

The Inspired Word of God

Chapter 19

Rev 19:7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."



The book of Revelation has nearly 200 word-phrases yielding the “Heptadic Design Feature”. In previous chapters of Volume 2, you will find many of these word-phrases occurring “7” times or multiples of “7” and more. A word-phrase is, essentially, the Greek or Hebrew root word that is translated into English in two or more distinct renderings. Below is an example of two word-phrases that have the same root word but is translated differently in English.

The word phrase **“Are They”** is found 497X (7 X 71) times
in 7 distinct forms in the KJV Bible

The word phrase **“Are Thy”** is another example of a distinct form
from the same root word as “Are They” shown directly above

Many times the word phrase is ever so slight and in others it is significantly different. As an example of the latter, here is the entry for the word “*Harpazo*” or what we would call the “Rapture”, which is found in Appendix E, of Volume 1, “*The Inspired Word of God: Mathematically Proven True!*”

The word “*Harpazo*” means to take by force (or) “snatch away”, “catch up”, “catch away”, “seize”. The word is found in the King James Bible 14X (7 X 2) times. The 14 occurrences read as follows from the King James Bible and are underscored in **red bold** face type:

- ...the kingdom ... and the violent **take** it by force. –(Matthew 11:12)
- ...and **carry off** his property, –(Matthew 12:29)
- ...**catcheth away** that which was sown in his heart. –(Matthew 13:19)
- ...that they would come and **take him by force**, –(John 6:15)
- ...the wolf **catcheth** them, and scattereth the sheep. –(John 10:12)
- ...neither shall any man **pluck** them out of my hand. –(John 10:28)
- ...is able **to pluck** them out of my Father’s hand. –(John 10:29)
- ...the Spirit of the Lord **caught away** Philip, –(Acts 8:39)
- ...and to **take him by force** from among them, –(Acts 23:10)
- ...such a one **caught up** to the third heaven. –(2nd Corinthians 12:2)
- ...How that he was **caught up** into paradise, –(2nd Corinthians 12:4)
- ...shall be **caught up** together with them –(1st Thessalonians 4:17)
- ...others save with fear, **pulling** them out of the fire; –(Jude 1:23)
- ...child was **caught up** unto God, and to His throne. –(Revelation 12:5)

The choice of the English word used to translate the Greek or Hebrew is based upon context, as well as on grammatical rules of translation. The main factors taken into consideration include: Gender, Case, Voice, Mood, and Tense. There are other reasons but these are the basic things we are looking at in terms of how a word is translated from Greek or Hebrew into English.

I have been conducting a book by book study of how the Greek and Hebrew word phrases are found and used throughout the King James Bible. In Volume 1 of this work, I addressed some of the more important word phrases such as “the LORD” which is found (6,510X or 7 X 930).

At a deeper level, any reference to the “*Aleph-Tav*” or the “*Alpha & Omega*” is linked directly to the deeper meaning of the term found 7,339X in the Hebrew and Greek texts of the Bible as a stand-alone word phrase. The grand total of the untranslated “*Aleph-Tav*” is 9,590X times, which happens to be (7 x 1,370)!! This is noted on page 62 of chapter 3 of Volume 1. All the occurrences of “*Aleph-Tav*” or “*Alpha & Omega*”, along with those uses as a prefix or as a suffix (2,251X), relate to the Creator, Jesus Christ, Himself. The key point being made is that the “Heptadic” Design Feature is only found in the collective grand total of the “untranslated” stand-alone word plus all prefixes and suffixes found in the King James Bible. As such, one could say the very name of Jesus Christ, His DNA signature is found on every page of the King James Bible, and he would be absolutely correct!

To the untrained mind, ‘word phrases’, may not seem important; however, they are one of the greatest evidences that confirm the King James Bible is the “True” Word of God, with fewer than 1.8% corruptions which have been easily found and have been corrected by letter substitution testing. It is better than a DNA paternity test which determines the father of a baby or child! Only, in this case the Father does want you to know His Paternity!

**Leviticus 26 has 1 word (“*b’keri*”) mentioned Seven Times
in the 26th Chapter, which is not found anywhere
else in the Torah portion of the KJV Bible**

Leviticus 26, reveals one word which is repeated time after time to describe the type of behavior which would lead to destruction: “If you walk after me “*b’keri*”, and not listen to Me... (26:21) The term “*b’keri*” is used no less than “seven” times within a short span of text in this portion of Leviticus 26 - (verses 21, 23, 24, 27, 28, 40, 41), and is never mentioned again in the entire Torah. “

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

It is a Noun: διαλογισμός (*dialogismos*), (S <G1261>), *dialogismos* can refer to a discussion or personal thoughts, or even an argument between two parties.

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

It is a Verb: αὐξάνω (*auxano*), (S <G837>), *auxano* means “to grow, increase, become greater.”

**The word “Instruct” collectively is found 5,572X (7 X 796) times
in both the Old and New Testaments**

Old Testament

The first is a Verb: אָמַר (*amar*), (S <H559>), which is found 5,307X. *amar* is the most common verb in the Old Testament for “to say, utter.” It can also be used to indicate a command or an instruction. Joshua did as the Lord “instructed” by hamstringing the horses and burning the chariots -(Joshua 11:9). Job 36:8 states, “*He makes them listen and commands them to repent of their evil.*”

The second is a Verb: τηγ (lamad), (S <H3925>), which is found **87X**. *lamad* is one of the twelve words used in the Old Testament for teaching or instructing.

New Testament

The first is a Verb: διατάσσω (*diatasso*) (S <G1299>), which is found **16X**. *diatasso* means “to command, give specific instructions,” with varying degrees of authority. See command, commandment.

The second is a Verb: διδάσκω (*didasko*), (S <G1321>), which is found **97X**. *didasko* means “to teach, instruct” and is the action performed by a *didaskalos* (see teacher). See teach.

The third is a Verb: ἐντέλλω (*entello*), (S <G1781>), which is found **15X**. *entello* means “to command, order, instruct.” See command, commandment.

The fourth is a Verb: κατηχέω (*katecheo*), (S <G2727>), which is found **8X**. *katecheo* is used in two senses in the New Testament: telling about something and instructing someone in the Christian faith. Luke uses both meanings, while Paul uses exclusively the meaning of religious instruction.

Luke wrote his gospel so that Theophilus would be certain of what he had been “taught” =(NIV) or “instructed” =(KJV) -(Luke 1:4). The sense here is unclear, but the interpretation explains the purpose of Luke’s gospel as to either reinforce the faith in which Theophilus has already been instructed or to serve as a demonstration of the truth of what had been reported to him. Paul is told that “reports” concerning him have reached the zealous Jews in Jerusalem, who were “informed” that his teachings are contrary to the law of Moses -(Acts 21:21, 24). In Acts 18:25, Apollos has some knowledge of the tenets of the gospel, but his knowledge is incomplete, so that Aquila and Priscilla “instruct” him more fully.

Paul uses *katecheo* for instruction in the law -(Romans 2:18) and instruction in the gospel through intelligible words (in contrast to unintelligible tongues, 1st Corinthians 14:19). He makes an early reference to the Christian teaching office by commenting on the obligations of a pupil to the one “instructing” him in the faith to share all good things -(Galatians 6:6). This usage was retained by the church to describe the process whereby a baptismal candidate (catechumen) was instructed (catechized) in the rudiments of Christianity, the systematized format being known in English as a “catechism.”

