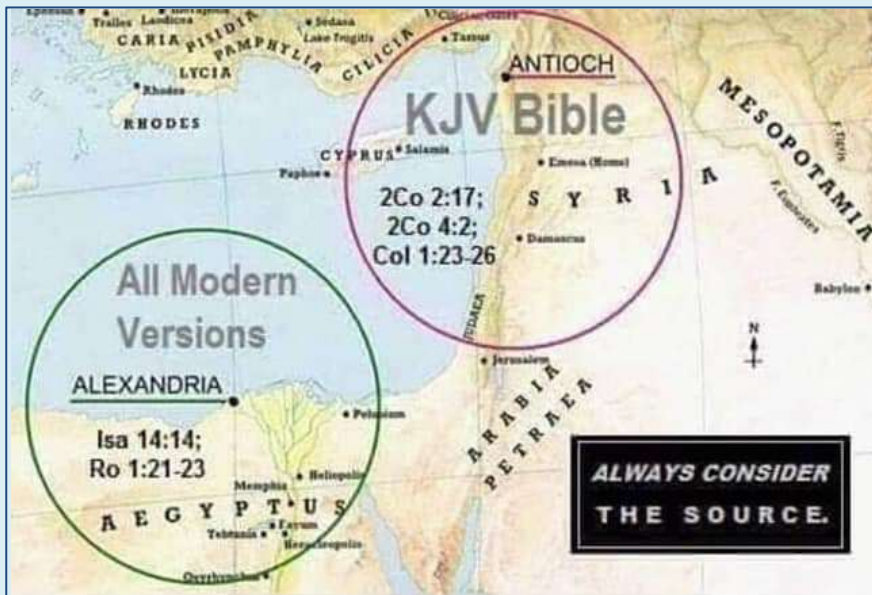


The Inspired Word of God

Chapter 15



Antioch played a large role in the early spread of the Gospel of Christ. After Stephen was stoned, many disciples fled to Antioch in order to escape persecution and then preached the Gospel to Jews there (Acts 8:1; 11:19). Other disciples soon arrived in Antioch and preached the Gospel to Greeks (11:20-21). Later the church in Antioch sent Paul and Barnabas on the first missionary journey (Acts 13). Paul began and ended his second missionary journey in Antioch, accompanied by Silas (Acts 15:36-41; 18:22). He started his third missionary journey from the city as well (Acts 18:22-23).

The word phrase **“An Adultriss”** is found 7X times
in 5 distinct forms in the KJV Bible

The word phrase **“We Were”** is found 441X (7 X 63) times
in 5 distinct forms in the KJV Bible

The word phrase **“Unto Death”** is found 119X (7 X 17) times
in 6 distinct forms in the KJV Bible

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

Satan's Seven **“Offices”**

- THE TEMPTER –(Genesis 3:1)
- THE DECEIVER –(John 8:44)
- THE PERSECUTOR –(1st Peter 5:8)
- THE HINDERER –(1st Thessalonians 2:18)
- THE BUFFETER –(2nd Corinthians 12:7)
- THE IMPERSONATOR –(2nd Corinthians 11:14)
- THE ACCUSER –(Revelation 12:10)

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

Seven Ways in Which **“Christ Is the Way”**

John 14:1-6

1. **"I AM THE WAY TO PARDON"**

"To HIM gave all the prophets witness that through HIS name whosoever believeth in HIM shall receive REMISSION OF SINS (PARDON)" -(Acts 10:43).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" -(1st John 1:9).

2. **"I AM THE WAY TO PEACE"**

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access into this grace wherein we stand, and rejoice in hope of the Glory of God" -(Romans 5:1-3).

3. **"I AM THE WAY TO HOLINESS"**

"Holiness" means spiritual cleanliness, purity and sanctification of the soul.

"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" -(Titus 2:14).

4. **"I AM THE WAY TO HAPPINESS"**

"The strength and the happiness of a man consists in finding out the way in which God is going, and going in that way too."

5. **"I AM THE WAY TO HEAVEN"**

Jesus Christ has given us the Bible as a guide book showing that He, Himself, is the way to heaven.

"Having therefore brethren, boldness to enter the holiest (heaven) by the blood of Jesus" - (Hebrews 10:19).

6. **"I AM THE WAY TO GOD"**

The Apostle Peter said, *"For Christ also died for sins once for all, the just for the unjust in order that he might bring us to God"* -(1 Peter 3:18).

7. **"I AM THE WAY TO ALL THE BLESSINGS OF GRACE ON EARTH, AND ALL THE GLORIES OF HEAVEN"**

Paul exclaimed, *"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ"* -(Ephesians 1:3).

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

It is a Noun: γράμμα (*gramma*), (S <G1121>), Usually translated “writing, letters,” *gramma* can refer to the letters of the alphabet -(Galatians 6:11), written information -(Acts 28:21), a debtor’s bill -(Luke 16:6), or learning in general -(John 17:5; Acts 26:24).

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

“Pattern is Prophecy”

As I have been working on this series over the past fifty years it is obvious how important the number “seven” and multiples of “seven” are in the Word of God. Spiritual fullness and completion have long been recognized as the “Signature” of the Creator, Jesus Christ. The “Heptadic Design Feature” is unquestionably God’s Covenantal Number; but even more than that, it is the Creator’s way of “Self-Authentication” Authorship of the Logos Word.

28% of the 31,102 passages of the King James Bible are prophetic in one form or another. There are 8,362 predictive verses. They cover 1,817 predictions on 737 separate matters or topics. One is inclined to ask, why is nearly one-third of the Bible devoted to the topic of prophesy. The answer is to prove to readers that God exists. In addition, prophecy is a means to an end. It helps one to achieve a deeper understanding of God’s overall purpose. As to why most denominations do not teach Bible prophecy today is directly related to Saint Augustine and the Alexandrian school of “spiritualizing” or interpreting the Bible allegorically. Not good!

There is something basically disingenuous in this argument that the early church fathers all taught the Bible allegorically. The truth is interpreting the Bible allegorically did not begin until the latter half of the 4th Century A.D., particularly beginning with Saint Augustine abandoning the Sabbath-Millennial Day prophecy perspective in favor of the allegorical or non-literal interpretation of the Bible while ignoring the consistent Millennial teachings in a straight line of succession up to the time of Augustine.

The insincerity of this approach to understanding is not lost on anyone who seriously studies church history. It is true that the Sabbath-Millennial outlook went out of favor and began about the time after Constantine legalized Christianity in the fourth century onward. That was also followed by the novel Biblical hermeneutics thought of Augustine. The basics of Biblical hermeneutics is based upon a literal–historical-grammatical reading of the text. Augustine’s hermeneutics was to “spiritualize” or “allegorize” the Biblical text, and permit anyone to make the text say whatever one wanted it to mean.

For example: We believe that there will be a literal kingdom on this earth that will be headquartered in Jerusalem one day. We have Scripture to back up this premise. Daniel 2:44 describes God setting up this kingdom. Zechariah, chapter 14, says that Jehovah will be King over the entire earth and that nations will have to come to Jerusalem to worship. Augustine would express this passage to mean that Jerusalem represents my heart, and that’s where the kingdom is. Not only is this not true, it is absurd, and the reading of the original Biblical Greek and Hebrew does not support “spiritualizing” the Biblical text.

Saint Augustine established and set the course for the church of his day and Roman Catholic theology for the next sixteen-hundred years. “Replacement” theology and anti-Semitism tracks right back to Augustine. Augustine provided the theological rationale for preserving some Jews, and he also maintained that Christianity superseded Judaism, inherited

Jewish scripture, history and most importantly, the Covenant with God. This was Augustine's, "theory of substitution' whereby the New Israel of the church became a substitute of ancient Israel..." Remember also, six centuries later in 1095 A.D. the First Crusade declared by Pope Urban II, and 10,000 Jews were killed in the first month of the Crusade. In 1555 A.D. a Ghetto was established in Rome. Pope Paul IV moves all the Jews into a foul smelling area near the Tiber River. This is the source of Anti-Semitism in the world.

Covenant Theology is the dominant theological system of most mainline Protestant churches as well and maintains that God has replaced the Jewish people with the church. On the basis of two or three "covenants" that are found nowhere in the Bible, it claims that Christians are now God's chosen people and that the Jewish people have no claim to the land of Israel. This is a lie from the pit of Hell!

Why would anyone give undue weight to church leaders who were 300 years removed from the original apostles, while slandering those who were taught by the apostles and who had faithfully retained those teachings and doctrines until they were overthrown by the new non-literal method of Biblical interpretation that was popularized by Saint Augustine?

