

The Inspired Word of God

Chapter 7



Deu 8:3 So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, **that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.**

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

It is a Verb: ἡγέομαι (*hegeomai*), (S <G2233>), *hegeomai* means “to consider, think, regard.”

**The word phrase “It Has Been Possible” is found 35X (7 X 5) times
in 8 unique forms in the KJV Bible**

**The word phrase “Have Put On” is found 28X (7 X 4) times
in 15 unique forms in the KJV Bible**

The word **“Reject”** is found 210X (7 X 30) times in the King James Bible

There is a total of six different words – 1 Old Testament, and 5 New Testament words that are translated “reject” in the King James Bible. Only 1 New Testament word yields the “Heptadic Design Feature”; however, all six collectively contain the “Heptadic Design Feature”

Old Testament

It is a Verb: **רָפָא** (*ma'as*), (S <H3988>), which occurs 74X. *ma'as*, usually translated “to reject” and occasionally “to despise,” expresses the action of rejecting someone or something. It is often found in a covenant context, where God’s people are rejecting him or he is rejecting them.

The Old Testament portrays Israel’s sinful and idolatrous ways in terms of rejecting God again and again. First-generation Israelites in the wilderness “reject” the promised land -(Numbers 14:31; cf. Psalms 106:24) and even “reject” God himself -(Numbers 11:20). Later, Israel “rejects” God by asking for a king to replace him as their ruler -(1st Samuel 8:7; 10:19), even though the office of king was God’s plan for Israel -(Deuteronomy 17:14-20; Judges 17:6; 21:25). Saul, Israel’s first king, “rejects” the word of God, so God “rejects” him as king -(1st Samuel 15:23, 26). God sends Samuel to anoint David in the place of the “rejected” Saul -(16:1). Throughout their history, Israel “rejects” God’s law -(Isaiah 5:24; Jeremiah 6:19; Amos 2:4), his word -(Isaiah 30:12; Jeremiah 8:9), his judgments -(Ezekiel 5:6; 20:13, 16), and his statutes -(20:24).

Since Israel repeatedly rebels against God, God “rejects” Israel -(Psalm 78:59). Israel “rejects” the knowledge of God, which leads to their destruction -(Hosea 4:6), and they “reject” God’s covenant with their fathers -(2nd Kings 17:15), which leads God to “reject” Israel by giving them into the hand of plunderers -(2nd Kings 17:20). God finally “rejects” Israel through the fall of Jerusalem and the exile.

During the exile, some seem to struggle with God’s rejection of Israel. To one psalmist, it appears as if God has “rejected” his anointed -(Psalm 89:38-39), and Jeremiah wonders if God has “rejected” Israel completely -(Jeremiah 14:19). But the exile should not have come as a surprise. The covenant blessings and curses in Leviticus warn that the punishment for “rejecting” God’s statutes -(Leviticus 26:15) would be to have their enemies rule over them -(Leviticus 26:16-17). But the good news in the midst of the curses is that when Israel is in the exile, God will not “reject” them so as to destroy them completely and break his covenant with them -(Leviticus 26:44). Rather, God’s rejection of his people in the exile is temporary. He has chosen Israel and not “rejected” them -(Isaiah 41:9). In response to the question whether God has “rejected” his chosen Israel in exile -(Jeremiah 33:24), God says only if his covenant with day and night is broken -(33:25) will he “reject” Israel; and since his covenant is unbreakable, he will not reject Israel forever, but will restore it -(33:26; cf. 31:37).

In instances other than a covenant context, Job “despises” his life -(Job 7:16, 9:21) and is “despised” by others -(19:18); ultimately, Job simply “despises” or “rejects” -(42:6; likely he

rejects his declaration made in ignorance, see 42:3). Additionally, Israel is encouraged not to “despise” God’s discipline -(Proverbs 3:11; cf. Job 5:17) because the one who ignores discipline “despises” himself -(Proverbs 15:32). Finally, Jesus applies the psalmist’s statement “The stone the builders *rejected* has become the capstone” (-Psalms 118:22) to himself -(Matthew 21:42).

New Testament

It is a Verb: ἀθετέω (*atheteo*), (S <G114>), which occurs 16X. *atheteo* means “to reject, set aside, nullify, annul.” Herod did not want to reject his daughter’s request -(Mark 6:26). The Pharisees and the lawyers chose to reject God’s purpose when they refused to submit to John’s baptism -(Luke 7:30). The one who rejects Jesus’ disciples rejects Jesus, and the one who rejects Jesus rejects the one who sent him, who is God -(Luke 10:16). Judgment awaits those who reject Jesus and his word -(John 12:48). Paul states that rejecting God’s will regarding sexual purity -(1st Thessalonians 4:1-7) means rejecting not man but God -(1st Thessalonians 4:8).

atheteo can also describe the nullification of something that is, was, or appeared to be valid. Jesus accused the Pharisees of “setting aside” the commandment of God by their man-made traditions -(Mark 7:9). Under the old covenant, “setting aside” the law of Moses resulted in death without mercy -(Hebrews 10:28). Paul argues that he does not “set aside” the grace of God with his law-free gospel -(Galatians 2:21). God “brings to nothing” the discernment of the discerning -(1st Corinthians 1:19); here *atheteo* is parallel with “destroying” the wisdom of the wise. Human covenants that have been ratified cannot be “annulled” -(Galatians 3:15). Decisive actions that prove one is not a believer “annul” any prior indications of faith -(1st Timothy 5:12).

It is a Verb: ἀπαρνέομαι (*aparneomai*), (S <G533>), which occurs 11X. The verb *aparneomai* essentially means the same as *arneomai* to “deny, reject, disown.” This word occurs only in the gospels, a majority of them in the prediction of Peter’s denial -(e.g., Matthew 26:34-35). But there is also a positive form of rejecting, namely, rejecting one’s own interests and serving Christ instead -(Matthew 16:24).

It is a Verb: ἀπειθέω (*apeitheo*), (S <G544>), which occurs **14X (7 X 2)**. *apeitheo* means “to disobey, be disobedient, reject, refuse to believe.”