The fifth is a Verb: παραγγέλλω (*parangello*) (S <G3853>), which is found **32X**. *parangello* means “to instruct,” sometimes with authority. Jesus gives instructions to the Twelve -(Matthew 10:5) and to the crowd to sit down -(15:35). Paul gives instructions to the Thessalonians -(1st Thessalonians 4:11) and to Timothy about widows -(1st Timothy 5:7).

The sixth is a Verb: προστάσσω (*prostasso*), (S <G4367>), which is found **7X**. *prostasso* means “to command,” with an emphasis on specific instructions. See command, commandment.

The seventh is a Verb: συντάσσω (*syntasso*), (S <G4929>), which is found **3X**. *syntasso* means “to command something” specifically, such as the disciples following Jesus’ instructions -(Matthew 21:6; 26:19).

This is one of the examples of how the Greek is a very precise language, having seven choices of the word to instruct, teach, or command. In Hebrew the term “The Law” is a poor rendition of what really means “The Teachings”. The Ten Commandments were given more so as teachings to follow. Hebrew tends to legalize what was meant as a matter of instruction advice or warning.

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

The word “Harm” is found 28X in the New Testament

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

The Glorious “Results of Faith” Are Sevenfold

“So then faith cometh by hearing, and hearing by the word of God.” –(Romans 10:17)

BY FAITH WE ARE JUSTIFIED –(Romans 5:1)

BY FAITH WE ARE SAVED –(Ephesians 2:8, 9)

BY FAITH WE ARE SANCTIFIED –(Acts 15:9)

BY FAITH WE RECEIVE THE HOLY SPIRIT –(Galatians 3:14)

BY FAITH WE WALK –(Colossians 2:6)

BY FAITH WE LIVE –(Galatians 2:20)

BY FAITH WE OVERCOME –(1st John 5:4)

Seven “Things God Does for His People”

GOD CHOOSES HIS PEOPLE –(1st Corinthians 1:27)

GOD CALLS HIS PEOPLE –(Romans 8:28)

GOD CLEANSSES HIS PEOPLE –(1st Corinthians 6:11)

GOD CHASTENS HIS PEOPLE –(Hebrews 12:6)

GOD COUNSELS HIS PEOPLE –(Revelation 3:18)

GOD COMFORTS HIS PEOPLE –(2nd Corinthians 1:4)

GOD CROWNS HIS PEOPLE –(Psalms 103:4)

The word phrase “Of Them That Sought” is found 119X (7 X 17) times in 35 distinct forms in the KJV Bible

“Unbelief” Manifests Itself Seven Ways

IT HARDENS THE HEART –(Hebrews 3:8)

IT REJECTS CHRIST –(John 16:9)

IT REJECTS THE SCRIPTURES –(Psalm 106:24)

IT REJECTS THE GOSPEL –(Isaiah 53:1)

IT REJECTS THE EVIDENCE OF MIRACLES –(John 12:37)

IT QUESTIONS THE POWER OF GOD –(2nd Kings 7:2; Psalm 78:19-21)

IT DEPARTS FROM GOD –(Hebrews 3:12)

The word phrase **“This Thou Shalt”** is found **14X (7 X 2)** times
in **9** distinct forms in the KJV Bible

“Jotham” is mentioned in Seven Books of the Old Testament

(2nd Kings, 1st Chronicles, 2nd Chronicles, Isaiah, Hosea, Micah, Matthew)

He was the 11th ruler of Judah. He ruled for 16 years -(2nd Chronicles 27:1). He had charge of the palace and governed the people even before his leprous father Uzziah died -(2nd Kings 15:5; 2nd Chronicles. 26:21). The Meaning of his name: "God is perfect".

He was 25 when he began to rule as King of Judah. -(2nd Kings 15:33). Jotham, for the most part, was a good king -(2nd Kings 15:34-35). Isaiah, Hosea, and Micah prophesied during his reign -(Isaiah 1:1; Hosea 1:1; Micah 1:1). He rebuilt the upper gate of the temple and did extensive work on the wall at the hill of Ophel -(2nd Chronicles 27:3). He built cities in the Judean hills, and forts and towers in the wooded areas -(2nd Chronicles 27:4). He is known for rebuilding the upper gate of the temple -(2nd Chronicles 27:3).

What “Christ Is to Believers” can be seen in these Sevens

Jesus Christ is the same yesterday, and today, and forever.

Hebrews 13:8

OUR PASSOVER –(1st Corinthians 5:7)

OUR SAVIOUR –(Titus 2:13)

OUR RIGHTEOUSNESS –(Jeremiah 23:6)

OUR PEACE –(Ephesians 2:14)

OUR LIFE –(Colossians 3:4)

OUR HOPE –(1st Timothy 1:1)

OUR LORD –(2nd Timothy 1:2)

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

The word phrase **“Hath Reigned”** is found 21X (7 X 3) times in 13 distinct forms in the KJV Bible

Seven **“Things Not Found in Hell”**

Luke 16:19-31

1. THERE IS NO PEACE FOUND IN HELL

Luke 16:23—*“And in hell he lifted up his eyes, being in torments.”*

Isaiah 57:21—*“There is no peace, saith my God, to the wicked.”*

2. THERE IS NO REST IN HELL

Revelation 14:11 —*“And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worshipped the beast and his image, and whosoever receiveth the mark of his name.”*

1. People in hell are forever tired without any hope of rest.

3. THERE IS NO JOY FOUND IN HELL

Luke 16:24—*“And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.”*

1. There is nothing to rejoice about in hell.

4. THERE IS NO COMFORT IN HELL

Luke 16:25—*“But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.”*

1. The Holy Spirit is the Comforter, and He is not in hell.

5. THERE IS NO WATER FOUND IN HELL

Luke 16:24—*“And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.”*

6. THERE IS NO MERCY IN HELL

Luke 16:24—*“And he cried, and said, Father Abraham, have mercy on me...”*

Luke 16:25—*“But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.”*

7. THERE IS NO HOPE OF ESCAPE IN HELL

Luke 16:26—*“And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.”*

The word phrase **“The Sign”** is found 77X (7 X 11) times in 5 distinct forms in the KJV Bible

Seven Reasons **“Why Christ Will Come Again”**

1. TO FASHION ANEW OUR BODIES OF HUMILIATION TO BE CONFORMED TO HIS GLORIOUS BODY –(Philippians 3:20, 21)
2. TO BE UNITED IN MARRIAGE WITH HIS BRIDE AND TO CELEBRATE THE GREAT SUPPER –(Revelation 19:7-9)
3. TO REWARD HIS SERVANTS –(Matthew 16:27; 25:19)
4. TO DEFEAT, DETHRONE AND DESTROY SATAN –(Revelation 20)
5. TO REDEEM, REGATHER AND RESTORE ISRAEL –(Zechariah 8:3, 7, 8; Romans 11:26)
6. TO REMOVE THE CURSE –(Isaiah 11:9; 25:7; Romans 8:19-21)
7. TO REIGN AS KING –(Zechariah 14:9; Revelation 19:15, 16)

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

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

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

It is a Verb: $\theta\epsilon\rho\acute{\iota}\zeta\omega$ (*therizo*), (S <G2325>), *therizo* (“reap, harvest”) is an agricultural term that is used in a literal sense for the collection of a cultivated crop from a field. Jesus uses the verb in this sense when he illustrates how God cares for the birds of the air: **“Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them”** –(Matthew 6:26). James describes the activity of hired day-laborers as “mowing” or “harvesting” –(James 5:4).

