



# The Inspired Word of God

## Chapter 7

The subject of color vision and the human eye is so astonishing that it fills volumes of pages of text books. Color vision is the ability of an organism to distinguish objects based on the wavelengths (or frequencies) of the light they reflect, emit, or transmit. Colors can be measured and quantified in various ways; indeed, a person's perception of colors is a subjective process whereby the brain responds to the stimuli that are produced when incoming light reacts with the several types of cone cells in the eye. In essence, different people see the same illuminated object or light source in different ways.

The Pantone® Matching System is the industry standard color matching system. The color formula guide provides an accurate method for selecting, specifying, broadcasting, and matching colors through any medium around the world. It is the ideal way to ensure true colors when you select your imprint. Color charts may vary slightly depending on monitors, but offers a rough way to narrow colors. If absolute true colors are necessary, a Pantone® Color Formula Book is recommended.

What is Pantone? It's the Bible for color matching in printing, from decorative wallpapers to magazines to the menus at your favorite restaurant. Pantone is a standardized color matching system, utilizing the Pantone numbering system for identifying colors. By standardizing the colors, different manufacturers in different locations can all reference a Pantone numbered color, making sure colors match without direct contact with one another. The most commonly referenced colors are in the Pantone solids palette. The Pantone solid palette consists of 1,114 colors, identified by three or four digit numbers, followed by a C, U, and or M suffix. Originally designed for the graphics industry, the pantone solids palette is now used by a wide range of industries, and is the most commonly used palette. For example, Pantone 199 Red can be identified as Pantone 199C (C= Coated Paper), Pantone 199U (U= Uncoated Paper) or Pantone 199M (M=Matte Paper). The Pantone or PMS color matching is the industry standard with 1,114 colors; however, the human eye is so perfectly designed to enable one to select millions of hues and shades.

In the printing and graphic design industry, CMYK and PMS are part of a second language, but to a business owner wondering why his t-shirt vendor is asking what spot color to use but his jpg logo file is just fine for the business card printing he's sending to his printer there may be some explaining to do.

In four-color printing (aka full color printing), all the colors you see on paper are a combination of four colors: Cyan (C), Magenta (M), Yellow (Y), and Black (K). These four colors are applied individually on press, one at a time via "plates," as microscopic dots of color in just

the right microscopic view of CMYK in print places. All the colors of the rainbow, (bazillions of different colors!), from vibrant photos to that red in your logo, are created when your eyeballs put together those microscopic dots into images and color. If you ever get a chance, look at a print piece through a magnifying glass or printer's loupe and check it out.

As sophisticated as the PMS color pallet is, it cannot begin to match the color spectrum of the human eye. The human eye is so perfect in its ability to see and receive light through what we know as "cones" and "rods". Roses are red and violets are blue, but we only know that thanks to specialized cells in our eyes called cones.

When light hits an object – say, a banana – the object absorbs some of the light and reflects the rest of it. Which wavelengths are reflected or absorbed depends on the properties of the object. For a ripe banana, wavelengths of about 570 to 580 nanometers bounce back. These are the wavelengths of yellow light. When you look at a banana, the wavelengths of reflected light determine what color you see. The light waves reflect off the banana's peel and hit the light-sensitive retina at the back of your eye. That's where cones come in. Cones are one type of photoreceptor, the tiny cells in the retina that respond to light. Most of us have about **"7"** million cones and almost all of them are concentrated on a 0.3 millimeter spot on the retina called the "fovea centralis".

Not all of these cones are alike. About 64 percent of them respond most strongly to red light, while about a third is set off the most by green light. Another 2 percent respond strongest to blue light. The choice of red for stop signs and traffic lights becomes clear when one understands this point; just as red is the most used color in advertising to get noticed.

When light from the banana hits the cones, it stimulates them to varying degrees. The resulting signal is zapped along the optic nerve to the visual cortex of the brain, which processes the information and returns with a color: yellow.