It is a Verb: ἀρνέομαι (*arneomai*), (S <G720>), which occurs 33X. *arneomai* primarily means “to deny,” although its wider range of meaning covers “disown, fail to confess, reject, say ‘No,’ refuse, renounce.” It often carries the nuance of rejecting Jesus as the God-sent Messiah -(cf. 2nd Peter 2:1; 1st John 2:22-23).

It is a Verb: παραίτεομαι (*paraitomai*), (S <G3868>), which occurs 12X. *paraitomai* denotes either “to make a request” or, in the negative, “to make excuses, or reject” something.

**The word phrase “Unto Them Which by Nature” is found
14X (7 x 2) times in the KJV Bible**

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

It is a Verb: ἀνάκειμαι (*anakeimai*), (S <G345>), The image that *anakeimai* captures is that of a person lying outstretched on a couch in front of a low table, propped on his left elbow, feet pointed away from the table, and eating with his right hand -(Matthew 26:7; Luke 22:27; John 12:2). Multiple persons at a dinner table would recline such that they could rest their head back on the chest of the person beside them. This image is seen most clearly in John 13:23, when the disciple whom Jesus loved leans back against Jesus’ chest in order to ask him who would betray him. Because of this widespread custom, *anakeimai* can refer to “those who recline,” that is, “guests” at a meal -(Matthew 22:10-11; Mark 6:26).

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

It is a Verb: δέχομαι (*dechomai*), (S <G1209>), *dechomai* essentially means “to receive” something (e.g., money, Philippians 4:18; instructions, Colossians 4:10), but it can also mean “to welcome” someone -(e.g., Matthew 10:14). To receive Christ is to be welcomed by the Father in perfect unity -(10:40). The word is used of ideas that can be accepted as true -(11:14). It applies to things that are picked up -(Luke 2:28) or obtained -(Acts 22:5). It can denote coming to a place and remaining there -(Acts 3:21, “He must *remain* in heaven”). It is used as one step in the transmission of oral tradition -(Acts 7:38).

God’s grace is something that we “receive”; we are passive and God is active in salvation -(2nd Corinthians 6:1, “We urge you not to *receive* God’s grace in vain”). An interesting corollary occurs in Ephesians 6:17, in Paul’s description of the armor of God. Most likely Paul watched Roman soldiers don their armor during his imprisonment. In fact, the order in which the armor is listed in Ephesians 6:12-18 occurs in the order that it was put on. As a Roman soldier put on each piece of armor, his servant stood by holding the helmet. When the soldier was ready, he received the helmet from his servant. Thus Paul writes: “*Take* the helmet of salvation.” Again, human passivity and God’s activity are stressed. We receive the salvation that God freely and sovereignly gives us.

There is a Second word “Receive” that is found 49X (7 X 7) times in the New Testament

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

There is a Third word “Receive” that is found 14X (7 X 2) times in the New Testament

Verb: προσδέχομαι (*prosdechomai*), (S <G4327>), *prosdechomai* means “to receive, welcome” and “to wait for, to expect something” in the sense of looking forward to.

The word phrase “Pass Down” is found 119X (7 X 17) times in the New Testament

It is a Verb: παραδίδωμι (*paradidomi*), (S <G3860>), *paradidomi* signifies “to hand over, deliver up, betray, pass down.” In the NT it has a wide variety of meanings, both negative and positive.

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

This entry is one of the rare cases where three Hebrew words collectively yield the “Heptadic Design Feature”, and yet none of the three individual Hebrew words by themselves yields the “HDF”.

The first is a Verb: יָבַח (*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 Chronicles 28:9, when a rage reaches to heaven.

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

It is an Adjective: תָּמִים (*taîm*), (S <H8549>), Most often *taîm* describes animals or crops intended for sacrificial offerings as “unblemished” or “whole.” Elsewhere, this word is used to describe God as “perfect” -(2nd Samuel 22:31), both in terms of his knowledge -(Job 37:16) and his law -(Psalm 19:8).

Two words in the New Testament for “Perfect” found 42X (7 X 6) times in the New Testament.

The first is a Verb: τελειώω (*teleioo*), (S <G5048>), which occurs 23X. *teleioo* refers to attaining an end or purpose, in the sense of being complete or perfect.

The second is an Adjective: τέλειος (*teleios*), (S <G5046>), which occurs 19X. *teleios* conveys a range of meanings: “perfect, mature, complete.” It can refer to something of the highest standard -(i.e., “perfect” James 1:4a, 17, 25) or fully developed, “perfect” or “complete” in a moral sense -(Matthew 5:48; James 1:4b; 3:2).

The word **“Present”** is found 280X (7 X 40) times in the Old Testament

It is a Verb: קָרַב (*qarab*), (S <H7126>), The basic meaning of *qarab* is “to draw near” or, in a causative sense, “to bring near.” Theologically, the most significant use of *qarab* is in its connection with the service of the tabernacle or temple, as describing the priest who “brings near, presents, or offers” his offering. Thus, *qarab* is used extensively throughout Leviticus in connection with the priestly service and sacrifices.

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

It is a Verb: προφητεύω (*propheteuo*), (S <G4395>), *propheteuo* can mean to predict the future -(Matthew 15:7; Mark 7:6), such as Caiaphas’s prophecy that Jesus would die for the nation - (John 11:51), but it primarily denotes an authoritative speaking for God. At times it is difficult to tell which of these is being referred to, such as when the two witnesses prophesy for 1,260 days -(Reveltion 11:3) or the four daughters of Philip, the evangelist regularly prophesy (Acts 21:9).

propheteuo can refer to an Old Testament prophet’s message -(Matthew 11:13; 1st Peter 1:10; Jude 14). It is also used for inspired speech revealing the meaning of a special historical event - (Luke 1:67; sarcastically used by the soldiers, Matthew 26:68) or to inspired speech by spiritually gifted Christians -(1st Corinthians 11:4; 14:1, 24). It can be a sign of the presence of the last days -(Acts 2:17-18) or the living presence of the Holy Spirit -(19:6). There are also those who prophesy falsely, some of whom claim to be Christians -(Matthew 7:2). Thus, prophesying in the church must be subject to testing by the body of believers -(1st Corinthians 14:29-32).