The term may also be used figuratively to refer to the gaining of a specific result. This meaning is seen in a general sense in the parable of the talents –(Matthew 25:24, 26) and pounds –(Luke 19:21-22). More specifically, *therizo* may convey the sense of conversion. In John 4:36 the reaper **“harvests the crop for eternal life;”** and within the same context Jesus tells his disciples that “others have done the hard work, and you have reaped the benefits of their labor” –(John 4:37-38). Paul uses the term in this figurative sense to describe the right he and others have for material support from their churches in light of their spiritual investment in them –(1st Corinthians 9:11); and proverbially: **“Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously”** –(2nd Corinthians 9:6; see also Galatians 6:7-9).

Finally, *therizo* may refer figuratively to final judgment: **“Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe”** –(Revelation 14:15-16).

“Nebuchadnezzar” is Referred to 91X (7 X 13) times in the King James Bible

**(He is referred to in nine books of the Bible: 2nd Kings, 1st Chronicles,
2nd Chronicles, Ezra, Nehemiah, Esther, Jeremiah, Ezekiel, David)**

The name Nebuchadnezzar has been mentioned many times in the past three years in relation to President Donald J. Trump. The Nation of Israel even cast a coin with the image of President Donald J. Trump with that of Cyrus You may not recognize or believe it but there are many similarities between Cyrus and President Trump.

This limited edition coin also has the words “Cyrus-Balfour-Trump declaration” at the front and a picture of the temple at its back. The coin honors 3 men who made declarations that have played a role in Israel’s restoration in the past and present after a period of being in exile. The coin has an image of the temple on the back which the Jews are anxiously waiting to rebuild.



According to the Bible, the tabernacle was later replaced by the temple and so both played the same role, housing the presence of God. This third temple will be the one in which the Antichrist declares himself as god.

The Sanhedrin Mints a Silver Half Shekel with Images of Trump and Cyrus fulfilling a dream about this present generation being the terminal generation. The Israeli media reported it:

“In gratitude to US President Donald Trump for recognizing Jerusalem as the capital of Jerusalem, the nascent Sanhedrin and the Mikdash (Temple) Educational Center are minting a replica of the silver half-shekel Biblically mandated to be donated by every Jewish male to the Temple.”

“The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Hashem, to make atonement for your souls.” –(Exodus 30:15)

Rabbi Hillel Weiss, Chairman of the Mikdash & Tsion Association that initiates the Temple reenactments and represents all the Temple movements, explained that the initial motivation for the putting the image of the U.S. president on the coin was in gratitude for his support of Israel.

“Gratitude is an important and holy trait,” Rabbi Weiss, who is also spokesman of the nascent Sanhedrin, told Breaking Israel News. “He did a great and historical deed that the Jewish People are grateful for.”

An image of President Trump will be engraved alongside an image of the ancient Persian King Cyrus, who facilitated the building of the Second Temple that ended the Babylonian Exile in 538 BCE.

This limited edition coin also has the words “Cyrus-Balfour-Trump declaration” on the front and a picture of the temple on its back. The coin honors 3 men who made declarations that have played a role in Israel’s restoration in the past and present after a period of being in exile. In the dream, there was an image of 3 fingers in front of me. The coin has an image of the temple on the back which the Jews are anxiously waiting to rebuild while in the dream the construction of the tabernacle was going on behind me by the hand of God. According to the bible, the tabernacle was later replaced by the temple and so both played the same role, housing the presence of God.

Cyrus issued an edict that enabled re-construction of the temple after it had been destroyed by Nebuchadnezzar of Babylon several years before. 2nd Chronicles 36:22-23 says,

“In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: “This is what Cyrus king of Persia says: “The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the Lord their God be with them.”” -(New International Version)

The Balfour Declaration was a public statement issued by the British government during World War I announcing support for the establishment of a “national home for the Jewish people” in Palestine. The declaration was contained in a letter dated 2 November 1917 from the United Kingdom’s Foreign Secretary, Arthur Balfour to Lord Rothschild, a leader of the British Jewish community. It reads:

“His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and

religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

United States President Trump also declared Jerusalem to be the capital of Israel on the 6th of December 2017, making the U.S. the first nation to do so since Israel's rebirth in 1948. The Cyrus declaration paved the way for the construction of the second temple. The Balfour and Trump's declarations are paving the way for the construction of the third temple in Jerusalem in which the antichrist will defile.

He was the founder of the Neo-Babylonian Empire and the one who cast three Hebrew men into a furnace of fire -(Daniel 4:30; 3). The meaning of his name is: "Nabu Protects".

Nebuchadnezzar and the city of God without question is one of the central figures of the Old Testament. Nebuchadnezzar defeated the Egyptians at the battle of Carchemish beside the Euphrates River in 605 B.C., thus making Babylon the master of the Middle East -(Jeremiah 46:2). Nebuchadnezzar then headed west and surrounded the city of Jerusalem on three occasions.

- I. The first siege (605 B.C.)—He punished Judean King Jehoiakim, put the city to tribute, and carried off thousands of Jewish hostages, including Daniel and his three friends (2nd Kings 24:1; 2nd Chronicles 36:6-7; Daniel 1:3-4).
- II. The second siege (597 B.C.)—He enslaved Judean King Jehoiachin, took more tribute money, and carried off additional hostages, including Ezekiel and his wife (2nd Kings 24:8-16; Jeremiah 24:1; Ezekiel 1:2).
- III. The third siege (586 B.C.) He blinded and enslaved Judean King Zedekiah, burned the city, and destroyed the temple (2nd Kings 25:1-21; Jeremiah 39:1-10; 52:4-16). He appointed a Jewish leader named Gedaliah to govern over the people left in Judah (2nd Kings 25:22). He ordered that Jeremiah the prophet be treated with kindness (Jeremiah 39:11-12). He then removed many of the golden and silver objects from the Jerusalem temple and placed them in his pagan temple in Babylon (2nd Chronicles 36:6, 10; Daniel 5:2; Ezra 1:7; 5:14; 6:5).
- IV. Nebuchadnezzar and the champions of God. The king and Daniel—The relationship between Nebuchadnezzar and Daniel centered around two dreams experienced by the king.

The importance and significance of Nebuchadnezzar is largely under-valued for much of the world and the Christian community. Whether one chooses to treat it exclusively as historical narrative or prophetic Scripture, the enigma can only be understood as God's way of bringing the two together as the overarching prophecy of God's Master Plan of Redemption of man. The Biblical account of Nebuchadnezzar bridges the Old and New Testament in such a way as to validate the greatest prophecy of Daniel 9:24-27.

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

It is a Verb: ἐπερωτάω (*eperotao*), (S <G1905>), *eperotao* means “to ask a question” or “to question, interrogate someone.”

**The word phrase “The Spirit” is found 385X (7 X 55) times
in 16 distinct forms in the KJV Bible**

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

It is a Verb: סָגַר (*sagar*), (S <H5462>), *sagar* broadly means “to shut something up” and is most frequently used of doors and gates (e.g., Genesis 19:6; Judges 3:23; Ecclesiastes. 12:4; Isaiah 24:10). It can also have an extended meaning used in a military sense of handing or giving over—that is, the idea of surrounding a foe, shutting them in, and forcing them to surrender (e.g., Deuteronomy 23:15; 32:30; Joshua 20:5).