To make things worse, the critics claim there was a clamor against the "strange doctrine of Sabbath-Millennialism" among many of the church fathers from Augustine forward. The impression is given that this was a battle against a heretical doctrine, when in fact, they were the ones trying to overturn nearly three centuries of doctrine that was upheld and defended by a straight line of succession from the Apostle John onward. The Protestant Reformation of 1517 was a "stillbirth" reformation in that it failed to correct these errors.

The approach among many early Protestants that predominates today in Lutheran churches and some Reformed churches emphasizes the discontinuity between the old covenant and the new and sees the Mosaic Law primarily as negative. Most of the early advocates of this approach, such as Martin Luther (1483–1546), "rejected the Jews as having a continuing positive relationship with God." Roman Catholicism and its "stillborn" daughter churches perpetuated the heresy of "Anti-Semitism" unto the present day.

It's tragic enough that we should have such a disparity between Biblical Judaism and the Rothschild's Talmudic form of Chabad Zionism, which is Satanic to the core; added onto the heresy of Augustine introduced in the late 4th Century A.D. Between the birth of the church at Pentecost and up to 375 A.D., the church fathers believed and held to the "Millennial-Sabbath", of 1,000 years of Rest, to follow the Seventieth Week of Daniel in the form of the "Seven-Year Tribulation." They taught the Biblical teaching of "a day = 1,000 years". Augustine suppressed dissent of those that followed in the footsteps of the earliest apostles of Paul, John, Peter, and John's disciples both Ignatius and Polycarp were the disciples of John. In fact there is this great legend in church history that as Ignatius was John's disciple, and Polycarp was John's disciple, then Polycarp was also Ignatius' disciple.

The Battle for the Bible

Antioch vs. Alexandria

The battle in the 4th Century was not a battle over Eschatology. It was an attack on the Bible itself. It was an assault on the Literal interpretation of the Bible by those who sought to impose an allegorical interpretation on the straightforward meaning of the Scriptures that would ultimately lead to Liberalism and unbelief. This is the root of the same “novel” interpretation that has infected almost all of modern day Christendom.

TWO SCHOOLS:	
ALEXANDRIA	vs. ANTIOCH
ALLEGORICAL READING OF THE SCRIPTURES:	LITERAL READING, HISTORICAL, FACTUAL:
Tendency to <u>over-spiritualize</u> using a <u>metaphysical</u> approach; fueled by a vain desire to move beyond the physical toward <u>man's ideas</u> of spiritual things.	Stress on the <u>Grammatical</u> and <u>Historical</u> and <u>LITERAL</u> approach; faithful to concrete realities & factual historicity grounded in <u>God's view</u> as it is written.
Worked from <u>50</u> manuscripts that didn't agree with one another; <u>doubted</u> Jesus' deity & miracles. <u>Philo & Origen</u> mostly responsible.	Worked from the <u>5,000</u> Received Text manuscripts that were in agreement; <u>believed</u> Jesus' deity & miracles. <u>Word fulfilled by Paul</u> .
The origin of <u>Systematic Theology</u> .	The origin of <u>Dispensationalism</u> .

Leading up to the conflict in the mid-fourth century, and beyond, was a competition between two schools of “thought” as it relates to Biblical interpretation.

Out of Antioch (the place where the followers of Jesus Christ were first called “Christians”) sprung a theological school of literal interpretation. This was “instruction” passed down from Apostle to elder and so on, thus fulfilling Paul’s directive in 2nd Timothy 2:2 *“and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”* Paul taught Timothy and Timothy taught the elders, and these elders continued this tradition going forward for 300 years. That matter has not been disproved and is, in fact, confirmed in the “Heptadic Design Feature” which is brought to light in the Hebrew and Greek text of the King James Bible.

Out of Alexandria, Egypt sprung the theological school influenced by Stoic Philosophy and Platoism mixed with the truths found in Christianity. The philosophers found it necessary to always find the allegorical meaning in a passage, as most of the philosophical literature at

the time had highly immoral messages. So, in order to find the “good” in these passages, they were “allegorized”. The apostle Paul does not condemn "philosophy" absolutely: the philosophy and vain deceit of this passage corresponds to what he says in 1st Timothy 6:20. But though it is not condemned it is disparaged by the connection in which it is placed. The term was doubtless used by the false teachers to describe their system. Though essentially Greek as a name and an idea it had found its way into Jewish circles. Philo used it in speaking of the Hebrew religion and Mosaic law, and also of Essenism, which was probably the progenitor of the Colossian heresy. So, too, Josephus speaks of three Jewish sects as philosophies. It should be remembered also, that in this later age, owing to Roman influence, the term was used to describe practical not less than speculative systems, so that it would cover the ascetic life as well as the mystic theosophy of the Colossian heretics. Hence the apostle is here flinging back at these false teachers a favorite term of their own — "their vaunted philosophy, which is hollow and misleading." The word, indeed, could claim a truly noble origin; for it is said to have arisen out of the humility of who called himself "*a lover of wisdom.*" In such a sense the term would entirely accord with the spirit and teaching of St. Paul; for it bore testimony to the insufficiency of the human intellect and the need of a special revelation. But in his age it had come to be associated generally with the idea of subtle dialectics and profitless speculation; while in this particular instance it was combined with a mystic cosmogony and angelology which contributed a fresh element of danger.

As contrasted with the power and fulness and certainty of revelation, all such philosophy was foolishness -(1st Corinthians 1:20). It is worth observing that this word, which to the Greeks denoted the highest effort of the intellect, occurs here alone in St. Paul, just as he uses "virtue," which was their term to express the highest moral excellence, in a single passage only -(Philippians 4:8). The reason is much the same in both cases. The gospel had deposed the terms as inadequate to the higher standard, whether of knowledge or of practice, which it had introduced.

The attitude of the church fathers towards philosophy while it was a living thing was various. Clement, who was followed in the main by the earlier Alexandrines, regards Greek philosophy not only as a preliminary training for the gospel, but even as in some sense a covenant given by God to the Greeks. Others, who were the great majority, and of whom may be taken as an extreme type, set their forces directly against it, seeing in it only as the parent of all heretical teaching. St. Paul's speech at Athens, on the only occasion when he is known to have been brought into direct personal contact with Greek philosophers -(Acts 17:18), shows that his sympathies would have been at least as much with Clement's representations as with Tertullian's.

This tactic of seeking the “good” from a passage was taken on by the leaders in Alexandria such as Clement of Alexandria, Origen, Dionysus, and the spread of early Christianity throughout North Africa. Ultimately Augustine of Hippo builds on the platform and champions an allegorical view of the millennial reign, called “Amillennialism”, (rejection of a Sabbath-Millennium) and published in Augustine’s famous work in 426 A.D., called “*The City of God.*”

So if you are to rely on the early church fathers, doesn't it make sense to go back as early as you can? Why stop at the 4th Century A.D.?

But of course, that would be embarrassing to the argument against Millennialism and so they conveniently stop their research in the 4th Century A.D. or if the early church fathers are quoted, their "embarrassingly out of date and superstitious" belief about the Millennium are conveniently removed from the discussion.

The simple truth that can be easily discovered by any serious student of church history is that the earliest church fathers retained the Sabbath-Millennial-Day view point. Anyone that tells you differently is guilty of creating a new Biblical church fiction and is not reporting history as it actually happened. Remember, we have the writings of the early church fathers at our access in every theological seminary library in the nation. The 38-volume work is in chroniological order and divided into 3 sections. The first section documents the proof that for the first 300-350 years, the early church taught the Sabbath-Millennial-Day belief. I donated my set to a Bible college where I taught several years ago since I had acquired the set in Bible software form, it's a lot easier to search and transport.

I have said that "Pattern is Prophecy", and the chart on the next page is a visual picture of this concept. You can grasp this concept that the Creator Himself used and applied to confirm and validate His "Covenantal" number design, all structured and constructed as "Seven" and multiples of "Seven".

7 is the most important number in the Bible. It symbolizes completion, perfection, fulfillment, and rest. We can consider it as God's Signature number and Covenantal number as it is the most frequently found number, and through its wide application, all other numbers pale in comparison. God finished creation in 7 days. There are 7 great land masses. 7 colors of the rainbow. 7 notes make a perfect scale. 7 days in the feast of Passover. 7 weeks between Passover and Pentecost. 7 days for the Feast of Tabernacles. God had 7 covenants with humanity (Adamic, Noahic, Abrahamic, Mosaic, Levitic, Davidic, and Messianic). In Revelation, one finds 7 churches, 7 letters, 7 candlesticks, 7 stars, 7 angels, 7 Spirits of God, 7 Seal Judgments, 7 horns, 7 eyes on the Lamb, 7 trumpets, 7 thunders, 7 mountains, 7 bowls, 7 kings, and so on.