The ability to prophesy is one of the greater gifts of the Holy Spirit -(1st Corinthians 14:1, 5, 39), since prophecy builds up and strengthens the church -(14:3-4), teaches and encourages other believers -(14:31), and can convict those outside the church -(14:24).

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

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

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

The word phrase **“In The Spirit”** is found 385X (7 X 77) times in 11 unique forms in the KJV Bible

The Bible Reveals “Seven Purposes of the Plagues”

1. First, they reveal the omnipotence of God and the impotence of Pharaoh who was considered a god by the Egyptians. God was trying to get the king to let His people go from the land.

2. The plagues demonstrate God's protective power in shielding His people and that He cares for us.

Exodus 8:19—“Then the magicians said unto Pharaoh, *This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.*”

3. They were a divine visitation of God's wrath and a punishment of Pharaoh and the Egyptians for the cruel treatment of the Jews.

Exodus 10:16—“Then Pharaoh called for Moses and Aaron in haste; and he said, *I have sinned against the Lord your God, and against you.*”

4. The plagues were also a judgment of God upon the demons and fake gods of Egypt.

Exodus 12:12—“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.”

Numbers 33:4—“For the Egyptians buried all their firstborn, which the Lord had smitten among them: upon their gods also the Lord executed judgments.”

5. The judgments were a solemn warning to other nations that God would curse those who curse Israel.

Genesis 12:3—“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

Joshua 2:8-9—“And before they were laid down, she came up unto them upon the roof; [9] And she said unto the men, *I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.*”

1 Samuel 4:8—“Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.”

6. The plagues were a series of testings for Israel that were designed to soften their hearts and create a desire to leave Egypt. They had been in Egypt for 400 years, a country steeped in idolatry. God would use the plagues to deliver His people.

Deuteronomy 4:33-35—“Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? [34] Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? [35] Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.”

Exodus 15:11—“Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”

This was the result of the plagues and their departure.

7. The judgments were designed to strengthen the faith of Moses. He needed faith for the wilderness journey that was ahead of him.

James 1:3—“*Knowing this, that the trying of your faith worketh patience.*”

Unbelief puts our circumstances between us and God, but faith puts God between us and our circumstances.

When we look at the plagues, we might also note that many of the judgments and events in Egypt will take place again during the Tribulation period, as described in the book of Revelation. In spite of all the plagues, none of them softened Pharaoh's heart. He finally let them go after the death of the firstborn, only to pursue Israel later to his own death. Pharaoh was a proud man.

The word phrase “Put In Charge” is found 217X (7 X 31) times in the New Testament

It is a Verb: καθίστημι (*kathistemi*), (S <G2525>), *kathistemi* has a variety of nuances in the New Testament. It can signify “leading” or “escorting”; in Acts 17:15, a group of men escort Paul. But it’s predominant use is for “appointing” a person to an office or “putting a person in charge” of something. This includes “appointing” people to the positions of deacons -(Acts 6:3), elders -(Titus 1:5), and the high priest -(Hebrews 5:1). It is also used in the parable of the talents for the king’s decision to put the owners of ten and five talents to be “put in charge” of many things in the kingdom of heaven -(Matthew 25:21, 23; cf. also 24:47).

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 “Prevail” is found 18X (7 X 4) times in the New Testament

It is a Verb: ἰσχύω (*ischyo*), (S <G2480>), In the New Testament *ischyo* primarily means “to be strong,” “powerful,” “mighty.” Sometimes it means “to prevail” against someone.

The word “Therefore” is found 525X (7 X 47) times in the King James Bible

The word phrase “Through the Spirit” is found 385X (7 X 55) times in the King James Bible

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

It is a Noun: μύρον (*myron*), (S <G3464>), *myron* is a precious, strongly scented liquid or gelatinous substance used in the ancient world for a variety of purposes, including burial. The Greek translation of the Old Testament (LXX) uses *myron* both for the oil with which the priests of the tabernacle were anointed -(e.g., Exodus 30:25; Psalm 133:2) and for the ointment used to prepare bodies for burial -(2nd Chronicle 16:14).

In the New Testament the gospels recount the story of the woman who anointed Jesus with *myron* as he dined at the house of Simon the leper -(Matthew 26:6 ff). Both Mark 14:3 and John 12:3 further specify that the *myron* was of pure nard, a rare and valuable ointment. The gospels emphasize the costliness of the perfume; in John 12:5 some of those present suggest that the perfume might have been sold for 300 denarii (a denarius was a day’s wage) instead of being lavished on Jesus. Revelation 18:13 also indicates its great value, for there *myron* is included among other precious commodities (e.g., gold, silver, pearls, ivory) traded by Babylon. Mark 14:3 powerfully demonstrates the true extent of the woman’s lavish devotion to Jesus: not only did she anoint Jesus with a very precious substance but she used *all* of the *myron* by breaking the vial. Jesus claims that the woman’s anointing was done in order to prepare him for burial -(Matthew 26:12); in fact Luke 23:56 records that the women who followed Jesus later prepared spices and *myra* (plural of *myron*) for his dead body after the crucifixion.

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

It is a Noun: עַמּוּד (*ammûd*), (S <H5982>), *ammûd* means “pillar,” “post” and refers to a columnar support for a structure, whether literal or metaphorical, or to a column-like image, such as a funnel cloud.

(1) *ammûd* often refers to the pillars that structurally support buildings or rooftops. In the well-known story of Samson’s final victory over the Philistines, he destroys the temple and many Philistines by knocking the supporting “pillars” out of place -(Judges 16:25-30). Pillars are also mentioned in connection with Solomon’s palace: ***“He built the palace of the forest of Lebanon a hundred cubits long, fifty wide, and thirty high, with four rows of cedar columns supporting trimmed cedar columns”*** -(1st Kings 7:2). The Jerusalem temple also includes pillars, two of which are made of bronze -(1st Kings 7:13-22). They are named ***“Jachin”*** (“he shall establish”) and ***“Boaz”*** (“in it is strength”). These *ammûd* were majestic in appearance and stand some 27 feet high. Some scholars suggest that the beauty and symbolic names of the pillars represent the presence of the Lord and the permanence of the Davidic house. The Ezekiel temple visions also describe pillars -(Ezekiel 42:6).

