



Mat 15:30 Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. 31 So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

The Inspired Word of God

Chapter 14

The word **“Miracle”** 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.”

There is another word **“Miracle”** found 77X (7 X 11) times
In the New Testament

It is a Noun: σημεῖον (*semeion*), (S <G4592>), A *shmeion* is a “sign” that marks or distinguishes something. It is also used of a miraculous indicator, often a “miracle.”

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

It is a Noun: φύσις (*physis*), (S <G5449>), *physis* means “nature, natural condition, kind.” See *nature*.

The word phrase **“The Glory”** is found 168X (7 X 14) times
in 7 distinct forms in the KJV Bible

The Lord's Seven **"Invitations"**

1. **"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST."** –(Matthew 11:28)

A very precious invitation to every sin-burdened soul. We can come to Him who is the "sin-bearer," and to Him who says, "Cast thy burden on the Lord."

2. **"COME AND SEE."** –(John 1:39)

These two disciples were honest seekers after truth. They wanted to know more, and to converse with Jesus. They had found their true Master, and believed Him to be what He professed to be, "the Son of God."

3. **"COME UNTO ME, AND DRINK."** –(John 7:37)

Christ knows our human nature. He knows what soul-thirst means and that nothing else but the Fountain of Life can satisfy the parched soul.

4. **"COME AND DINE."** –(John 21:12)

He knows the soul's hunger. He is Himself the Living Bread. He satisfies the hungry soul: He meets our every need. It is indeed a privilege to sit down and dine with Him.

5. **"COME, TAKE UP THE CROSS, AND FOLLOW ME."** –(Mark 10:21)

We cannot wear the crown if we will not bear the cross. As followers of Jesus, we must walk in His footsteps, and account it all honor if we are permitted to bear the cross.

6. **"COME YE YOURSELVES APART... AND REST AWHILE."** –(Mark 6:31)

"He knoweth our frame." He knows our weakness, and just as the body needs periods of rest, so our souls need the same. We want more meditation—more quiet times with the Lord Jesus.

7. **"COME YE BLESSED... INHERIT THE KINGDOM."** –(Matthew 25:34)

He has not redeemed us to a life of spiritual insignificance. We are born again, made new creatures, heirs, and joint-heirs, with Him. We are to be kings and priests, and our position is far above that of angels, pure though they may be.

The word phrase **"Is Not"** is found 1,645X (7 X 235) times
in 13 distinct forms in the KJV Bible

The word phrase **"To Swallow"** is found 49X (7 X 7) times
in 5 distinct forms in the KJV Bible

The word phrase **"Is An Open"** is found 77X (7 X 11) times
in 35 distinct forms in the KJV Bible

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

It is a Verb: ἀγιάζω (*hagiozo*), (S <G37>), *hagiozo* is usually rendered “make holy, sanctify, consecrate.” In the New Testament this verb expresses the action of including a person or a thing in the sphere of what is holy in either a ritual (ceremonial) and moral sense. Thus “to make holy” is to set apart individuals or objects for special use by God. Both individual Christians -(1st Corinthians 6:11) and the church as a whole -(1st Corinthians 1:1; Ephesians 5:26) are sanctified or set apart for such service to God. The Christian is sanctified by Christ’s sacrifice -(1st Corinthians 1:30; Hebrews 10:10), by the truth -(John 17:19), and by the Holy Spirit - (Romans 15:16). In Paul’s judgment, a non-Christian marriage partner does not profane the Christian. Rather, the non-Christian partner is sanctified by the Christian, just as the children of the marriage are also sanctified -(1st Corinthians 7:14).

hagiozo also appears in the Lord’s Prayer, **“hallowed be your name”** -(Matthew 6:9; Luke 11:2). This expression (perhaps based on an ancient Aramaic prayer) means not only to treat God and his name with reverence and honor but also to glorify him by obeying his commands. *hagiozo* is also used in the sense of “reverence,” specifically setting apart Jesus in our lives as Lord and honoring him as such -(1st Peter 3).

The word **“Need”** is found 49X (7 X 7) times in the New Testament

It is a Noun: χρεία (*chreia*), (S <G5532>), *chreia* refers to a necessity one has for something: e.g., John’s need for baptism -(Matthew 3:14), the need of the sick for a doctor -(Mark 2:17), or the need of David and his companions for food -(Mark 2:25; cf. Acts 20:34). Being “in need” often refers in the New Testament to lack of basic, physical necessities -(Romans 12:13; Philippians 4:16). In Acts, the early church shared together as anyone “had need” (Acts 2:45; 4:35). For Paul, mutual dependence and sharing of basic needs are a crucial part of being the body of Christ -(1st Corinthians 12:21). Paul assures God’s people that God will meet all of their needs -(Philippians 4:19). But sometimes meeting those needs depends on the “haves” within the church, for **“if anyone has material possession and sees his brother in need but has no pity on him, how can the love of God be in him?”** -(1st John 3:17).

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

It is a Verb: ἀδικέω (*adikeo*), (S <G91>), *adikeo* is used mostly in Revelation (11X) and in Paul’s writings (9X) to denote doing wrong, harming or hurting another, or mistreating someone (committing injustice).

The word phrase **“Hath Dealt”** is found 14X (7 X 2) times in 7 distinct forms in the KJV Bible

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. See pleased, pleasure.

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

It is a Noun: φύσις (*physis*), (S <G5449>), *physis* means “nature, natural condition, kind.” This term was used widely in classical Greek. For example, Aristotle considered *physis* as the original substance of the elements. Homer and Pindar used *physis* to reflect “external form.” The Stoics, who believed that humans should live by following nature, used *physis* to describe a god of the universe. Josephus used the term as if it is almost synonymous with “character.”

In the New Testament, the meaning and usage of *physis* is comparable to the various usages in the ancient Greek-speaking world. It occurs frequently in Paul’s writings. In Romans 11 Paul describes the **“wild olive tree”** (Gentile Christians) and the **“natural branches”** (Jews). He suggests that the wild olive tree will be removed from the tree that it belongs to **“by nature”** and be grafted into a tree that it does *not* belong to “by nature.” -(Romans 11:21, 24). His point is that there is no advantage for branches grafted in over those that belonged to the tree by nature.

physis can also describe the normal arrangement of the created order, especially regarding the differences between the sexes. The term describes homosexual relations as “unnatural” or “contrary to nature” -(Romans 1:26). Romans 2:14 says that a form of moral law is found in “nature” (pagans following the “law” by nature). The natural order of hair length is the focus in 1st Corinthians 11:14, where *physis* is a teacher showing us what is appropriate (this passage has a variety of interpretations). The distinction between our weak mortal nature and the divine essence is presupposed in 2nd Peter 1:4. James uses *physis* to mean “kind [of animal]” - (James 3:7). *physis* means birth (family lineage) in Galatians 2:15 and refers to those who are Jews “by nature [i.e., birth],” yet who also realize that to be a true child of God requires faith in Jesus Christ -(cf. 2:16).

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

It is a Verb: אָהַב (*’ahab*), (S <H157>), *’ahab* is defined as “to love” or “to like.” This verb is used to describe a variety of relationships in the Old Testament.