**The word “Hand Over” is found 119X (7 X 17) times
in the New Testament**

It is a Verb: παραδίδωμι (*paradidomi*), (S <G3860>). *paradidomi* signifies “to hand over, deliver up, betray, pass down.” In nonbiblical Greek, *paradidomi* refers to all aspects of deliberately giving over, including betraying. As a legal term, it is used of bringing someone before the court as well as delivering up a prisoner.

In the New Testament, *paradidomi* has a wide spectrum of uses. The most prevalent meaning is to deliver up to judgment and death. John the Baptist experienced this when he was imprisoned -(Matthew 4:12). Jesus warns his followers, “**You will be handed over to be persecuted and put to death**” -(Matthew 24:9). He also predicts that brothers “**will hand over**” brothers to death -(Mark 13:12). Jesus’ own betrayal by Judas uses this word: “**The Son of Man is going to be betrayed into the hands of men**” -(Matthew 17:22). Jesus is then delivered up to the Gentiles -(Matthew 20:19), to Pilate (Matthew 27:2), and to crucifixion -(Matthew 26:2). Note that Jesus allows himself to be delivered up into the hands of sinful men. He reminds the disciples at his arrest, “**Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?**” -(Matthew 26:53). His arrest is not happening outside of his sovereign control. He willingly goes to the cross for the salvation of sinners.

Additionally, *paradidomi* can indicate deliverance to something other than a human court. “**Therefore God gave them up in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another**” -(Romans 1:24) It is also used of excommunication as Paul delivers men over to Satan -(1st Corinthians 5:5; 1st Timothy 1:20). Moreover, *paradidomi* can describe the giving up of one’s life -(John 19:30), including Christ’s giving

himself up for us: ***“The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me”*** -(Galatians 2:20).

paradidomi can also have the meaning of allowing something to be done, such as the ripening of fruit -(Mark 4:29). It can denote the sovereignty given to Jesus by his Father: ***“All things have been given to me by my Father”*** -(Matthew 11:27). Moreover, it can represent being placed under the protective power of something: Paul and Barnabas ***“had been commended to the grace of God for the work they had now completed”*** -(Acts 14:26). The term is often used in connection with handing down tradition and teaching -(Mark 7:13; Acts 6:14; 2nd Peter 2:21; Jude 3), including the Christian message: ***“For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures ...”*** -(1st Corinthians 15:3).

The word phrase “Clothed With A Garment” is found 28X (7 X 4) times in 16 distinct forms in the KJV Bible

The word phrase “Of Death” is found 119X (7 X 17) times in 10 distinct forms in the KJV Bible

The word phrase “Of Israel” is found 70X (7 X 10) times in 4 distinct forms in the KJV Bible

The word phrase “Unto A Flame” is found 7X times in 4 distinct forms in the KJV Bible

The word “Gentile” is found 567X (7 X 81) times in the Old Testament

It is a Noun: גֹּי (gôy), (S <H1471>), 567x. **gôy** is commonly understood as “nation” (e.g., Egypt, - (Exodus 9:24). In the Exodus, God promises to make the Hebrews a great nation -(Exodus 32:10). But **gôy** does not always refer to a political kingdom; it can refer more generally to groups of people (non-Jews), thus meaning “Gentiles” or in some contexts “pagans” (with their gods, Isaiah 37:12). It is not uncommon to use **gôy** in less than nice terms in referring to non-Jews.

The word phrase “Will I Give” is found 413X (7 X 59) times in 83 distinct forms in the KJV Bible

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

It is a Noun: לֵב (*leb*), (S <H3820>), *leb*, often translated “heart,” denotes the seat of emotion - (1st Samuel 2:1), desire -(Psalm 37:4), thought -(Genesis 6:5), and decision -(1st Chronicles 12:38). The Lord repeatedly calls his people to love and trust him with *all* their hearts, indicating that the *leb* can be divided -(Deuteronomy 6:5; Proverbs 3:5). In fact, many things can fill or dwell in the *leb*, including pride -(Obadiah 3), pain -(Genesis 6:6; Isaiah 65:14), idols -(Ezekiel 14:4), joy (Psalm 4:7), wisdom -(Exodus 28:3; Proverbs 14:33), and the word of God (Deuteronomy 30:14; Psalm 119:11).

The idiom **“to say in his leb”** is sometimes translated “to think” -(Psalm 35:25; Zephaniah 1:12). Plans are made in the *leb* -(Genesis 27:41; 1st Chronicles 17:2), and it is the place where commitments are determined, kept, or broken -(Deuteronomy 30:17; 2nd Chronicles 16:9; Proverbs 23:19; Daniel 10:12; Malachi 2:2). When God’s children rebel against him, he calls on them to turn their hearts back to him -(Joel 2:12). Significantly, the inner recesses of hearts and minds are never beyond God’s reach. He knows what is in the *leb* (2nd Chronicles 6:30) because he can see directly into it -(1st Samuel 16:7). God can turn hearts to himself -(1st Kings 8:58); he can move the hearts of his people -(Ezra 1:5) as well as the hearts of foreign kings to carry out his will -(Ezra 1:1).

A hardened *leb* is one that is faithless and obstinately opposed to God and his ways -(1st Samuel 6:6; Psalm 95:8; Ezekiel 3:7). To accomplish his purposes, God sometimes hardens hearts - (Deuteronomy 2:30; Joshua 11:20), most notably that of Pharaoh -(Exodus 14:4, 8). God also takes hearts of stone and replaces them with hearts of flesh (a heart transplant!) (Ezekiel 11:19; 36:26). Jeremiah prophesies that in the new covenant, during the age of restoration, the Lord will give his people undivided hearts -(Jeremiah 32:39) with his law written on them -(Jeremiah 31:33), and he will keep these hearts from straying from him again -(Jeremiah 32:40).

There is another word which is a Noun: לֵבָב (*lebab*), (S <H3824>), which is found 252X (7 X 36). *lebab* is a synonym of *leb* and means “heart, mind.” There is essentially no difference in nuance between these two words; *leb* occurs more than twice as often in the Old Testament.

The word **“Gaze”** 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.”

The word phrase **“He Laid”** is found 42X (7 x 6) times in 25 distinct forms in the KJV Bible

The word phrase **“He That Overcometh”** is found 28X (7 X 4) times
in 16 distinct forms in the KJV Bible

The word **“Heaven(s)”** is found 273X (7 X 39) times
in the New Testament

It is a Noun: οὐρανός (*ouranos*), (S <G3772>), There is an Adjective form: οὐράνιος (*ouranios*), (S <G3770>), Coming from the same worldview as the Old Testament, the New Testament authors frequently employ terms for heaven. *ouranos* is used in a variety of ways in the New Testament. At times it simply denotes the “sky” -(Matthew 16:3; Mark 13:25). God is said to be the creator of heaven and earth -(Acts 4:24; 14:15; 17:24; Revelation 10:6; 14:7) and to dwell there -(Matthew 5:34; Acts 7:49; Hebrews 8:1; Revelation 4). There are angels in heaven who are messengers and servants of God -(Matthew 18:10; Mark 12:25; 13:32; Ephesians 3:15; Revelation 12:7; 19:1), and from heaven Jesus will return with his angels -(Matthew 24:31; 1st Thessalonians 4:16; Revelation 19:11). There is a heavenly tabernacle and heavenly Jerusalem - (Galatians 4:26; Hebrews 12:22; Revelation 3:12; 11:19; 21:2-22). People lift their eyes to heaven -(Mark 6:41; Luke 18:13; John 17:1; Acts 1:11; 7:55), and the Christian’s citizenship is said to be in heaven -(Philippians 3:20), along with his or her treasures and rewards -(Matthew 5:12; 6:20; Luke 5:23; 1st Peter 1:4).

ouranos occurs most frequently in Matthew -(82X) and Revelation (52X). *ouranos*, especially in conjunction with earth, proves to be an important theme in Matthew and is often found in the phrase “the kingdom of (the) heaven(s)” -(Matthew 3:2; 13:24; 25:1). Similarly, Matthew often speaks of the believer’s Father in heaven (5:16; 10:32; 18:19) and the heavenly (*ouranios*) Father (5:48; 15:13; 23:9). In Revelation, we are given an extensive picture of heaven, where the slain Lamb reigns and is worshiped by his saints -(Revelation 4:2ff.). The cataclysmic events depicted in Revelation all stem from God’s initiative in heaven and have their effect on earth (5:13; 8:10; 10:1).