(2) In a similar sense, *ammûd* can be used figuratively to describe the “supports” of heaven and earth: ***“When the earth and all its people quake, it is I who hold its pillars firm”*** -(Psalm 75:3). ***“He shakes the earth from its place and makes its pillars tremble”*** -(Job 9:6). These texts may be alluding to the universe as the ultimate temple of God -(cf. Isaiah 66:1).

(3) Lastly, *ammûd* can also denote vaporous columns of smoke, fire, and cloud -(Numbers 12:5; Deuteronomy 31:15). ***“During the last watch of the night the Lord looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion”*** -(Exodus 14:24). These visual aids are designed to encourage Israel and remind them of God’s presence during their journey.

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

It is a Verb: ἐλεέω (*eleeo*), (S <G1653>), *eleeo* describes the emotional response and resulting action after encountering the suffering or affliction of another: “to have mercy, feel sorry for, have pity.”

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

It is a Noun: טַמּוּל (*ammûd*), (S <H5982>), *ammûd* means “pillar, post” and refers to a columnar support for a structure, whether literal or metaphorical, or to a column-like image, such as a funnel cloud.

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

It is a Noun: רַצוֹן (*raşôn*), (S <H7522>), *raşôn* denotes three different ideas in the Old Testament: as favor (see favor), as acceptance, or as will (see please). It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X), Psalms (13X), and Leviticus (7X). *raşôn* is used frequently with reference to an acceptable sacrifice to God, particularly in worship. The psalmist prays that his words and meditation may “be pleasing” in God’s sight - (Psalm 19:14).

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

It is a Verb: εὐδοκέω (*eudokeo*), (S <G2106>), *eudokeo* designates the pleasure a person takes in another person or in doing something.

In the Hebrew language, the word that signifies **“Seven”** also means at the same time **“To Make an Oath”**

The Hebrew word for covenant is *b’rit*, meaning covenant, pact, or treaty. It is one of the most frequently used words in the Hebrew Scriptures. “Seven” in Hebrew is the word *“sheva”*, root word for *b’rit*, It also means to take an oath or to swear (make a covenant). In Volume 1, I refer to “Seven” as God’s “Covenantal Number,” along with its other meanings of spiritual fullness or completion.

The Deeper “Imagery” of God’s Covenant Number “7”

“If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.” -(Exodus 21:2).

If you buy a Hebrew slave, he will serve six years; but on the seventh he will be free without anything to pay. The slaves were released the seventh year which corresponded to the Year of the Sabbath named also Year of Exemption. For most Christians this passage is likely to be void of real significance and offers no purpose or lesson. I would suggest to readers that it has a deeper meaning and lesson.

Between 1900 and 1920, the study of “types” and “typology” was for the most part abandoned by the church. This was a turbulent time for the church. This was about a decade before heretics, Westcott and Hort published their Critical Greek New Testament in 1881. The continent of Europe had been turned upside down by the likes of Julius Wellhausen. Two scholars who developed this form of biblical criticism were K. Graf (1815-1869) and Julius Wellhausen’s (1844-1918) which resulted in the 19th century classic Graf-Wellhausen Hypothesis. Wellhausen’s work was influential, because he was able to persuasively correlate the history and development of the Pentateuch (first five books of the Old Testament) with the development of the Jewish faith, a hypothesis which later became known as the Documentary Hypothesis. This method of Biblical criticism had come to be known as source criticism. Jean Astruc played a fundamental part in the origins of critical textual analysis of works of the Bible and believed that Genesis was written from two main sources, the Jahwist (Jehovah) and the Elohist (Elohim), which he later thought was too simplistic. Wellhausen theory became the roots of Liberalism in the church. It was brought into seminary education and became a core teaching in Protestant seminaries for the next century and beyond.

The word “Request” 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.”

There is a second word “Request” that is found 63X (7 X 9) times in the New Testament

It is a Verb: ἐρωτάω (*erotao*), (S <G2065>), *erotao* means “to ask a question” or “to request” something be done.

Objects Dropped into Water set off a Pattern of “Seven” Waves

The fall of a stone dropped into water provokes “seven” important waves, then become flat whatever is the mass of the object and the nature of the fluid. This example taken among many others explains the late French writers Roger of Lafforest and James Langlois that the most part of the dynamics of things seems to refer to a standard model of evolution in successive phases of the order of 7’s, conceived according to a law of evolutionary vibrations. This nugget is not found in Scripture, but rather an aspect of nature and creation!

In the word phrase "The Word", "Word" is capitalized Seven specific times in the New Testament

John:1:1: *"In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God."*

John:1:14: *"And the **Word** was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."*

1st John:1:1: *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the **Word** of life;"*

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

Revelation:19:13: *"And He was clothed with a vesture dipped in blood: and His name is called The **Word** of God."*

Some critics of the Bible go so far as to state that 1st John 5:7 above was never part of the earliest copies of the Greek Textus-Receptus New Testament and should be removed. **If that were true, the "Heptadic Design Feature" would be invalidated here and elsewhere in the Bible as a whole.** It would violate the pattern by which God "Self-Authenticates" that He is the true Author of the KJV Bible.

The word phrase "**Word of God**" is found **49X (7 X 7)** times in the New Testament, hence, if 1st John 5:7 was not part of 1st John as some want to dispute, the "Heptadic Design Feature" would also be nullified in this case as well. Through computer mathematical analysis, we know the King James Bible is **98.2%** accurate. The great mathematician, Ivan Panin was instrumental in laying the foundational work on the "Heptadic Design Feature". The **1.8%** variant in accuracy has been analyzed by computer and mathematical experts, and it has no issues that we should be concerned over. Ivan Panin worked with both the Textus-Receptus and the Westcott and Hort Critical Greek New Testament. Panin's mathematical gift was such that he could reconstruct the errant passages through "letter/number transposition", essentially correcting the questionable text passages.

