



The Inspired Word of God

Chapter 6

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

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

It is a Noun: θυγάτηρ (*thygater*), (S <G2364>), *thygater* means “daughter.” This noun is used most often to refer to the literal female child of a parent, e.g., “the daughter of Herodias” - (Matthew 14:6). It can also be used to refer to female descendants -(Luke 1:5). *thygater* is used in greetings, as though someone were being treated as a daughter -(Matthew 9:22; Mark 5:34; Luke 8:48). Of particular interest is the term “daughter of Zion” -(Matthew 21:5; John 12:15); here *thygater* refers to the city of Jerusalem and its inhabitants -(cf. Isaiah 62:11; Zechariah 9:9).

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

It is a Verb: בָּרַח (*barah*), (S <H1272>). Like the Hebrew, verb *rûs*, *bazrah* is translated as “flee, escape.” In general *bazrah* implies a secret, clandestine escape or flight.

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

There is no Hebrew word for “resurrection,” and there is little in the Old Testament that explicitly describes a doctrine of general resurrection. The only clear passage is Daniel 12:2, where Daniel prophesies a coming time when “multitudes who sleep in the earth will awake: some to everlasting life, others to shame and everlasting contempt.” Because the Old Testament contains so little on this subject, the Sadducees in the New Testament, who believed only the Pentateuch and did not accept the Prophets as God’s Word, denied the doctrine of the resurrection -(Matthew 22:23; Acts 23:8).

The Old Testament does record three stories of people who were temporarily raised back to life -(1st Kings 17:17-23; 2nd Kings 4:19-37; 13:21); these stories demonstrate that God has the power to raise the dead -(see also Ezekiel 37:1-14). Using Exodus 3:6 Jesus emphasized that the God of the Old Testament is one who champions life beyond death -(see Mark 12:26-27). He also saw a prophecy of his own resurrection in John. 1:17; 2:10 -(see Matthew 12:39-40), and both Peter and Paul read Psalm 16:10 as a prophecy about Jesus’ resurrection (Acts 2:24-32; 13:35-37).

In the New Testament it is a Noun: ἀνάστασις (*anastasis*), (S <G386>), *anastasis* means “resurrection.”

(1) The predominant meaning of this word in the New Testament is of the general resurrection of believers at the time of Christ’s return -(e.g., John 11:24; Acts 24:15; Hebrews 6:2). This is the “better resurrection” that all believers look forward to -(Hebrews 11:35)—that someday we will receive a new body that does not have the imperfections of our present body -(cf. Philippians 3:10-11, 20-21). The ancient Greeks, who felt that only the soul was immortal, laughed when Paul preached to them about the resurrection of the body -(Acts 17:32); many skeptics feel the same yet today. But the Bible clearly teaches a future time when all people will be raised back to life—some to eternal life, others to eternal judgment -(John 5:29).

(2) This coming resurrection is grounded in Christ’s resurrection, which (along with his crucifixion) are the saving events of his life -(1st Corinthians 15:12-20; 1st Peter 3:21). Jesus’ resurrection demonstrates that he indeed is the Son of God -(Romans 1:4). When we believe in Jesus, we become united with Him in His death and burial, but also in His resurrection -(Romans 6:5-6); as His resurrection power goes to work in our lives, we are able to die to a life wallowing in sin and instead to live in service to God -(Romans 6:8-14). According to Jesus’ own testimony, He is “the resurrection and the life” -(John 11:25). This teaching about Jesus’ resurrection and its effect on our lives should fill us with “hope” -(1st Peter 1:3); no one can live a satisfying earthly life without a sense of hope and ultimate purpose.

(3) One of the most controversial uses of *anastasis* in the New Testament occurs in Revelation 20:5-6, where Christians debate if “the first resurrection” means the rapture or our raised life in Christ at the time of salvation.

The word “Repent, Repentance” is found a total of 1,239X (7 X 177) times in the KJV Bible

This is one of those examples where we have four words, two Hebrew and two Greek that are rendered in the English as “Repent or Repentance.” Although individually they do not yield the Heptadic Design Feature; however, collectively they do yield the Heptadic Design Feature.

Old Testament

The first is a Verb: נָחַם (*naḥam*), (S <H5162>), which is found **108X**. *naḥam* bears two distinct but related meanings in the Old Testament: “to comfort, console”(see *comfort*) and “to relent, repent, change one’s mind, be grieved.” This verb is especially applied to God’s changing his mind (see *change one’s mind*).

The second is a Verb: שׁוּב (*sûb*), (S <H7725>), which occurs **1075X**. The basic sense of *sûb* is “to turn, return, repent, go/come back.” In the moral-spiritual realm, *sûb* can describe the human act of repentance (turning away from sin or idolatry and turning to God).

New Testament

The first is a Noun: μετάνοια (*metanoia*), (S <G3341>), which occurs **22X**.

The second is a Verb: μετανοέω (*metanoëo*), (S <G3340>), which occurs **34X**. Both noun and verb denote a radical, moral turn of the whole person from sin and to God. The words themselves are derived from *meta* (“after”) plus *nous* (“mind, understanding”) for the noun or *noëo* (“to perceive, understand”) for the verb. However, the meaning of the words in the New Testament does not reflect this etymology; that is, *metanoëo* does not simply mean “to perceive afterwards.”

Furthermore, the use of the verb *metanoëo* in the New Testament differs from that in the Old Testament, where the word is mostly used in the LXX to mean “to change one’s mind” (e.g., Proverbs 20:25; Jeremiah 4:28; the noun is only used once, in Proverbs 14:15). In the LXX, the verb *epistrepho* (“to turn, return”; see *turn*) is the word that most frequently translates the Hebrew verb *sûb* (“to turn back, return [to God in repentance]”). This usage reflects the Old Testament presupposition of the covenant relationship from which Israel had turned and to which they must return. In Jeremiah 18:8, *epistrepho* refers to Israel’s repentance and *metanoëo* is used for God’s change of mind about judging them. In the New Testament *metanoëo* essentially supersedes *epistrepho* as the word of choice to denote a turning from sin to God. When *metanoëo* and *epistrepho* appear together in the New Testament, the former emphasizes the turn from sin and the latter emphasizes the turn to God -(see Acts 3:19, 26:20).