The word phrase **“Teaching”** is found 21X (7 X 3) times in 5 distinct forms in the KJV Bible

**What the “Brazen Serpent” Was to Israel,
“Christ” Is to Us and is found in the Typology of Seven-Fold Principles**
Numbers 21:4-9; John 3:14-15

1. **THE BRAZEN SERPENT WAS NEEDED, SO CHRIST WAS NEEDED.**
 1. Christ was needed to defeat the Serpent. —(Genesis 3:15)
 2. Christ was needed to deliver from the Serpent's snare.—Adam and Eve were caught in Satan's snare.
2. **THE BRAZEN SERPENT WAS ORDAINED BY GOD.**
 1. Christ was ordained before the foundation of the world —(1st Peter 1:20)
 2. Christ was sent by God the Father.
3. **THE BRAZEN SERPENT WAS PLACED ON A POLE.**
 1. Christ was placed on the cross—as an offering for sin.
 2. Christ was placed on the cross—to abolish death.
 3. Christ was placed on the cross—to bring man to God.
4. **THE BRAZEN SERPENT WAS LIFTED UP.**
 1. Christ was lifted up between two thieves.
 2. Christ knew He was to be lifted up.
5. **THE BRAZEN SERPENT WAS AVAILABLE TO ALL.**
 1. Christ is available to young people.
 2. Christ is available to adults.
 3. Christ is available to all facing death.
6. **THE BRAZEN SERPENT HAD TO BE RECEIVED BY FAITH.**
 1. Christ must be received by faith.
7. **THE BRAZEN SERPENT BROUGHT THE ONLY CURE.**
 1. Christ is the only cure for the sting of sin.
 2. Christ is the only cure for the sting of death.

The Seven “Musts” in the KJV Bible

1. **WHAT MUST I DO TO BE SAVED?** —(Acts 2:38; 16:31; Romans 10:13; Matthew 19:16-30; Luke 18:18-30)
2. **YE MUST BE BORN AGAIN** —(John 3:7)
3. **AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS EVEN SO MUST THE SON OF MAN BE LIFTED UP** —(John 3:14)
4. **NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED** —(Acts 4:12)
5. **AS THOU HAST SAID, SO MUST WE DO** —(Ezra 10:12)
6. **TODAY I MUST ABIDE AT THE HOUSE** —(Luke 19:5)
7. **WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST** —(2nd Corinthians 5:10)

The primary word **“LORD”** is found 8,820X (7 X 1,260) times in the King James Bible

There are six words; four in the Old Testament, and two in the New Testament that are translated “Lord” in the Bible. Individually, not all yield the “Heptadic Design Feature” on their own; however, the total of these six words does yield the “Heptadic Design Feature” of seven or multiples of “Seven”. There are numerous titles of Deity found in the KJV Bible, such as the **“Aleph-Tav”**. Vol. 1 went into the “Heptadic Design Feature” of other terms used for describing Deity, and all categories bear the Signature of God with the existence of the “Heptadic Design Feature.” Most writers on Bible numbers agree that the number “Seven” refers to spiritual fulfillment, completion, or perfection, I am in agreement with them; however, I have referred to “Seven” as God’s Covenant Number!

The first word for Lord in the Old Testament is a Noun: יְהוָה (**’adôn**), (S <H113>), which is found **773X** times. **’adôn** is used with reference to “the Lord” and to people of high rank (especially superiors and persons of authority). **’adôn** was commonly pronounced in place of the covenant name of Israel’s God, Yahweh). The specific form of that vocalization is **’adonay** (“my Lord”), a plural noun with a first person singular suffix. This practice became so well established that the Greek translators of the Hebrew Bible rendered “Yahweh” with the Greek equivalent of Lord (**kyrios**). English translations usually signify Yahweh as “Lord” by placing the letters “ord” in small caps: “Lord.” The commandment not to take the Lord’s name in vain, however, does not necessarily prohibit its pronunciation as Scripture is read, nor does the prohibition against blaspheming the name -(Leviticus 24:15-16) prevent any and every use of it.

(1) In addition to its use as the substitute pronunciation for the divine name Yahweh (LXX GK 3378), **’adonay** also appears as a title for Yahweh approximately 442X (GK 151) in the Hebrew Bible. When it appears in this context, it is normally translated “Lord,” but may also be understood as “Master” or “my Master.”

(2) The word **’adôn** addresses God as “Lord” about 30X, as in Psalm 8:1, 9: **“O Lord, our Lord, how majestic is your name in all the earth.”** Isaiah frequently calls God **“The Lord, the Lord Almighty”** -(Isaiah 3:1; 10:3). When Joshua sees the captain of the Lord’s army, he addresses him as **“my Lord”** (Joshua 5:14; cf. Psalm 110:1).

(3) This word also refers to various human beings addressed as “lord” or “master.” Joseph is the “master” of Pharaoh’s household -(Genesis 45:8). A “husband” (even a wicked one) can be addressed with this word -(Judges 19:26). Elijah the prophet is likewise called “lord” -(1st Kings 18:7). Uriah calls both King David and his army commander Joab **’adôn** (“master” and “lord” in the NIV of 2nd Samuel 11:11). In fact, anyone with a position of leadership or authority can be addressed by this term. At the same time, to call someone “my lord” is sometimes merely a title of respect for someone -(e.g., Genesis 24:18; 32:5; 1st Kings 18:7).

(4) Similar to other biblical names, **’adôn** appears in Hebrew royal personal names: *Adonijah*, *Adonikam*, and *Adoniram*; it also appears in the names of some pagan rulers, such as *Adoni-*

Zedek -(Joshua 10:1, 3) and Adoni-Bezek -(Judges 1:5-7, “lord of Bezek,” the Canaanite king of Bezek).

The second is a Noun: אֲדֹנָי (*'adonay*), (S <H136>), which is found **442X** times. *'adonay* means “Lord.” In addition to its use as the substitute pronunciation for the divine name Yahweh *'adonay* also appears as an independent title for Israel’s God. When it appears in this context, it is normally translated “Lord,” but it may also be understood as “Master” or “my Master.”

The third is a Proper Noun: יהוה (*yhwh*), (S <H3068>/<H3069>), which is found **6829X** times.

The fourth is a Proper Noun: יה (yah), (S <H3050>), which is found **49X (7 X 7)** times. The Hebrew name *yhwh* or “Yawheh,” commonly translated into English as “the Lord,” is the most frequently appearing name for God in the Old Testament (almost 7000X). It appears in every Old Testament book except Ecclesiastes, Song of Songs, and Esther. This name is often referred to as the Tetragrammaton because of the four (*tetra*) letters (*grammaton*) used in its Hebrew spelling. There is also an alternate, short form of the divine name (*yah*) that appears nearly 50X, mostly in the book of Psalms (43X); it is best known from the Hebrew expression “Hallelu-*yah*” (translated, “Praise *the Lord*”).

The modern spelling and pronunciation “**Yahweh**” merely represents our best, educated guess as to what the original pronunciation might have been. This is due to the fact that biblical Hebrew was originally written without vowels, and in Hebrew the vowels would show us the precise pronunciation and meaning of the name. The problem is compounded by the fact that the pronunciation of this name ceased from the Hebrew (Masoretic) reading tradition in order to avoid misuse in connection with the third commandment -(Exodus 20:7; Deuteronomy. 5:11). That is, when the Jews were reading the Hebrew text and came to *yhwh*, instead of saying “Yahweh” they would say the Hebrew word “Adonai” (*'adonay*, LXX GK 151, which means “Lord”).

In terms of the origin and significance of the divine name, three texts from Exodus are especially important.