The early church fathers were almost exclusively Pre-Millennialists. They proclaimed an End-Time Gospel that included both the gathering of the Glorified church in the clouds and the Second Coming of Jesus Christ our Lord! These two events were treated as two separate events by a period of time of not less than "seven" years.

Unfortunately, for the illiterate and ignorant masses, and those who choose to deceive, wittingly or unwittingly, the real story behind the attack on Millennialism and the Pre-Tribulation Rapture remains a question of ridicule. This is refuting those who really are not as smart as they want you to believe, but are merely parroting the attacks they learned from some

Creation Week Patterns

Week of Days	Sunday The Beginning	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday God Rested	
Week of Weeks	1st Week Firstfruits	2nd Week	3rd Week	4th Week	5th Week	6th Week	7th Week	Feast of Pentecost
Week of Feast Months	Nisan Passover	Iyar	Sivan Pentecost	Tammuz	Av	Elul	Tishrei Tabernacles	
Week of Years	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7 Sabbath Year	
Weeks of Years	1st Set of 7 Years	2nd Set of 7 Years	3rd Set of 7 Years	4th Set of 7 Years	5th Set of 7 Years	6th Set of 7 Years	7th Set of 7 Years	Jubilee
Week of Millenniums	Millennium 1	Millennium 2	Millennium 3	Millennium 4	Millennium 5	Millennium 6	Millennium 7 Sabbath	Eternity

mindless critics. They use the Internet as the platform of choice to spread their lies and ignorance.

I am here to tell you that the early church was Millennial virtually up to the time of Augustine’s rise to popularity and it was nearly silenced by the Roman Catholic Institution with all of its fake doctrines and teachings. You and I know most people reading this are not likely to go to the nearest seminary library to read the works of the early church fathers, written before 400 A.D.

As a seminary student, I have had to read them for research studies and papers, and even subsequently to expose the deceptive voices who get their kicks by sewing doubt and deception.

The Earliest Millennialist

The Epistle of Barnabas was considered to be equal to Scripture. Obviously, the Epistle of Barnabas was not included in the formal Canon of Scripture, but it is historical and authoritative nonetheless.

Some early church fathers, including Tertullian identify Barnabas as the author of the book of Hebrews. It is possible, but no one knows for sure. I am one of those who has studied the Greek text in depth, which supports the writing style as being that of Paul. But, I would not rule out the possibility that Barnabas had copied the Apostle Paul’s writing style. But we will have to wait for the day when we can ask Paul who it was that wrote Hebrews.

Paul and Barnabas undertook the first missionary journeys into the Gentile regions where they preached the Gospel and defended believing Gentiles against the Judaizers of their

day. The Epistle of Barnabas presents the very first record of the Creation week as a pattern for human history with one day equaling one thousand years. Barnabas believe that there would be six thousand years of human history followed by a Sabbath-Millennial-Rest on the Seventh Day! Chances are you never even knew there was such an Epistle of Barnabas.

Barnabas 15:3-5

“Or the Sabbath He speaketh in the beginning of the creation; and God made the works of His Hands in six days, and then He ended on the seventh day, and rested on it, and He hallowed it, give heed, children, what this meaneth; He ended in six days.”

“He meaneth this, that the six thousand years the Lord shall have all things to an end; for the day with Him signifyeth a thousand years; and this He Himself beareth me witness, Saying behold, the Day of the Lord shall be a thousand years, therefore children, in six thousand years , everything shall come to an end”

“And He rested on the seventh day, this He meaneth; When His Son shall come, and shall abolish the time of the lawless one, and shall judge the ungodly, and then shall be truly rest on the seventh day.”

Not to be confused with the Gospel of Barnabas, the Epistle of Barnabas, also known as the Letter of Barnabas, is an early writing of Christianity, frequently mentioned by other church fathers. Although it is named for Barnabas, an associate of Paul, the letter itself does not mention its author. Rather, this connection was made by commentators such as Clement of Alexandria. This dates it somewhere in the late first to very early second century (70 A.D.- 132 A.D. The text gives insight into Old Testament Jewish laws and traditions, comparing and contrasting them with Christian practice under the New Covenant.

The term gnosis, meaning “knowledge,” and is used in the Epistle of Barnabas to describe its message. However, the content contradicts early heresies such as Gnosticism, and it seems to reflect an orthodox, early understanding of the faith. At the same time, some writers criticized it for relying heavily on oral traditions about the Old Testament, such as the Mishnah—as well as the use of gematria or biblical numerology.

Early church fathers referenced the Epistle of Barnabas, including Origen, who seemed to think it was an authentic writing of Barnabas. The text was included at the end of some early copies of the Bible, where it might have been considered as a reference. Most early Christians did not seem to consider it part of inspired Scripture; however, it was valued for its insights into Jewish theology. That perspective is best described as interpreting the Old Testament through the lens of early Christianity. Those explanations make up most of the letter.

The last section of the Epistle of Barnabas describes a series of positive commands, followed by their opposites. These are contrasted as the Way of Light and the Way of Darkness, respectively. The Way of Light reflects a heavily Jewish understanding of Christian behavior and

morals. This is followed by the Way of Darkness, also called the Way of the Black One, referring to Satan.

While not a part of the canon of Scripture, the Epistle of Barnabas is still a valuable resource. Early church fathers recognized its usefulness, even as they agreed it was not divinely inspired. Whether or not the Epistle of Barnabas was actually written by Barnabas himself, modern believers can read it from the same cautious perspective. It would be safe to call it a commentary by theological standards today. The point is that Barnabas clarifies the idea and meaning of the Sabbath-Day-Year of Millennialism. The Apostle Peter, likewise, expounded on this idea. 2nd Peter 3:8 states, ***“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”*** The Hebrew text of Genesis 1:5 is quite clear about the difference when it comes to defining what amounts to a 24-hour span of a day. Greek and Hebrew both use distinct words to differentiate between a 24-hour day and God’s Millennial-Sabbath.

Where did Barnabas and others get this day-per-a-thousand-years perspective? Adam was told that if he ignored God’s instruction and ate of the Tree of the knowledge of Good and Evil, that **in that day** he would die. Adam disobeyed but died 930 years later.

What are we missing in this picture? We know Adam’s life spanned a period of 930 years before he physically died. We know that God told Adam that the day he ate of the forbidden fruit he would die.

Did Adam die the same day that he disobeyed and rebelled against his heavenly father? Obviously there is a misunderstanding when it comes to how man measures time, or something else is going on that we missed!

It seems to me that we have a puzzle or riddle that was revealed to us in order that our way of thinking and calculating time comes in line with God’s method of timing as it relates to the events that God has planned for humanity. If this is true, then the mystery is not there simply to be solved in order to satisfy our curiosity, but is revealed so that we can harmonize our understanding with God’s purpose and plan.

The mystery is there to stir up questions that once are answered will give us wisdom and understanding - wisdom that does not come from the forbidden tree, but from the Word of God. The key to understanding God’s puzzling use of the word “day” in relation to the death of Adam is mentioned in both the Old and New Testaments.