Repentance denotes a radical turning from sin to a new way of life oriented towards God. Peter says to Simon the sorcerer in Acts 8:22, “**Repent of your wickedness.**” True repentance is proven by actions and fruitful living -(Matthew 3:8; Acts 26:20). Paul expresses anxiety that he might find some in the Corinthian church who have not repented of their former sins -(2nd Corinthians 12:21). Those who experience a plague of fire in the book of Revelation refuse to repent and give glory to God -(Revelation 16:9).

Repentance is the appropriate response to the nearness of the kingdom of God. John the Baptist calls people to **“repent for the kingdom of heaven is near”** -(Matthew 3:2). After announcing the arrival of the kingdom, Jesus calls, **“Repent and believe in the gospel”** -(Mark 1:15). The apostolic preaching in Acts urges people to repent as a response to the death and resurrection of Jesus, and is associated with baptism (Acts 2:38).

Repentance goes hand in hand with the forgiveness of sin when one becomes a Christian. Repentance is for sinners -(Luke 15:7). John the Baptist preached **“a baptism of repentance for the forgiveness of sins”** -(Luke 3:3). Jesus told his disciples that **“repentance and forgiveness of sins”** must be preached to every nation, beginning in Jerusalem -(Luke 24:47). Peter fulfills this commission by calling his hearers to **“repent ... and turn to God, so that your sins may be wiped out”** (Acts 3:19; also 5:31; 11:18; 21:21). God’s patience in holding back judgment is intended to lead people to repentance and a secure salvation -(Romans 2:4; 2nd Peter 3:9). Moreover, repentance should mark the life of the Christian, for Jesus warns the churches in Revelation to repent -(Revelation 2:5, 16; 3:3, 19).

An accurate understanding of the use of *metanoeo* and *metanoia* in the New Testament is essential to grasp the gospel message, because it does not allow for someone to obtain salvation simply by intellectually believing that Jesus is the Son of God without repenting of sins and turning to live for him.

The Palestinian Covenant gives **“Seven Conditions”** under which Israel entered the Land of Promise

It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land -(cf. Genesis 15:18, with Numbers 34:1-12). The Palestinian Covenant is in seven parts.

(1)	Dispersion for disobedience	vs. 1	Deuteronomy 28:63-68. See Genesis 15:18
(2)	The future repentance of Israel while in the dispersion	vs. 2	
(3)	The return of the Lord	vs. 3	Amos 9:9-14; Acts 15:14-17
(4)	Restoration to the land	vs. 5	Isaiah 11:11, 12; Jeremiah 23:3-8; Ezekiel 37:21-25
(5)	National conversion	vs. 6	Romans 11:26, 27; Hosea 2:14-16
(6)	The judgment of Israel's oppressors	vs. 7	Isaiah 14:1, 2; Joel 3:1-8; Mathew 25:31-46
(7)	National prosperity	vs. 9	Amos 9:11-14

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

It is a Verb: κατασθίω (*katesthio*), (S <G2719>), *katesthio* means “to devour, eat up.”

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

It is a Verb: τελέω (*teleo*), (S <G5055>). The basic meaning of *teleo* is “to finish, complete.” It is used several times in the Gospels for finishing a task. Significantly, Jesus cried out from the cross in John 19:30: *“It is finished.”*

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

The first is a Noun: ζήλος (*zelos*), (S <G2205>), which occurs 16X. In the New Testament *zelos* can be either a good thing or a bad thing: “zeal, earnestness” is highly commended whereas “jealousy, envy” is condemned.

The second is a Noun: σπουδή (*spoude*), (S <G4710>), 12X. *spoude* means “earnestness, eagerness, concern.” In the gospels it describes the manner in which someone departs to go somewhere; e.g., concerned not to keep Herod waiting, the daughter of Herodias comes in “with haste” to the king (Mark 6:25), and Mary “hurries” to a town of Judah -(Luke 1:39). In both instances “concern” is what motivates the haste. *spoude* in the rest of the New Testament refers to the earnestness and concern with which an action is carried out (see Jude 3). Those with the spiritual gift of leadership are to lead with *spoude* -(Romans 12:8), and believers should not be lazy but “zealous” in their lives as believers -(Romans 12:11; Hebrews 6:11-12). Peter encourages believers to put forth great “effort” to grow in their Christian life (1 Peter 1:5). Zeal, diligence, and efficiency are the result of having *spoude*.

spoude is a commanded virtue for believers. Godly grieving over sin in the Corinthian church produces *spoude*, and Paul writes the Corinthians to provoke just that -(2nd Corinthians 7:11-12). Even as the church excels in *spoude* -(8:7), Paul wants these believers to be generous so as to prove by their concern for others that their love is “earnest” -(8:8). Of course, Paul is only asking the church for what he already practices himself, and so he thanks God, *“who put into the heart of Titus the same concern I have for you”* -(2nd Corinthians 8:16, NIV).

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

It is a Noun: רצון (*raṣôn*), (S <H7522>), *raṣôn* denotes three different ideas in the Old Testament: favor (see *favor*), acceptance (see *acceptable*), or will (see *please*). It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X), Psalms (13X), and Leviticus (7X). When *raṣôn* is used generally for a creature’s desire, it is translated as “desires” - (Psalm 145:16, 19) or something “wished” for -(Esther 1:8).

The word phrase **“In Vain”** is found 7X times in the KJV Bible

The Bible Names Seven “Prophecies Concerning Births”

- | | |
|--|---------------------------------------|
| 1. Isaac's birth
<i>Fulfillment:</i> Genesis 21:1-3 | Genesis 15:4; 17:19, 21;
18:10, 14 |
| 2. Jacob and Esau's births
<i>Fulfillment:</i> Genesis 25:24-26 | Genesis 25:19-23 |
| 3. Samson's birth
<i>Fulfillment:</i> Judges 13:24 | Judges 13:2-5 |
| 4. Samuel's birth
<i>Fulfillment:</i> 1 st Samuel 1:20 | 1 st Samuel 1:17-18 |
| 5. Birth of the Shunammite woman's son
<i>Fulfillment:</i> 2 nd Kings 4:17 | 2 nd Kings 4:16 |
| 6. John the Baptist's birth
<i>Fulfillment:</i> Luke 1:57-64 | Luke 1:13-17 |
| 7. Jesus' birth
<i>Fulfillment:</i> Luke 2:4-7 | Luke 1:26-34 |

There are Seven Major points that present Joseph as a “Type of Christ”