Ivan Panin was born in Russia on December 12, 1855. Having participated in plots against the Czar at an early age, he was exiled and, after spending some years studying in Germany, he came to the United States and entered Harvard University. After graduation in 1882, he converted from agnosticism to Christianity.

In 1890 he discovered some of the phenomenal mathematical designs underlying both the Greek text of the New Testament and the Hebrew text of the Old Testament. He devoted over 50 years of his life painstakingly exploring the numerical structure of the Scriptures,

generating over 43,000 detailed, hand-penned pages of analysis (and exhausting his health in the process). He went on to be with the Lord in his 87th year, on October 30, 1942. Dr. Panin's work was eclipsed by the school of Biblical criticism, associated with Julius Wellhausen mentioned in the entry on page 11 above. Dr. Panin's study of Biblical numerics and Gematria were largely rejected by the likes of the men who were instrumental in this school of Biblical criticism. We can only imagine what Dr. Panin could have discovered if he had access to present day computer technology.

The important lesson of the number **49** or **7-squared** or **7 x 7 = 49** in the Bible is that it signifies a Period of Spiritual Completion. This speaks to the Divine symmetry of the Bible and to its theme of spiritual completion. Study of the Bible's chapters 49 and verses 49 validate this theme as well. We find this carried out in the numbers of **49** and **490**. This is the amount that is given to God.

- This is the jubilee, or total freedom. -(Leviticus 25: 8).
- **490** years or seventy weeks of years were given to the Jews. -(Daniel 9: 24).
- Christ told the disciples to forgive 70 x 7 times. -(Matthew 18: 21-23)
- Leah and her maid had **49** descendants of Israel.

Thanks to the wonders of the electronic age, accurate data is now accessible which was formerly the domain of myth and speculation. The oldest complete Hebrew Bible (*Tanakh*) in existence is the one preserved at the National Library of Russia in Saint Petersburg, and thus called the Leningrad Codex. The Bibleworks software program makes this data accessible, and it is from this source that this data is presented.

The Leningrad Codex is dated 1008 CE, so at the time of its writing is 1008 years old. Nice symmetry there.

There are **40,187** distinct words in the *Tanakh*. There are a total of **309,976** words in the Hebrew *Tanakh* (Old Testament). I use BibleWorks, versions 4 through 7, and, at its end, version 10 was available to licensees. It was the ultimate in Bible Software until recently when the company issued this statement below:

"BibleWorks served the church for 26 years by providing a suite of professional tools aimed at enabling students of the Word to "rightly divide the word of truth". But it became increasingly apparent over the last few years that the need for our services had diminished to the point where we believed the Lord would have us use our gifts in other ways. As of June 15, 2018 BibleWorks ceased operation as a provider of Bible software tools. We make this announcement with sadness, but also with gratitude to God and thankfulness to a multitude of faithful users who have stayed with us for a large part of their adult lives."

The gematria value of **Χριστος** ("Christ") is '1480', and the 1480th prime number is 12,401. The first occurrence of 12401 in **π** alludes to the term "**Hallelujah**" in the Book of Psalms, which is usually a transliteration of two Hebrew words הללו (**Halelu**) and (**Yah**) meaning "**Praise ye**" and "**the LORD**". Only **once** in the **Tanakh** does it appear as a single word הללויה -(Psalm 106:1). "**Praise ye the LORD. O give thanks unto the LORD; for he is good: for His mercy endureth for ever.**"

This example will give you some idea as to the depth of the Bible's DNA! You have the surface text in English, then you have the Greek and Hebrew beneath that, and at a third level you have the Gematria, (letters converted to numbers). God is the Master Mathematician, as revealed in Volume 1 and Volume 2 of this work. All of what we read in the English KJV Bible, is built upon a foundation of numbers that double back on their root words; and of which their Divine DNA symmetry intertwine like the DNA of life! The Apostle Paul alluded words to that effect for us in Ephesians 3:18 – "**May be able to comprehend with all saints what is the breadth, and length, and depth, and height;**" This is the Bible's confirmation of a world of 4-dimensions; Astro-physicists and Biblical mathematicians today suggest a universe of up to 10-dimensions. That is more than most of us can handle; however, we can find great comfort in His "Heptadic Design Feature" as our confirmation that God has "Self-Authenticated His Authorship of the manuscripts used to translate the King James Bible."

Those of us who, years ago, invested in the price of BibleWorks, over the past 26 years still consider it to be modest in cost in relation to its wealth of features in studying the Bible.

**The word phrase "Even As" is found 182X (7 X 26) times
in 3 unique forms in the KJV Bible**

**The word phrase "So Many Things" is found 21X (7 X 3) times
in 11 unique forms in the KJV Bible**

**The word phrase "In Me" is found 98X (7 X 14) times
in 3 unique forms in the KJV Bible**

**The word phrase "That was given" is found 413X (7 X 59) times
In 77 unique forms in the KJV Bible**

**The word phrase "I Withstood" is found 14X (7 X 2) times
in 8 unique forms in the KJV Bible**

There are ONLY 14 (7 X 2) **“Questions”** in the King James Bible!

1. ***“And after that they durst not ask him any question at all .”*** -(Luke 20:40)
2. ***“And he asked the scribes, What question ye with them?”*** -(Mark 9:16)
3. ***“Then one of them, which was a lawyer, asked him a question , tempting him, and saying,”*** -(Matthew 22:35)
4. ***“But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.”*** -(Mark 11:29)
5. ***“And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.”*** -(Acts 18:15)
6. ***“Then there arose a question between some of John's disciples and the Jews about purifying.”*** -(John 3:25)
7. ***“Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:”***
-(1st Corinthians 10:25)
8. ***“If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.”*** -(1st Corinthians 10:27)
9. ***“And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.”*** -(Mark 8:11)
10. ***“And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”*** -(Mark 12:34)
11. ***“For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.”*** -(Acts 19:40)
12. ***“Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.”*** -(Acts 24:21)
13. ***“But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.”*** -(Acts 23:6)
14. ***“When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.”*** -(Acts 15:2)

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

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

The word **“Part”** is found 42X (7 X 6) 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 “place, region, share.”