(1) The first is Exodus 3:13-15. Here, the divine name is given for the first time in the context of Israel’s imminent deliverance from Egypt. The revelation of the name is related to the statement, “***I am who I am***” -(vs. 14), where Moses is commanded to tell the Israelites that “***I am has sent me.***” Then, in verse 15, the divine name “**Yahweh**” is connected to the God of the patriarchs where it is stated that this name, “**Yahweh,**” is his “**eternal name.**” The connection between “**I am**” and “**Yahweh**” is one of a verbal person. “**I am**” is the first person form of the verb “**to be**” (*hayâ*; LXX GK 2118), while “**Yahweh**” represents the third person form of the same verb, perhaps “**He is**” or “**He will be.**”

(2) In Exodus 6:2-8, the significance of the divine name resurfaces. In verses 2-3 it is stated, “**God also said to Moses, ‘I am the Lord [Yahweh], I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the Lord [Yahweh] I did not make myself known to**

them.” This text also connects the fulfillment of the patriarchal promises -(verses 4, 7-8) with the deliverance of the nation of Israel from Egypt -(verses 5-6) and concludes with the statement, in verse 8, **“I am the Lord”** or **“I am Yahweh.”**

(3) The texts from Exodus 3 and 6 record the origin of the divine name and locate its significance in the fulfillment of the patriarchal promises through Israel’s deliverance from Egypt. The third text is Exodus 34:5-7. Here, in a remarkable display of the divine glory, God *himself* “proclaimed his name” while passing in front of Moses. This proclamation is to be understood as an exposition of the significance or character of the divine name. What does the divine name mean? It is written, “The Lord [**Yahweh**], the Lord [**Yahweh**], the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation.” According to these verses, the divine name is God’s covenant name and represents his steadfast determination to maintain the covenant relationship with his people.

In subsequent biblical history, the divine name, “Yahweh,” is referred to as “the Name” - (Leviticus 24:11) or, more passionately, as “this glorious and awesome name” -(Deuteronomy 28:58). With reference to the eschatological city of God, the prophet Ezekiel records that its name will be, “the Lord is there” or “Yahweh is there.” In light of the origin, significance, and use of the divine name in the Old Testament, Jesus’ statement in John. 8:58, **“before Abraham was born, I am,”** clearly identifies Jesus as God, the God of the patriarchs and the deliverer of Israel, Yahweh himself -(Exodus 3:14).

In the New Testament we find two words used for Deity.

The first is a Noun: δεσπότης (**despotes**), (S <G1203>), which is found **10X** times. **despotes** is similar in meaning to **kyrios** (“lord”), though it occurs far less often. The nuance of **despotes** emphasizes the right and power to command.

The second is a Noun: κύριος (**kyrios**), (S <G2962>), which is found **717X** times. **kyrios** means “master, lord, sir” as well as “Lord.” Most of its occurrences are in Luke’s two works (210X) and Paul’s letters (275X). The most plausible reason for this is that Luke wrote for, and Paul wrote to, people whose lives were dominated by Greek culture and language. **kyrios** occurs over **9,000X** times in the LXX, **6,000X** times of which replace the Hebrew proper name for God, Yahweh.

In the secular sense, **kyrios** in the New Testament is translated as the “master” of a slave - (Matthew 10:24-25; Ephesians 6:5), “owner” -(Matthew 15:27; Galatians 4:1), or “employer” (Luke 16:3, 5). The husband is characterized as **kyrios** with respect to his wife -(1st Peter 3:6; cf. Genesis 18:12, where “master” is **kyrios** in the LXX). By this Peter makes his point that Sarah thought of her husband respectfully. **kyrios** may also communicate politeness as in Matthew 18:21-22; 25:20-26; Acts 16:30, translated with the term of address “sirs.” This word is also used to address heavenly beings such as angels -(Revelation 7:14).

God is consistently depicted as *kyrios*, especially when the New Testament author is quoting an Old Testament passage that uses *kyrios* for Yahweh -(Romans 4:8; 9:28-29; 10:16). Many Old Testament formulas surface in the phrases ***“the hand of the Lord”*** -(Luke 1:66), ***“the angel of the Lord”*** -(Matthew 1:20), ***“the name of the Lord”*** -(James 5:10), ***“the Spirit of the Lord”*** -(Acts 5:9), and ***“the word of the Lord”*** -(Acts 8:25). The prophetic formula, ***“says the Lord,”*** also emerges from the Old Testament -(Romans 14:11; 1st Corinthians 14:21; 2nd Corinthians 6:17). Jesus also reflects his adoption of Old Testament patterns when he refers to his Father as the ***“Lord of heaven and earth”*** -(Matthew 11:25) and as ***“the Lord of the harvest”*** -(Matthew 9:38).

The earliest Christian confession is that ***“Jesus is Lord.”*** This was the climax of Peter’s speech on Pentecost -(Acts 2:36); by making this confession a person is saved -(Romans 10:9-10). Jesus is Lord whether he is on earth -(Matthew 7:21; 21:29-30) or exalted in heaven -(1st Corinthians 16:22; Revelation 22:20). By confessing Jesus as Lord, the Christian community was also recognizing that he has dominion over the world. As a result of Jesus’ sovereignty, one day every created being will acknowledge what the insignificant, persecuted community at Philippi confesses in its worship: ***“Jesus Christ is Lord”*** -(Philippians 2:11).

Presently, all powers on earth and in heaven are subject to Jesus and must serve Him, for He has been elevated to the position of *kyrios* -(Ephesians 1:20-21; 1st Peter 3:22). John envisions him as the ruler over all the kings of the earth—***“King of kings and Lord of lords”*** -(Revelation 17:14; 19:15-16). The Roman emperor was called “king of kings” because he presided over the vassal kings of the empire, but how puny and conceited in light of the absolute sovereignty of the Lamb, the true Lord of lords. New Testament writers found their evidence for Jesus’ lordship in Psalm 110:1, the most quoted psalm in the New Testament -(see Matthew 22:44; 26:64; Acts 2:34; Ephesians 1:20; Hebrews 1:3, 13). This royal psalm speaks of the *kyrios* being seated at Yahweh’s right hand in a rank of power, as demonstrated by the subjugation of his enemies. This is where Jesus currently abides, for the benefit of the church.

The book of **“Obadiah” has only 21 (7 X 3) Verses**

Obadiah is the shortest Old Testament book (number 39), and 62nd-longest biblical book (that is, there are only four others shorter), with one chapter, **21** verses or (7 X 3), and 670 words. It is quoted from or alluded to once by one New Testament book.

The word phrase **“He Considered” 14X (7 X 2) times in 8 distinct forms in the KJV Bible**

The word phrase **“That Ye Are Present” is found 42X (7 X 6) times 22 distinct forms in the KJV Bible**

The word “King” is found 2,513X (7 X 359) times in the Old Testament

It is a Noun: מֶלֶךְ (*melek*), (S <H4428> and <H4429>), Words with the Hebrew *mlk* root comprise an incredibly frequent and important concept in the Old Testament. The most common of all these related terms is the basic noun *melek*. Occurring more than **2,500X** times, it conveys a variety of meanings. It is not a technical term but refers to a large assortment of leader-types, from an emperor to the kings of Israel and Judah down to tribal and city leaders. It is one of many terms in the Old Testament for *leaders*. Of course, frequently *melek* is best translated with English “king.” Several Old Testament texts teach that the king of Israel is adopted as God’s son -(Psalm 2:7; 45:7; 110:1).