The concept of heaven that develops throughout Christian history has often missed the mark of the Bible’s teaching. While heaven is important in New Testament theology, the goal of God’s redemption is *not* a disembodied heavenly experience (as many hymns teach). Instead, all of creation itself is awaiting redemption -(Romans 8:19-22), and the consummation of God’s work will be a new creation, a new heaven and earth -(Isaiah 65:17; 2nd Peter 3:13; Revelation 21:1). Indeed, the great hope of the gospel is summed up in Jesus’ exemplary prayer: **“Your kingdom come, your will be done, on earth as it is in heaven”** -(Matthew 6:10).

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

Each of the **“Four Lunar Periods”** Lasts Seven Days

“Phinehas (1st)”, a High Priest is mentioned 14X (7 X 2) times in “7 Books” of the Bible

(Exodus, Numbers, Joshua, Judges, 1st Chronicles, Ezra, Psalms)

He was Israel's third high priest -(Exodus 28:1; Numbers 20:25, 26; Joshua 22:30-32) succeeding his father Eleazar (Numbers 25:10-13). His name means “Oracle”. He was greatly blessed by God -(1st Chronicles 9:20). He slew a defiant Israelite man named Zimri along with his Midianite mistress, Cozbi, during the rebellion in the days of Balaam, and thus stopped a divine plague in the camp -(Numbers 25:1-9). For this action God promised that both he and his descendants would have a lasting priesthood -(Numbers 25:10-13). This event is referred to in the Psalms - (Psalm 106:30-31).

He prevented an intertribal war in the days of Joshua when he headed up a fact-finding peace committee which narrowly prevented a civil war between the 12 tribes due to a misunderstanding in the latter days of Joshua's rule -(Joshua 22:13, 30-33). He proclaimed an intertribal war in the days of the judges and sent the 11 Israelite tribes to war against the tribe of Benjamin -(Judges 20:26-28).

“Elisha” was Instrumental in Healing a Child Through a Unique Form of CPR

Seven times, Elisha laid down on the child, and brought him back to life. -(2nd Kings 4:35). *“Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. “*

“Mephibosheth” is mentioned 14X (7 X 2) times in one book of the Bible 2nd Samuel

He was befriended by David. He was the son of Jonathan and grandson of Saul -(2nd Samuel 4:4). He was accidentally dropped by his nurse at age five, making him a cripple in both feet - (2nd Samuel 4:4; 9:13). After Jonathan's death he was sought out by David, who invited him to live at the palace to honor the memory of the king's dear friend (2nd Samuel 9:1-13). His name means "Utterance of Baal"

Mephibosheth was betrayed by Ziba (the servant David gave him), who slandered his master before the king during the time of Absalom's rebellion -(2nd Samuel 16:1-4). Mephibosheth was eventually able to defend himself before the king -(2nd Samuel 19:24-30). David later spared Mephibosheth from the wrath of the Gibeonites, who were allowed to kill seven of Saul's descendants -(2nd Samuel 21:1-7, 14).

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

It is a Verb: ἐλεέω (*eleeo*), (S <G1653>), *eleeo* describes the emotional response and resulting action after encountering the suffering or affliction of another: **“to have mercy, feel sorry for, have pity.”** It is used particularly of God’s mercy: giving undeserved kindness or forgiveness to those who do not deserve it.

God ultimately and explicitly demonstrates His mercy before (and to) the world through the ministry and death of Jesus. The ultimate expression of His mercy triumphing over judgment is the death of Jesus, which secures the final salvation of everyone who believes -(Romans 11:30-31). Through his mercy he offers this salvation to sinners—even to one who feels himself as the chief of sinners -(1st Timothy 1:13, 16). This gracious offer includes Gentiles -(1st Peter 2:10), who had been passed over in the old covenant.

In the gospels, hurting people frequently cry out to Jesus for mercy—**“have mercy on us”** - (Matthew 9:27; 20:30; Mark 10:47-48)—and they receive it. In turn, Jesus expects us to show mercy to our needy fellow human beings -(cf. Romans 12:8): **“Shouldn’t you have had mercy on your fellow servant just as I had on you?”** -(Matthew 18:33; cf. 5:7). Mercy is a requisite quality of those who belong to God. It compels Paul’s ministry, for God has called him to a ministry through his mercy -(2nd Corinthians 4:1).

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

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

The life of a **Man** and a **Woman** is governed through Cycles of Seven

The number seven regulates the life of the man: after 7 months of gestation the foetus is viable. Seven marks the periods of the life: the first is childhood until 7 years which is the age of reason; to 7 x 2 years, end of the childhood; to 7 x 3 years, majority, end of the adolescence; to 7 x 4 years, youth; to 7 x 5 years, adult age; to 7 x 6 years, maturity followed by the decline of the forces. It is also the duration of the human cycle: every seven years, the man is regenerated entirely.

The seven regulates the rhythm of development of the woman: at 7 month, appearance of the baby teeth which will be lost at 7 years old; at 7 x 2 years, appearance of the menstruation and to 7 x 7 years it is the menopause.

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

It is a Verb: αὐξάνω (*auxano*), S <G837>, *auxano* means “to grow, increase, become greater.” In Matthew 6:28 and Mark 4:8, it refers (in a parable) to the natural growth of plants. Luke adds that as a boy Jesus “grows up” -(Luke 2:40). John uses *auxano* on the lips of John the Baptist: **“He must become greater, I must become less,”** -(John 3:30). As the forerunner of Christ, he will recede into the background since the promised one has arrived (cf. Isaiah 40:3).

In Acts, Luke tells us that the “Word of God *increased*” or “*spread*” -(Acts 6:7; 12:24; 19:20). The missionary endeavor instituted by Christ (in Acts 1:8) has increased throughout the known world. Stephen reflects that the people of Israel “*increased in number*” when they were slaves in Egypt (7:17).

In the New Testament letters, Paul notes that though he planted and Apollos watered, God is the one who brought about growth -(1st Corinthians 3:6, 7). The church grows both numerically and spiritually. This finds expression in a growth in personal and corporate righteousness, as well as an increase in one’s faith -(2nd Corinthians 9:10; 10:15). The body of Christ “grows” -(Ephesians 4:15) and bears spiritual fruit -(Colossians 1:6), “*growing in the knowledge of God*” -(Colossians 1:10). Peter echoes this same theme, likening the new believer to newborn babies: **“Like newborn babies, crave pure spiritual milk, so that by it you may in your salvation”** (1st Peter 2:2). This kind of growth in spiritual maturity is linked to growth in knowledge of doctrine and the things of God -(2nd Peter 3:18).