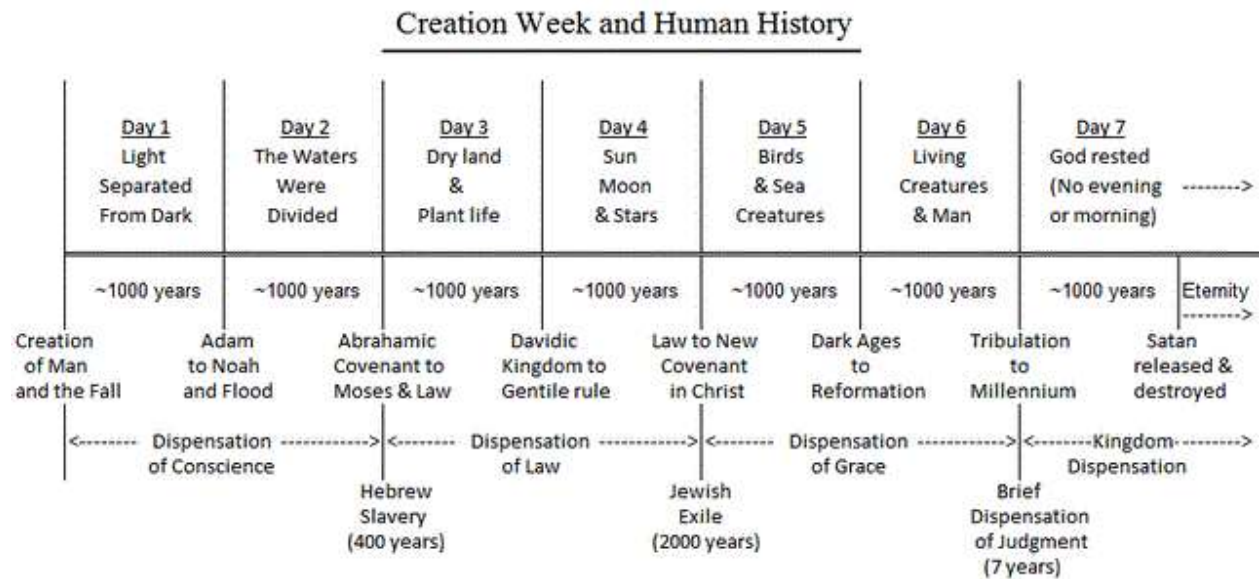
This key is found in 2nd Peter 3:8. We are told to consider two deaths, one spiritual and the other physical, both happening in “one day”. The physical death of Adam and Eve seems to occur before a 1000 years was concluded, while they died spiritually on the day they sinned. This obvious conclusion seems to satisfy the curious and is usually all the attention this time riddle is given. That the Lord was making the point concerning both spiritual and physical death is missed almost entirely.

Adam's life and death occurred over a period of time just shy of 1,000 years. Adam's life and death can be compared to that of a ripened apple. Stripped from the tree branch where it receives its nourishment and life. The Adam that survived the day of disobedience withered and shriveled away slowly over centuries of time coming to just 70 years shy of 1,000 years. Is this a clue? I think so. Like fruit plucked from the vine, they shrivel up once separated from the source of life.

If we are to take God's word literally then we must ask, what is a day? Is it a 24-hour cycle of time divided into light and darkness or absence of light? The answer is an obvious yes. Does God expect us to consider two concepts at the same time, drawing conclusions from that to prepare us for the revelation of God's plan for humanity over TIME?

Yes, I believe so. Pslam 90:10 is our answer. ***"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."*** At the time of this writing I am two years past the fourscore limit.

Are the six literal days of creation a prophetic harbinger of the Sabbath-Millennial perspective? If we are to believe that God reveals that He reckons days relative to His plans for humanity in terms of millenniums then we should be on the right track. This is the key to understanding that each day of creation concluded with a seventh day of rest.



The Genesis narrative is a "type" or a pattern and "Pattern is Prophecy". God put man on a seven day cycle, but we should ask why? The mystery of that cycle is that it is a rehearsal once a week. Have you figured out what is being rehearsed. This same picture of rehearsing events are the pattern of the Feast Days of the Lord referred to in Leviticus 23. It should be plain to us as day and night! But often we miss it.

In His time, God is going to accomplish the restoration of what man has so carelessly abandoned within the time He has given humanity. And what is it that God is going to restore in His perfect time? God is going to restore His loving relationship with man.

The reversal of the curse was a planned appointed event on God's Millennial calendar before the foundation of the world. Scripture reveals the seed plot throughout the 66 books, from Genesis to Revelation, that declares just how this reconciliation is going to take place.

Does God also not reveal in plain sight everything you look on the revelation of the beginning, the book of Genesis. As the Apostle Paul said, ***"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."*** -(1st Corinthians 13:12). Yes, every week of days is designed to come to a conclusion on the Sabbath or Seventh Day. Every time the Jews celebrate Shabbat, they are rehearsing prophecy that ends with Seven. With this established, what has God planned for the Seventh Day? The Scriptures provide us with the answer. Each day is a prophetic harbinger of a Thousand Years. Seven is the number of Divine Completion.

Do you know what God has scheduled for the final 7th day that God has determined to last 365,230 days, or a Thousand years? Christians are divided on this point. Those holding the view of the Millennial-Sabbath have much going for a 1,000 years of Sabbath Rest; while the Amillennialists are dogmatic that the Lord Jesus Christ is not going to return at all. After all, Pope Francis has declared that Jesus Christ is not coming back, among other lies he has said! There is not much hope in this view held by Catholics and most mainline Protestants.

What is scheduled on the prophetic time line disclosed by the weekly 7-day cycle? Is this a forecast of the ultimate time line that God has placed as a border and boundary around man's time on the earth. Most of Christendom does not adhere to the 6,000 year doctrine because of Saint Augustine. Yet that fact is central in Judaism's history, and it submits to what they call the "6,000 Year Doctrine." Long ago, it became an orthodox teaching by Israel's sages and rabbis. For nearly a decade now, we see the heightened interest in the coming of the Messiah by religious Jews in Israel.

The Apostle Paul taught Barnabas, and the non-Biblical Epistle of Barnabas elaborated on the Sabbath-Millennial-Rest concept leaving no ambiguity as to the meaning. This is not a bizzare teaching and we have ample evidence in Scripture that prepares us to understand that a "Day" has a double meaning. That is obvious to anyone familiar with the Greek and Hebrew text confirming God's wisdom and grand plan for redeeming creation and removing the curse brought on by Adam and Eve's disobedience.

Justin Marytr lived from 100–165 A.D. He was an apologist and defender of the Logos Christology. This is foundational for establishing the pre-existence and Divinity of Jesus Christ, the Second Person of the Trinity, also known as the Godhead in the Bible. Justin Marytr taught the Pre-Millennial beliefs he received from the Apostle John. Justin Marytr refutes the anti-Pre-Tribulation Rapture lie that Dispensationalism began with John Nelson Darby and C.I. Schofield.

Dispensationalism or Millennialism began with the Apostle Paul, Barnabas, and the church fathers from the Apostle John, up through the mid-to late 4th Century. Saint Augustine and Constantine were mere puppets for Satan, and corrupted Christian doctrine from that point forward.

Papias lived from 70–163 A.D. Although there are no surviving manuscripts of Papias' writings, his work is captured in writings of others. In Ecclesiastical History, Book 3-ca, Eusebius made mention of Papias (of whom he spoke very highly, except on this one particular point). He mentions how Papias was a disciple of John and Philip the bishops of Hierapolis, and a friend of Polycarp.

Eusebius suggests that Papius actually wrote the Gospel of John at the dictation of John. So he [Papias] a man well qualified to have an opinion on what the apostle thought and believed.

Yes, Eusebius states, *“he [Papias] says there would be a certain millennium after the Resurrection, and that there would be a corporeal reign of Jesus Christ on this very earth; which things he appears to have imagined, as if they were authorized by the apostle’s narrations, not understanding correctly those matters which they propounded (figured) mystically in their representations.”* For he was very limited in his comprehension, as is evident from his discourses, yet he was the cause why most of the ecclesiastical writers, urging the antiquity of the man were carried away by a similar opinion, as for instance, Irenaeus, or any other that adopted such sentiment.”

So out of Eusebius' own mouth, he contradicts his own “New Israel” (Amillennial) by stating that Papias was teaching the Millennial reign as an Apostolic narration, learned from the apostles and taught to others. Eusebius wrote these things nearly 300 years after the death of Jesus Christ. Once again, it would stand to reason that if Eusebius had a contention with Papias on what the Apostles actually taught, that Papias would have a much clearer understanding of the topic given his proximity to the Gospel writers.

If you want to know what the early church fathers taught regarding the End-Times and the Second Coming of Jesus Christ, you need to look no further than the Sabbath-Millennial-Day perspective. These men lived during the first three hundred fifty years of the early church. To quote the disengenuous critics, and their cheap shot efforts claiming Darby, Schofield, Irving, or MacDonald and a few others began the so-called false teaching of the Pre-Tribulation Rapture in the 1800's merely reveals their dishonesty or ignorance or both.

With Constantine and Saint Augustine, and certainly by the beginning of the 5th Century A.D., most theological dissent was snuffed out and suppressed by the allegorical Amillennial view (claiming there was no millennium reign of Jesus Christ); and, perpetuated by the dominant Roman Catholic Institution. The idea of the Sabbath-Millennial age remained largely dormant until the 1517 Reformation of Martin Luther. The historical writings from 400 A.D.

until the 1500's offer a smattering of a few writers in every century but Rome did not permit dissent from its allegorical Amillennial position. Rome's doctrine of Purgatory was inconsistent and incompatible with the Sabbath-Millennial belief of a 1,000 year Sabbath Rest! The truth be known, Rome has counted on the ignorance and illiteracy of the public to mask the historic evidence of the first three centuries of the Christian church.