One of the key uses of *melek* in the Old Testament is for God as King. The two main books of the Bible in which this concept occurs is the book of Psalms and Isaiah 40-44. The psalmists frequently address Israel’s God as “*my King and my God*” -(Psalm 5:2; 44:4; 84:3). The Lord Almighty is “*the King of glory*” -(24:7-10), who sits enthroned on high -(2:4; 22:3; 29:10; 99:1; 113:5; Isaiah 40:22). God is “*the King over all the earth*” -(Psalm 47:2, 7), and to him we should sing praises. He is also “*the King above all gods*” -(95:3), and before him we should worship and bow down. Isaiah acknowledges “*the Lord Almighty*” as “*Israel’s King and Redeemer*” - (Isaiah 44:6) and “*Israel’s Creator, your King*” -(43:15).

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

In the New Testament it is a Verb: βασιλεύω (*basileuo*), (S <G936>), which is found 21X. *basileuo* means “to rule, reign.”

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

It is a Noun: מַלְכוּת (*malkût*), (S <H4438>), Words with the Heb. *mlk* root comprise a frequent and important concept in the Old Testament. The term *malkût* ranges in meaning from an abstract reference to a king’s dynasty or power -(Numbers 24:7; 1st Samuel 20:31) to the more concrete location of a “kingdom” -(2nd Chronicles 1:1; Nehemiah 9:35). In this sense of “kingdom,” *malkût* overlaps with *mamlakâ*, which is the more frequent term used for “kingdom, dominion” -(Genesis 10:10; Psalm 135:11; Jeremiah 1:10). Both terms are flexible and distinctions are not always maintained, but in some cases there is a difference -(1st Chronicles 29:30).

The idea of king and kingdom is important in the Old Testament for several reasons. First, the Davidic dynasty was a crucial stage in Israel’s history and one to which the subsequent Old Testament literature looks back to as foundational. Second, kingship becomes important for Israel’s future hopes as the people look for a messianic figure in David’s line who will

consummate God's kingdom. Third, God himself is often called a king, and his kingship is emphasized especially in Psalms, Isaiah, Jeremiah, and Zechariah.

The kingdom of God serves well as an overarching theme for understanding and communicating the foundational ideas of the whole Bible. It is the purple thread that weaves its way throughout Scripture as a unifying theme. Beginning with the vision of God enthroned in his heavenly court and ordaining Adam as his royal vice-regent on earth, the theme of God's kingdom is manifest throughout the Old Testament, breaks forth in Jesus' ministry, and awaits its fulfillment at the return of Christ.

The word **"Unblemished"** is found 91X (7 X 13) times in the Old Testament

It is an Adjective: תָּמִים (*ta'mm*), (S <H8549>). Most often *ta'mm* describes animals or crops intended for sacrificial offerings as "unblemished" or "whole." This term frequently appears in the cultic context of Israel's worship -(e.g., Exodus 12:5; Leviticus 1:3, 10; 3:1, 6; 4:3). Neither blemished animals nor priests with physical defects are considered fit for sacrifice or service in the temple -(Leviticus 21:16-23; 22:17-25). Physical wholeness reflects the holiness of God (see 10:3). Figuratively the term refers to wholeness of heart and, as applied to human action or conduct, conveys the notion of walking blamelessly before the Lord -(of Noah in Genesis 6:9; of Abraham Genesis 17:1; Deuteronomy 18:13). Likewise the NIV renders *ta'mm* as "faithfulness" ("sincerity" KJV) in Joshua 24:14; "honorably" in Judges 9:16, 19. In this sense, it refers to the conduct of the righteous and wise: ***"For the upright will live in the land, and the blameless will remain in it"*** -(Proverbs 2:21).

Finally, this term may be used in other contexts as "complete" as in Joshua 10:13 -(*"full day"*), or "perfect." God is described as perfect -(2nd Samuel 22:31) both in terms of his knowledge - (Job 37:16) and his law -(Psalm 19:8).

The Bible names Seven **"Happy Men"**

John 13:17

1. HAPPY IS THE MAN WHOSE SINS ARE FORGIVEN -(Romans 4:7)
2. HAPPY IS THE MAN WHO DELIGHTS IN GOD'S WORD -(Psalm 119:16)
3. HAPPY IS THE MAN WHO KEEPS GOD'S COMMANDMENTS -(1st John 3:22)
4. HAPPY IS THE MAN WHO DWELLS IN THE HOUSE OF THE LORD -(Psalm 84:4)
5. HAPPY IS THE MAN WHO WAITS ON THE LORD -(Isaiah 40:31)
6. HAPPY IS THE MAN WHO PUTS HIS TRUST IN THE LORD -(Psalm 84:12)
7. HAPPY IS THE MAN WHO HAS GRACE TO ENDURE -(James 1:12)

The word phrase **"Which Is Of"** is found 917X (7 X 131) times in 4 distinct forms in the KJV Bible

Rome's Tampering with Scripture Almost Succeeded but The "Heptadic Design Feature" Exposed Rome's Deeds

I purchased my first computer in 1997 in order to network with non-denominational churches seeking a pastor. The following year, I left the United Methodist Church over issues of denominational politics, and its hypocrisy over disregarding the Denominational "Discipline" which increasingly was being disregarded by the UMC when it came to homosexuals and lesbians serving as ordained Deacons and Elders in the UMC. These are the two levels of the ordained ministry within the UMC. A qualified candidate for ordained ministry is first ordained a probationary Deacon, and full credentialed Deacons are ultimately ordained as a Full Elder in the UMC. The "Discipline" of the UMC forbids practicing homosexuals and lesbians. Since 1998, this issue has spiralled out of control and is at the point where the UMC today faces a potential 4-way split in 2020 at its General Conference to be held in Minneapolis, MN.

Since I went through this more than twenty years ago, I have closely observed the decline of the UMC from outside the political structure. When I went through the inquisition of a committee made up of female Elders, I was subjected to verbal and psychological abuse. The "nail-in-the-coffin" came when the Chairperson of a committee that I was required to meet with over a period of six months asked me a question, *"Would you or could you address God as 'Mother' in prayer?"* Before she said those last two words, I replied, "absolutely not!" Her reply to me was, *"Well then, this committee has no choice but to recommend rescinding your ordination credentials."* The day was December 12, 1996, and I recognized that I would be leaving the UMC in the near future. I estimated the price I paid for leaving the UMC at \$1.4-million dollars in salary, health care benefits, and pension. I have not lost a good night's sleep over that decision and God has met all my needs since.

I share this as an example of how church leaders dishonor, disrespect and devalue the Sacred Word of the Bible. The King James Bible does not just contain the Word of God, it is the Word of God. Over the decades, UMC ordination committees have ordained atheists, and Satanists, as well as sexual perverts. It has been both sad and shocking to see the apostasy in the church, as one denomination after another caved to the idea that the church needs to be culturally relevant, i.e., "inclusive". Tolerance was never a virtue, and today the LGBTQP has revealed that its real intent never was to be just tolerated, but rather to impose their belief system on the church or force the church to close its doors.

Readers of the Bible have been misled with the idea that if it isn't the newest and latest, it's not reliable or true. The manuscripts used to translate the KJV Bible were God's pure Word and marked with His "watermark" signature, the mathematical "DNA" that authenticates it is from God. The Hebrew Masoretic Text was the basis of the Old Testament, and the Textus-Receptus was the basis of the New Testament. They, and only they, bear witness to God, and authenticate the validity of our KJV Bible. As noted in Volume 1, no other existing translations, Apocryphal, or Pseudepigraphal writings bear the Signature of the Creator.