There are two words **“Suppose”** found collectively 77X (7 X 11) times in the New Testament

The first is a Verb: δοκέω (*dokeo*), (S <G1380>), which is found 62X. *dokeo* means “to think, believe, suppose.”

The second is a Verb: νομίζω (*nomizo*), (S <G3543>), which is found 15X. *nomizo* means “to think, suppose.”

The word phrase **“Hath Dominion Over”** is found 7X times in 6 distinct forms in the KJV Bible

“Solomon’s Temple” required Seven Years Construction

The construction of the Temple built by Solomon lasted seven years - 4th year to 11th year of his reign. It contained three squares and **seven** enclosures. -(1st Kings 6:38).

The word phrase **“Was Able”** is found 210X (7 X 30) times in 48 distinct forms in the KJV Bible

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

It is a Noun: σῖτος, (S <G4621>), *sitos* means “wheat, grain.”

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

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

Metaphorically, *lyo* has a sense of setting free, untying, or loosing. God sets free a crippled woman bound by Satan -(Luke 13:16). When Jesus heals a deaf and dumb man, his “ears were opened, his tongue *was loosed* and he began to speak plainly” -(Mark 7:35). Paul uses *lyo* in reference to being set free from marriage. He exhorts, **“Do not seek to be free”** -(1st Corinthians 7:27). Spiritually, *lyo* is used for being set free from sin: **“Jesus Christ “loves us and has freed us from our sins by his blood”** -(Revelation 1:5). It can also describe being released from death. God has delivered Jesus, “freeing him from the agony of death, because it was impossible for death to keep its hold on him” -(Acts 2:24).

Lastly, *lyo* denotes the authority given to Peter, as well as to all disciples of the Lord, to admit others into the kingdom, based on the knowledge of the truth about Christ -(Matthew 16:19; 18:18) **“I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”**

The Seven **“Aspects of Jesus Humanity”**

1. **He Sorrowed** -(Matthew 26:37)
2. **He Grew Naturally** -(Luke 2:40)
3. **He Cried** -(John 11:35)
4. **He Loved** -(John 11:3)
5. **He Slept** -(Luke 8:23)
6. **He Thirsted** -(John 4:7)
7. **He Was Poor** -(Luke 9:58)

The word phrase **“Were Given”** is found 413X (7 X 59) times in 77 distinct forms in the KJV Bible

The word phrase **“Them That Had Gotten The Victory”** is found 28X (7 X 4) times in 16 distinct forms in the KJV Bible

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

It is a Noun: תְּפִלָּה (*t^epillâ*), (S <H8605>), *t^epillâ* is a common word in the Old Testament for “prayer, intercession, petition”; it is related to the verb *palal*.

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

It is a Verb: ἐπερωτάω (*eperotao*), (S <G1905>), *eperotao* means “to ask a question” or “to question, interrogate someone.”

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

It is a Noun: κληρονομία (*kleronomia*), (S <G2817>), *kleronomia* refers to an “inheritance,” which in the Old Testament could be land -(Acts 7:5; Hebrews 11:8). In the gospels, this term is used 4x for what is available to divide after someone’s death -(Matthew 21:38; Mark 12:7; Luke 12:13; 20:14).

The inheritance of the Christian, however, is salvation -(Acts 20:32; Ephesians 1:18; Hebrews 9:5), which is given not by law -(Galatians 3:18) but by faith. This inheritance is the reward of the believer -(Colossians 3:24; Ephesians 5:5), “imperishable, undefiled, and unfading, kept in heaven for you” -(1st Peter 1:4). The Holy Spirit himself is the **“deposit guaranteeing our inheritance until the redemption of those who are God’s possession”** -(Ephesians 1:14).

The word phrase **“Teacher of the Law”** is found 63X (7 X 9) times in the New Testament

It is a Noun: γραμματεὺς (*grammateus*), (S <G1122>). A *grammateus* was a “teacher of the law, an expert in legal issues, a scribe.”

The word phrase **“To Give”** is found 413X (7 X 59) times in 77 distinct forms in the KJV Bible

The word phrase **“The Plague”** is found 21X (7 X 3) times in 8 distinct forms in the KJV Bible

The Persian King “Ahasuerus” is referred to 28X (7 X 4) times in the book of Esther

Ahasuerus was the Persian king who ruled from the city of Shushan over 127 provinces, stretching from India to the Upper Nile. His name means "Mighty, eye of man" He had made Vashti his queen. During the third year of his reign the king hosted a 180-day celebration for his nobles and officials. This was followed by a seven-day banquet. On the seventh day of the feast when he was drunk, Ahasuerus ordered Vashti to parade herself before his drunken cronies. Vashti refused to do so. The king was furious, and upon the advice of his intoxicated officials, he divorced her. Upon sobering up, he repented of his hasty action, but could not rescind his original command under Persian law.

Ahasuerus was King of the Medo-Persian empire -(Esther 1:1-3). To appease the king, a kingdom-wide search was conducted to find a new queen. A beautiful Jewish maiden, Esther, whose name means "star," won the beauty contest and became the new queen. She did not, however, reveal her Jewish background to the king at this time. Shortly after the wedding, Mordecai, Esther's cousin who had raised her, discovered and reported a plot against the king's life. The two would-be assassins were promptly arrested and hanged. Ahasuerus was persuaded by Haman, his newly appointed prime minister, to sign a law calling for the destruction of all Jews in the kingdom. Upon hearing of this plot from Mordecai, Esther risked her life by walking unannounced into the king's throne room. At her request, the king agreed to attend a banquet she would prepare for him and Haman alone.

The king ordered the "Persian Congressional Record" to be read to him one night, hoping this would put him to sleep. Instead, he learned from the report that Mordecai had once saved his life, and he determined to reward him. At that moment Haman arrived at the palace, hoping to obtain permission to hang Mordecai. By an ironic twist, Haman was forced to officiate over an honor parade for Mordecai. Esther revealed to Ahasuerus the plot of Haman to kill both her and her countrymen.

Haman, not knowing that Esther was Jewish, begged for his life. The king, however, assumed he did know and ordered him hanged on the very gallows prepared for Mordecai. Ahasuerus gave Esther Haman's estate, and the signet ring he had once awarded to Haman was now presented to Mordecai. Esther then begged the king to save her people from the coming holocaust. Although unable to rescind his original decree, Ahasuerus issued another, whereby the Jews were permitted to defend themselves. The Jews were later victorious over their enemies. At Esther's request, Haman's 10 sons were hanged. Ahasuerus promoted Mordecai to the office of prime minister.

The word phrase “Of The Earth” is found 252X (7 X 36) times in 8 distinct forms in the KJV Bible

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

It is a Noun: πειρασμός (*peirasmos*), (S <G3986>), *peirasmos* shows the same range of meaning as the verb *peirazo* referring either to a testing or a temptation to do something wrong.

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

It is a Noun: צָרָה (*śarâ*), (S <H6869>), *śarâ* comes from the root *śrh*, which means “to bind, tie up, restrict.” Thus, the noun comes to denote a narrow place in life in which one is bound or restricted, i.e., “trouble or distress.” *śarâ* designates the trials and tribulations experienced in life. These troubles come on the just and unjust alike and reveal much about the character of each.