While it is nowhere asserted in the Bible, that Joseph was a type of Christ, the analogies are too numerous to be accidental. They are:

(1)	Both were special objects of a father's love	Gen. 37:3; Matt. 3:17; John 3:35; John 5:20
(2)	Both were hated by their brethren	Genesis 37:4; John 15:25
(3)	The superior claims of both were rejected by their brethren	Gen. 37:8; Matt. 21:37-39; John 15:24, 25
(4)	The brethren of both conspired against them to slay them	Genesis 37:18; Matthew 26:3, 4
(5)	Joseph was, in intent and figure, slain by his brethren, as was Christ	Genesis 37:24; Matthew 27:35-37
(6)	Each became a blessing among the Gentiles, and gained a Gentile bride	Geneis 41:1-45; Acts 15:14; Ephesians 5:25-32
(7)	As Joseph reconciled his brethren to himself, and afterward exalted them, so will it be with Christ and His Jewish brethren	Gen. 45:1-15; Deut. 30:1-10; Hos. 2:14-18; Rom. 11:1, 15, 25, 26

For those interested in the topic of “Typology”, A.W. Pink’s ‘*Gleanings in Genesis*’ is the foremost work on the typology of Joseph and Jesus Christ. It contains 104 examples if my memory is correct. Many are so subtle and they speak of A.W. Pink’s brilliance.

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

It is a Verb: יָצַר (*yašar*), (S <H3335>), which occurs 63X. *yašar* principally means “to form” or “to make.” It can also mean “to plan.”

**There is another word “Plan” is found 56X (7 X 8) times
in the Old Testament**

It is a Noun: מַחְשָׁבָה (*maḥasaba*), (S <H4284>), which occurs 56X. This noun is best translated “plans” or “thoughts” and can describe the plans of either individuals or God. The term may function adverbially to describe the ingenuity of a plan -(Exodus 31:4; 2nd Samuel 14:4; Jeremiah 11:19) or may represent the plan itself -(Proverbs 16:3). The term also describes the plans of the wicked -(Proverbs 6:18; Isaiah 59:7), which do not last over time -(Proverbs 15:26). In contrast to human plans and thoughts, God’s plans are vast -(Psalms 92:6) and last forever - (33:11).

Theologically, the thoughts of God are superior to those of human beings. Isaiah 55:9 states, *“As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”* The basic meaning of this word is captured in the contemporary question, “What’s on your *mind*?”

**The Word Phrase “If Any Man” is found 35X (7 X 5) times
in the King James Bible**

The Bible records the “Pharisees criticized Jesus” Seven Times

1.	The Pharisee with whom Jesus dined, who criticized Jesus for allowing an immoral woman to wash his feet	Luke 7:36, 40
2.	Another Pharisee with whom Jesus dined, who criticized the Savior for not observing the rite of cleansing before eating	Luke 11:37
3.	Another Pharisee with whom Jesus dined, whose home was the scene for Jesus healing a man with dropsy	Luke 14:1
4.	Hypocritical Pharisee whom Jesus contrasted with the humble publican	Luke 18:10-14
5.	Nicodemus, the sincere Pharisee who came to Jesus by night	John 3:1-20
6.	Gamaliel, famous Jewish teacher who cautioned the Sanhedrin against persecuting the apostles	Acts 5:34-40
7.	Paul, Scripture's greatest theologian and missionary	Acts 23:6

**The word phrase “Might be Given” is found 413X (7 X 59) times
in the KJV Bible**

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

It is a Noun: Φαρισαῖος (*Pharisaïos*), (S <G5330>), This Semitic word literally means “the separated ones.” The Pharisees are the members of an influential religious sect in Judaism. Although the concept of *Pharisaïos* existed before the time of Jesus, by the first century these people were held in public esteem and were the respected and thus the leading religious group within Judaism.

Along with the scribes, these men were experts in interpreting the Scriptures. A Pharisee was to take the pattern of a pious Israelite as established by the scribes and put it into practice as best he could. In this way he had both religious authority (study and practice of the law) and political authority (council members; see Sanhedrin).

The Pharisees are best known for their interaction with Jesus and the early church as recorded in the Gospels and Acts (they are only mentioned outside these books in Paul’s self-reference in Philippians 1:5). Jesus criticizes the Pharisees for their lack of spiritual discernment and of religious behavior -(Matthew 5:20; 23:1-32). They are his primary debate partners during His earthly ministry -(Matthew 9:14; 15:12; Mark 2:24; Luke 11:38-39; John 9; cf. Matthew 23) and contribute to His eventual capture and execution -(Matthew 12:14; John 18:3). The Pharisees’ understanding of God and the law make them blind to the true claim of religious life in Jesus - (John 9:39-41). As Jesus warns the disciples not to be like the Pharisees, modern Christians also need to guard so that we do not harden ourselves against Jesus by our own traditions.

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

It is an Adjective: רִישׁוֹן (*ri’sôn*), (S <H7223>), As an adjective, *ri’sôn* describes what is first in a series or rank. In terms of time, *ri’sôn* can convey the meaning “previously, in a former time.”

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

It is an Adjective: רִישׁוֹן (*ri’sôn*), (S <H7223>), As an adjective, *ri’sôn* describes what is first in a series or rank. In terms of time, *ri’sôn* can convey the meaning “previously, in a former time.”

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

It is a Verb: יָצַר (*yašar*), (S <H3335>), *yašar* principally means “to form” or “to make,” and it emphasizes the shaping or forming of an object. For example, an idol is pictured as being fashioned by hammers in Isaiah 44:9-12, and elsewhere in the prophets *yašar* is used in connection with a potter’s shaping of vessels -(Isaiah 29:16; Jeremiah 18:2, 4, 6; Zechariah 11:13).

When *yaşar* is applied to God, it usually refers to his creative activity. In Genesis 2:7-9 it describes God's creative work of forming man and beasts from the dust of the earth. Isaiah 64:8 speaks of God as the one who forms human beings in the womb -(cf. Jeremiah 1:5) and also forms his people as a nation -(Isaiah 43:7; 44:2, 24).

yaşar can also refer to God's preordained purposes in the sense that he frames or fashions something in his mind. Thus, 2nd Kings 19:25 states, "**Have you not heard? Long ago I ordained it. In days of old I planned it; now I have brought it to pass**" (see also Psalm 139:16; Isaiah 37:26; 46:11; Jeremiah 18:11).