What is so very important to understand is that most of the Protestant movement begun by Martin Luther and men like John Calvin, continued to hold closely to most of the Roman Catholic, Alexandrian school of theology thereby keeping these errant teachings in tact. The Reformation of 1517 was largely a "still-born" birth. By that term, I am describing a movement that failed to bring about the reform of the institutional church. The allegorical interpretation of Scripture today is still the prevailing belief system in about 80% of Protestant mainline churches. These are the mainline denominations which are bleeding membership as folks fall away into the world. Further, the Roman Catholic Institution is losing membership around the world as a result of corrupt priests and bishops; sexual abuse and homosexuality in the clergy. It has been stated by researchers and writers that upwards of 80% of the Roman Catholic priesthood are sexual deviants. In 2019, the Pew Research Center released an in depth study showing the decline of church attendance for both Protestants and Catholics revealing a significant decline in church attendance and membership. I wrote an article "*Will Christ Jesus Find Faith When He Returns?*" It asserts that the loss is coming from churches which believe in and hold to the allegorical interpretation of Scripture, i.e., Catholicism, and most mainline Protestant denominations. The Pew Research Study shows a decline of 10% in the past two years of Protestant denominations and even higher in Catholicism.

The Vatican is hemorrhaging cash: Sex abuse scandals are 'driving away donations and have lost the Holy See €44-million (£38-million) in a single year. Gianluigi Nuzzi said the Vatican's property empire registered a loss for the first time. Pope Francis's attempts at reform are being 'blocked and sabotaged', he claims. Yet, Pope Francis' statements contradict this claim. The Vatican previously tried to put Mr. Nuzzi on trial for publishing leaked secrets. According to a new book, the Vatican is rapidly losing money with donations plummeting as sex abuse scandals continue to damage the Catholic Church's reputation. No fewer than 27 States Attorney-Generals are conducting their own RICO investigation of the Roman Catholic church in their states.

The Italian journalist, whom the Vatican attempted to put on trial for publishing leaked secrets in 2016, said attempted reforms by Pope Francis were being 'anaesthetized, blocked and sabotaged' by Vatican insiders. In the book, '*Universal Judgment*', he claims that the Vatican faces a possible default on its debts by 2023, according to '*The London Times*'. His book is based on 3,000 confidential documents, which allegedly show that donations have fallen by 40 per cent in the space of three years.

Total donations dropped from more than €100-million in 2016 to a mere €60-million in the most recent figures, according to Nuzzi's research. Vatican bosses encourage worshippers to donate to the collection, known as Peter's Pence, in order to 'participate in the Pope's

activity'. However, most of the donations for Peter's Pence are now used to cover the Vatican's general costs rather than for philanthropic work, it is claimed.

Irenaeus lived from 130-202 A.D. Irenaeus was a famous church father and bishop who could trace his doctrinal beliefs back to Polycarp, a disciple of the Apostle John. Most historians also believe that Irenaeus was also a contemporary with the Apostle John. Irenaeus taught that the Antichrist's future three-and-a-half year reign, when he sits in the Temple at Jerusalem, would be terminated by the Second Coming of Jesus Christ. Irenaeus taught that the Millennial Kingdom would be ruled by the Lord Jesus Christ for 1,000 years followed by the general resurrection and the White Throne Judgment.

This would be followed by the fiery dissolution of the old earth at the end of the 7,000 years of mankind, to be followed by the creation of a new Heaven and a new Earth. Irenaeus taught that the Millennial Kingdom was a Literal reign and not an allegorical kingdom.

Irenaeus held to the old Jewish tradition that the first six days of the creation week were a "type" of the first six thousand years of human history. His general views of things can be aptly described as a Sabbath-Millennial outlook. His best-known book was a direct assault on the false teachings of the Gnostics, found largely in the Alexandrian line that became associated with Roman Catholicism.

Tertullian lived from 155-240 A.D. He was a prolific writer in the northern African city of Carthage. In his treatise against Marcion, he writes, *"but we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; in as much as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, 'let down from Heaven', -(Revelation 21:2), which the Apostle also calls "Our mother from above," -(Galatians 4:26) and, "while declaring that our citizenship, is in Heaven, -(Philippians 3:20) he predicts of it that it is really a city in Heaven. This both Ezekiel had knowledge of -(Ezekiel 48:30-35) and the Apostle John beheld -(Revelation 21:10-22)." "And the word of the New prophecy which is part of our belief, atests how it foretold that there would be for a sign or picture of this very city exhibited to view previous to its manifestation."*

Hippolytus of Rome lived from 170-235 A.D. is considered by some students of church history to be one of the most important 3rd Century theologians in the Christian Church. Hippolytus was a disciple of Irenaeus who was a disciple of John the Apostle of Jesus Christ. His most famous work is the *'Refutation of All Heresies'*. He was one of the Christian teachers to emphasize End-Times Eschatology.

Hippolytus interpreted Daniel's seventy weeks as seventy prophetic weeks of literal years. This was not a novel idea but instead was the long-standing belief of all the Church fathers that preceded him.

In summary, The Millennial day theory, or the Sabbath-Millennium theory, is a theory in Christian eschatology in which the Second Coming of Christ will occur 6,000 years after the

creation of mankind, followed by 1,000 years of peace and harmony. It is a very popular belief accepted by certain premillennialists who usually promote the young earth creationism.

This view takes the stance that each millennium is actually a day according to God (as found in Psalm 90:4 and 2 Peter 3:8), and that eventually at the end of the 6,000 years since the creation, Jesus will return. It teaches that the 7th millennium is actually called the Sabbath-Millennium, in which Jesus will ultimately set up his perfect kingdom and allow his followers to rest. The Sabbath-Millennium is believed to be synonymous with the Millennial Reign of Christ that is found in Revelation 20:1-6.

Early premillennialists included Pseudo-Barnabas, Papias, Methodius, Lactantius, Commodianus, Theophilus, Tertullian, Melito, Hippolytus of Rome, Victorinus of Pettau and various Gnostic groups and the Montanists. Many of these theologians and others in the early church expressed their belief in premillennialism through their acceptance of this sexta-septamillennial tradition. This belief claims that human history will continue for 6,000 years and then will enjoy a Sabbath for 1,000 years (the millennial kingdom), thus all of human history will have a total of 7,000 years prior to the new creation. Christians throughout history have often considered that some thousand-year Sabbath, expected to begin six thousand years after Creation, might be identical with the millennium described in the Book of Revelation. This view was also popular among 19th- and 20th-century dispensational premillennialists. The term "Sabbatism" or "Sabbatizing" (Greek *Sabbatismos*), which generically means any literal or spiritual Sabbath-keeping, has been mentioned in Hebrews 4:9 which is also to have special reference to this definition.

The main support for this view is found in the passages regarding the original Sabbath system that the Judeo-Christian God instituted, while also taking the verses of Psalms 90:4 and 2nd Peter 3:8 into consideration. According to the proponents of the theory, Hosea 6:1-2 demonstrates that after 2 days, or two-thousand years, the Lord will revive Israel, and on the third day, restore her and live with her forever. According to these Christians, Jesus has indeed been gone for two millenniums. He was crucified during a time of severe Roman oppression that was directed towards Israel, which eventually caused the dispersion of Israel in the 1st century A.D. Counting the first two days as two millenniums, and the third day as the Millennium in which Christ reigns on Earth may invariably lead to the conclusion that Jesus will return soon - most likely within the 21st century.

The fact that "Pattern is Prophecy" is self-evident when one recognizes the patterns, themes, types, concepts, or ideas as brought to us by the Creator. In bringing a greater understanding to our interpretation of Scripture, we cannot ignore passages such as: ***"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."*** -(Proverbs 25:2); and ***"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:"*** -(Isaiah 46:9-10).

