

# The Inspired Word of God

## Chapter 4

*Job 38:4-5 "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. 5 Who determined its measurements? Surely you know! Or who stretched the line upon it?"*

### There are 14 (7 X 2) **"Tasks"** for the Church

1.	<b>To love God</b>	Revelation 2:4
2.	<b>To glorify God</b>	Ephesians 1:5-6, 11-12, 14; 3:21; 2 <sup>nd</sup> Thessalonians 1:12
3.	<b>To display God's grace</b>	Ephesians 2:7; 3:6, 10; 1 <sup>st</sup> Peter 2:9
4.	<b>To evangelize the world</b>	Matthew 28:19-20; Mark 16:15; Luke 24:47; John 20:21; Acts 1:8
5.	<b>To baptize believers</b>	Matthew 28:19
6.	<b>To instruct believers</b>	Matthew 28:19; Philippians 4:8-9; 1 <sup>st</sup> Timothy 4:6; 5:17; 2 <sup>nd</sup> Timothy 2:2, 24-25
7.	<b>To edify believers</b>	1 <sup>st</sup> Corinthians 14:16; Ephesians 4:11-12, 16; 1st Thess. 5:11; 2 <sup>nd</sup> Peter 3:18; Jude 20
8.	<b>To discipline believers</b>	Ephesians 4:11-12; Hebrews 12:6; 1 <sup>st</sup> Corinthians 5:12-13; Galatians 6:1; Romans 16:17; 1 2 <sup>nd</sup> Corinthians 2:5-8; 2 <sup>nd</sup> Thessalonians 3:3-7; Titus 3:10; Hebrews 12:11; 13:17
9.	<b>To provide fellowship for believers</b>	Acts 2:42; 1 <sup>st</sup> Corinthians 1:9; 2 <sup>nd</sup> Corinthians 8:4; 13:14; Galatians 2:9; Philippians 1:5; 2:12; 1 <sup>st</sup> John 1:3, 6-7

10.	To care for its own in time of need	2 <sup>nd</sup> Corinthians 8-9; 1 <sup>st</sup> Timothy 5:1-16; James 1:27
11.	To provoke Israel to jealousy	Romans 11:11-14
12.	To prepare rulers for the millennial kingdom	Romans 8:17; 2 <sup>nd</sup> Timothy 2:12
13.	To act as a restraining and enlightening force in this present world	Matthew 5:13-16; 2 <sup>nd</sup> Thessalonians 2:6-7
14.	To promote all that is good	Galatians 6:10

### The word **“Await”** is found 14 (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.

### The Bible Names Seven **“Uses of Sheep”**

- Flesh of, extensively used as food -(1<sup>st</sup> Samuel 25:18; 1<sup>st</sup> Kings 1:19; 4:23; Nehemiah 5:18; Isaiah 22:13)
- Milk of, used as food -(Deuteronomy 32:14; Isaiah 7:21, 22; 1<sup>st</sup> Corinthians 9:7)
- Skins of, worn as clothing by the poor -(Hebrews 11:37)
- Skins of, made into a covering for the tabernacle -(Exodus 25:5; 36:10; 39:34)
- Wool of, made into clothing -(Job 31:20; Proverbs 31:13; Ezekiel 34:3)
- Offered in sacrifice from the earliest age -(Genesis 4:4; 8:20; 15:9, 10)
- Offered in sacrifice under the law -(Exodus 20:24; Leviticus 1:10; 1<sup>st</sup> Kings 8:5,63)

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

It is a Verb: μερίζω (*merizo*), (S <G3307>), *merizo* means “to divide, assign.

### There are Seven different **“Jeremiahs”** in the Bible!

- 1<sup>st</sup> Chronicles 5:24; 12:4, 10, 13
- 2<sup>nd</sup> Kings 23:30
- Jeremiah 1:1; 35:3

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

It is a Verb: καθίστημι (*kathistemi*), (S <G2525>), *kathistemi* denotes “to appoint, put in charge.” It is sometimes used for the appointing of a person to an office or position, such as deacons (Acts 6:3), elders (Titus 1:5), and the high priest (Hebrews 5:1).

Among the other uses, God is explicitly the subject six times. Peter says, **“This man [Jesus] was handed over to you in God’s set purpose and foreknowledge”** (Acts 2:23). Peter also says, **“he [Jesus] is the one appointed by God as judge of the living and the dead”** (10:42). Likewise Paul in his speech at the Areopagus said that God **“determined the times set for them [people] and the exact places where they should live”** (17:26). Later in the same speech, Paul says that God **“has set a day when he will judge the world with justice by the man he has appointed”** (17:31). Paul’s last use of the word is in his description of Jesus as **“the appointed Son of God”** (Romans 1:4). The author of Hebrews writes, **“Again God set a certain day”** -(Hebrews 4:7). In Luke 22:22 God is not explicitly mentioned as the subject in this verse or its context, but he should be understood as the agent of the action in Jesus’ statement that uses a passive voice: **“The Son of Man will go as it has been appointed.”**

It is worth emphasizing that our Father has “appointed or set” about the events in the world and in our lives. Furthermore, of the seven occurrences with God as the explicit or implicit subject, Jesus is the object five times -(Luke 22:22; Acts 2:23; 10:42; 12:26, 31; Romans 1:4) and is in view a sixth time -(Hebrews 4:7). Therefore, not only has God appointed the events of this world, He has first and foremost appointed his Son to accomplish redemption on our behalf.

## There are **“Seven”** Divine Calls to the Christian from God

1.	The call to salvation	Roman 8:28-30
2.	The call to sanctification	1 <sup>st</sup> Thessalonians 4:3; 5:23-24
3.	The call to service	John 15:16; 1 Corinthians 1:26; Ephesians 2:10
4.	The call to separation	2 <sup>nd</sup> Corinthians 6:14-18
5.	The call to sonship	1 John 3:1
6.	The call to subjection	Romans 13:4-5
7.	The call to suffering	John 16:33; Acts 14:22; Philippians 1:29; 3:10; 1 <sup>st</sup> Thessalonians 3:3; 1 <sup>st</sup> Peter 2:21



## The Bible reveals that **“Israel was Commanded”** 7X times on Specific Instructions

- **To make no treaty with** –(Deuteronomy 7:2; Judges 2:2)
- **Not to intermarry with** –(Deuteronomy 7:3; Joshua 23:12)
- **Not to follow their idols of** –(Exodus 23:24; Deuteronomy 7:25)
- **Not to follow customs of** –(Leviticus 18:26, 27)
- **To destroy, without mercy** –(Deuteronomy 7:2, 24)
- **To destroy all their idols** –(Exodus 23:24; Deuteronomy 7:5, 25)
- **Not to fear** –(Deuteronomy 7:17, 18; 31:7)

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

It is a Verb: אָרַר (*'arar*), (S <H779>), *'arar* means “to curse.” Cursing is intended either as a judgment for misdeeds or as a deterrent to disobedience –(Malachi 2:2; 3:9). Though the term can be synonymous with the term *qalal*, it has a more restricted range of meaning (note that nearly two-thirds of the uses of this word are in the Pentateuch).