Despite all the efforts of the Jesuit's Counter-Reformation, the Vatican, and Roman Catholic sympathizers, within the daughter churches of Rome, the enemies of the KJV Bible have not been able to bury the True Word of God, as the preserved Authorized KJV Bible. Make no mistake about it there has been a long and relentless effort to dethrone the KJV Bible. The Jesuits have controlled the Roman Catholic Church since it was commissioned to lead the Counter-Reformation movement. But the Jesuits were indeed officially disbanded by Pope Clement XIV in 1773. In 1814, Pope Pius VII restored the Jesuits—but not all countries followed suit. In fact, Switzerland banned the Jesuits in their National Constitution, which was not lifted until a national vote in 1973. The Roman Catholic Institution does not permit Jesuit priests to perform baptism or marriage rites. They are referred to as the Pope's Marines! They are religious teachers, and active in government affairs from behind the scenes. Pope Francis is a Jesuit and his Superior-General Fr. Arturo Sosa, rules the Vatican from a few blocks down the street from Saint Peters. Jesuits as an Order do hear confession, including every elected pope!

Over the decades from their re-institution by Pope Pius VII, the Jesuits have operated quietly from behind the scenes working to discredit dissent from within as well as from outside the church. The Jesuits have labored in their attempt to destroy the first six English translations leading up to the commissioning of the KJV Bible's translation. Even then, the Jesuits were at work in undermining the translation team. The perfect example is found in the change of the word "departure" found in the first six English Bibles preceding the KJV Bible. The passage in 2nd Thessalonians 2:3 was watered down or diluted in its meaning by substituting the word "departure" with "falling away". As it reads in the KJV Bible, ***"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;"*** Six previous English language Bibles had previously used the word "departure" to translate the Greek word ***"ἀποστασία"*** "Apostasia."

These English Bibles were all published prior to the KJV Bible which was released in 1611, all using the word "departure" rather than "falling away" as was the case in the KJV Bible:

1525 - Tyndale Bible	1539 - Great Bible
1535 - Coverdale Bible	1560 - Geneva Bible
1537 - Matthew Bible	1568 - Bishops Bible

The diluting of this important Rapture passage came as an effort to appease the intentions of the Jesuits who were employed to achieve concessions at a time when the Church of England and the Vatican were in reconciliation talks. The Jesuits were engaged in a Counter-Reformation push that followed with Martin Luther's break from Rome over corruption in the Vatican, who even called the Pope the Antichrist.

It was Bishop Saint Augustine who adopted the "allegorical" interpretation of Scripture and subsequently crushed clergy dissent over the teaching of a Millennial reign of Jesus Christ. The "allegorical" interpretation of Scripture is essential to support the Roman Church's doctrine of purgatory. The Roman Catholic Bible includes and accepts the Apocryphal books for the same reason. Purgatory is not Biblical, but a "literal" interpretation was inconsistent with the Roman Catholic prison of purgatory. So for more than a thousand years, Rome has resisted any

and all references to a Rapture of the Church or a Millennial reign of 1,000 years as stated in Revelation 20, where it specifies six times the word “*χίλιοι*” “*chilioi*”, which means 1,000. It is used a total of 11X times in the New Testament and is found in 2nd Peter 3:8; Revelation 11:3; 12:6; 14:20; 20:2; 20:3; 20:4; 20:5; and 20:6. It does not mean “a long time” as some attempt to deceive Bible students. There are other words that the writers could have used if it meant something other than 1,000 years.

From the beginning of the 20th Century, all modern English translations were based upon the Westcott & Hort Critical Greek New Testament. They were assisted by the Vatican in producing a counterfeit Greek New Testament that was used in the overthrow of the King James Bible with their corrupted 1881 Greek New Testament. It then became the basis of the Revised Standard Version of the Bible, and all future modern-day English translations of the Bible since.

The main reason why the Westcott & Hort text is so widely accepted today as the so-called official Greek text is because it is derived from two sets of Vatican manuscripts (A & B) that date from 325 A.D. In contrast, the Textus-Receptus, which was accepted as the correct text until 1880, can only be dated to manuscripts dating from about 375 A.D. Their argument is the Codex (A & B) is much older and therefore more accurate. This is a ruse, and certainly is inaccurate as I will prove below. Westcott & Hort were two Anglican bishops and Vatican sympathizers, not to mention their other many heresies.

Anyone interested in the truth of how Westcott & Hort defrauded the Christian community with their corrupt Critical Greek New Testament, the history can be found in the book *'The Revision Revised'* by Dean John William Burgon. It is over 500 pages and can be ordered from The Dean Burgon Society, Box 354, Collingswood, NJ 08108.

Dean Burgon was a contemporary of the demonic pair: Brooke Foss Westcott and Fenton John Anthony Hort. They were ordained priests in the Anglican Church of England. Their unbelief has influenced millions of Bible readers, and the Internet is filled with evidence of their heresy and confirmed by their own children in writing. The Dean Burgon Society exists in defense of Traditional Bible Texts. Dean Burgon was an eyewitness to the damage done by Westcott & Hort. The book *'The Revision Revised'* is a testimony of the corrupt work of these two unbelieving priests.

ALL, or nearly all, modern-day translations are based upon the corrupt Greek Text of Westcott and Hort. That fact has been verified by the absence of the “Heptadic Design Feature” in the Greek New Testament. Furthermore, the various Bible Translating Societies covered up this fraud for nearly 150 years, in their deference to Ecumenism. The Vatican almost succeeded in their tampering with the Word of God. Volume 1 of this series shared the work of the organization “Computers for Christ” at Stanford University and the “Heptadic Design” found in the KJV Bible, and thus separating it from all other counterfeits being marketed today as the Word of God. Not surprising, most theologians have little regard for the “Heptadic Design Feature” since it attacks much of their preconceived understanding of Scripture.

There is another way to prove the Textus-Receptus has been used throughout the ages. Bibles wear out from frequent reading and use. The Westcott & Hort text was stored in the Vatican vaults ever since its reproduction. The definitive way to date the different texts is to find parts of the Textus-Receptus being quoted from by the Ante-Nicean Church Fathers (church leaders who lived before 325 A.D.), that are not found in the Westcott & Hort text.

This is still possible since there are a number of major passages of verses that appear in the Textus-Receptus that ARE NOT FOUND in the corrupted Westcott & Hort Greek Text. In order to be brief, I will limit my reference to just one specific passage: **1st John 5:7**. I will identify the documents that prove beyond any shadow of a doubt that Westcott & Hort is NOT THE OLDEST MANUSCRIPT IN EXISTENCE, as Jesuit scholars and others would have us believe.

1st John 5:7: “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

Cyprian, a bishop from Carthage, North Africa who died in 258 A.D., quotes this verse in his writings so it proves the Textus-Receptus was being used at least 75 years before Codex A and B from the Westcott & Hort text. This also silences any issue that specify the last five words were added to 1st John 5:7 in the Greek Textus-Receptus centuries later. Jesuits are well-known for their efforts to fraudulently discredit or wrongfully change portions of Scripture to suit their purpose. Over the past century they have managed to weasel their presence into the various Bible Translation Societies. A specific example is that of Cardinal Carlo Montini. This would-be-pope died months before the election of Pope Benedict XVI. Carlo Montini was the late mentor of Pope Francis and played a significant role in the translation of the NIV, or New International Version of the Bible. As prelate of the Pontifical Institute in Rome, he was the Vatican’s voice in the translation of the NIV. On the NIV translating committee were several known homosexuals and lesbians; which explains the diluted language of the NIV in matters of Sodomy and Homosexuality. The NIV or New International Version is virtually identical to the Catholic Bible, with the exception of the seven Apocrypha books other Catholic Bibles retained. Whichever you choose, ultimately you’re being led down the primrose path of perversion. The only way to completely avoid this “broad way” is to take the narrow path and read the King James Bible.