(1) *meros* can refer to part of a body -(Ephesians 4:16), part of a group of people -(Acts 23:6, 9), part of a country -(i.e., a “region” or “district,” Matthew 2:22), part of a discussion -(Romans 15:15), etc. The soldiers divided Jesus’ clothes into four “parts” -(John 19:23). Ananias and Sapphira brought only part of the money they had received from their property -(Acts 5:2). According to Paul, the individual members of the church are all a part of Christ’s body -(1st Corinthians 12:27). The prodigal son asked for his “part” or “share” of the inheritance -(Luke 15:12).

(2) In a related meaning, the word is used in passages referring to eternal destiny: “he will set his place with the hypocrites” -(Matthew 24:51); **“their part will be in the lake that burns with fire and sulfur”** -(Revelation 21:8).

(3) An unusual use of the word occurs in Acts 19:27, where it refers to “a line of business,” but in this context it may be referring to the particular business of making images of Artemis as a part of the whole economy of Ephesus. When used with a preposition, *meros* can mean “in part” or “partially”—e.g., “we know in part” -(1st Corinthians 13:9; cf. 2nd Corinthians 1:14), “in succession” -(1st Corinthians 14:27), “with regard to” -(Colossians 2:16), or “part by part” i.e., “in detail,” -(Hebrews 9:5).

The word **“Pitch”** (a Tent) is found 7X times in the New Testament

It is a Noun: φρέαρ (*phrear*), (S <G5421>), *phrear* means “pit, well.” This noun is used three times in the gospels to refer to a simple well from which water can be drawn -(Luke 14:5; John 4:11-12). But in Revelation 9:1-2 it refers to the “shaft” of the Abyss, that subterranean abode of demonic agents who threaten the church but who will eventually receive ultimate judgment from God -(cf. also Revelation 20:1).

The word phrase **“Present Time”** is found 147X (7 X 21) times in the New Testament

It is an Adverb: νῦν (*nyn*), (S <G3568>), *nyn* indicates the “present time, now.”

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

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

Most often *t^epillâ* refers to petitionary prayer. Psalms uses this noun 32X. Five superscriptions specifically list the psalm as a *t^epillâ* -(Psalms 17; 86; 90; 102; 142; cf. also Habakkuk 3:1). The author of Psalm 4 prays and requests deliverance from his enemies: **“Answer me when I call to you, O my righteous God. Give me relief from my distress; be merciful to me and hear my prayer”** (4:1). The author of Psalm 102 prays and requests God’s assistance in regard to unexplained suffering -(102:1). The *t^epillâ* prayer can be a plea for mercy, a cry for help, or a pleading with God; it is never used of a request made from one human being to another. Such prayers are, therefore, always directed to the Lord in heaven (cf. 2nd Chronicles 6:39; 30:27). Psalm 102:17 gives the assurance connected with a *t^epillâ*: **“He will respond to the prayer of the destitute; he will not despise their plea.”** Note too that **“the Lord is far from the wicked but he hears the prayer of the righteous”** -(Proverbs 15:29).

Psalm 88 has been called the “gloomiest” song found in the Bible. This psalm has been referred to as the story of Job half-told, i.e., tragedy without compensation. Every line of this psalm reveals the excruciating pain of the writer. Its situation portrays lifelong trouble, perhaps a life-threatening illness. Repeatedly, the author expresses his feeling of being totally overwhelmed by suffering. Having no other alternative, he turns to the Lord in *t^epillâ*: **“May my prayer come before you; turn your ear to my cry”** -(Psalm 88:2); **“But I cry to you for help, O Lord; in the morning my prayer comes before you”** (vs. 13).

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

It is a Verb: καθίστημι (*kathistemi*), (S <G2525>), *kathistemi* has a variety of nuances in the New Testament. It can signify leading or escorting; in Acts 17:15, for example, a group of men escort Paul. But it’s predominant use is for “appointing” a person to an office or “putting a person in charge” of something. This includes appointing people to positions as deacons -(Acts 6:3), elders -(Titus 1:5), and the high priest -(Hebrews 5:1). It is also used in the parable of the talents for the king’s decision to put the owners of ten and five talents to be “put in charge” of many things in the kingdom of heaven -(Matthew 25:21, 23; cf. also 24:47).

The word phrase **“By Nature”** is found 14X (7 X 2) times in 4 unique forms in the KJV Bible

The word **“Patience, (Be) Patient”** is found 14X (7 X 2) times in the Old Testament

It is an Idiom: אָרַךְ אַפַּיִם (*'erek 'appayim*), (S <H750>, <H639>), The Hebrew expression for “patience” is an idiom that translates literally as “long of nose.” This characteristic is also translated as “slow to anger” and “longsuffering” -(KJV).

(1) In Proverbs, *'erek 'appayim* is an attribute of the wise person -(Proverbs 19:11). Those who possess patience have great understanding -(14:29), the ability to calm a quarrel -(15:18), and the means to persuade a king -(25:25). Conversely, a person “short of nose” (*qebbar 'appayim*, as in Proverbs 14:17) is impatient or quick-tempered (cf. the English idioms “hothead” or “short-fused”).

(2) Most often, *'erek 'appayim* occurs as a divine attribute, a characteristic of God. It first occurs in Exodus 34:6, where God proclaims his name to Moses, “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness” -(cf. Numbers 14:18; Nehemiah 9:17; Psalms 86:15; 103:8; 145:8; Jeremiah 15:15; Joel 2:13; Jonah. 4:2; Nehemiah 1:3). God’s patience must not be underestimated. Because he is patient with us, he does not treat us as we deserve; thus, we do not perish. Reflecting on these things, the psalmist writes, “The Lord is compassionate and gracious, slow to anger, abounding in love. He will not always accuse, nor will he harbor his anger forever; he does not treat us as our sins deserve or repay us according to our iniquities” -(Psalm 103:8-10).

The word **“Patience, (Be) Patient”** is found 14X (7 X 2) times in the New Testament

It is a Noun: μακροθυμία (*makrothymia*), (S <G3115>).