*'arar* is the term used throughout the highly charged curses of the creation narrative. The Lord curses Satan for deceiving Eve –(Genesis 3:14-15). He curses creation itself because of Adam’s disobedience, and he curses Cain for his fratricide (3:16-17; 4:11). Noah is designated as the one who will reverse the effects of the curse, **“He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed ”** (5:29). Yet, even though the earth has been destroyed, sin remains a problem –(cf. 11:1-9); the curse continues. The Lord then offers the ultimate solution through the seed of Abraham (12:3). As Paul recognizes in Galatians 3:10-14, only in Christ is the curse finally removed.

The highest concentration of *'arar* usages in the Old Testament occurs in Deuteronomy, where the theme of blessing and cursing is an important part of the Mosaic covenant –(Deuteronomy 27:15-26; 28:16-19; cf. Ps. 30:19). The list of curses in Deuteronomy corresponds to ancient treaties where the less powerful are bound in allegiance to the great kings with the threat of curses for their disobedience –(cf. Jeremiah 11:3; Malachi 1:14). Curses could be invoked by God or others –(Genesis 9:25; Exodus 22:28; 1<sup>st</sup> Samuel 14:24). The effectiveness of the curse is generally based on the standing of the individual who makes it. A curse becomes more serious when it is undertaken “before the Lord” –(Joshua 6:26). The idea here is like the contemporary idea that an oath is more significant if it is made while placing one’s hand on the Bible.

Although this study is about the mathematical proof of God’s True Authorship, the two examples above point out a major issue of how interpreting the Bible becomes problematic; however, when interpreted from the Dispensational understanding, we can see many issues are reconciled and cease to be an issue. It’s all about **“Rightly dividing the Word of Truth!”**

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

It is a Noun: διδασκαλία (*didaskalia*), (S <G1319>), *didaskalia*, like *didache*, denotes “teaching” or “doctrine.”

## The word phrase “**Do Wrong**” is found 28X (7 X 4) times in the New Testament

It is a Verb: ἀδικέω (*adikeo*), (S <G91>), *adikeo* is used mostly in Revelation (11X) and in Paul’s writings (9X) to denote doing wrong, harming or hurting another, or mistreating someone (committing injustice). Notice that *adikeo* (as well as its cognates) stands in direct contrast to *dikaïos* (“just,” G1465) and especially *dikaïosyne* (“righteousness,” G1466).

The primary meaning of *adikeo* is to “do wrong.” As Paul stands before his accusers, he defends himself, saying “**I have not done anything wrong to the Jews**” -(Acts 25:10), and questions whether or not he has done anything deserving of death -(25:11). The angel states to John in Revelation 22:11, “**Let him who does wrong continue to do wrong.**” See also 1<sup>st</sup> Corinthians 6:7, 8; 2<sup>nd</sup> Corinthians 7:2, 12a; Galatians 4:12; Colossians 3:25 [2X]; and Phllemon 18).

*adikeo* also refers to the mistreatment or hurt of other people or things. This usage is seen in Stephen’s speech before the Sanhedrin as he recounts how Moses “**saw one of [his fellow Israelites] being mistreated by an Egyptian,**” which provoked him to kill -(Acts 7:24; cf. 7:27). Moses also questions why two Israelites would “**want to hurt each other**” -(7:26). See also Rev. 2:11: “**He who overcomes will not be hurt by the second death.**”

Physical harm or damage is also an aspect of *adikeo*, whether of people -(Luke 10:19; 2<sup>nd</sup> Peter 2:13; Revelation 11:5 [2X]) or things, such as the earth or sea -(Revelation 6:6; 7:2, 3; 9:4). This harm can also be referred to as *injury* -(2<sup>nd</sup> Corinthians 7:12b; Revelation 9:19).

Finally, *adikeo* is used once as “torment” -(Revelation 9:10, “[**The locusts] had tails and stings like scorpions, and in their tails they had the power to torment people for five months**”) and once, in the parable of the workers in the vineyard, as “unfair” -(Matthew 20:13, “**But [Jesus] answered one of them, ‘Friend, I am not being unfair to you. Didn’t you agree to work for a denarius?’**”).

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

It is a Verb: στρέφω (*strepho*), (S <G4762>), *strepho* means “to turn, return, change.”

**The Bible identifies 21X (7 X 3) “Characteristics” about the Antichrist**

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

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

It is a Noun: פֶּרִי (*pēf*), (S <H6529>), *pēf* means “fruit, crops, produce.”

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

It is a Verb: ἐφίστημι (*ephistemi*), (S <G2182>), *ephistemi* means “to appear,” often with the idea of suddenness. It is a favorite word of Luke, who uses it 19X. It can refer to manifestations of the supernatural, such as angels -(Luke 2:9), but also of a human being arriving -(2:38). Since appearances of someone or something imply proximity, the word can connote nearness either in distance -(4:39, “**he bent over her**”) or in time -(2<sup>nd</sup> Timothy 4:6, “**the time of my departure is at hand**”).

Sometimes an appearance can “close in on” a person unexpectedly -(Luke 21:34). Violence can also accompany *ephistemi* -(see Acts 17:5; KJV uses “assaulted”). Paul uses *ephistemi* to illustrate the suddenness of the second coming -(1<sup>st</sup> Thessalonians 5:3, “**destruction will come on them suddenly**”). As a natural consequence of the meaning of *ephistemi*, it also gained the idea of being prepared, expecting the unexpected -(2<sup>nd</sup> Timothy 4:2, “**Preach the Word; be prepared in season and out of season**”). The preacher must always be vigilant for opportunities to proclaim the Word and to be prepared to do it when the opportunity arises.

## There is a second word in Greek for “Appear” that occurs 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 appear.”

## There is a third word in Greek for “Appear” that occurs 49X (7 X 7) times in the New Testament

It is a Verb: φανερώω (*phaneroo*), (S <G5319>), *phaneroo* denotes the act of making visible or disclosing that which is not readily seen—“to show, appear, reveal.” In several places it refers to the appearing of Jesus—in his incarnation -(1<sup>st</sup> Timothy 3:16; 1<sup>st</sup> John 1:2; 3:8), after his resurrection -(Mark 16:12, 14; John 21:1), and at his second coming -(Colossians 3:4; 1<sup>st</sup> John 2:28; 3:2). Someday we ourselves will appear before the judgment seat of Christ (2 Corinthians 5:10). Paul refers to God’s word as “**the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints**” -(Colossians 1:26). For him, the fullness of the gospel has finally been revealed in Christ. He writes, “**But now a righteousness from God, apart**

*from law, has been made known, to which the Law and the Prophets testify”* -(Romans 3:21). Every believer is to be a walking billboard for Christ. Paul again writes, *“But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him”* -(2<sup>nd</sup> Corinthians 2:14; 4:11). The fullness of God’s disclosure to humankind was Jesus Christ -(1<sup>st</sup> Timothy 3:16). John invites all believers to share in God’s initiative and writes, *“This is how God showed his love among us: He sent his one and only Son into the world that we might live through him”* -(1<sup>st</sup> John 4:9; cf. 1:2; 2:28; 3:2).

[NOTE: These three references above are all translated in English as the verb “Appear”, but in Greek they are nuanced with entirely different meanings in the Greek. They all occur in the New Testament as multiples of “seven”. There are several other words translated in English as the verb “Appear” but are not listed here since they do not occur in frequencies of “Seven” or multiples of “Seven”. What is the significance of my point? The Heptadic Design Feature may or may not always occur in the English rendering. Likewise, in Greek, not all concordances, and lexical resources are of the same depth and detail. You may use the Greek Septuagint, Strong’s Concordance, Young’s Concordance, or Vine’s, all of which are basic level resources for reference use. However, they are not considered exhaustive works. To do exhaustive and comprehensive word study, one need’s to access something like Wuest’s 4-Volume on New Testament Greek Word Studies. There are a number of resources of greater size, scope and volume. I have two very large Biblical language resource works, each with 10 and 12 volumes respectively. My work is based on 55 years of study, 25 of which became intensive research work.]