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

It is a Verb: ἁρπάζω (*harpazo*) (S <G726>), *harpazo* means “to snatch, catch.” It generally connotes a forceful and/or violent seizing (e.g., Matthew 11:12). The word is used of burglary - (Matthew 12:29), the action of mobs - (John 6:15), animal attacks (John 10:12), an arrest - (Acts 23:10), and the forceful proclamation of sound doctrine - (Jude 23).

As a general rule, *harpazo* underscores the power of the snatcher over the snatched. An exception is in John 10:28-29 where Jesus, proclaiming the security of the believer, says, **“No one can snatch them out of my hand . . . no one can snatch them out of my Father’s hand.”** Here the strength, purpose, unity, and oneness of Christ and the Father are highlighted as a guarantee of the eternal security of God’s elect.

harpazo also describes God’s activity in physically and miraculously transporting people from one place to another. **“The Spirit of the Lord suddenly took Philip away,”** (Acts 8:39). Paul, presumably referring to himself, spoke of a man who **“was caught up to the third heaven”** in a vision - (2nd Corinthians 12:2). Finally, *harpazo* appears in 1st Thessalonians 4:17, where Paul predicts that believers who are alive at the second coming “will be caught up” in the clouds.” Here *harpazo* magnifies God’s might in completing salvation as he reunites his people before Christ.

The word phrase **“Thou Canst”** is found 210X (7 X 30) times in 53 distinct forms in the KJV Bible

The word phrase **“From Whence”** is found 28X (7 X 4) times in 2 distinct forms in the KJV Bible

Seven “Reasons the Prodigal Wanted to Go Home”

Luke 15:17-22

There was a deep desire in the heart of the prodigal to get back home. The good part, he went all the way home.

1. HE NEEDED HIS FATHER

- A. Authority demands weren't so bad.
- B. Affections, devotion was right.
- C. Ability—His decision now seems good.

2. HE NEEDED HIS FORGIVENESS

- A. The guilty feeling that nagged and troubled his heart.
- B. The grave situation in which he found himself.
- C. The gross sin had to be pardoned for peace of mind.

3. HE NEEDED HIS FAMILY

- A. Back home I have a great family.
- B. I'm the black sheep and going to change that.
- C. I'm beginning to feel a little better now.

4. HE NEEDED HIS FRIENDS

- A. Friends that loved him.
- B. Friends that lifted him.
- C. Friends that longed for him.

5. HE NEEDED THE FOOD

- A. Plenty of food—Just help yourself.
- B. Prepared just right—Home cooking.
- C. Pleasant place at the table.

6. HE NEEDED HIS FINANCES

- A. His friends are gone.
- B. His finances are gone.
- C. His fun is all gone.

7. HE NEEDED HIS FUTURE

- A. Looked dark and dreary—Take a good look.
- B. Disease and death—Frightened to think.
- C. Decision was good—"I Will Go."

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

It is a Verb: ἀνάκειμαι (*anakeimai*), (S <G345>), The image that *anakeimai* captures is that of a person lying outstretched on a couch in front of a low table. When several people do that, they are considered “dinner guests.”

Seven "Reasons Daniel was Greatly Beloved of God"

Daniel 10

Many people want Daniel's results without having Daniel's response. Daniel is the man that paid the price and produced a profit. He sought the Lord in prayer and shared the benefits of the Lord by prayer. The life of Daniel puts to shame the puny excuses of mankind today. Oh that we would quit our childish grumbling and dare to be Daniel for the glory of GOD. Why was Daniel a greatly beloved person for the Lord? SEVEN reasons are given in the lesson of Daniel.

1. **DANIEL WAS A MAN OF UNDERSTANDING.** –(Daniel 10:1-2).
 - A. **Understanding keeps a person.** –(Proverbs 2:11).
 - B. **Lack of Understanding brings sin.** –(Proverbs 6:32).
 - C. **Chastisement is certain for those void of Understanding.** –(Proverbs 10:13).
2. **DANIEL WAS A MAN OF UNUSUAL BURDEN.** –(Daniel 10:2-3).
 - A. **A burden for GOD'S Will.** –(1st Peter 4:19 and 1st John 2:17).
 - B. **A burden for His people's need.** –(Philippians 4:19).
 - C. **A burden for Freedom.** –(2nd Corinthians 3:17).
3. **DANIEL WAS A MAN OF UNLIMITED VISION.** –(Daniel 10:4-12).
 - A. **He had a heavenly vision.** –(Daniel 10:4-7).
 - B. **He had a vision of self.** –(Daniel 10:8-12).
 - C. **Vision is what we need if we expect to keep souls out of hell.** –(Proverbs 29:18).
Some are near-sighted and can only see their surroundings and others are far-sighted and can only see the mission field abroad, but we need our eyes anointed with HOLY SPIRIT eye salve of Revelation 3 to see equal.
4. **DANIEL WAS A MAN OF URGENT PRAYER LIFE.** –(Daniel 10:12).
 - A. **He prayed to GOD.**
 - B. **He prayed for things that would please GOD.** –(Hebrews 11:6).
5. **DANIEL WAS A MAN OF UNREASONABLE ENEMIES.** –(Daniel 10:13).
 - A. **Satan hated the prayers of Daniel.**
 - B. **Satan hated the purpose of Daniel, (to bring glory to God).**
6. **DANIEL WAS A MAN OF UNFEIGNED (genuine) HUMILITY.** –(Daniel 10:8-9 and 14-17)
 - A. **He acknowledged the Father.**
 - B. **He abased self.**
7. **DANIEL WAS A MAN OF UNDYING LOVE.** –(Daniel 10:19-21).
 - A. **Love enough to Stand for GOD.** –(Ephesians 6:10-19).
 - B. **Love enough to Speak out for GOD.** –(Acts 4:31).

**The word "All" is found 5,621X (7 X 803) times
in the King James Bible**

The Bible Identifies Seven **“Steps in Peter's Life”**

1. **HIS CALL** –(Luke 5:10)
2. **HIS OBEDIENCE** –(Luke 5:11)
3. **HIS UNBELIEF** –(Matthew 14:28)
4. **USING CARNAL WEAPONS** –(Luke 22:50)
5. **DEPARTURE FROM THE LORD** –(Luke 22:54)
6. **HIS ASSOCIATION** –(Luke 22:55)
7. **HIS DENIAL OF HIS LORD** –(Luke 22:57)

The word **“Truth”** is found 28X in the New Testament

It is an Adjective: ἀληθινός (*alethinos*), (S <G228>), Perhaps the most common use of the noun *aletheia* and the two corresponding adjectives is to refer to something that is accurate. For example, Paul claims before Festus and Agrippa that what he said regarding Jesus and the resurrection is “the truth” and reasonable –(Acts 26:25). Jesus’ testimony is true and valid because the Father testifies about him –(John 5:31-32; cf. Revelation 21:5; 22:6); our testimony about Jesus is also true –(Titus 1:13; 3rd John 12).

But truth is not only in statements. Paul uses that adjective *alethinos* to describe God himself. The Thessalonians turned from idols in order to **“serve the living and true God”** –(1st Thessalonians 1:9). And because God is true, what God speaks is also truth; **“your word is truth”** –(John 17:17).