These words are normally translated as some form of “patience, endurance” -(especially Hebrews 6:9-15; James 5:7-11; 2nd Peter 3:4-15). From *macros*, “long” (in terms of time), and *thymos*, “the soul” as the seat of feelings and passions (including anger, temper), this word group suggests the same as the Hebrew, “to be long of feeling, delay one’s anger” (as in “long-suffering”).

(1) Patience is first of all a quality of God. He shows his patience in that he wishes everyone to repent (2nd Peter 3:9) and be saved -(3:15), so that he delays punishment -(Romans 2:4), as in Paul’s case (1st Timothy 1:16). God’s patience provides the extra time sometimes needed to bring someone to repentance; but when that person fails to repent, the punishment is even greater -(cf. Romans 2:4). God waited “patiently” for the ark to be built despite the world’s sin -(1st Peter 3:20), and even now he is “patient” with the vessels of wrath made for destruction -(Romans 9:22)—a patience that shows his mercy. Luke 18:7, a difficult passage, probably means that God will be patient in hearing the requests of his elect and answer them. God’s immeasurable patience with the sinner’s debt is the basis for human forgiveness of human sin -(cf. Matthew 18:23-35).

(2) This word group is used of human patience as well -(Acts 26:3), as when a farmer patiently waits for the crops -(James 5:7b) and when the two servants cry out for patience in the parable on forgiveness -(Matthew 18:26, 29); here human patience links with Peter's need to forgive seventy-seven times -(i.e., an unlimited number; cf. 6:12, 14-15).

(3) Patience is an aspect of the fruit of the Spirit -(Galatians 5:22), and the believer should be patient with everyone -(Ephesians 4:2; Colossians 1:11; 3:12; 1st Thessalonians 5:14; Hebrews 6:12). It characterizes Paul -(2nd Corinthians 6:6; 2nd Timothy 3:10), the prophets -(James 5:10), and those who through faith and patience inherit the promise -(Hebrews 6:12). The believer's love is patient -(1st Corinthians 13:4); Abraham was patient in waiting for God's promise -(Hebrews 6:15).

(4) The believer should especially be patient while waiting for the Lord's return in the face of suffering -(James 5:7-8). Timothy is to preach, rebuke, and exhort in the present hour "with all patience" -(2nd Timothy 4:2).

The term "**Heavenly Father**" is found in "**Seven**" verses of the New Testament

*"For if ye forgive men their trespasses, your **heavenly Father** will also forgive you:"* -(Matthew 6:14)

*"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your **heavenly Father** feedeth them. Are ye not much better than they?"* -(Matthew 6:26)

*"(For after all these things do the Gentiles seek:) for your **heavenly Father** knoweth that ye have need of all these things."* -(Matthew 6:32)

*"But He answered and said, Every plant, which my **heavenly Father** hath not planted, shall be rooted up."* -(Matthew 15:13)

*"So likewise shall my **heavenly Father** do also unto you, if ye from your hearts forgive not every one his brother their trespasses."* -(Matthew 18:35)

*"If ye then, being evil, know how to give good gifts unto your children: how much more shall your **heavenly Father** give the Holy Spirit to them that ask Him?"* -(Luke 11:13)

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

The word phrase "**By Nature**" is found 14X (7 X 2) times
in 4 unique forms in the KJV Bible

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

It is a Verb: νοέω (*noeo*), (S <G3539>), *noeo* means “to understand, see, reflect on.” It is related to the Greek word *nous* (“mind”).

The word phrase **“He Was”** is found 441X (7 X 63) times
in 8 unique forms in the KJV Bible

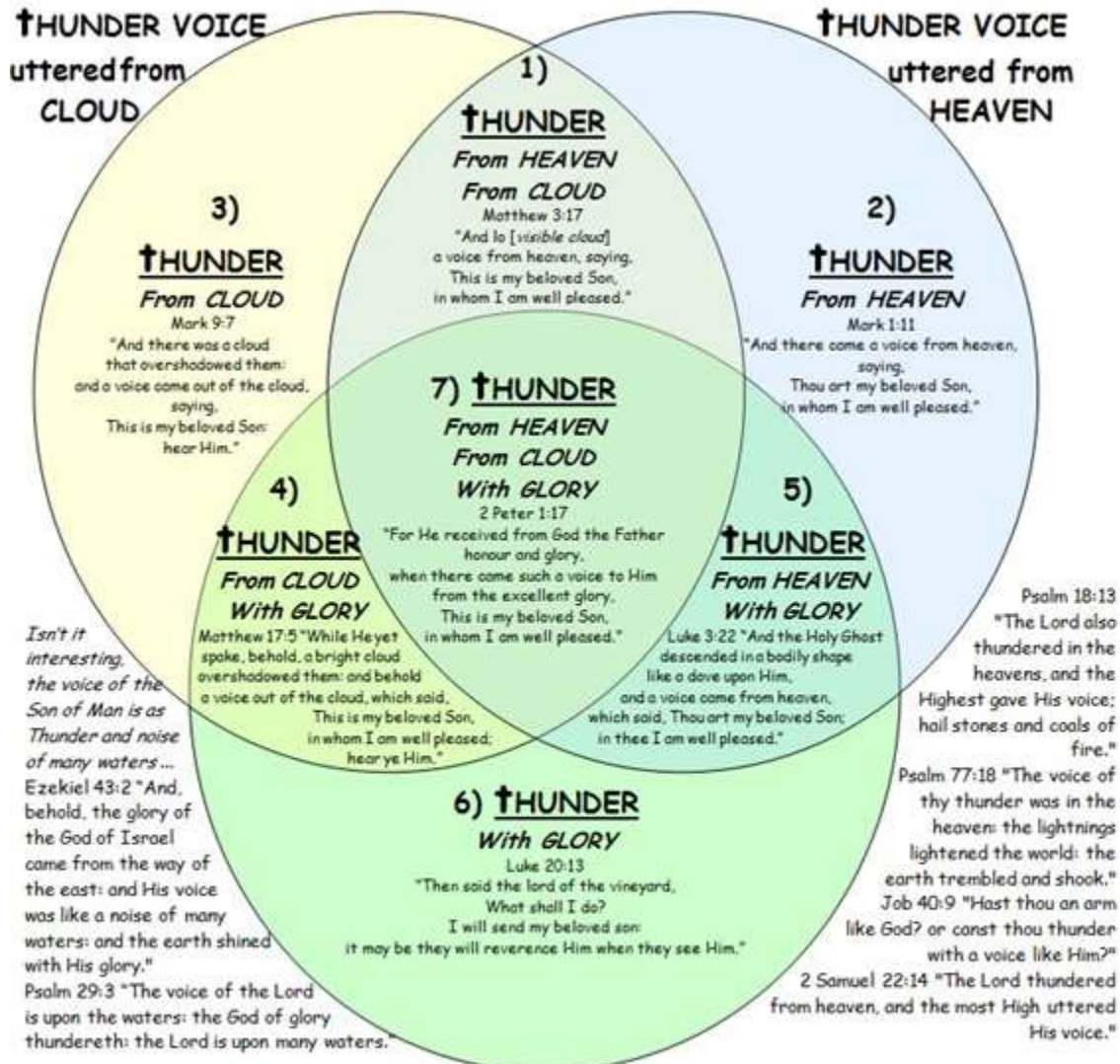
The word phrase **“Hath Made”** is found 7X in 6 unique forms
in the KJV Bible