### The Bible identifies “Seven” “Uses of Sheep”

- Flesh of, extensively used as food. 1<sup>st</sup> Samuel 25:18; 1<sup>st</sup> Kings 1:19; 4:23; Nehemiah 5:18; Isaiah 22:13
- Milk of, used as food. Deuteronomy 32:14; Isaiah 7:21, 22; 1<sup>st</sup> Corinthians 9:7
- Skins of, worn as clothing by the poor. Hebrews 11:37
- Skins of, made into a covering for the tabernacle. Exodus 25:5; 36:10; 39:34
- Wool of, made into clothing. Job 31:20; Proverbs 31:13; Ezekiel 34:3
- Offered in sacrifice from the earliest age. Genesis 4:4; 8:20; 15:9, 10
- Offered in sacrifice under the law. Exodus 20:24; Leviticus 1:10; 1<sup>st</sup> Kings 8:5, 63

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

It is an Adjective: ἀμφότεροι (*amphoterōi*), (S <G297>), *amphoterōi* means “both,” sometimes “all.” It is used to refer to two objects or two individuals, such as both wine and skins - (Matthew 9:17), wheat and weeds -(13:30), and debtors -(Luke 7:42). Paul says that two groups, Jews and Gentiles, have “both” been made one through the work of Christ -(Ephesians 2:14, 16, 18). Luke uses *amphoterōi* to mean “all” in Acts 19:16; 23:8.



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

It is a Noun: συναγωγή (*synagoge*), (S <G4864>), *synagoge* denotes what is brought together or assembled, an “assembly, congregation, synagogue.”

## The word **“Await”** 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.

## The KJV Bible names 14X (7 X 2) **“Counterfeits”**

1.	False worship	Matthew 15:8-9
2.	False Christs	Matthew 24:4-5, 24
3.	False apostles	2 <sup>nd</sup> Corinthians 11:13
4.	False ministers	2 <sup>nd</sup> Corinthians 11:14-15
5.	False gospel	Galatians 1:6-12
6.	False Christians	Galatians 2:3-4
7.	False miracle workers	2 <sup>nd</sup> Thessalonians 2:7-12
8.	False science	1 <sup>st</sup> Timothy 6:20
9.	False commandments	Titus 1:13-14
10.	False doctrines	Hebrews 13:9
11.	False religion	James 1:26
12.	False prayer	James 4:3
13.	False religious teachers	2 <sup>nd</sup> Peter 2:1
14.	False prophets	1 <sup>st</sup> John 4:1

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

It is a Verb: ἀναγγέλλω (*anangelo*), (S <G312>), *anangelo* means “to tell, proclaim.”

## The Bible names Seven **“Heavenly Activities”** of the Angels

1.	They worship God	1 <sup>st</sup> Kings 22:19; Psalms 29:1-2; Isaiah 6:3; Revelation 4:8; 19:4
2.	They observe the people of God	Luke 12:8-9; 15:10; 1 <sup>st</sup> Corinthians 4:9; 11:10; Ephesians 3:10; 1 Timothy 5:21; 1 <sup>st</sup> Peter 1:12
3.	They inquire into the prophetic plan of God	Daniel 12:5-6
4.	They perform the will of God	Psalm 104:4; Daniel 7:10
5.	They witness the wrath of God	Revelation 14:10
6.	They rejoice in God's work of creation	Job 38:7; Revelation 4:11
7.	They rejoice in God's work of redemption	1 <sup>st</sup> Timothy 3:16; Revelation 5:11-12

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

It is a Noun: שָׁמָמָה (*s<sup>e</sup>mamâ*), (S <H8077>), *s<sup>e</sup>mamâ* conveys the divine destruction of peoples, cities, lands, and idols and may be translated “desolate, “desolation, wasteland.” The term is found almost exclusively in prophetic texts to describe the state of an object (land, people, city) resulting from a prolonged exile and the removal of covenant blessing -(Isaiah 6:11; 64:10; Jeremiah 10:22; Ezekiel 6:14). Micah 7:13 declares, **“The earth will become desolate because of its inhabitants, as the result of their deeds.”** The term portrays the sense of permanent and extreme damage, similar to the lingering and deadly effects of radiation from a nuclear accident. This sense is captured by the verb form *samem* (GK Septuagint 9037), which can mean both “to be desolate” and “to be astonished, horrified.”

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

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

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

It is a Noun: צָרָה (*šrâ*), (S <H6869>), *šrâ* comes from the root *šrh*, 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.” *šrâ* 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 Bible names Seven “Reasons for the Great Tribulation”**  
**This is one of the most frequently asked questions!**

1.	<b>To harvest the crop that has been sown throughout the ages by God, Satan, and mankind</b>	Matthew 13
2.	<b>To prove the falseness of the devil's claim</b>	Isaiah 14:12-15
3.	<b>To prepare a great martyred multitude for heaven</b>	Revelation 7:9, 14
4.	<b>To prepare a great living multitude for the Millennium</b>	Matthew 25:32-34
5.	<b>To punish the Gentiles</b>	Romans 1:18; 2 <sup>nd</sup> Thessalonians 2:11-12; Revelation 19:15
6.	<b>To purge Israel</b>	Ezekiel 20:23, 38; Zechariah 13:8-9; Malachi 3:3
7.	<b>To prepare the earth itself for the Millennium</b>	Revelation 16:20

**The word “Distant” is found 84X (7 X 12) times  
in the Old Testament**

It is an Adjective: רָחֹק (*rahôq*), (S <H7350>), *rahôq* describes something “far, distant.” It can be used with the meaning “distant” in a spatial or temporal sense.

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

It is a Noun: אֶפֶד (*'epod*), (S <H646>), *'epod* is usually simply transliterated into English as “ephod.” This term is used in three different ways in the Old Testament.

**(1)** It refers to a special garment worn by the high priest on his shoulder -(see Exodus 28; 39), bound by rings to the breastplate and made of colorful linen and yarn. It contained two stones on which were engraved the names of the tribes of Israel. Thus, in his official duties, Aaron bore on the ephod “the names on his shoulder as a memorial before the Lord” -(28:12).

**(2)** The second meaning of *'epod* is a simple linen garment worn by Samuel -(1<sup>st</sup> Samuel 2:18) or other priests; David had access to one and used it to aid him in making important decisions while running away from Saul -(1<sup>st</sup> Samuel 23:9; 30:7)—perhaps because it was worn during a time when the Urim and Thummim were used to determine God’s will.

**(3)** *'epod* can also be an independent object used for divination (perhaps related to an idol). Gideon made an *ephod* that eventually became an idol for worship -(Judges 8:23-27; cf. also 17:5; 18:14-20). Hosea relates this term to an idol (Hosea 3:4).