The word "**Foreknow, Foreknowledge**" is found 7X times in the New Testament

The first is a Verb: προγινώσκω (*proginosko*) (S <G4267>), which occurs 5X. *proginosko* means "to foreknow."

The second is a Noun: πρόγνωσις (*prognosis*) (S <G4268>), which occurs 3X. *prognosis* means "foreknowledge." Two occurrences of the verb *proginosko* refer to human knowledge, namely, that someone "has known" some person or some Christian teaching "for a long time" -(Acts 26:5; 2nd Peter 3:17). The other three uses of the verb and the two uses of the noun refer to divine foreknowledge. Peter in his Pentecost message indicates that Jesus was delivered over to his enemies "by God's set purpose and foreknowledge" -(Acts 2:23). In fact, Jesus was divinely "chosen" to this task "before" the creation of the world -(1st Peter 1:20). Peter also states that believers "have been chosen according to the foreknowledge of God" -(1st Peter 1:2). Paul emphasizes the same message, that "those God foreknew he also predestined to be conformed to the image of his Son" -(Romans 8:29; cf. also 11:2). We serve a God who knows all things and acts in accordance with His will.

The word "**Footstool**" is found 7X times in the New Testament

It is a Noun: ὑποπόδιον (*hypopodion*) (S <G5286>), *hypopodion* means "footstool." In James 2:3 this noun occurs in James's criticism of a sad situation in the early church, namely, that some church members are treating visitors from the poorer classes in a prejudicial manner, asking them to stand over to one side or even "**sit on the floor by my footstool**"; wealthy visitors, by contrast, are given special seats of honor -(see 2:1-7). The remaining occurrences of this noun allude to Old Testament passages, either to Psalm 110:1 ("**Sit at my right hand until I make your enemies a footstool for your feet**," see Luke 20:43; Acts 2:35; Hebrews 1:13; 10:13) or to Isaiah 66:1 ("**Heaven is my throne, and earth is my footstool**," see Matthew 5:35; Acts 7:49).

The word phrase "**Those who seemed**" is found 63X (7 X 9) times in 24 unique forms in the King James Bible

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

It is a Verb: בָּרַח (*barah*), (S <H1272>), Like the Heb. verb *ru<s*, *bazrah* is translated as “flee, escape.” Perhaps the difference between the two words used in the Old Testament is that *bazrah* implies a secret, clandestine escape or flight, whereas *ru<s* implies an open, visible flight or escape. The surreptitious flight implied in *bazrah* is evident when Rebekah compels Jacob to flee from Esau to her brother Laban in Haran of Aram -(Genesis 27:43; Hosea 12:12) and when Moses flees from Pharaoh and goes to live in Midian -(Exodus 2:15). Similarly, Jonah flees from the presence of the Lord and heads to Tarshish -(Jonah 1:3, 10; 4:2), and David flees for his life from Saul -(1st Samuel 19:12). Each of these instances demonstrates the secretive aspect of *bazrah*. Finally, the psalmist asked the Lord rhetorically, “Where can I go from your Spirit? Where can I *flee* from your presence?” -(Psalm 139:7). Since God is everywhere, there is no place that one can flee from his presence or escape his judgment.

The word “Fill” is found 252X (7 X 36) times in the Old Testament

It is a Verb: מָלֵא (*male'*), (S <H4390>), *male'* broadly means “to fill, be full, be fulfilled” and can carry either a spatial or temporal sense.

(1) Spatially, the term depicts the filling of things with certain objects. For example, Jeremiah 16:18 depicts the land as being filled with idols, and Joshua 3:15 speaks of the Jordan banks being full of water. Similarly, the glory of the Lord can fill a place such as the tabernacle - (Exodus 40:34), the temple -(1st Kings 8:10), or the earth -(Habakkuk 2:14). Jeremiah 23:24 speaks of the Lord himself filling heaven and earth.

(2) Temporally, this verb refers to the completion of a particular period of time. The death of a particular individual can be spoken of as his or her days being fulfilled -(2nd Samuel 7:12). It can also refer to the keeping or fulfilling of a vow -(Jeremiah 44:25). Most importantly, the Lord has fulfilled and will fulfill all that he has promised -(1st Kings 8:15; Psalm 20:5).

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

It is a Verb: קָרַע (*qara'*), (S <H7167>), Usually rendered “to tear, rend, rip,” *qara'* most often refers to the ripping of one’s garments as a sign of intense grief, particularly in reaction to a disaster, such as Joseph’s apparent death -(Genesis 37:34) or a defeat in battle -(Joshua 7:6).

The word phrase “Refuse to Believe” 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.”

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

It is a Verb: ἀφίστημι (*aphistemi*), (S <G868>), *aphistemi* generally means to “leave, depart” in a physical sense. It can also express various forms of apostasy, such as the seeds that fall on the rock representing those who receive the message with joy, but having no root “they fall away” in the time of testing -(Luke 8:13). In six English translations previous to the King James Bible, it was rendered as “departure,” and during the period of the KJV Bible’s translation, translators watered down the text by rendering it as **“faling away”** in 2nd Thessalonians 2:3: **“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;”**

What few people know today is the reason “why” the KJV Bible translators watered down their choice of words from **“departure”** to **“falling away”**. The Vatican and the Church of England were in a state of rapprochement, an establishment or resumption of harmonious relations. Jesuits in the Vatican at the time King James commissioned the task of translating the Bible for the King were manipulating and applying subtle pressure upon the translating team of 54 men who began their work in 1604. We know from the personal notes of the translators that they were “intimidated” by Jesuit advisers during the rapprochement dialogue.

Jerome’s Latin Vulgate contains the word **“dicessio”** in 2nd Thessalonians 2:3, meaning “departure”. For fifteen centuries all English translations up to the 1611 KJV Bible translated it as “departure.” There is abundant lexical data to support the use of “departure.” The cognate verb has substantial support for the translation “to physically depart.”

I believe the KJV phrase **“falling away”**, in 2nd Thessalonians 2:3, refers to the “departure,” or “Rapture” of the Church. The KJV English phrase **“falling away,”** in 2nd Thessalonians. 2:3, is the one Greek word **“apostasia”**, and its basic meaning is to **“depart from”** or **“go away”**.

The Greek word **“apostasia”** is a compound of two Greek words: **“apo”** = “to move away”, **“stasis”** means “standing or state”, or “to stand”. Literally, from its basic definition, **“apostasia”** means “to go away from”, or “depart”, or “change state or standing from one state to another”.