**At this point, you are convinced the KJV Bible is God’s Word,
But Prepare yourself for what is Next!!!!**

The word **“Thunders”** is found **“7X”** times in the New Testament and is connected with **“My Beloved Son”**
“My Beloved Son” is found 35X (7 X 5) times in the New Testament

7 thunders of Revelations uttered: ‘My Beloved Son’



THUNDER VOICE uttered with GLORY

Revelation 10:3,4: "And cried with a loud voice, as when a lion roareth: and when he had cried, 7 thunders uttered their voices. And when the 7 thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the 7 thunders uttered, and write them not."

John was told NOT to WRITE what the 7thunders uttered... and so John never mentioned "My Beloved Son" in his letters nor in the Gospel accordingly.

The “Mazzaroth” (Zodiac) Reflects God’s Covenant Number

The summer solstice takes place when the sun passes into the 7th zodiacal sign, the winter solstice when it traversed seven signs starting from this last solstice. There are seven signs from one equinox to the other.

There are Seven “Beatitudes” that are proclaimed in the Book of Revelation

Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14

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

It is a Verb: φημίω (*phimoo*), (S <G5392>), *phimoo* means “to be quiet, speechless, muzzled.” It has the idea of restraint, either imposed externally or internally. Probably the most helpful passage in showing the *internal* restraint aspect of *phimoo* is Jesus’ parable in Matthew 22:10-12, where the guest who does not have a wedding garment is “speechless,” for he does not know how to answer the king. Jesus refutes the Sadducees so soundly that he “silences” them - (Matthew 22:34). No doubt, the force of *phimoo* in 1st Peter 2:15 is apparent, where Peter says, “**For it is God’s will that by doing good you should silence the ignorant talk of foolish men.**” In living out the Christian walk by faith and good deeds and words, we must emulate Jesus Christ, who indeed silenced the ignorant talk of foolish men.

In the case of demons, which are normally neither embarrassed nor silent, Jesus commands them to “be quiet” -(Mark 1:25; Luke 4:35). Here the verb is being used as a kind of *external* restraint that results in speechlessness. This same sense of external restraint is obvious in 1st Timothy 5:18 where Paul quotes Deuteronomy 25:4 as saying, “Do not *muzzle* the ox while it is treading out the grain.” Perhaps the most well-known use of *phimoo* comes from Mark 4:39, which says, “**He got up, rebuked the wind and said to the waves, ‘Quiet! Be still!’ Then the wind died down and it was completely calm**” (NIV). The point of *phimoo* is beautiful in its simplicity. At the feet of Jesus Christ, demons, humankind, and even the often tumultuous creation is rendered speechless.

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

It is a Verb: קָנָה (*qanâ*), 7865 (S <H7069>), *qanâ* appears to bear two distinct meanings in the Old Testament: “to buy, purchase, redeem,” and also “to create.”

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

It is a Verb: κάθημαι (*kathemai*), (S <G2521>), *kathemai* can simply mean the literal act of “sitting,” but it can also mean “to reside.” It sometimes implies note of authority.

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

It is a Verb: ajnqivsthmi (*anthistemi*), (S <G436>), *anthistemi* means “to oppose, resist.”

Seven Attributes of **“Mercy”** and **“Grace”** Compared

Grace and mercy are not to be confused together. They have a close relationship, yet, are different.

- Mercy has to do with pain, misery, distress, and the consequences of sin. Grace deals with the sin itself.
- Mercy deals with the symptoms of sin and grace deals with the cause or root problem.
- Mercy offers relief from punishment. Grace offers pardon from the crime. In a medical sense, mercy eliminates the pain while grace cures the disease.
- Mercy removes the guilt and penalty of sin while grace imputes the righteousness of Christ.
- Mercy saves from the peril of Hell while grace imparts a new nature to us.
- Mercy relates to the negative while grace relates to the positive.
- Mercy rescues from punishment. Grace transforms us into the likeness of Christ.

When the Good Samaritan bound the wounds of the beaten man, he showed mercy. When he paid for the lodging until he was well, he showed grace. In the matter of our salvation, because of the Lord Jesus Christ, God's mercy says, **“No Hell.”** I don't get what I do deserve. God's grace says, **“You have a home in Heaven, an inheritance in Christ, and everlasting life.”** I do get what I don't deserve. God is not obligated to save sinners, but He chooses to do so when we put our faith in Christ. His mercy says, **“I pity you,”** and His grace says, **“I pardon you.”**

The word phrase **“He Was”** is found 441X (7 X 63) times in 8 unique forms in the KJV Bible

The word phrase **“Hath Made”** is found 7X in 6 unique forms in the KJV Bible

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All References entries
are from
the King James Bible