**God’s “Heptadic Design Feature” is revealed in many unusual forms, themes, patterns, groups, events, etc. This becomes evident where the KJV Bible thoroughly contrasts the opposing roles by Christ and the Antichrist In their respective Identities!**

**– Christ / Antichrist In 14X (7 X 2) features!**

	<b>Christ</b>		<b>Antichrist</b>	
1.	came down from heaven	John 3:13	comes up out of the bottomless pit	Revelation 11:7
2.	came in Another's Name	John 5:43	will come in his own name	John 5:43
3.	came to do the Father's will	John 6:38	will do his own will	Daniel 11:36
4.	was energized by the Holy Spirit	Luke 4:14	will be energized by Satan	Revelation 13:4
5.	submitted Himself to God	John 5:30	defies God	2 Thes. 2:4
6.	humbled Himself	Phil. 2:8	exalts himself	Daniel 11:37
7.	honored the God of His fathers	Luke 4:16	refuses to	Daniel 11:37
8.	cleansed the temple	John 2:14, 16	defiles the temple	Matthew 24:15
9.	ministered to the needy	Isaiah 53:7	robs the poor	Psalms 10:8, 9
10.	was rejected of men	Isaiah 53:7	will be accepted by men	Revelation 13:4
11.	leadeth the flock	John 10:3	leaveth the flock	Zechariah 11:17
12.	was slain for the people	John 11:51	slays the people	Isaiah 14:20
13.	glorified God on earth	John 17:4	blasphemes the name of God in heaven	Revelation 13:6
14.	was received up into heaven	Luke 24:51	goes down into the Lake of Fire	Revelation 19:20

**The word phrase “Draw Near” is found 280X (7 X 40) in the Old Testament and 42X (7 X 6) times in the Old Testament**

It is a Verb: קָרַב (*qarab*), (S <H7126>), which occurs in the Old Testament **280X**. The basic meaning of *qarab* is “to come, draw near” or, in a causative sense, “to bring near.” This basic meaning may denote physical or spatial proximity as well as nonphysical.

There is a second Verb: ἐγγίζω (*engizo*), (S <G1448>), which occurs **42X** in the New Testament. *engizo* means “to approach, come near.” Most of its occurrences are found in the gospels.

**The word phrase “Become Greater” 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.”

## There is a related Greek Verb **“*ischyo*”** that is very similar and is found 28X (7 X 4) times in the New Testament

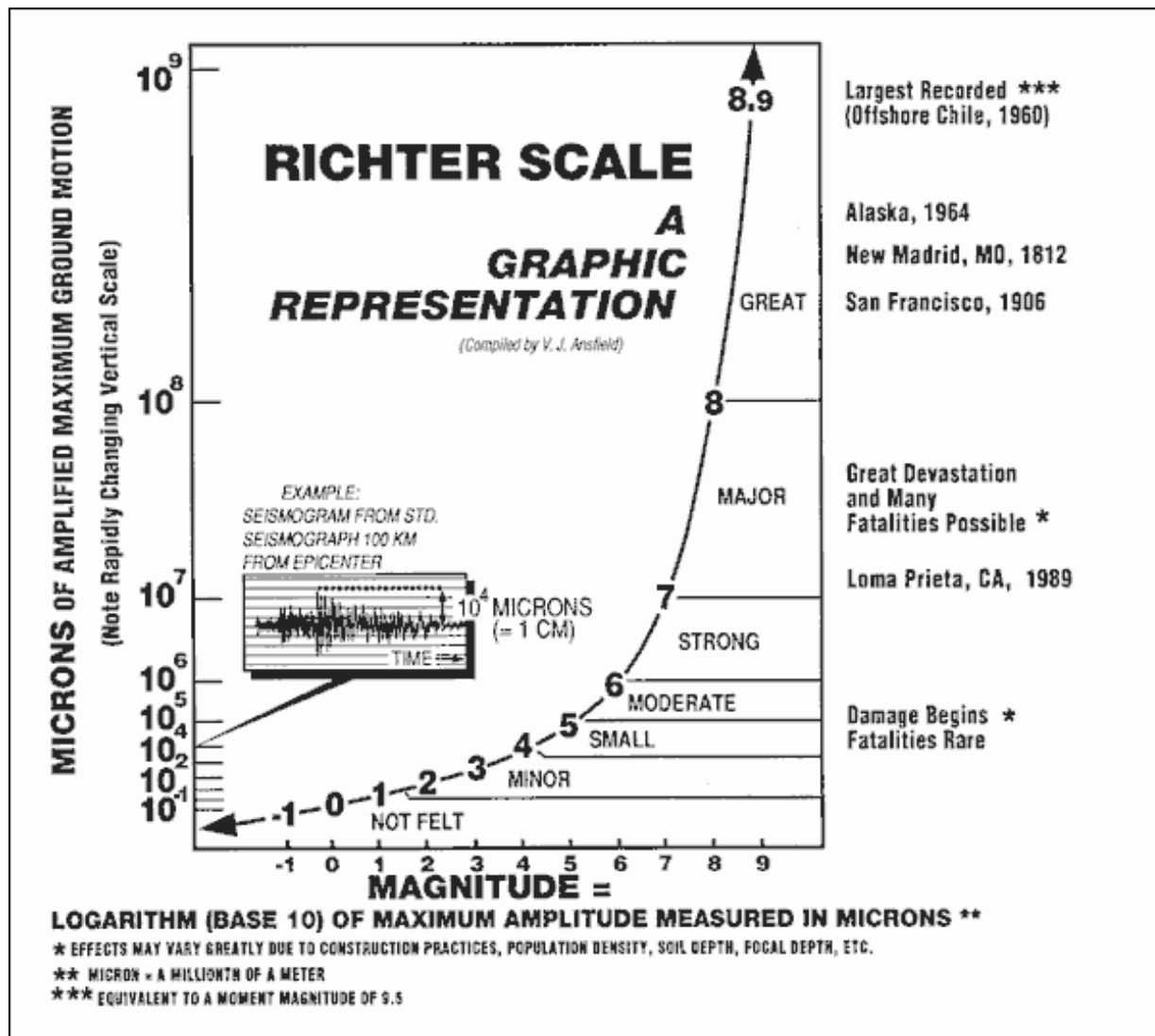
There is another Greek Verb: ἰσχύω (*ischyo*), (S <G2480>), In the New Testament, *ischyo* primarily means “to be strong, powerful, mighty.” Sometimes it simply means “to be able.” This is another example of how precise the Greek language can be.

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

It is a Noun: σεισμός (*seismos*), (S <G4578>), In most uses *seismos* is an “earthquake.” Earthquakes are known throughout the Mediterranean region and particularly in eastern Palestine. Geologically, this is because of the movements of the African and Arabian tectonic plates against the Eurasian plates. Earthquakes in the Bible are often seen as divine acts with theological significance. A violent *seismos* shakes the foundation of the prison holding Paul and Silas; the doors fly open, enabling all the prisoners to escape (though no one does; Acts 16:26).