“Apostasia” was used in extra Biblical Greek literature to describe political revolt, or a “going away from the establishment” and in the Septuagint, or Greek Old Testament, when the Jews would “go away” from God to worship other gods.

“Apostasia” is only used one other time in the New Testament, in Acts 21:21 to describe “forsaking”, or “going away from” the teachings of Moses.

“Apostasion”, the noun form, appears in Matt 5:31, 19:7, and Mark 10:4 where it describes a “writing of divorcement”, or “papers that separate”. (Again, so someone can go away).

"Apostasia" literally then means *"to depart, or go away from"*. To *"go away from what"* must be determined from the context. So, what is the "context" of both the First and Second Epistle to the Church at Thessalonica? The sole subject and context of both epistles is the "Rapture," or "Departure" of the Church, or "the called out ones", and advice to the Church while we await the return of Christ for the Church. The Second letter to the Church at Thessalonica appears to have been written by Paul to clear up misunderstandings about his First Letter. -(2nd Thessalonians 2:1-5)

Furthermore, the Greek word **"apostasia"** in 2nd Thessalonians 2:3 also has the Greek article **"the"** in front of it, in the Greek text, which makes it, not a general "going away", or "departure", but **"The Departure"** meaning a special EVENT that the reader is expected to already know about.

Jesuit influence in modern translations is not new by any means. As recent as the creation of the NIV or New International Version, it was known for being heavily influenced by Jesuit Cardinal Carlo Martini, and two or three members of the committee who were homosexual and lesbian members, which led to language less critical of those practicing sodomy. To give you an idea of how liberal Carlo Martini was, his protégé was none other than the current Pope Francis. But that's another story for another time. The chart below shows the English translations of the Bible up to the King James Bible where it was changed; and, as I stated it was the consequence of a period of rapprochement dialogue (political correctness) efforts to bring the Church of England back under the domain of the Vatican.

"Departing First" or "Falling Away"

Year	Bible	Translation
1384	Wycliffe Bible	Departynge First
1526	Tyndale Bible	Departynge First
1535	Coverdale Bible	Departynge First
1539	Crammer Bible	Departing First
1576	Breeches Bible	Departing First
1583	Beeza Bible	Departing First
1608	Geneva Bible	Departing First
1611	King James V.	Falling Away

The first seven English translations of apostasia all rendered the noun as either "departure" or "departing." This supports the notion that the word truly means "departure." In fact, Jerome's Latin translation known as the Vulgate from around the time of 400 A.D. renders apostasia with

the word *“dicesio”*, meaning “departure.” Since the KJV Bible was published people continue to ask, “Why was the King James Version the first to depart from the established translation of “departure?” Now you know the reason for the translating team departed from the use of “departure.”

For those of you who are “King James only,” this is one of those situations where the translators were under great pressure to appease the men in black from Rome, not to mention their superiors in England, who had need for the funds the Vatican could provide. What we do know from this work is that the King James Bible is the only English translation that yields God’s “Heptadic Design Feature.”

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

It occurs as a Noun and as an Adjective: יָמִין (*yamîn*), (S <H3225>), *yamîn* denotes the direction “to the right.” Abraham says to Lot that if he goes “to the right,” Abraham will go to the left. A common phrase in the Old Testament is the command to “turn aside neither to the right nor to the left” -(e.g., Deuteronomy 5:32; Joshua 1:7; 1st Samuel 6:12; 2nd Samuel 2:19). In terms of the four points of the compass, most of the ancient Near East was oriented to the east. When facing east, south is at one’s right hand, and thus *yamîn* regularly means the geographical direction “south” -(e.g., 2nd Chronicles 4:6-8). According to Psalm 89:12, God has created “the north and the south.”

As is the case in the world today, most people in ancient society were right-handed. Thus, the right hand was a symbol of power. The Psalms frequently extol “the right hand” of God. Psalm 20:6 refers to “the saving power of his right hand” -(cf. 60:5), and 45:5 prays, **“Let your right hand display awesome deeds.”** Note how **“the Lord’s right hand has done mighty things”** - (Psalm 118:15-16). When the Lord swears, He does so **“by his right hand”** -(Isaiah 62:8). In an important messianic passage, the Lord invites his anointed king **“to sit at my right hand until I make your enemies a footstool for your feet”** -(Psalm 110:1). The New Testament applies this passage to the ascension of Jesus and His sitting at God’s right hand.

The word **“Reveal”** is found 371X (7 X 53) times in the Old Testament

It is a Verb: נָגַד (*nagad*), (S <H5046>),. *nagad* means “to tell, declare, report.” It normally indicates spoken communication, whether relaying a message or reporting on some situation. It is sometimes used for what God reveals.

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

It is a Verb: ἀνοίγω (*anoigo*), (S <G455>), *anoigo* can simply mean “to open” but sometimes has the connotation of healing. It can also mean “to reveal” or “to speak.”

**There is another word rendered “Reveal” found 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.”

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

It is a Verb: נָח (*nûah*), (S <H5117>), The most basic idea of the verb *nûah* is the action of one object coming to rest, roosting, or landing on another object or in a specific location. In these instances, *nûah* is generally translated “to rest” or “to settle.” Birds may try to “rest” on sackcloth -(2nd Samuel 21:10) and locusts “settle” in Egypt during the plagues -(Exodus 10:14). After the flood, the ark of Noah “rests” on the mountains of Ararat -(Genesis 8:4). Joshua explains that when the soles of the feet of the priests carrying the ark come to “rest” on the Jordan, the Jordan river will part -(Joshua 3:13). The spirit of Elijah “rests” on Elisha -(2nd Kings 2:15), and when the Spirit “rests” on Israel’s seventy elders, they prophesy -(Numbers 11:25).

Frequently the object does not come to rest on its own but is caused to rest or be placed in a particular location by someone else (104X).

nûah may also be used simply to denote cessation of activity. In this sense it is a synonym for sabbat, “to rest, end” -(cf. Exodus 20:11, where *nûah* refers to Gen. 2:3 *sabbat*). Job seeks “rest” from turmoil -(Job 3:26), and Israel seeks “rest” from their enemies -(Esther 9:16), who constantly pursue them -(Lamentations 5:5). Humanly speaking, the final cessation of activity is the “rest” of death, when all earthly activity ceases -(Job 3:13, 17; Isaiah 57:2; Daniel 12:13).