Not only is God true, but Jesus is “True” as well –(Revelation 19:11). He is **“full of grace and truth”** (John 1:14, 17). In fact, Jesus himself is “truth” (14:6), and if we are his disciples, we will **“know the truth”** (8:32). Jesus is “the true vine,” through which his followers draw nourishment. John uses the adjective *alethes* to denote a spiritual reality about Jesus that is beyond the observable world. Jesus proclaims that his flesh is “true food” and his blood is “true drink” (John 6:55).

Furthermore, especially in John’s writings, the Holy Spirit is referred to as the **“Spirit of truth”** – (John 14:17; 15:26; 16:13; cf. 1st John 4:6; 5:6). The Holy Spirit recalls to our minds the words of Jesus and certifies to our hearts that they are true –(John 15:26). This usage of *aletheia* is also closely associated with John’s reference to the Holy Spirit as the *parakletos* –(John 14:16, 26; 15:26; 16:7;). This means that the Holy Spirit is a defense witness for Christians, defending against false accusations and the lies of the enemy by testifying to the truth.

Truth is not only something that we believe; it is also something that we are called upon to speak and even to practice. This connection between truth and action is found throughout the New Testament. It is implied in Paul’s distinctive use of *aletheia* to refer to the gospel he preached (“the truth”), which is in contrast to the preaching of Paul’s opponents who sought to repress the truth –(2nd Corinthians 12:6; Galatians 2:5, 14; 1st Timothy 2:7). Paul commends himself and his fellow workers to the scrutiny of his readers in contrast to the false teachers – (2nd Corinthians 4:2) and implies that his challengers will not endure such a test. He has

suffered for the gospel, and that suffering testifies to its truth -(2nd Corinthians 6:4-12). Christians are expected to be truthful in this way, being honest and having actions that reflect the commitment to truth -(1st Corinthians 5:8; Ephesians 4:24-25).

The apostle John has a similar emphasis, arguing that Christians should “do the *truth*,” emphasizing the concept of living “in the light.” John records Jesus saying, “**Whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God**” -(John 3:21). Similarly, John reminds his readers that those who claim to have fellowship with Christ but continue to walk in darkness “**do not live by the truth**” -(1st John 1:6). Thus, there is a close connection between one’s knowledge of truth and godly activity; the two cannot be separated. In an age where truth is all too often shaded to obscure falsehood, there is no group of people who should be more dedicated to speaking the truth forthrightly and living by its holy standards than the followers of Jesus -(cf. Philippians 4:8).

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

It is a Verb: זָרַע (*zara'*), (S <H2232>), *zara'* refers to the activity of sowing or planting and can bear a literal as well as a metaphorical meaning in the Old Testament.

(1) *zara'* denotes literally the act of planting seed in the fields -(Leviticus 25:3-4, 11). God commands the Israelites, “**For six years you are to plant your fields and harvest the crops**” -(Exodus 23:10). Prior to the Israelites’ entering the promised land, God warns them of the consequences of disobedience: “**You will sow much seed in the field but you will harvest little, because locusts will devour it**” -(Deuteronomy 28:38). Note that the harvesting of what has been sown is the result of God’s blessing -(Genesis 26:12).

(2) *zara'* also has a metaphorical meaning. (a) A woman’s conceiving of children, for example, is referred to as sowing seed/offspring -(Leviticus 12:2; Numbers 5:28). Furthermore, Yahweh declares that he will plant Israel for himself in the promised land -(Hosea 2:23). Kings, too, are said to be planted, only later to be uprooted -(Isaiah 40:24).

(b) *zara'* can also describe the connection between an act and its consequences -(Job 4:8; Psalm 126:5-6; Hosea 10:12). “**But he who sows righteousness reaps a sure reward**” -(Proverbs 11:18). Or, as Paul correctly points out, “**Do not be deceived: God cannot be mocked. A man reaps what he sows**” (Galatians 6:7). This principle is commonly referred to as retribution. Every action has consequences, which may be both immediate and eventual. Significantly, the relationship between the original act and consequence is not always one of equality. The one who sows may reap much more than was sown. It is also important to note that God often extends grace to the one who sows. The human race has earned death because of sin -(Romans 6:23), but God offers forgiveness through his Son. Those who trust in Christ for their salvation will not truly reap what they have sown.

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

The word phrase **“Will I Give”** is found 413X (7 X 59) times
in 83 distinct forms in the KJV Bible

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

It is a Verb: ταπεινῶ (*tapeinoo*), (S <G5013>), *tapeinoo* conveys various shades of meaning; “level,” “humble” (socially, politically, economically), “make small,” and “be obedient.” The NIV renders *tapeinoo* as “humble” or “make low” (“abase,” KJV), and in a general sense of causing something to be at a lower point. Luke refers to the one preparing the way of the Lord as making every mountain and hill level or *low* -(Luke 3:5). Furthermore, Paul uses *tapeinoo* in the sense of “humble means”; the NIV renders the sense correctly: *“I know what it is to be in need”* -(Philippians 4:12).

In all the other New Testament occurrences, the word refers either to the loss of prestige or status (*“to be humiliated, abased”*) or to the lowering of one’s estimation of oneself (*“to become humble in attitude”*). Jesus warns of this first type of humiliation: *“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted”* -(Luke 18:14, see also James 1:9-10). In the second sense, Christ humbled himself by taking on the form of a servant -(Philippians 2:8), and Paul, who worked with his hands, voluntarily humbled himself - (2nd Corinthians 11:7). Here the humiliation, especially that of Christ, is a reversal of status. Christ, who is worthy of the name above all names, humbles himself to the point of death upon a cross. Furthermore, 1st Peter 5:6, quoting Proverbs 3:34, concisely conveys this second sense of *tapeinoo* in the New Testament as a command: *“Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.”* Here the end-time reality of God’s care and provision for the humble is stressed. In a similar context Luke tells of the sinner who goes away forgiven because he has humbled himself -(Luke 18:14), and Matthew records Jesus’ teaching that the one who humbles himself like a little child will be great in the kingdom -(Matthew 18:4; see also Matthew 23:12).

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

It is a Noun: עֲזָרָה (*‘ezer*), (S <H5828>), *‘ezer* means “helper.” Two-thirds of the uses of this noun have God as the designated helper, for he has the ability to save and deliver. *“I lift up my eyes to the hills—where does my help come from? My help comes from the Lord, the Maker of heaven and earth”* -(Psalm 121:1-2; cf. Psalm 124:8). Three times in Psalm 115 the psalmist says, *“Trust in the Lord—he is their help and shield”* (115:9-11). All believers should wait in

hope for the Lord, for he is **“our help and our shield”** (33:20). The three uses of **‘ezer** in Deuteronomy 33 (vv. 7, 26, 29) all suggest that **‘ezer** is a word with strong military overtones. With so many references to God as our helper, it is obvious that an **‘ezer** is in no way inferior to the one who receives help. This is important because this is the word that God uses in Genesis. 2:18, when he says about Adam, **“It is not good for the man to be alone. I will make a helper suitable for him.”** God then forms Eve as his **‘ezer**. According to God’s design, therefore, the man and the woman, the husband and the wife, have been designed by God to stand together and help each other fight the battles of life. And God is there as the divine **‘ezer** to fight with them. Note too that there is a feminine noun related to this noun which is used exclusively in the Psalms for God’s help of his people -(e.g., Psalms 22:19; 38:22; 40:13, 17).

Blessings,

Pastor Bob
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1Co 11:23-26

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread;

24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.