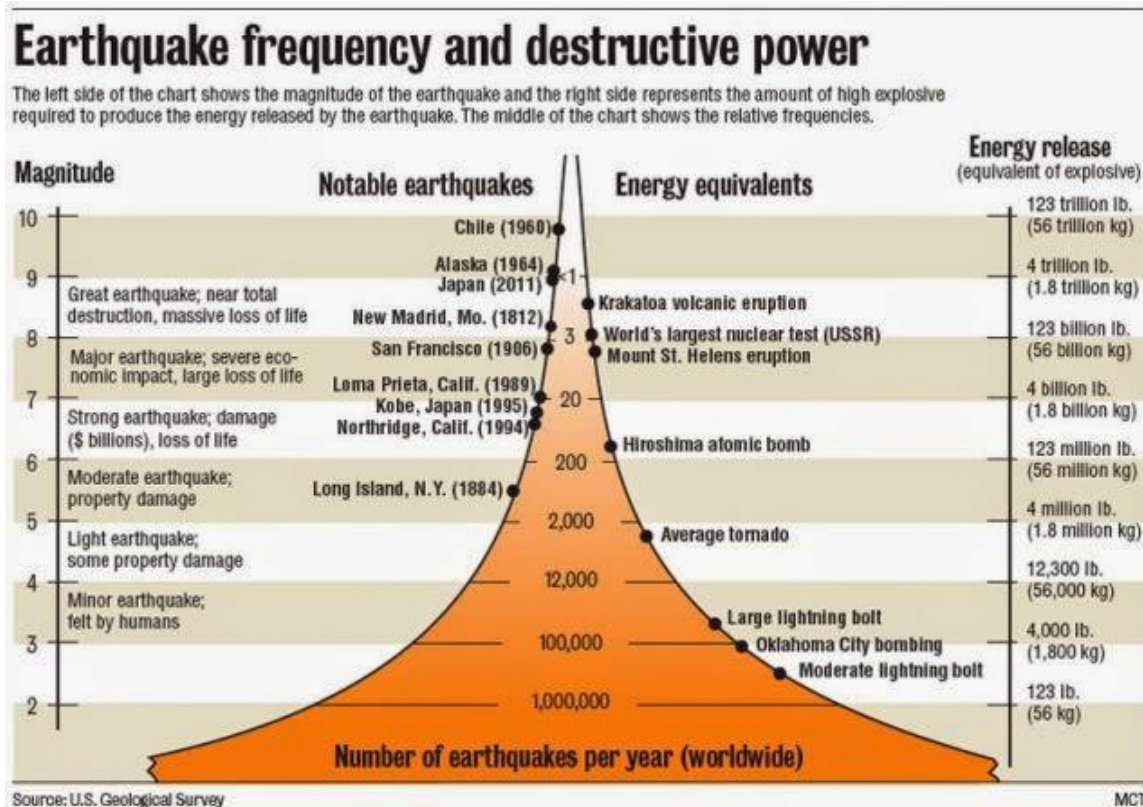
A *seismos* also occurs in connection with significant events such as the death of Jesus - (Matthew 27:54) and his resurrection -(28:2). In Revelation, an earthquake announces the opening of the sixth seal by Jesus -(Revelation 6:12) and the opening of God’s heavenly sanctuary -(11:19). Earthquakes are among the cataclysmic events that will occur in the days of judgment accompanying the last days -(Matthew 24:7; Mark 13:8; Luke 21:11; Revelation 8:5; 11:13; 16:18). In one instance, *seismos* refers to a furious storm on the Sea of Galilee - (Matthew 8:24), which Jesus subsequently calms in a dramatic display of his power. It is a recognized fact that we have experienced an increase of earthquakes in the past twenty-five years.

I have been tracking *seismos* or seismic activity data since 1996. It was rare to have a 6.0 or higher more than once a month back then; today we see at least one 6.0 almost daily. In fact, the day I entered this into my computer, there were two 6.1 earthquakes in the South Pacific area known as the ‘Ring of Fire.’ During the late 1990’s a 6.0 earthquake was rare and averaged between 10 and 15 per year. The USGS minimizes its reporting on the occurrences of earthquakes around the world. On July 1<sup>st</sup>, 2019 a 6.4 earthquake occurred at Ridgecrest, California, near the U.S. Naval Weapons Center known as China Lake Weapons Test Range, and a 7.1 earthquake occurred on the very next day, July 2<sup>nd</sup>, 2019. There have been over 11,000 aftershocks in California since the 7.1 earthquake occurred. **A powerful earthquake with a magnitude of 7.3 rocked Indonesia on July 14, 2019: The 86th major quake of 2019.** Above is an illustration of the Richter Scale used to measure earthquake activity. A major factor in the occurrences of earthquake activity is related to the depth of the earthquake itself. Another factor where earthquake damage occurs is related to proximity to urban dense populations. A third issue is related to the size of the energy released during a seismic event.



The chart below illustrates the relationship of size and frequency, thus providing the reader an idea of how much attention we give the issue with regards to the Words of Jesus and the opening of the sixth seal judgment of Revelation 6:12. Another aspect of *seismos* not to be overlooked is the matter of volcanic activity. Today, July 14, 2019, we are seeing more volcanoes active around the world than ever before. The USGS states: There are about 1,500 potentially active volcanoes worldwide, aside from the continuous belts of volcanoes on the ocean floor at spreading centers like the Mid-Atlantic Ridge. About 500 of those 1,500 volcanoes have erupted in historical time. Many of those are located along the Pacific Rim in what is known as the "Ring of Fire." In the United States, volcanoes in the Cascadia Range and Alaska (Aleutian volcanic chain) are part of the "Ring of Fire", while Hawaiian volcanoes form over a 'hot spot' near the center of the "Ring of Fire."

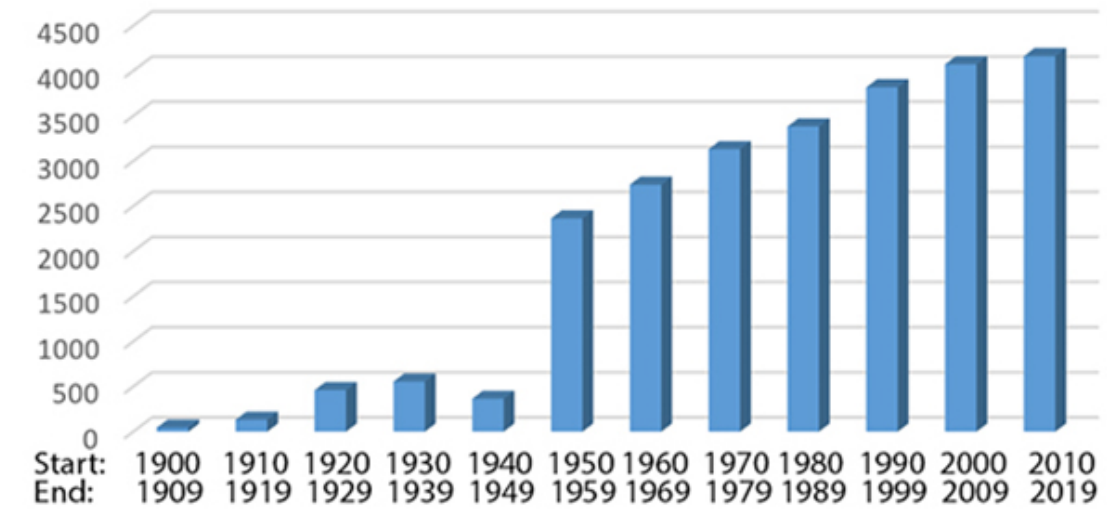
The Yellowstone Caldera is located in Yellowstone National Park, Wyoming. Yellowstone doesn't just have a volcano, Yellowstone is a volcano. It measures 25-30 miles wide and is as long as 60 miles. It is watched very closely by the USGS. There were more than a hundred earthquakes at Yellowstone just a few days ago during the second week of July, 2019.