The Jews were given Seven Requirements in “Keeping the Passover”

Exodus 12

1. ROASTED LAMB - vs. 8
—corresponding to Christ slain -(1st Corinthians 5:7)
2. BITTER HERBS - vs. 8
—corresponding to repentance -(Luke 15:10)
3. UNLEAVENED BREAD vs. 8
—corresponding to holiness -(1st Corinthians 5:8)
4. GIRDED LOINS vs. 11
—corresponding to habits controlled -(1st Peter 1:13)
5. FEET SHOD vs. 11
—corresponding to Gospel testimony -(Ephesians 6:15)
6. STAFF IN HAND vs. 11
—corresponding to pilgrim character -(1st Peter 2:11)
7. EATEN IN HASTE vs. 11
—corresponding to the Coming One -(Revelation 22:20)

The word phrase “**They Are Not**” is found 1,645X (7 X 235) times
in 13 distinct forms in the KJV Bible

Lot's Seven “**Wrong Steps**”

1. LOT LOOKS TOWARD JORDAN -(Genesis 13:10)
2. LOT CHOOSES JORDAN'S PLAINS -(Genesis 13:11)
3. LOT JOURNEYS EAST -(Genesis 13:11)
4. LOT DWELLS IN CITIES OF THE PLAIN -(Genesis 13:12)
5. LOT PITCHES HIS TENT TOWARD SODOM -(Genesis 13:12)
6. LOT DWELLS IN SODOM -(Genesis 14:12)
7. LOT SITS IN SODOM'S GATE -(Genesis 19:1)

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

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

The Seven **“Promises”** of the Holy Spirit

1. TO CONVINCING OF SIN –(John 16:8)
2. TO TEACH –(John 14:26)
3. TO TESTIFY OF CHRIST –(John 15:26)
4. TO GLORIFY CHRIST –(John 16:14)
5. TO INDWELL –(John 20:22)
6. TO ANOINT –(Acts 1:8)
7. TO OVERFLOW –(John 7:38-39)

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

Seven **“Things to Believe”** about Jesus Christ

1. HE IS THE SON OF GOD –(John 3:16; Matthew 3:17)
2. THE GREATEST TEACHER –(John 7:46; John 3:2)
3. HE WAS SINLESS –(1st Peter 2:22; Hebrews 4:15)
4. HE DIED FOR US –(Philippians 2:8; Romans 5:6)
5. HE AROSE FROM THE DEAD –(Acts 2:32; 1st Corinthians 15:4)
6. HE IS OUR SAVIOUR –(Matthew 1:21; 1st John 4:14, 15)
7. HIS SPIRIT IS WITH US TODAY –(John 14:16, 17; Matthew 28:20)

“Hophni” is Referred to Seven Times In Just One Book (1st Samuel) of the KJV Bible

Hophni was the corrupt priestly son of Eli. He and his brother Phinehas were both dishonest and greedy in handling the tabernacle offerings, often threatening the people -(1st Samuel 2:12-17). They actually committed adultery with the women who came to the tabernacle -(1st Samuel 2:22). His name meant “Strong”. The reason for this corruption— Neither son had been properly disciplined by their father Eli -(1st Samuel 2:23-25; 3:13). Hophni was the condemned son of Eli. A prophet warned Eli that both boys would die on the same day -(1st Samuel 2:34). In an attempt to rally the frightened Israelite troops, Hophni and Phinehas carried the Ark of the Covenant into a battle with the Philistines -(1st Samuel 4:4). Israel lost the battle regardless, and both sons were killed -(1st Samuel 4:11). They were killed by the Philistines on a battlefield near Shiloh -(1st Samuel 4:17).

The word phrase **“Hath Raised”** is found 132X (7 X 16) times
in 13 distinct forms in the KJV Bible

The word phrase **“Has Resisted”** is found 14X (7 X 2) times
in 8 distinct forms in the KJV Bible

The word **“Open”** is found 77X (7 X 11) times in the New Testament

It is a Verb: ἀνοίγω (**anoigo**), (S <G455>), This word is most common in the New Testament in the writings of John -(Revelation and the Gospel of John). It can simply mean “to open” but elsewhere has the connotation of healing. It can also mean “to reveal” or “to speak.”

(1) It is used of the simple opening to disclose the contents of something, e.g., the mouth of a fish to reveal a coin, one’s heart -(2nd Corinthians 6:11; cf. Revelation 10:2, 8), or a chest to disclose its treasures: **“Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh”** -(Matthew 2:11).

(2) Frequently **anoigo** depicts a miraculous event, such as the opening of eyes in restoration of sight -(Matthew 9:30; 20:33; John 9:10, 14, 17, 21, 26, 30; 10:21; 11:37), of ears to restore hearing -(Mark 7:35), and of the mouth to restore speech -(Luke 1:64). Saul opened his eyes on the Damascus Road but could see nothing after his vision of Christ (Acts 9:8; cf. 9:40). It is used of Jesus’ divine ability to do such miracles: **“Nobody has ever heard of opening the eyes of a man born blind”** -(John 9:32). Similarly it is used of Jesus opening things that point to his divine authority, such as opening a scroll -(Revelation 5:2; 6:1; 8:1; 20:12) or the Abyss -(9:2).

(3) **anoigo** can be used in a revelatory sense, involving the opening of heaven and the Spirit descending on Jesus -(Matthew 3:16; cf. Luke 3:21; John 1:51) **“He saw heaven opened and something like a large sheet being let down to earth by its four corners”** (Acts 10:11; cf. Revelation 4:1; 11:19; 19:11). **anoigo** is also used for the opening of the heavenly tabernacle -(Revelation 15:5).

(4) Similarly, it can refer to opening a door to let someone in -(Matthew 25:11; Luke 12:36; 13:25; Acts 12:14, 16), or a prison to let someone out -(Acts 5:19, 23; cf. 12:10; 16:26-27), and sometimes by John as a metaphor for conversion -(John 10:3). In Acts 14:27 **“[God] had opened the door of faith to the Gentiles”** -(cf. Acts 26:18), a use particularly seen in Revelation (3:7-8, 20). It can carry the connotation of opportunity, either for ministry (**“a great door for effective work has opened to me”** -(1st Corinthians 16:9; cf. 2nd Corinthians 2:12; Colossians 4:3) or conversion **“knock and the door will be opened to you. For ... to him who knocks, the door will be opened”** (Matthew 7:7-8; cf. Luke 11:9-10).

(5) Finally, it can be used in a Hebrew sense of “opening one’s mouth” to teach -(Matthew 5:2; 13:35) or simply speak -(Acts 8:32), as it is often used in the Old Testament -(Exodus 4:12, 15; Numbers 22:28; Ezekiel 3:27).

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

The name “Jesus” is found 917X (7 X 131) times in the New Testament

It is a Noun: Ἰησοῦς (*Iesous*), (S <G2424>), The name *Iesous* is the Greek translation of the Hebrew name “Joshua.” Two Old Testament figures named Joshua provide intriguing foreshadowings of Jesus Christ. First is Moses’ godly successor, who led Israel through the Jordan River and into the promised land of Canaan (see the relationship between these two in Hebrews 4:6-11). Second is the high priest at the time of Israel’s return from exile: Zechariah 3:8 states that this Joshua (or “Jesus” in the Greek translation of the Old Testament) is a symbol of the coming Messiah.

The name *Iesous* was common among Jews at the time of Jesus Christ and prior to the first century (for other individuals named Joshua/Jesus, see, e.g., Nehemiah 3:19; possibly Matthew 27:16; Luke 3:29; Colossians 4:11). The personal name given to Jesus is an especially appropriate one for the Messiah to bear since its Hebrew antecedent, Joshua, means “**The Lord [Yahweh] is salvation.**” The words of the angel to Joseph in Mathew 1:21 emphasize this very point: “**And she will bear a Son; and you shall call his name Jesus, for it is he who will save his people from their sins.**”

There is power in the name of Jesus. When Peter and John stood before the authorities and were told to account for the healing of the crippled man, Peter said boldly, “**Salvation [also healing] is found in no one else, for there is no other name under heaven given to men by which we must be saved**” -(Acts 4:12). The writers of the book of Hebrew instructs us to fix our eyes on Jesus, “**the apostle and high priest whom we confess**” and “**the author and perfecter of our faith**” -(Hebrews 3:1; 12:2). He is the mediator of the new covenant -(12:24).

The word “Mind” is found 854X (7 X 122) times in the Old Testament

It is a Noun: לֵב (*leb*), (S <H3820>), *leb*, often translated “heart” or “mind,” denotes the seat of emotion -(1st Samuel 2:1), desire -(Psalm 37:4), thought -(Genesis 6:5), and decision -(1st Chronicles 12:38).

There is a second word “Mind” which is found 252X (7 X 36) times In the Old Testament

It is a Noun: לֵבָב (*lebab*), (S <H3824>), *lebab* is a synonym of *leb* and means “heart, mind.”