Cyprian is one of the early church fathers. He quotes from the Greek Textus-Receptus in what is known as *‘The Ante-Nicean Fathers’*, a 10-volume reference work by Hendrickson Publisher. It is the first of three sections that make up the larger collection of 38-volumes known as *‘The Early Church Fathers’*. The 38-volumes contain over 19,000 pages of sermons, writings, and position papers of the early Church Fathers. Every theological seminary in America has at least one set of this massive work of the early church leaders. I donated most of my personal library to a Bible college in Pennsylvania, of which included a complete set of *‘The Early Church Fathers’*. I still have a digital copy on my computer hard drive.

The facts be known, the Jesuit-controlled Vatican, liberal theologians, and seminary professors have deceived the Christian community. The primary proof is that ONLY THE KJV

BIBLE contains the “Heptadic Design Feature”. We can conclude that God foresaw the day when men would hate the KJV Bible as we have it today, and the many attempts to replace it with something more modern. No one can outwit the Creator Himself. Westcott and Hort were heretics of the worst kind. They were Anglican Church of England theologians, one a bishop and one a professor. They were sympathetic with the Church of Rome, opposed to the Reformation of 1517, and were known to have collaborated with Jesuit theologians of their day. They were Satanists and neither of them accepted the basic tenants of Christian orthodox beliefs. For his traitorous work, Rome even went so far as to reward Westcott with the ‘red hat’ of being made a Roman Catholic Cardinal.

I have a 3-ring binder showing 40+ pages of changes and deletions made by Westcott & Hort. For example, in the book of Isaiah, chapter 14:12, they removed the name **“Lucifer”** and changed it to **“Morning Star.”** The Lord Jesus Christ is the **“Morning Star”** according to Revelation 22:16. Westcott & Hort changed no fewer than 337 verses in the Bible. For doing so they forfeited their place in the Kingdom of God! Along with the tampering Jesuits, we have anti-Trinitarian Protestants claiming Catholics added the last five words of 1st John 5:7 to support the Roman Catholic teaching of the Trinity. Among churches that reject the doctrine of the Trinity are The Mormons, Jehovah's Witnesses, Christian Scientists, Unitarians, and the Unification Church, the Christadelphians, Oneness Pentecostals and others. As Cyprian's writings prove the passage, as it exists today in your KJV Bible, was in the Greek Textus-Receptus 150 years before Codex A & B, or Westcott & Hort's Critical Greek New Testament came into existence. Cyprian was selected bishop of Carthage, in Tunisia, North Africa in 248 A.D., just southwest of the Italian island of Sicily. His skillful Latin rhetoric led to his being considered the pre-eminent Latin writer of Western Christianity until Jerome and Augustine, a century later.

In summary, the Greek Textus-Receptus, based on the writings of the early church fathers are older than the Roman Catholic Codex A & B used by Westcott & Hort by 150 years. Do not let anyone deceive you by the Jesuit lies or the anti-Trinitarians! Scripture refers to the Trinity concept as the “Godhead” in Acts 17:29; Romans 1:20; and Colossians 2:9. Sadly, ignorance breeds further ignorance. All of the books that have been written since which have attacked the credibility, reliability, and accuracy of the KJV Bible are busted! Jesuit liars plant the seeds of doubt out there in magazines, books, the Internet, and rely on the ignorance [lack of knowledge] of gullible people to perpetuate these lies.

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

It is a Verb: ταπεινῶ (*tapeinoō*), (S <G5013>), *tapeinoō* conveys various shades of meaning; “make humble” (socially, politically, economically), “make small,” and “be obedient.” The NIV sometimes renders *tapeinoō* as “make low.”

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

It is a Verb: κοινώω (*koinoo*), (S <G2840>), *koinoo* means “to make impure, defile” in a ritual (or ceremonial) sense.

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

One is a Verb: γαμέω (*gameo*), (S <G1060>), The other is a Noun: γάμος (*gamos*), (S <G1062>), *gameo* means “to marry, celebrate a wedding, have sexual relations.” *gamos* means “wedding, marriage, consummation of marriage, wedding feast.” *gameo* -(Mark 6:17; Luke 14:20) and *gamos* -(John 2:1-2) can be used without any theological connotation. The importance of marriage is clearly presupposed in the New Testament It is based on God’s commandment as told in the creation story -(Genesis 2:24; Matthew 19:4-5; Mark 10:6-7; 1st Corinthians 6:16; Eph. 5:31). Although the NT often looks on marriage from the husband’s point of view (as the head, cf. 1st Corinthians 11:3; Ephesians 5:23), the Old Testament traditions are so transcended that the husband’s special rights fall away and the shared life of husband and wife stands in the foreground -(1st Corinthians 7:3; Ephesians 5:21-33; Colossians 3:18-19).

(1) Jesus takes a strong stand on the sacred nature of marriage in the Sermon on the Mount. Speaking on the seventh commandment (**“you shall not commit adultery”**), Jesus, the second Moses, likewise prohibits adultery -(Matthew 5:31-32). Although Deuteronomy 24:1 in principle permits divorce, Jesus also prohibits divorce -(Mark 10:2-12), granting it only on the grounds of the immoral spouse -(Matthew 5:32; 19:9).

(2) The New Testament portrays *gamos* as symbolic for a person’s relationship with God. In Matthew 22:1-4 Jesus uses a royal wedding feast as a parable, portraying the concept of the end-time feast -(cf. Isaiah 25:6) where the Messiah joins his people. The prophetic picture of *gamos* represents the relationship between God and Israel (cf. Hosea). Earthly marriage will be superseded by the union of God with his people -(cf. Mark 12:24-25). Paul also sees marriage as a picture of our relationship with God. In Romans 9:25 he quotes Hosea 2:23 so as to show how those who were “not loved” and “not my people” (the names of Hosea’s children), that is, the Gentiles, can be included in the people of God. Paul describes *gamos* as a “mystery” and uses it to illustrate the relationship of Christ and the church -(Ephesians 5:32). Christ’s faithfulness to the church is the primary example of how both husband and wife should be faithful to one another -(Ephesians 5:21-22, 25-29).

(3) The picture of marriage also lies behind the expression “adulterous generation” -(Matthew 12:39; 16:4; Mark 8:38). Marital unfaithfulness is often used in the Old Testament as a picture of idolatry (i.e., going after false gods;). Jesus is probably alluding to the people’s attitude to God in this expression. The New Testament uses the human race’s most intimate relationship, marriage, to show how intimate the relationship should be between God and his people.