There are 169 potentially active volcanoes in the United States. As of late, there are around 50-60 volcanoes active around the world. They can be as small as the release of steam and gaseous fumes all the way up to the eruption of red-hot lava, and sending gaseous plumes of ash and smoke several miles into the atmosphere. This comes under the Biblical term of *seismos* activity.

One last remark should be noted: the Jordan River Valley of Israel is on a geological fault that runs north-south from the Dead Sea port of Eilat to Damascus, Syria and the Mediterranean Sea in the northwest. It is interesting to note here, that a U.S. Geophysical survey team in 1967 analyzed the Mount of Olives. They discovered a geological fault line running from the Dead Sea behind the Mount of Olives all the way west to the Mediterranean Sea. They stated a tremendous shock would cause an open fault line to appear, just as prophesied twenty-five hundred years ago in Zechariah 14:4. The split in the Mount of Olives will open an escape route allowing the defenders of Jerusalem trapped by the approaching Antichrist army a way to escape to safety.

## Worldwide Earthquakes - Magnitude 5.6+ Ten-Year Increments - 1900 to 2019



Here is a direct quote from Michael Snyder's July 15<sup>th</sup>, 2019 web site "The Economic Collapse":  
*"Within the last 48 hours we have seen large earthquakes going off like firecrackers all along the Ring of Fire. As you will see below, a magnitude 6.1 quake just hit Japan, a magnitude 6.6 quake just hit Australia and a magnitude 7.3 earthquake just hit Indonesia. And of course all of this comes just about a week after southern California was hit by the two largest earthquakes that it has experienced in more than two decades. So is all of this shaking unusual? Just a few moments ago, I pulled up the most recent data from Earthquake Track, and what I discovered is more than just a little bit alarming. Looking at the entire globe, we have averaged 193 earthquakes of magnitude 1.5 or greater per day so far in 2019. That is very high, but it pales in comparison to what we have witnessed over the last week. Within the last seven days, our planet has experienced an average of more than 677 earthquakes of magnitude 1.5 or greater per day. That means that the number of global earthquakes right now is more than 3 times above normal.*

*And the number of very large earthquakes is at a frighteningly high level as well. According to the USGS, there have been 121 earthquakes of at least magnitude 4.5 around the world within the last seven days, and that includes the magnitude 6.1 earthquake that just hit Japan.*

*Incredibly, that quake in Japan brought the number of global earthquakes of magnitude 6.0 or greater that we have seen so far this year up to a grand total of 84. The following comes from the Big Wobble..."*

With all of this information, I should point out that earthquakes have a spiritual dimension to their occurrence. If you know much about the Bible, earthquakes were associated with crucifixion and the resurrection of our Lord Jesus Christ. The Biblical record shows that



earthquakes occurred before Jerusalem was destroyed in A.D. 70. Two earthquakes are mentioned in Matthew: When Jesus was crucified -(27:54) and when the angel came down to roll the stone away from the tomb where Jesus was buried -(28:2). This second earthquake is said to have been “severe” or “great” (*megas*). Luke records in Acts that “a great [*megas*] earthquake” shook “the foundations of the prison house” -(Acts 16:26).

Secular historians of the time support the Biblical record. “*And as to earthquakes, many are mentioned by writers during a period just previous to 70 A.D.*” There were earthquakes in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Colosse, Campania, Rome, and Judea. It is interesting to note that the city of Pompeii was greatly damaged by an earthquake occurring on February 5, 63 A.D.

### The Bible mentions 14X (7 X 2) “Things made from Silver”

1.	Cups	Genesis 44:2
2.	Dishes	Numbers 7:13, 84, 85
3.	Bowls	Numbers 7:13, 84
4.	Thin plates	Jeremiah 10:9
5.	Chains	Isaiah 40:19
6.	Wires (alluded to)	Ecclesiatics 12:6
7.	Sockets for the boards of the tabernacle	Exodus 26:19, 25, 32
8.	Ornaments and hooks for the pillars of the tabernacle	Exodus 27:17
9.	Candlesticks	1 <sup>st</sup> Chronicles 28:15
10.	Tables	1 <sup>st</sup> Chronicles 28:16
11.	Beds or couches	Esther 1:6
12.	Vessels	2 <sup>nd</sup> Samuel 8:10; Ezra 6:5
13.	Idols	Psalms 115:4; Isaiah 2:20; 30:22
14.	Ornaments for the person	Exodus 3:22

### The word phrase “(Be) Able” is found 210X (7 X 30) times in the New Testament

It is a Verb: δύναμαι (*dynamai*), (S <G1410>), *dynamai* communicates ability or capability of doing something.

### The word “Betray” is found 49X (7 X 7) times in the Old Testament and 119X (7 X 17) times in the New Testament

The Old Testament Verb: בגד (*bagad*), (S <H898>), which is found 49X. *bagad* means “to be unfaithful, betray.” The New Testament Verb: παραδίωμι (*paradidomi*), (S <G3860>), which is found 119X. *paradidomi* signifies “to hand over, deliver up, betray, pass down.” In the New Testament it has a wide variety of meanings, both negative and positive.

## The words **“Accuse, Accusation”** are found 7X in the New Testament

It is a Verb: ἐγκαλέω (*enkaleo*), (S <G1458>), *enkaleo* means “to accuse.” Most uses of this word occur in connection with the riot in Ephesus -(Acts 19:38, 40) and with Paul’s arrest in Jerusalem and his trial in Caesarea -(23:28-29; 26:2, 7). The only other occurrence is in Romans 8:33, where Paul reaches his triumphant conclusion concerning life in Christ and his Spirit. He begins with this rhetorical question: **“Who will bring any charge [accusation] against those whom God has chosen?”** His implied answer is clear: no one can, for since Christ has died and risen again and is interceding for us, no one can condemn us, and nothing can separate us from his love -(8:34-35, 38-39).

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

It is Verb: ζάω (*zao*), (S <G2198>), The basic sense of *zao* is “to live, be alive” and has several nuances in the New Testament.

## The Bible mentions 14X (7 X 2) **“kinds of foods”**

- **Milk** Genesis 49:12; Proverbs 27:27
- **Butter** Deuteronomy 32:14; 2<sup>nd</sup> Samuel 17:29
- **Cheese** 1<sup>st</sup> Samuel 17:18; Job 10:10
- **Bread** Genesis 18:5; 1<sup>st</sup> Samuel 17:17
- **Parched corn** Ruth 2:14; 1<sup>st</sup> Samuel 17:17
- **Flesh** 2<sup>nd</sup> Samuel 6:19; Proverbs 9:2
- **Fish** Matthew 7:10; Luke 24:42
- **Herbs** Proverbs 15:17; Romans 14:2; Hebrews 6:7
- **Fruit** 2<sup>nd</sup> Samuel 16:2
- **Dried fruit** 1<sup>st</sup> Samuel 25:18; 1<sup>st</sup> Samuel 30:12
- **Honey** Songs 5:1; Isaiah 7:15
- **Oil** Deuteronomy 12:17; Proverbs 21:17; Ezekiel 16:13
- **Vinegar** Numbers 6:3; Ruth 2:14
- **Wine** 2<sup>nd</sup> Samuel 6:19; John 2:3; John 2:10

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

It is a Verb: παραλαμβάνω (*paralambano*), (S <G3880>), *paralambano* means “to take, receive, accept.”