There is a third word “Mind” which is found 56X (7 X 8) times In the Old Testament

It is a Noun: מַחְשָׁבָה (*maḥasaba*), (S <H4284>), This noun is best translated “plans” or “thoughts” and can describe the plans of either individuals or God. The basic meaning of this word is captured in the contemporary question, “What’s on your *mind*?”

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

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

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

It is a Noun: ὄρος (*oros*), (S <G3735>), *oros* can refer to an individual mountain -(John 4:20), a mountain range -(Matthew 24:16), or even a mere hill (5:14), such as “the *Mount* of Olives” (24:3; Acts 1:12). Jesus’ famous Sermon on the Mount -(Matthew 5:1), in which He instructs his disciples about life in the kingdom, is traditionally viewed as taking place on the low hills on the northern side of the Sea of Galilee. Since Moses received instruction in covenant law from God on Mount Sinai -(cf. Acts 7:30, 38), some argue that Matthew is portraying Jesus in Matthew 5-7 as a new Moses. There are other significant events in Jesus’ life that take place on a mountain or hill. He goes to a mountain to pray -(Matthew 14:23), to call the Twelve -(Mark 3:13), to work a miracle -(John 6:3-14), to be transfigured -(Matthew 17:1; cf. 2nd Peter 1:18), and to give the Great Commission -(2:16-20).

oros is occasionally used symbolically. It can symbolize a challenging barrier to overcome by faith -(Matthew 17:20; 1st Corinthians 13:2). Jesus’ disciples are the light of the world, and as such are to shine into the darkness of the world, just as a “city on a *hill* cannot be hidden” - (Matthew 5:14). And, as in the Old Testament, the most significant mountain of all is “*Mount Zion*,” which in the New Testament is a symbol of the eternal kingdom of our Lord -(Hebrews 12:22; Revelation 14:1).

**The word phrase “Of Him That Willeth” is found 210X (7 X 30)
times in 40 distinct forms in the KJV Bible**

**The word phrase “The Earth” is found 252X (7 X 36) times
in 7 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 “The Gospel” is found 77X (7 X 11) times
in 4 distinct forms in the KJV Bible**

The **Holy Spirit** Does Seven Things?

- INDWELLS –(John 14:17)
- COMFORTS –(John 14:16)
- TEACHES –(John 14:26)
- GUIDES –(John 16:13)
- TESTIFIES OF CHRIST –(John 15:26)
- GLORIFIES CHRIST –(John 16:14)
- SHOWS THINGS TO COME –(John 16:13)

We Have Seven **“Things As Children”**

Romans 5:8

What we have as Adam's children		What we have as God's children	
Ruin	5:9	Rescue	5:8
Sin	5:12, 15, 21	Righteousness	5:18
Death	5:12, 16, 21	Eternal life	5:17, 21
Separation from God	5:18	Relationship with God	5:11, 19
Disobedience	5:12, 19	Obedience	5:19
Judgment	5:18	Deliverance	5:10-11
Law	5:20	Grace	5:20

Seven **Great Promises** of Jehovah in Exodus

Exodus 6

1. I WILL BRING YOU OUT—**Separation** –(vs. 6)
2. I WILL RID YOU... OF THEIR BONDAGE—**Emancipation** –(vs. 6)
3. I WILL REDEEM YOU—**Redemption** –(vs. 6)
4. I WILL TAKE YOU... FOR A PEOPLE—**Selection** –(vs. 7)
5. I WILL BE TO YOU A GOD—**Adoration** –(vs. 7)
6. I WILL BRING YOU IN—**Admission** –(vs. 8)
7. I WILL GIVE IT TO YOU FOR A HERITAGE—**Possession** –(vs. 8)

The word phrase **“What If”** is found 504X (7 X 72) times
in 6 distinct forms in the KJV Bible

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

Seven “Things God Does” in Genesis 1

1. HE CREATES –(Genesis 1:1)
2. HE MOVES –(Genesis 1:2)
3. HE SPEAKS –(Genesis 1:3)
4. HE OBSERVES –(Genesis 1:4)
5. HE CALLS –(Genesis 1:5)
6. HE DIVIDES –(Genesis 1:7)
7. HE BLESSES –(Genesis 1:28)

Seven “Characteristics of the Sheep” in John 10

1. THEY ARE SAVED BY HIM –(John 10:9)
2. THEY HAVE LIBERTY FROM HIM –(John 10:9)
3. THEY ARE CALLED BY HIM –(John 10:3)
4. THEY ARE SECURED IN HIM –(John 10:28)
5. THEY ARE FED BY HIM –(John 10:9)
6. THEY ARE OBEDIENT –(John 10:4)
7. THEY HAVE KNOWLEDGE OF HIM –(John 10:14)

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

It is a Verb: φημώω (*phimoo*), (S <G5392>), *phimoo* means “to be quiet, speechless, muzzled.” It has the idea of restraint, either imposed externally or internally.

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

It is an Adjective: ἐλάχιστος (*elachistos*), (S <G1646>), *elachistos* can mean the lowest in class or status, or convey the idea of having little importance or significance.

(1) *elachistos* can refer to the lowest in class or status --(or even size, cf. James 3:4). For example, Bethlehem, in the land of Judah, is “by no means *least* among the rulers of Judah” - (Matthew 2:6; cf. 25:40, 45). Paul feels that he is “the least” of all of the apostles (1st Corinthians 15:9) and “*least* of all God’s people” -(Ephesians 3:8), indicating how he truly sees himself, especially given his history of persecuting the church before his conversion. Paul is not dealing with an unrelenting sense of guilt that is not absolved by God’s forgiveness and grace - (1st Corinthians 15:10-11), but he is acknowledging the sin of his life before his conversion. In our Christian activities, we must minister to “the least of these brothers of mine” -(Matthew 25:40, 45).

(2) In his teaching about anxiety and worry -(Luke 12:26), Jesus tells the crowd that worry produces nothing: “*Since you cannot do this very little thing, why do you worry about the rest?*” We cannot accomplish even the smallest thing by worrying or by anxiety; rather, we

must trust God in all matters—both the biggest and the *elachistos*. Luke 16:10 and 19:17 stress the importance of being faithful in the things that seem “unimportant.”

(3) Finally, Matthew 5:19 uses *elachistos* twice. In 5:19a, Jesus speaks of the *least* of the commandments in the law. Here this adjective carries the meaning of one commandment being less important than the other. Yet in 5:19b, Jesus says that any who annuls or breaks even “one of the *least* commandments” will be regarded as “least” in the kingdom of heaven.

Seven Reasons “Why Jesus Christ Must Come Again”

Acts 1:8-11

It is incredible to know that a large percentage of present-day Christianity does not believe that Jesus Christ will return. Study after study, and poll after poll taken indicate confirmation that a large percentage of Christians do not believe Jesus is coming back. The Bible provides us “Seven” reasons why Jesus Christ must return.

- **TO COMPLETE THE SALVATION OF THE SAINTS**
"For our conversation (citizenship) is in heaven; from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body (the body of our humiliation), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" -(Philippians 3:20, 21; Romans 8:22, 23; Hebrews 9:28; 1st Peter 1:5).
- **TO BE GLORIFIED IN HIS SAINTS**
"He shall come to be glorified in his saints" -(2nd Thessalonians 1:10).
- **TO BE ADMIRED IN THEM THAT BELIEVE**
"When he shall come to be glorified in his saints, and to be admired in all them that believe" -(2nd Thessalonians 1:10).
- **TO BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS**
"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" -(1st Corinthians 4:5).
- **TO JUDGE ALL MEN**
"For the Father judgeth no man, but hath committed all judgement unto the Son" -(John 5:22; 2nd Timothy 4:1; Jude 14, 15; Revelation 20:11-13).
- **TO DESTROY DEATH**
"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" -(1st Corinthians 15:25, 26).
- **TO REIGN AS KING**
"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" -(Revelation 11:15; Isaiah 24:23; Daniel 7:14).