**The word phrase “Raised From the Dead” is found
in 21X (7 X 3) verses in the Bible**

Isaiah 14:9; John 12:1, 12:9, 12:17; Acts 3:15, 4:10, 13:30, 17:31;
Romans 4:24, 6:4, 6:9, 7:4, 8:11, 10:9; Galatians 1:1; 1st Thessalonians 1:10;
2nd Timothy 2:8; Ephesians 1:20; Colossians 2:12; 1st Peter 1:21

**The word phrase “They were” is found 14X (7 X 2) times
In three verses of the King James Bible**

Genesis 2:25, 3:7; 2nd Chronicles 28:15

**The word phrase “Have Ye Suffered” is found 42X (7 X 6) times
in 20 unique forms in the KJV Bible**

There are three words translated “Return” in the New Testament and found to be “multiples” of Seven

The first is a Verb: ἀναχωρέω (*anachoreo*), (S <G402>), which occurs **14X (7 X 2)**. *anachoreo* means “to depart, return.” (See depart).

The second is a Verb: στρέφω (*strepho*), (S <G4762>), which occurs **21X (7 X 3)**. *strepho* means “to turn, return, change.” (See turn).

The third is a Verb: ὑποστρέφω (*hypostrepho*), (S <G5290>), which occurs **35X (7 X 5)**. *hypostrepho* means “to return.” Almost all the uses of this verb are in the narrative parts of Luke and Acts -(cf. also Galatians 1:17; Hebrews 7:1). Some stories of returning have significant meaning for our lives, such as the shepherds who “returned” from the manger with songs of praise to God because they had seen the Savior -(Luke 2:20), the cured leper who “returned” to Jesus to give thanks -(17:15), and the two disciples from Emmaus who “returned” to Jerusalem after the risen Christ had broken bread with them -(24:33). Only Peter uses this verb in a warning passage, about those believers who “turn their backs” on the way of righteousness and will thus face judgment -(2nd Peter 2:21).

The lesson of this example is that the “Heptadic Design Feature” is found in the original Greek word, three of which are translated “return”. There are several more Greek and Hebrew words that do not yield the “Heptadic Design Feature” but are translated “return”. If you only search the English word “return”, chances are that collectively they will not yield multiples of seven. In this case I know absolutely you will not find it in either word count or verse count.

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

The “Heptadic Design Feature” is not visible in the two different words by themselves, but rather is found in the total count of both words. Two Greek words are translated “quickly” in the New Testament.

The first is an Adverb: ταχέως (*tacheos*), (S <G5030>, 5032, 5033), which occurs **15X**.

The second is an Adverb: ταχύς (*tachys*), (S <G5035>, 5036), which occurs **13X**. Both of these adverbs mean “quickly, soon.” Many of its uses are in narrative parts of the New Testament - (e.g., at the time of Jesus’ resurrection, the women go “quickly” from the tomb, Matthew 28:7-8; Paul hopes to send Timothy to the Philippians “soon,” Philippians 2:19; cf. 2nd Timothy 4:9). The father in the parable of the lost son wants the celebration of his returned son to begin “quickly” -(Luke 15:22). James reminds us that “everyone should be quick to learn [and] slow to speak” - (James 1:19). Perhaps the most important use of *tachys* is the promise of Jesus in Revelation that He is “coming soon” -(Revelation 3:11; 22:7, 12, 20). This Greek word is the root of our word “Tachometer”.

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

It is an Adjective: σαρκικός (*sarkikos*), (S <G4559>), *sarkikos* means “worldly, fleshly.”

The word “Rod” is found 504X (7 X 72) times in the King James Bible

Three Hebrew words in the Old Testament, collectively yield the “Heptadic Design Feature”. The first words yield the “Heptadic Design Feature”.

The first is a Noun: מַטֶּה (*maṭṭeh*), (S <H4294>), which occurs **252X (7 X 36)**. *maṭṭeh* has two separate, though related meanings: “rod”, “staff”, and “tribe”.

The second Noun: קָנֶה (*qaneh*), (S <H7070>), which occurs **62X**. In its most basic sense, *qaneh* refers to the generic reeds or rushes found in the watery areas of the ancient Near East -(Job 40:21; Isaiah 19:6; 35:7). But since the reed was sometimes used for measuring, by extension this word can stand for the measuring reed/rod -(Ezekiel 40:3, 5; 42:16-17).

The third is a Noun: סֵבֶט (*sebet*), (S <H7626>), which occurs **190X**. *sebet* means “rod, scepter, or tribe.” It is a synonym with *maṭṭeh* (GK 4751) and connotes the part of a tree from which a staff or weapon could be made. Leaders were also known as *sebet*, and those who followed them; hence, they became the tribe.

(1) *sebet* as “rod, scepter” bears great theological significance, particularly when it depicts the rod of discipline or the scepter of the Messiah. For example, Genesis 49:10 records the blessing of Jacob to his sons. ***“The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and the obedience of the peoples is his.”*** Balaam prophesies, ***“I see him, but not now; I behold him, but not near—a star shall come out of Jacob, and a scepter shall rise out of Israel”*** -(Numbers 24:17). It is possible that the Magi who visited Jesus recognized him by this reference to a star -(Matthew 2:2).

The mention of scepter appears in the context of God’s anointed one ruling over the nations - (Psalm 2:9). His scepter is a “scepter of justice” -(45:6). God’s “rod” and staff comfort the psalmist in 23:4. In Isaiah, the shoot of Jesse will strike the earth “with the rod of his mouth” - (Isaiah 11:4), bringing justice, righteousness, and an end to the oppression of the poor.

(2) Throughout the historical books, *sebet* often means “tribe” (in about two-thirds of the occurrences of this word; e.g., Gen. 49:28; Deut. 1:15; Jdg. 18:1). But even in these books, when God makes a covenant with David, he promises to punish David’s son with “a rod of men,” though he still refuses to remove his steadfast love from him -(2nd Samuel 7:14). In Proverbs, the “rod” is used for remedial punishment in a family context -(Proverbs 13:24; 22:15; 23:13).

The word phrase “They Were” is found 441X (7 X 63) times in 9 unique forms in the King James Bible

**The word phrase “They who seemed” is found 63X (7 X 9) times
In 24 unique forms in the King James Bible**

**The word phrase “Set Free” is found 350X (7 X 50) times
in the Old Testament**

The “Heptadic Design Feature” is not visible in the two different words by themselves, but rather is found in the total count of both words.