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

It is a Noun: רָצוֹן (*raṣôn*), (S <H7522>), *raṣôn* denotes three different ideas in the Old Testament: favor, acceptance, or will. It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X), Psalms (13X), and Leviticus (7X). *raṣôn* is used frequently with reference to an acceptable sacrifice to God, particularly in worship. It is the only sense of *raṣôn* used in Leviticus (7X). Sacrifices may or may not be “acceptable” or “accepted” -(Leviticus 1:3; 19:5; 22:19, 20, 21, 29; 23:11; Isa. 56:7; 60:7), and so may the sacrificer -(Leviticus 22:19; 23:11), gifts -(Exodus 28:38), and days -(Isaiah 58:5). The prayer of the psalmist is that his words and meditation may “be pleasing” in God’s sight -(Psalm 19:14). In Proverbs, God “delights” in accurate weights -(Proverbs 11:1), the blameless -(11:20), truthful men -(12:22), and the prayer of the upright -(15:8), and a king “delights” in a wise servant -(14:35).

## The word **“Condemn, Be Condemned”** is found 35X (7 X 5) times in the Old Testament

It is a Verb: אָשַׁם (*’asam*), (S <H816>), *’asam* means “to be guilty, be condemned.”

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

It is a Verb: נָפַח (*taqa’*), (S <H8628>), *taqa’* is used to describe such actions as blowing, thrusting, or clapping (see also *clap, thrust*). *taqa’* is used to indicate the blowing of a horn. Gideon instructs his men to follow his lead by *blowing* their trumpets after he *blew* his trumpet -(Judges 7:18, 20; cf. 3:27; 6:9; Numbers 10:8; Isaiah 18:3; Ezekiel 7:14; Hosea 5:8). The sounding of a trumpet in a city can be cause for rejoicing as a new king is crowned -(1<sup>st</sup> Kings 1:34, 39), but it can also cause the occupants of a city to tremble -(Amos 3:6) because it signals an alarm -(Joel 2:1, **“Blow the trumpet in Zion; sound the alarm on my holy hill”**; cf. 2:15; Judges 7:22; Jeremiah 4:5). The sounding of a ram’s horn also calls God’s people to special days of worship -(Psalm 81:3).

In **Appendix E, Volume 1, on page 526**, I have identified nine levels of God’s application of the number “7”, or word “seven” or its themed groupings. In subsequent research, I have discovered an additional application of the concept of “seven”. At this point I am looking for a pattern of repetitive applications that confirm its presence. This tenth application has yet to be labeled at this time. This is what I commonly refer to as “peeling the onion” when mining the Diamonds and Nuggets of the Bible!

## The words **“Eight, Eighth, and Eighty”** are found 147X (7 X 21) times collectively in the Old Testament

Eighty is a Noun: שְׁמֹנֶה (*s<sup>e</sup>moneh*), (S <H8083>), *s<sup>e</sup>moneh* means “eight” in the singular and “eighty” in the plural. It can also mean the ordinal numeral “eighth.”

Eighth is a Noun: שְׁמֹנֶה (*s<sup>e</sup>moneh*), (S <H8083>), *s<sup>e</sup>moneh* means “eight” in the singular and “eighty” in the plural. It can also mean the ordinal numeral “eighth.”

Eight is a Noun: שְׁמֹנֶה (*s<sup>e</sup>moneh*), (S <H8083>), *s<sup>e</sup>moneh* means “eight” in the singular and “eighty” in the plural. It can also mean the ordinal numeral “eighth.” *s<sup>e</sup>moneh* can also combine with other numbers: e.g., with *'elep* (“thousand,” it means “eight thousand”; with the number ten, it means “eighteen.”

The Feast of Tabernacles was an eight-day festival -(Leviticus 23:36; Numbers 29:35), with both the beginning and ending days being special days without work. Circumcision was to be done when a male child was “eight days old” -(Genesis 17:12).

Since the number forty represents one generation, the number “eighty” represents two generations. Perhaps it is for this reason that the psalmist of Psalm 90 considers this age to be a good old age, even though life may be filled with many sorrows -(Psalm 90:10). And certainly the writer of Proverbs considers it a great blessing not only to have children but also to be able to see our children’s children -(Proverbs 17:6). God wants the great stories of salvation communicated to our children and grandchildren -(Exodus 10:2; Psalm 78:1-6).

## The word **“Discussion”** 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 (e.g., the disciples’ argument over who would be greatest, Luke 9:46; see also Philippians 2:14; 1<sup>st</sup> Timothy 2:8). It is most often used to refer to the internal thoughts of an individual or individuals. In every case, it refers to evil thoughts -(Matthew 15:19; Mark 7:21; Romans 1:21; James 2:4; see also Luke 2:35; 1<sup>st</sup> Corinthians 3:20) or to thoughts that are full of doubt -(Luke 24:38; Romans 14:1). For example, Jesus knew the “thoughts” of the Pharisees, who thought he blasphemed when he told the paralytic his sins were forgiven -(Luke 5:22) and who thought he violated the Sabbath when he healed the man with the shriveled hand -(Luke 6:8). Jesus also knew the “thoughts” of the disciples as they argued about who was the greatest -(Luke 9:47).

## The word “Can” is found 210X (7 X 30) times in the New Testament

It is a Verb: δύναμαι (*dynamai*), (S <G1410>), *dynamai* communicates ability or capability of doing something.

(1) God can do whatever he pleases. He is able to raise up children for Abraham from stones if he wants to -(Matthew 3:9). No one is able to do what Jesus does unless God is with him -(John 3:2; cf. 9:33). God is able to establish believers -(Romans 16:25; cf. Jude 24) and to do more abundantly than we ask or think -(Ephesians 3:20). Christ Jesus is able to subject all things to himself. God alone is able to save and destroy -(James 4:12; cf. Matthew 10:28).

(2) God also gives ability to his people to act through his power. He will not allow persons to be tempted beyond what they “are able” to bear, but with the temptation he will make a way out so that they “will be able” to endure -(1<sup>st</sup> Corinthians 10:13). Christians are to clothe themselves with the armor of God so that they will be able to take a stand against the forces of evil arrayed against us -(Ephesians 6:11). Since Jesus suffered when he was tempted, he is able to help us as we are being tempted -(Hebrews 2:18). He is able to save to the uttermost those who come to God through him -(7:25). The implanted word is able to save souls -(James 1:21).

(3) Often *dynamai* is accompanied with a negative. When it is, it communicates things that cannot (i.e., are not able to) happen. For example, unless people are born again from above, they are not able to enter the kingdom of God -(John 3:3, 5). People are not able to come to Jesus unless they are drawn by the Father -(6:44). People are unable to make one hair white or black -(Matthew 5:36). Those who are in the flesh and without the Spirit are not able to submit to the law -(Romans 8:7), nor can they please God -(8:8). The natural man is not able to understand the things of the Spirit -(1<sup>st</sup> Corinthians 2:14). Good trees are not able to produce bad fruit, and vice versa -(Matthew 7:18). No one is able to say that Jesus is Lord except by the Holy Spirit -(1<sup>st</sup> Corinthians 12:3). Jesus is not able to deny himself -(2<sup>nd</sup> Timothy 2:13). A city set on a hill cannot be hidden -(Matthew 5:14). And, most important, nothing will ever be able to separate believers from the love of God that is revealed in Christ Jesus -(Romans 8:39).