The Bible Makes Use of the Typology of Seven Emblems In Speaking of **“The Holy Ghost”**

Hosea 14:5

1. HOLY GHOST AS OIL

1. Heals
2. Illuminates
3. Lubricates
4. Wards Off Friction— (Leviticus 14:17; Luke 10:34; Psalm 104:15; Psalm 92:10)

2. HOLY GHOST AS FIRE— (Matthew 3:11-12)

1. Warms
2. Purifies
3. Consumes
4. Ascends—(Matthew 3:11-12; Hebrews 12:28-29)

3. HOLY GHOST AS WIND

1. Invisible
2. Irregular
3. Irresistible
4. Indispensable- (John 3:8; Acts 2:2)

4. HOLY GHOST AS RAIN

1. Timely in its arrival
2. Nourishing in its ministry
3. Refreshing in its coming
4. Plentiful in its supply—(Psalm 68:9)

5. HOLY GHOST AS WATER

1. Water out of rock
2. Water is cleansing
3. Water is refreshing
4. Water is satisfying—(Isaiah 55:1; Isaiah 44:3)

6. HOLY GHOST AS RIVERS

1. Pacify
2. Crucify
3. Glorify—(Psalm 46:4; Isaiah 48:18; Isaiah 33:21; John 7:38)

7. HOLY GHOST AS DEW

1. Silent in its coming
2. Saturating in its contact
3. Refreshing in its ministry
4. Always rich in its contents
5. Always falls at night
6. Never comes in stormy night
7. Always falls most in lowest places: -(Hosea 14:4-8; Romans 12:16; Luke 4:18; Matthew 5:3) - "**Blessed are the *poor in spirit for theirs is the kingdom of heaven.***"

“Hiram” (2nd) is referred to Seven times in the KJV Bible

His name means "My brother is exalted". This individual was the 2nd person in the Bible by that name. He was also called Hiram and Hiram-abi -(2nd Chronicles 2:13; 4:11). His mother was from either the tribe of Dan or Naphtali -(1st Kings 7:14; 2nd Chronicles 2:14). His father was from Tyre and a craftsman in brass -(1st Kings 7:14): Hiram was also highly skilled in bronze, gold, silver, iron, stone, wood, yarn, and fine linen, plus all kinds of engraving (1st Kings 7:14; 2nd Chronicles 2:14).

His assignment—Hiram was sent by the king of Tyre (also named Hiram) as chief architect to superintend the building of the temple (2 Chron. 2:13; 4:11-16). His significance is in the fact that He served as the chief architect for the temple built by Solomon. He is only mentioned Seven times in the Bible, namely in two books (1st Kings and 2nd Chronicles. This Hiram is the revered Hiram in Freemasonry.

The word “Might, Mighty” 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.”

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

Noun: κωφός (*kophos*), (S <G2974>), *kophos* is the term for someone who is either mute or deaf.

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

It is a Verb: ἀτενίζω (*atenizo*), (S <G816>), *atenizo* means “to look with intensity, stare, gaze.” All uses of this verb except for 2nd Corinthians 3:7, 13 are in the writings of Luke. After Jesus reads from Isaiah 61 in the synagogue, he sits down in silence and **“all the eyes in the synagogue look straight at him”** -(Luke 4:20). Stephen “gazes” at the glory of God just before his martyrdom -(Acts 7:55). Cornelius “stares” at the angel who is visiting him and asks, “What is it, Lord?” -(10:4). When Elymas attempts to keep the proconsul from believing the gospel, Paul “looks straight at him” and pronounces a curse on him -(13:9). Paul uses *atenizo* to picture the way in which the Israelites **“were not able to look intently into the face of Moses”** as it reflected the glory of the Lord under the old covenant -(2nd Corinthians 3:7, 13).

The word phrase “I Would” is found 210X (7 X 30) times in 40 distinct forms in the KJV Bible

The word **“Live”** is found 140X (7 X 20) times in the New Testament

It is a Verb: ζᾶω (**zao**), (S <G2198>), The basic sense of **zao** is “to live, be alive.” This “living” has at least three distinct referents in the New Testament.

(1) zao can mean to live physically, often in contrast to physical death (e.g., Acts 22:22; Romans 7:1; 1st Corinthians 7:39; Philippians 1:22). Other texts use this verb to signify the divine power to create physical life in the present realm. In this sense, Jesus has power to give over physical death, **“My daughter has just died. But come and put your hand on her, and she will live”** -- (Matthew 9:18; cf. Mark 5:23; John 4:50). This same life-giving power is evident in the apostles’ ministries (Acts 9:41; 20:12). **zao** is also used to describe Jesus’ resurrection life, for the disciples **“heard that Jesus was alive”** -(Mark 16:11). The angels at Jesus’ tomb query, **“Why do you look for the living among the dead?”** -(Luke 24:5; cf. 24:23). According to the apostles, Jesus was raised to physical life from physical death: **“After his suffering, he showed himself to these men and gave many convincing proofs that he was alive”** -(Acts 1:3; cf. 25:19; Romans 14:9a; 2nd Corinthians 13:4; Revelation 1:18b; 2:8).

(2) zao can also mean to live in a transcendent, spiritual sense. This spiritual life is realized in two realms: in the present world and in the glory of the life to come. **(a)** In the present world, the Spirit causes those who listen to the voice of the Son of God to enjoy new, eternal life already now -(John 5:25; 11:26). Likewise, those who accept Jesus are no longer dead but alive: **“In the same way, count yourselves dead to sin but alive to God in Christ Jesus”** -(Romans 6:11; cf. Romans 8:13; Galatians 2:19-20). This life enjoyed in the present is accomplished through the presence of the “Spirit” -(Galatians 5:25). **(b)** This eternal life in the present will issue forth into physical resurrection life, for **“when the dead will hear the voice of the Son of God [they] ... will live”** -(John 5:25). In John, this future blessed life that the believer will enjoy is a continuation of one’s present life, **“I am the resurrection and the life. He who believes in me will live, even though he dies”** -(John 11:25; cf. 6:51, 58; 14:19). Paul envisions the same reality, **“He died for us so that, whether we are awake or asleep, we may live together with him”** -(1st Thessalonians 5:10). At times, **zao** occurs with respect to various items that offer and effect life in his people: **“living oracles”** -(Acts 7:38), **“living word of God”** -(1st Peter 1:23; cf. Hebrews 4:12), **“living way”** -(Hebrews 10:20), **“living hope”** (1st Peter 1:3), **“living bread”** - (John 6:51a).

(3) Lastly, **zao** can mean to conduct one’s life according to a particular pattern of behavior. Paul once “lived” according to the dictates of the Pharisees -(Acts 26:5). The conduct of one’s life can have a moral quality, either good or evil. With respect to evil conduct, the prodigal son was **“living immorally”** as he squandered his father’s wealth -(Luke 15:13). Paul asks, **“How shall we who died to sin still live in it?”** -(Romans 6:2). With respect to good conduct, there are those **“who desire to live in a godly manner”** -(1st Timothy 3:12). The grace of God teaches people **“to live sensibly, righteously and godly in the present age”** -(Titus 2:12).

Is It Not Strange That John Only Mentions Seven Recorded “Miracles in the Gospel of John”?

