with straight faces so often that their conscience won't bother them - (1st Timothy 4:2).
7. They will promise peace, but will reject the Prince of peace -(1st Thessalonians 5:2-3).
8. They will fall from the faith -(1st Timothy 4:1a).
9. They will deny the deity of Jesus -(1st John 2:22-23; 4:1-3).
10. Some will actually claim to be the Messiah and will lead many astray -(Matthew 24:5, 11, 24; 1st John 2:18).
11. They will be demon-possessed -(1st John 4:3).
12. They will introduce destructive heresies -(2nd Peter 2:1).
13. They will always be learning, but will never be able to come to the knowledge of the truth -(2nd Timothy 3:7).
14. They will mock the Second Coming and final judgment -(2nd Peter 3:3-4).

The word phrase “Mighteous Overcome” 28X (7 X 4) times in 16 distinct forms in the KJV Bible

The Prophet Ezra had Seven “Visions” - One of which is about the “Seven Day Week”

In one of the seven visions that Ezra received, that are described in his second book from the documents of the library of Qumran, he speaks about the seven days when the world will remain in the paramount silence such as it was in the beginning before the new world awakes.

The word “Overpower” is found 28X (7 X 4) times in the New Testament

It is a Verb: ἰσχύω (*ischyo*), (S <G2480>), In the New Testament, *ischyo* primarily means “to be strong, powerful, mighty.” Sometimes it means “to overpower” someone.

The word phrase “The Lusts” is found 21X (7 X 3) times in 9 distinct forms in the KJV Bible

**“Baasha” is referred to 28X (7 X 4) times
in Four Books of the Old Testament
(1st Kings, 2nd Kings, 2nd Chronicles, and Jeremiah)**

Baasha ruled for 24 years and was an evil king -(1st Kings 15:33-34). He was the third ruler of Northern Israel. He built a "Berlin Wall" against Asa to prevent anyone from leaving or entering the territory of Judah -(1st Kings 15:16-17). His name meant "Boldness". He was finally stopped by an alliance between Asa and Syria -(1st Kings 15:18-21). He murdered Nadab, Northern Israel's second king, and then killed all of the royal family -(1st Kings 15:27, 29). He was rebuked by the prophet Jehu, who warned Baasha that his house would suffer the same destruction he had wrought upon Nadab's family -(1st Kings 16:1-5). This was fulfilled in the days of Zimri -(1st Kings 16:11-13)

**The word “Welcome” is found 56X (7 X 8) times
in the New Testament**

It is a Verb: δέχομαι (*dechomai*), (S <G1209>), *dechomai* essentially means “to receive” something, but it can also mean “to welcome” someone -(e.g., Matthew 10:14).

**There is a second word “Welcome” and it is found 14X (7 X 2) times
in the New Testament**

It is a Verb: προσδέχομαι (*prosdechomai*), (S <G4327>), *prosdechomai* means “to receive, welcome,” and “to wait for, expect something”. It can mean “to receive” in the sense of to welcome someone in a friendly manner. Jesus is accused by the Jewish leadership of welcoming or receiving sinners -(Luke 15:2; cf. 12:36). Paul asks the Roman church to “welcome” their sister Phoebe -(Romans 16:2) and the Philippians to “welcome” Epaphroditus -(Philippians 2:29). In Heb. 11:35, the author speaks of women “who *received* back their dead, raised to life again.” The same author also uses this verb to speak of accepting something willingly, such as the seizure of one’s property and belongings -(10:34). He encourages his readers to persevere amidst their trials for the sake of the gospel.

**The word phrase “Did Not Believe” is found 7X times
in 6 distinct forms in the KJV Bible**

**The word phrase “Rather As” is found 182X (7 X 26) times
in 3 distinct forms in the KJV Bible**

**The word phrase “After The Manner of Men” is found 7X times
in 4 distinct forms in the KJV Bible**

The “Touch of the Master's Hand” is “Seven-Fold”

Luke 18:15

The touch of Jesus has power over the enemies of the human family. These people knew if Jesus ever put His hand upon their children, they would be all right. Everything Jesus ever touched was changed. His Touch has power over:

1. Devils
2. Disease
3. Death

I. HIS TOUCH IS A LIFE-GIVING TOUCH

- A. Jairus' daughter -(Mark 5:41)
- B. The widow of Nain's son -(Luke 7:14)
- C. Have you had the Touch of Life?

II. HIS TOUCH IS A CLEANSING TOUCH

- A. The leper was cleansed by the touch of Jesus. -(Matthew 8:1-3)
- B. Leprosy is a type of sin. The cleansing is a type of salvation.
- C. Have you had this Touch of Cleansing?

III. HIS TOUCH IS A QUIETING TOUCH

Jesus healed Simon Peter's mother-in-law of fever. -(Matthew 8:14-15) This healing of fever is a type of sin's sickness and discomfort

- A. Have you had this Quieting Touch?

IV. HIS TOUCH IS AN ILLUMINATING TOUCH

Jesus healed the two blind men that followed Him. -(Matthew 9:27-30) Sin blinds, binds, and when full grown, *bringeth death*.

- A. Have you had this Eye-Opening Touch?

V. HIS TOUCH IS A REASSURING TOUCH

The disciples felt this touch on the Mount of Transfiguration. -(Matthew 17:6, 7) They were told not to be afraid.

- A. Have you had this Reassuring Touch?

VI. HIS TOUCH IS A HEALING TOUCH

The touch of Jesus replaced the ear of the servant. -(Luke 22:50, 51) There was no scar on the man's ear after Jesus touched it.

- A. Have you had this Healing Touch?

VII. HIS TOUCH IS A SAVING TOUCH

The touch of Jesus kept Simon Peter from sinking. -(Matthew 14:29, 31) Peter's prayer was only three words long but it kept him from sinking.

- A. Have you had the Saving Touch?

The word phrase “**We Are Slanderosly**” is found 35X (7 X 5) times
in 22 distinct forms in the KJV Bible

The word phrase “**Then They**” is found 1,645X (7 X 235) times
in 13 distinct forms in the KJV Bible

**The word phrase “That They Are” is found 126X (7 X 18) times
in 4 distinct forms in the KJV Bible**

I have included a dozen or so word-phrases in this chapter. Such word-phrases are not as rare as one might expect; in fact, their frequency is well into the hundreds. In volume 1 of this work, I shared some of the greatest and most well-known word-phrases found in the Bible. The examples above are far more common, as their occurrence counts reveal, than one might think. If anyone still doubts the Bible is the True Word of God, I would like to know their reasons!

Blessings,

Pastor Bob
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*Psa 53:1a The fool has said in
his heart, " There is no God."*