## The Bible mentions Seven “Metals” Dug out of the Earth Job 28:1, 2, 6

### Mentioned in the Bible

- Gold Genesis 2:11,12
- Silver Genesis 44:2
- Brass Exodus. 27:2,4; 2<sup>nd</sup> Chronicles 12:10
- Copper Ezra 8:27; 2<sup>nd</sup> Timothy 4:14
- Iron Numbers 35:16; Proverbs 27:17
- Lead Exodus 15:10; Jeremiah 6:29
- Tin Numbers 31:22

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

It is a Verb: κατασθίω (*katesthio*), (S <G2719>), *katesthio* means “to devour, eat up.” It is a compound word; *kata* (GK 2848) is an emphatic form that intensifies the more general *esthio* (GK 2266), “to eat.” This verb can refer to devouring something, as when the birds eat up the seed scattered along the path -(Matthew 13:4). It can also carry the meaning of completely destroying something -(Revelation 11:5, fire “devouring” enemies; cf. 20:9), wasting something -(Luke 15:30, the father’s property), robbing someone -(20:47, widows’ houses), partisan backbiting -(Galatians 5:5), or exploiting someone -(2<sup>nd</sup> Corinthians 11:20).

## The word “Deliverance” is found 112X (7 X 16) times in the Old Testament

In this case, there are two different Hebrew words rendered in English as “deliverance,” neither alone by themselves yields the “Heptadic Design Feature”, but combined the two Hebrew words yield the “Heptadic Design Feature”.

- It is a Noun: יְשׁוּעָה (*yēsū’ā*), (S <H3444>), which occurs 78X. *yēsū’ā* generally means “salvation, deliverance, Savior.” Even more so than the verb *yasa’* (see *save*), this noun is limited to God as Savior and the deliverance he brings.
- The second is a Noun: תְּשׁוּבָה (*tēsū’a*), (S <H8668>), which occurs 34X. *tēsū’a* means “salvation, deliverance, victory.”

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

It is a Verb: ἀπειθέω (*apeitheo*), (S <G544>), *apeitheo* means “to disobey, be disobedient, reject, refuse to believe.” This is a compound Greek verb *peitho*, “to trust in, obey,” with the prefix *a*, which indicates negation—thus, “disobey.” The term is used with reference to all sinners in Romans 2:8; the wilderness generation in Hebrews 3:18; unbelieving Jews in Acts 14:2 and Romans 15:31; Gentiles in Romans 11:30 and Hebrews 11:31; and the flood generation in 1<sup>st</sup> Peter 3:20. Disobedience is identified as toward the Son -(John 3:36), the message about Jesus -(1s Peter 2:8), the truth -(Romans 2:8), and the gospel -(1<sup>st</sup> Peter 4:17). Frequently this term refers more to an inward attitude (heart) that is sometimes outwardly expressed (action).

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

It is a Noun: χιλιάρχος (*chiliarchos*), (S <G5506>), *chiliarchos* is the technical term used to refer to a commander of a *speira*. These commanders were high on up the military ladder, over thousands of troops. They were invited to Herod’s infamous birthday banquet -(Mark 6:21), one

was required to go with his troops to accompany the Jewish authorities in arresting Jesus -(John 18:12), they followed in the train of Agrippa and Bernice -(Acts 25:23), and they join the ranks of influential leaders who will flee the divine wrath alongside of kings -(Revelation 6:15; 19:18).

***chiliarchos*** is used 16X to refer to Claudius Lysias -(Acts 21-23). When Claudius heard of rioting in Jerusalem, he quickly came and arrested Paul for troublemaking -(21:31, 32, 33), although he gave Paul the freedom to make a public defense outside the barracks -(21:37). Claudius then ordered a centurion to flog information out of Paul, but quickly regretted his decision when informed that Paul was a Roman citizen and therefore illegally arrested -(22:24, 26, 27, 28, 29). In the end, Claudius had to protect Paul from the violent Jewish mob by ordering a huge escort to take him by night to Felix -(23:15, 17, 18, 19, 22). Felix listened to Paul's testimony and defense and then told the Jews he would wait for Claudius Lysias to come and help sort things out.

### The word **"Catch"** is found 14X (7 X 2) times in the New Testament

It is a Verb: ἀρπάζω (***harpazo***, (S <G726>), ***harpazo*** means "to snatch, catch." It generally connotes a forceful and/or violent seizing (e.g., Matthew 11:12). This is the Greek word commonly referred to as the Rapture of the Bride Church! Appendix E of Volume 1 provided a detailed listing use and occurrence of this word "***Harpazo***".

There are two other Greek words in this general category labeled "catch" in English that occur **28X (7 X 4)** in the New Testament. All carry the general meaning "to arrest or to catch."

The first is a Verb: πιάζω (***piazo***), (S <G4084>), which occurs **12X**. ***piazo*** means "to arrest, catch."

The second is also a Verb: συλλαμβάνω (***syllambano***), (S <G4815>), which occurs **16X**. ***syllambano*** conveys the basic idea of bringing together or gathering and is translated "arrest, seize, capture, conceive."

There are other Greek words rendered in English as "catch" and yet are absent, or do not yield the occurrence of the Heptadic Design Feature. When one considers the manuscripts used to translate the KJV Bible, we have a text letter-count of 3,228,076, a word count of 807,361; and, upwards of 20% of the entire Bible incorporates the Heptadic Design Feature of "Seven". This speaks mainly to the appearance of the first two levels of application listed in Appendix E of Volume 1. That percentage increases exponentially when we consider all the different themed groups and patterns that demonstrate this "Heptadic Design Feature." No other number even comes in as a close second to the distribution throughout the KJV Bible. God is saying to the reader, there is none like Me! "***Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,***" -(Isaiah 46:9).

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

It is a Noun: הַשָּׂדֶה (*sadeh*), (S <H7704>), The basic meaning of *sadeh* is a field. It can be used for any number of activities, including farming -(Genesis 37:7; Ruth 2:8-9), pasturing a flock - (Genesis 34:5; Exodus 9:3), hunting -(Genesis 27:5), or engaging in battle -(Judges 9:42-44; 1<sup>st</sup> Samuel 4:2; 2<sup>nd</sup> Samuel 18:6). A *sadeh* is often cultivated, but it can also be a wild place -(2<sup>nd</sup> Kings 4:39), where “the beasts of the field” live (i.e., wild animals, Deuteronomy 7:22; 1<sup>st</sup> Samuel 17:44; cf. Song 2:7).

In the Bible, fields can be bought, sold, or given away -(Genesis 23:11, 13; Ruth 4:5), but coveting your neighbor’s field is forbidden by the law of Moses -(Deuteronomy 5:21). Often *sadeh* is used for rural areas, the “countryside” as opposed to urban areas -(Deuteronomy 28:3, 16; 1<sup>st</sup> Samuel 27:5). Sometimes it indicates 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. 1<sup>st</sup> Samuel 6:1). In one instance, it refers to the *mainland* section of the city of Tyre as opposed to its fortified island - (Ezekiel 26:6, 8). *sadeh* is synonymous with *saday* (GK 8442), which is simply a different form of the word sometimes used in poetic passages.

There is a Noun in the New Testament: χώρα (*chora*), (S <G5561>), which is found **28X (7 X 4)** times. The basic sense of *chora* is an area or space; in the NT it refers to large areas, such as a cultivated field, a region, or a country.

Blessings,

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