The first is a Verb: אָזַב (*‘azab*), (S <H5800>), which is found **214X**. *‘azab* is used most often for the action of “abandonment” (see abandon). It sometimes means setting a person, particularly a prisoner, free from captivity -(2nd Chronicles 28:14; Psalms 10:14; 16:10).

The second is a Verb: פָּתַח (*patah*), (S <H6605>), which is found **136X**. Generally, *patah* means “to open” objects that are closed, sealed, or blocked. By extension, it can also mean “to release” or “to set (something) free,” such as a person from prison -(Isaiah 51:14; cf. Jeremiah 1:14).

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

It is a Noun: פֶּסַח (*pesah*), (S <H6453>), *pesah* means “Passover.” It applies primarily to the festival that recalled the event of the Exodus, when the angel of death passed over the homes of the Israelites and struck the firstborn son in all Egyptian homes -(Exodus 12:43; 34:25). This festival became one of the three annual feast days among the Israelites -(Leviticus 23:5; Numbers 9:2, 4-6, 12-14; Deuteronomy 16:1-2). Joshua celebrated it with the Israelites on the plains of Jericho -(Joshua 5:10-11), Hezekiah had a special Passover during his reign -(2nd Chronicles 30:1-18) as did Josiah -(35:1-19). This word can also, however, be used more specifically for “the Passover lamb” -(Exodus 12:21; 2nd Chronicles 30:15; 35:13). Both of these uses transfer into the New Testament word *pascha*.

**The word “Report” is found 371X (7 X 53) times
in the Old Testament**

It is a Verb: נָגַד (*nagad*), (S <H5046>), *nagad* means “to tell, declare, report.” It normally indicates spoken communication, whether relaying a message or reporting on some situation.

**The word “Report” 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 word phrase **“To be”** is found 126X (7 X 18) times in
9 unique forms in the King James Bible

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

It is a Verb: κατανοέω (*katanoeo*), (S <G2657>), Although this term is sometimes translated as “consider, perceive, look,” these English words do not communicate the depth of knowledge presumed by the word.

The word phrase **“The Gospel”** is found 77X (7 X 11) times In 4
unique forms in the King James Bible

The word **“Reach”** is found 3,199X (7 X 457) times
in the Old Testament

There are three Hebrew words translated “Reach”. The “Heptadic Design Feature” is found in the collective total of all three words.

The first is a Verb: בָּא (*bô*'), (S <H935>), which occurs 2592X. *bô*' is the fourth most common verb in the Old Testament. It denotes motion toward a specific goal, such as “to go, arrive, enter a house, come.” It expresses a variety of motions.

The second is a Verb: מָצָא (*maša*'), (S <H4672>), which occurs 457X. *maša*' generally means “to find,” though it can also mean “to come upon, meet, catch.”

The third is a Verb: נָגַח (*naga*'), (S <H5060>), which occurs 150X. The verb *naga*' means “to touch physically,” but its various nuances include “to touch, strike, reach, arrive.” *naga*' sometimes means “to reach or extend.” Thus, Jacob’s ladder extends to heaven -(Genesis 28:12); plants extend to certain geographic boundaries -(Isaiah 16:8; Jeremiah 48:32); messages (Jonah 3:6) and trouble (Micah 1:9) reach people, in the sense of arrival. Figuratively, *naga*' can show intensity of action, as in 2nd Chronicle 28:9, when a rage reaches to heaven.

The word phrase **“To be”** is found 126X (7 X 18) times in
4 unique forms in the King James Bible

The word phrase **“A Child”** is found 14X (7 X 2) times in
6 unique forms in the KJV Bible



The “Seven” Ways that God Shows Us His Mercy

1. God shows His mercy by supplying our needs.
 - health, food, water, air.
2. He does it by preventing many evils that could harm us.
 - Psalm 3:3—*“But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.”*
3. He delivers us from a harmful path.
 - 2nd Timothy 4:17—*“Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.”*
4. In mercy, He guides and directs us.
 - Psalm 37:23—*“The steps of a good man are ordered by the Lord: and he delighteth in his way.”*
 - Psalm 73:24—*“Thou shalt guide me with thy counsel, and afterward receive me to glory.”*
 - Psalm 31:3—*“For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.”*
5. In mercy, He corrects us.
 - Hebrews 12:10—*“For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.”*
6. In mercy, He pardons and sanctifies us.
 - Micah 7:18—*“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.”*
 - Leviticus 20:8—*“And ye shall keep my statutes, and do them: I am the Lord which sanctify you.”*
7. Because of His mercy, He answers our prayers

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

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

There is another word **“Year”** and it is found 49X (7 X 7) times in the New Testament

It is a Noun: ἔτος (*etos*), (S <G2094>), *etos* commonly refers to a Biblical calendar year (360 days). It can be used for someone’s age (Jairus’ daughter was twelve years old, Mark 5:42), or for any other length of time measured in years (Anna the prophetess lived with her husband seven years before he died, Luke 2:36). Years were commonly measured with reference to imperial rulers and other leaders. Thus, Luke records the year in which John’s prophetic ministry began by noting that it was the “fifteenth year of the reign of Tiberius Caesar” -(Luke 3:1).

etos enters into theological discussion in two important areas. First, especially debated by Bible scholars is the notion of the “thousand years” (millennium) in Revelation 20 in the timeline of God’s total plan of salvation. Second, it is difficult for human beings to understand the notion of time/years relative to God’s sense of time, for “with the Lord a day is like a thousand years, and a thousand years are like a day” -(2nd Peter 3:8). Moreover, the Lord remains the same, and His “years will never end.”

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

It is a Noun: σῖτος (*sitos*), (S <G4621>), *sitos* means “wheat, grain.” Most uses of this noun are in parables of Jesus, such as the parable of the wheat and the weeds -(Matthew 13:24-30) and the parable of the rich fool -(Luke 12:13-20).

In two different places in the New Testament however, *sitos* is used as a metaphor of the resurrection. Jesus says that a **“kernel of wheat”** must die first before it can sprout to abundant new life -(John 12:24). Paul makes a similar statement in 1st Corinthians 15:36-37, and something (such as a seed of wheat) does not come to life unless it first dies. In Luke 22:31, Jesus uses the threshing process to tell Peter that Satan had asked to sift him “as wheat.”