The Seven “Marks of a True Christian” In 1st John

- 1. A TRUE CHRISTIAN CANNOT WALK IN DARKNESS** -(1st John 1:6-7)
Notice that the verse does not say that *"We walk in the light as He is IN the light."* We are, therefore, commanded to walk in partnership with Him; to walk as He walks.
- 2. A TRUE CHRISTIAN CANNOT BE DISOBEDIENT** -(1st John 2:4, 5; 3:24)
Sinners are never invited to accept Jesus as Saviour, but to accept him as Lord and Saviour: the Lord Jesus Christ: Jesus Christ the Lord. Jesus said in Luke 6:46, *"Why call ye me Lord, and do not the things which I say?" A true servant cannot say, "Not so Lord."*
- 3. A TRUE CHRISTIAN CANNOT HATE** -(1st John 2:9-11; 3:15; 4:20)
Jesus hated sin, but loved the sinner: so these verses are not directed against hating wicked deeds, but against hating the individual. Christians who allow themselves to be so bitter in their condemnation of one another as to actually hate them, are not walking in the light as He is in the light. Think of Jesus bitterly hating anyone.
- 4. A TRUE CHRISTIAN CANNOT LOVE THE WORLD** -(1st John 2:15).
The expression used here, *"the world"* refers to what we would call *"worldliness."* If there is any doubt as to the propriety of doing anything: try to place the Lord Jesus in that position. If He looks out of place, it is wrong.
- 5. A TRUE CHRISTIAN CANNOT DENY CHRIST'S DEITY** -(1st John 2:22; 4:3)
The word *"Divinity"* means *"proceeding from God,"* while the word *"Deity"* can only be applied to God Himself: therefore, Jesus was, is, and always will be *"God."*
- 6. A TRUE CHRISTIAN CANNOT LIVE A LIFE OF SIN** -(1st John 3:4-10; 5:18)
Other versions of this verse use such words as *"habitually sin,"* or *"who make a practice of sin."* Since committing sin is disobedience, the practice of sin is continuous disobedience. A true Christian, because of love for the Lord, should make a practice of doing the things that please Him.
- 7. A TRUE CHRISTIAN CANNOT DOUBT GOD'S WORD** -(1st John 5:9-11)
The assurance of our salvation is not to be based upon "feelings," or upon "experience," but upon the promise of God. If I meet the conditions, I have no doubt in my mind but that a letter will be delivered to its assigned destination.

“Elihu” is mentioned “Seven” times in the book of Job

The Meaning of his name is "God himself"

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

The word “Land” is found 329X (7 X 47) times
in the Old Testament

It is a Noun: אֲדָמָה (*sadeh*), (S <H7704>), The basic meaning of *sadeh* is a field. Sometimes it is used to indicate the land or territory belonging to a certain nation or tribe, such as the “land of Moab” (lit., “fields of Moab,” Ruth 1:1; cf. 1st Samuel 6:1).

There are three words for “Land” in the New Testament They are found 294X (7 X 42) times in the New Testament

All three Greek words collectively bear the “Heptadic Design Feature”.

The first is a Verb: κατέρχομαι (*katerchomai*), (S <G2718>), which is found **16X**. *katerchomai* is a nautical technical term meaning “to land,” in the sense of arriving at a seaport. Paul “lands at Caesarea” (Acts 18:22; cf. 21:3, 27:5). *katerchomai* also means “to come down, go down”.

The second is a Noun: γῆ (*ge*), (S <G1093>), which is found **250X**. *ge* is the standard word for “earth, land, soil” in the NT. It occurs especially in the gospels, Acts, and Revelation.

The third is a Noun: χώρα (*chora*), (S <G5561>), which is found **28X**. The basic sense of *chora* is an area or space; in the New Testament it refers to large areas, such as a cultivated field, a region, or a country.

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” 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).

The following is a list of the Sevens and their Multiples in “The Creation Story” of Bereshit (Genesis):

- 35 times God (Elohim) is found.
- 7 times “On the Earth (Hebrew only)” is found.
- 21 times “Earth, earth, or land” are found.
- 7 times “heaven(s), sky (excluding “heavenly sky”)” are found.
- 7 times “Good” is found.
- 7 times “Water(s) (beneath the heavens)” are found.
- 7 times “flying, fly, or birds” are found.
- 7 times “crawls, walks, land animals” are found.
- 14 times “day or days” are found.

The word “**Lord**” is found 8,820X (7 X 1,260) times in both the Old and New Testament of the King James Bible

Old Testament

The first is a Noun: אֲדֹנָי (*'adôn*), (S <H113>), which is found **773X** *'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 (YHWH) [LXX GK 3378]. 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** (LXX 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) About **30x** the word *'adôn* addresses God as “Lord,” 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 2nd Samuel 11:11 in the NIV). 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**. *'adonay* means “Lord.” In addition to its use as the substitute pronunciation for the divine name Yahweh (see discussion of LXX GK 3378), *'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**.

The fourth is a Proper Noun: יהוה (**yah**), (S <H3050>), which is found **49X**. The Hebrew name **yhwh** or “Yahweh,” 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 verbal person. “I am” is the first person form of the verb “to be” (**hayâ**; LXX GK 2118; see **he**), 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 -(vv. 4, 7-8) with the deliverance of the nation of Israel from Egypt (vv. 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).

New Testament

The first is a Noun: δεσπότης (***despotes***), (S <G1203>), which is found **10X**. ***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**. ***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 in the LXX GK, 6,000 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 word phrase *“Are of Israel”*** is found 70X (7 X 10) times
in 2 distinct forms in the KJV Bible**

The word phrase *“They That Resist”*** is found 14X (7 X 2) times
in 8 distinct forms in the KJV Bible**

The Seven Aspects of *“New and Living Bread”*** in John 6**

1. **IT IS TRUE**—My Father giveth you the true Bread -(vs. 32)
2. **IT IS LIVING**—Jesus said, I am the Living Bread -(vs. 51)
3. **IT IS LIFE-GIVING**—Jesus said, It gives life to the world -(vs. 33)
4. **IT IS LIFE-SUSTAINING**—He said, I am that Bread of life -(vs. 48)
5. **IT IS SATISFYING**—The eater shall never hunger -(vs. 35)
6. **IT IS ENDURING**—That which endures unto life eternal -(vs. 27)
7. **IT IS HEAVENLY**—The Bread from or out of Heaven -(vs. 41)

The number Seven is *“First Found”*** in Genesis 5**

“And Seth lived after he begat Enos eight hundred and ***seven years, and begat sons and daughters:”*** -(Genesis 5:7) Note it is also the “7th verse of Genesis 5!

The word phrase **"This Man"** is found 686X (7 X 98) times in the King James Bible

The master hand of the Holy Spirit is constantly arresting our attention and pointing Jesus out to us as **"this man"** in the Word of God. The following "seven" passages present a collective picture of the embodiment of **"this man"** we call Lord and Saviour!

1. **"NEVER MAN SPOKE LIKE THIS MAN"** -(John 7:46).

In John 7:44-45 we read that the officers who were sent to arrest Jesus were asked why they hadn't brought Him. They had heard Jesus' words and were, as it were, handcuffed by them, and consequently could not put handcuffs on Jesus.

2. **"THIS MAN RECEIVETH SINNERS"** -(Luke 15:2).

Jesus Christ, the Son of God, came into this world to seek and to save that which was lost -(Luke 19:10). He came to give His life a ransom for many -(Matthew 20:28).

3. **"I FIND NO FAULT IN THIS MAN"** -(Luke 23:4).

In John's Gospel -(18:38 and 19:4, 6), Pilate admits three times that Jesus is faultless. Yes, Jesus is faultless. He is sinless -(2nd Corinthians 5:21). He came to pay the debt of sin and He paid it in full.

4. **"THROUGH THIS MAN IS PREACHED UNTO YOU THE FORGIVENESS OF SINS"** -(Acts 13:38).

Jesus is the only one who can forgive sins. The message is "through this man." There is no other way. Our sins are forgiven for Christ's sake -(Ephesians 4:32).

5. **"THIS MAN... OFFERED ONE SACRIFICE FOR SINS..."** (Hebrews 10:12)

Jesus offered one offering—Himself—and He offered this offering once, for all, forever. Thank God for the spotless, sinless offering—Jesus! -(1st John 1:7).

6. **"HE (GOD) WILL JUDGE THE WORLD IN RIGHTEOUSNESS BY (THAT) MAN WHOM HE HATH ORDAINED"** -(Acts 17:31).

I am so glad that God had appointed "this man" to judge the quick and the dead -(John 5:22; Acts 10:42; Revelation 20:11-15). Therefore, I have no fear of the judgment.

7. **"TRULY THIS MAN WAS THE SON OF GOD"** -(Mark 15:39).

Jesus evidenced a personality that none else could produce or reveal. He was God in flesh. He was the fullness of the Godhead in the flesh.

Blessings,

Pastor Bob

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