John 2:11

1. **TURNING WATER INTO WINE** -(Chapter 2)
 - A. Where did the marriage feast take place? -(John 2:1)
 - B. What was Christ's answer to his mother's request for wine? -(John 2:4)
 - C. How much wine was made? -(John 2:6)
 - D. What was the quality of the miraculous wine? -(John 2:10)
2. **CURING THE NOBLEMAN'S SON** -(Chapter 4)
 - A. Where was this miracle performed? -(John 4:46)
 - B. What was the purpose of Christ's signs and wonders? -(John 4:48)
3. **HEALING A LAME MAN** -(Chapter 5)
 - A. Where did this miracle take place? -(John 5:1, 2)
 - B. What superstition did the sick have about the pool, Bethesda? -(John 5:3, 4)
 - C. How long did the man had his infirmity? -(John 5:5)
 - D. What was this man's reason for not being healed by the water? -(John 5:7)
4. **FEEDING OF THE MULTITUDE** -(Chapter 6)
 - A. Why did the multitude follow Jesus? -(John 6:2)
 - B. Why did Jesus ask Philip about the bread supply? -(John 6:5-6)
 - C. What was Philip's answer? -(John 6:7)
 - D. What was Peter's reaction to the request? -(John 6:8-10)
5. **WALKING ON THE WATER** -(Chapter 6)
 - A. What time of day was it when the disciples were on the sea? -(John 6:16, 17)
 - B. What was the condition of the sea? -(John 6:18)
 - C. What type of boat were they in? -(John 6:19)
 - D. What was their first reaction at seeing Jesus on the water? -(John 6:19)
6. **OPENING OF THE BLIND MAN'S EYES** -(Chapter 9)
 - A. How long had the man been blind? -(John 9:1)
 - B. According to the disciples, what was responsible for his blindness? -(John 9:2)
7. **RAISING OF LAZARUS FROM THE DEAD** -(Chapter 11)
 - A. What relations did Lazarus have living in Bethany? -(John 11:1, 2)
 - B. What was Jesus' attitude toward Lazarus? -(John 11:3)

The word phrase **“In The Likeness Of His Resurrection”** is found 42X (7 X 6) times in 5 distinct forms in the KJV Bible

The word phrase **“That Is Given”** is found 413X (7 X 59) times 83 distinct forms in the KJV Bible

The word **“Minister”** 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 with regard to the “serving” performed by royal household workers -(2nd Samuel 13:17; also 1st Kings 10:5) or by court officials and public servants -(1st Chronicles 27:1; 28:1; Esther 1:10). This verb is to be differentiated from *‘abad*, “to serve,” which is used of general work common to all, especially slaves or servants.

(1) Normally, *sarat* refers to the service given to or for individuals of status or import. For example, Joseph “served” Potiphar -(Genesis 39:4); Elisha had a servant -(2nd Kings 4:43); the sons of Ahaziah’s relatives attended Ahaziah -(2nd Chronicles 22:8); and a number of personal attendants ministered to King Xerxes -(Esther 2:2).

(2) The most common use of *sarat* is in the context of Israel’s worship of God -(Numbers 16:9; Deuteronomy 10:8; Ezekiel 44:15-16). It frequently denotes those bearing the special role of “ministering” before God or his people (on God’s behalf). These individuals are normally part of the Levitical priesthood -(e.g., Aaron, Exodus 28:35; the other Levites, 1st Chronicles 16:4, 37), though this is not always the case (e.g., Samuel, 1st Samuel 2:11, 18; 3:1).

(3) A number of times in the Old Testament, the present tense form of the verb *sarat* is used as a noun for a person engaged in service and is translated as “minister” or “servant.” For example, Joshua is Moses’ servant -(Exodus 24:13; 33:11; Numbers 11:28; Joshua 1:1), and the angels are servants of God -(Psalm 103:21; 104:4).

There are two words for **“Minister”** in the New Testament and they are found 49X (7 X 7) times collectively

The first is a Noun: διάκονος (*diakonos*), (S <G1249>), which is found 29X. *diakonos* means “servant, minister.”

The second is a Noun: ὑπηρέτης (*hyperetes*), (S <G5257>), which is found 20X. *hyperetes* designates someone in a subordinate, serving role, such as a guard -(Matthew 5:25; 26:58; Mark 14:54,). The translators of the KJV often translate this word as “minister”: **“And he closed the book, and he gave it again to the minister, and sat down”** -(Luke 4:20; NIV “attendant”). See a similar use in Acts 13:5, where the KJV calls Mark a “minister” (NIV “helper”).

The word phrase **“Ye Have Yielded”** is found 42X (& X 6) times in 22 distinct forms in the KJV Bible

Seven Things “Produced by the Holy Spirit” on the Day of Pentecost

Acts 2:1-4; Acts 5:32; Luke 11:13

THE HOLY SPIRIT DID NOT COME BECAUSE:

1. They were in one accord.
2. They were praying.
3. They were tarring.

Seven things produced by the Holy Spirit on the day of Pentecost:

I. HE PRODUCED PREACHING -(Acts 5:42)

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” -(Acts 1:8)

II. HE PRODUCED PRAYING THAT GOT RESULTS -(Acts 2:42)

“And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.” -(1st Thessalonians 5:17), *“Pray without ceasing.”* -(Acts 4:31)

III. HE PRODUCED PRAYER -(Acts 2:47)

“Praising God and having favour with all the people and the Lord added to the Church daily such as should be saved.”

IV. HE PRODUCED PAYING -(Acts 2:45)

“And sold their possessions and goods and parted them to all men, as every man had need.” – (2nd Corinthians 9:7)

V. HE PRODUCED PERSECUTIONS -(Acts 4:3)

“And they laid hands on them, and put them in hold until the next day; for it was not eventide. Any one that gets the power of God on him the world will persecute.” -(2nd Timothy 3:12)

VI. HE PRODUCES PURITY -(Acts 2:4)

“And they were all filled with the Holy Ghost.”

“If any man defile the temple of God, him shall God destroy, for the temple of God is Holy, which temple ye are. Know ye not that your body is a temple for the Holy Ghost to dwell in.” -(1st Corinthians 3:17)

VII. HE PRODUCES POWER -(Acts 4:33)

“And with great Power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.”

“And by the hand of the Apostles were many signs, and wonders wrought among the people; and they were all in one accord in Solomon porch.” -(Acts 5:12)

Has the Holy Spirit produced these things in your life Christian friends?

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

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

The word phrase **“Made Free”** is found 7X times
in 6 distinct forms in the KJV Bible

Seven **“Hearts”** That Please God

Proverbs 18:15

I. THE TREMBLING HEART

Listen to the trembling heart speaking to us in 1st Corinthians 9:27, *“... lest that by any means, when I have preached to others, I myself should be castaway.”*

II. THE TENDER HEART

The tenderhearted Christian is sensitive to the needs of others, is affectionate and considerate. Is not afraid nor ashamed of tears, and quite readily admits his heart is touched by the Spirit more easily each day.

III. THE PERFECT HEART

“... remember now how I walked before thee in truth and with a perfect heart and have done that which is good in thy sight?” –(2 Kings 20:3)

IV. THE BROKEN HEART

We find David making the statement that has been a guide for centuries, *“... a broken and contrite heart. O God, thou wilt not despise.”* –(Psalm 51:17)

V. THE PURE HEART

In the Sermon on the Mount, our Saviour said, *“Blessed are the pure in heart, for they shall see God.”* –(Matthew 5:8)

VI. THE OPENED HEART

It is said in Acts 16:14, *“... whose heart the Lord-opened.”* The heart that is open has light, seeks only that which glorifies Jesus Christ.

VII. THE STEDFAST HEART

“O God, my heart is fixed; I will sing and give praise, even with my glory.” Paul tells us to be *“stedfast, unmovable, always abounding in the work of the Lord.”* The quality that made the pioneer spirit in our country was that of being stedfast. This is the essence of the early church, for it could be said of them, that they *“earnestly contended for the faith,”* even unto death when needs be.

Blessings,

Pastor Bob
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