The word **“Reply”** is found 231X (7 X 33) times in the New Testament

It is a Verb: ἀποκρίνομαι (*apokrinomai*), (S <G611>), *apokrinomai* means “to answer, reply, and is used almost exclusively in the gospels and Acts..

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

It is an Adjective: σαρκικός (*sarkikos*), (S <G4559>), *sarkikos* means “worldly, fleshly.” In 1st Corinthians 3:3, because the Corinthian believers are dividing the church over matters such as human leaders and perhaps over income levels, Paul charges them with acting in a “worldly” manner. Elsewhere Paul refers to “worldly” wisdom -(2nd Corinthians 1:12) and “the weapons of the world” (10:4). Peter exhorts believers to abstain from “sinful” desires (1 Peter 2:11). This adjective is related to the noun *sarx*, which can mean “flesh” or “sinful human nature”. God wants us to live by the power of his Spirit instead.

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

It is A Noun: ἐνιαυτός (*eniautos*), (S <G1763>), *eniautos* means “year.” The term normally refers to the period of one Biblical calendar year (360 days), e.g., “*Caiaphas, who was high priest that year*” -(John 18:13), “*for a whole year*” Barnabas and Saul met with the church in Antioch -(Acts 11:26), or the high priest entered the Most Holy Place “*alone once every year*” - (Hebrews 9:7). *eniautos* can also refer to a more general time frame, e.g., “*to proclaim the year of the Lord’s favor*” -(Luke 4:19). *eniautos* may refer to “sabbatical years” or “the Year of Jubilee” -(Leviticus 25) in Galatians 4:10.

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

It is a Noun: μέρος (*meros*), (S <G3313>), *meros* has a basic meaning of “a part of a whole,” but it can also mean “region, place, share.”

**There is another word “Region” that is found 28X (7 X 4) times
in the New Testament**

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

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

It is a Verb: θερίζω (*therizo*), (S <G2325>), *therismos* (“reap, harvest”) is an agricultural term that is used in a literal sense for the collection of a cultivated crop from a field. The term may also be used figuratively to refer to the gaining of a specific result.

**The word phrase “We should remember” is found 21X (7 X 3) times
in 12 unique forms in the KJV Bible**

THE WORD OF GOD

Few people realize that when they pick up a copy of the King James Bible, they are handling a “Living” book. They have been led to believe it is an ancient document, out of date, antiquated, and of a former generation. The fact is that it is neither of those terms. God’s Word is alive today as it was when it was first given to the individual writers who recorded it onto a vellum scroll. It remains the #1 selling translation still today!

“For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.” -(Hebrews 4:12).

In what way is the Bible alive? It is alive in that it is the word of the Living God. It is alive in that it is active in its ministry to your heart. Like a surgeon's scalpel, it cuts through the facade to speak to the inner you. It gets down to the real heart of issues. Although the list below is not a reflection of God’s “Heptadic Design Feature” it is exalted by every word of the English alphabet.

- Accurate in its assessment — and absolute in its authority
- Binding in its concepts — and beautiful in its pronouncements
- Confrontational in its style — and comforting in its security
- Direct in its approach — and demanding in its acceptance.
- Edifying in its message — and educational in its method
- Faithful in its power — and fruitful in its results
- Great in its power — and fruitful and good in its purpose
- High in its demands — and holy in its reasoning
- Inspired in its doctrine — and infinite in its duration
- Joyful in its music — and just in its mandates
- Keen in its calculation — and kind in its content
- Loud in its announcements — and lovely in its arrangement
- Magnificent in its beauty — and marvelous in its bounty
- Noble in its claims — and notable in its cause
- Opulent in its value — and optimum in its victory
- Powerful in its testimony — and proficient in its teachings
- Questionless in its veracity — and qualitative in its veneration
- Rational in its judgment — and righteous in its jurisdiction
- Sacred in its authorship — and satisfying in its application
- Transcendent in its glory — and timeless in its truths
- Universal in its scope — and unique in its message
- Vibrant in its animation — and victorious in its accomplishments
- Wise in its truth — and worthy in its appraisal
- Yeomanly in its advice — and youthful in its action
- Zealous in its vision — and zestful in its vibrancy

**All should read the Word of God
All should believe the Word of God
All should obey the Word of God**

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

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

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

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

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

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

**The word phrase “Ye Desire” is found 210X (7 X 30) times in
40 unique forms in the KJV Bible**

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

It is a Verb: μνημονεύω (*mnemoneuo*), (S <G3421>), This verbs share a common root (*mne*) and often carry the simple meaning of remembering or recalling to mind -(Matthew 16:9; 26:75; 1st Thessalonians 2:9). Remembering, however, is often more active and effective than the mere recollection of certain data. Remembering should affect one’s life significantly, in terms of changing attitudes -(John 2:22; 12:16; Ephesians 2:11) or taking some action -(Revelation 2:5; 3:3). The New Testament writers frequently exhort believers to remember with prayer and action -(Galatians 2:10; 1st Thessalonians 1:3; Hebrews 13:3, 7). Belief and confession can follow remembering -(1st Timothy 2:8; Hebrews 11:22).

When God remembers, there are always consequences, both merciful -(Luke 1:54, 72; 23:42; Acts 10:31) and just -(Revelation 16:19; 18:5). When God does not remember, this is not forgetfulness, but a choice to not dwell upon or consider someone or something -(Hebrews 8:12; 10:17). We can praise him that he has chosen not to remember our sins.

The word phrase **“There Had Been”** is found 413X (7 X 59) times in the KJV Bible

Editor Note: I am in the process of preparing an Index for Volume 1 and Volume 2. The Index will be included in Volume 2 and will be used to determine which entries are to be removed as being duplicates. Some entries may appear at the surface level to be duplicates but many are in fact nuanced entries. The King James Bible contains 12,193 English words. The Old Testament contains 8,674 Hebrew words and the New Testament contains 5,624 Greek words.

The more unique a word or word phrase is, there is less of a chance of repeating such an entry. An entry like **“Thus Saith The Lord”**, which is found **2,856X (7 X 408)** times is unlikely to be duplicated because of its special uniqueness. Compare the fact that even the word **“Lord”** occurs as a multiple of “seven” - **6,510X (7 X 930)** times, and thus the task of avoiding duplicate entries is a daunting task!

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