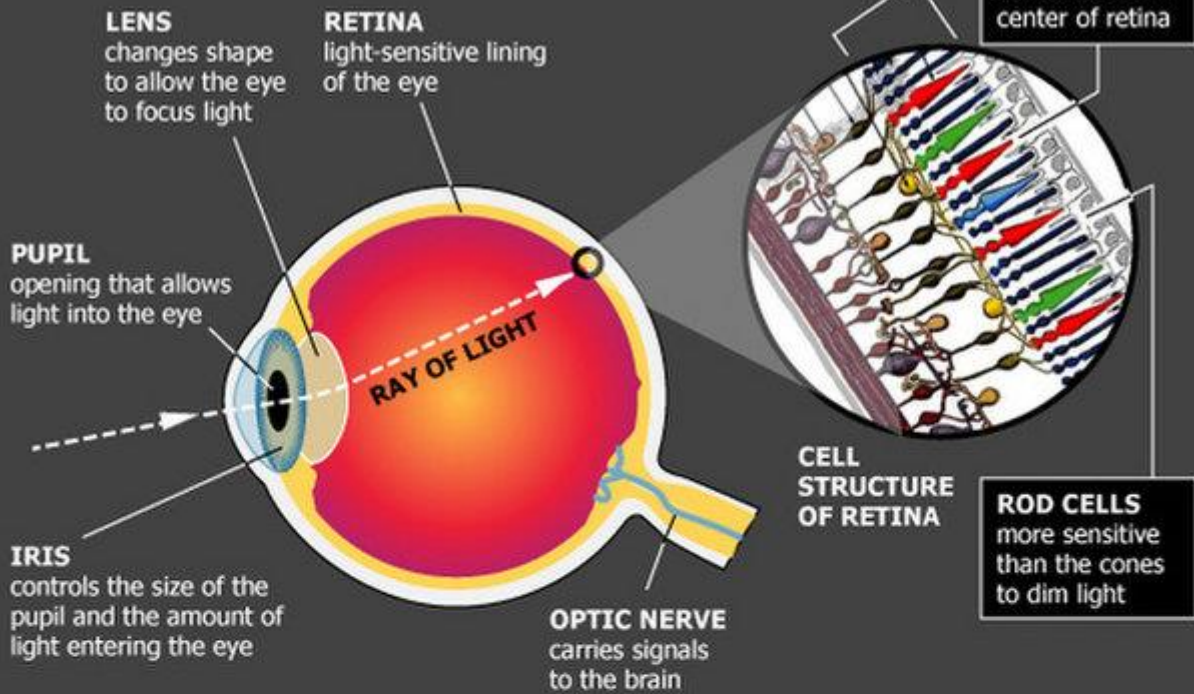
Humans, with our three cone types, are better at discerning color than most mammals, but plenty of animals beat us out in the color vision department. Many birds and fish have four types of cones, enabling them to see ultraviolet light, or light with wavelengths shorter than what the human eye can perceive. Some insects can also see in ultraviolet, which may help them see patterns on flowers that are completely invisible to us. To a bumble bee, those roses may not be so red after all.

There are **"seven"** million cones in each eye. The human eye is a marvel of God's handiwork when you consider the complexities and engineering required for sight. We are as Scripture says, ***"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well"***. –(Psalm 139:14). The human eye is one of the greatest proofs of creation and defiance of evolution. The human eye is more sophisticated than the Hubble Space Telescope. I did not mention the fact that the eye sees everything upside down and how that impacts vision or sight.

Before you finish reading this sentence, approximately one hundred billion (100,000,000,000) operations will have been completed inside your eyes. However fantastic it may seem, you possess an example (two, in fact) of the Universe's ultimate technology.

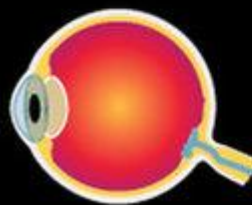
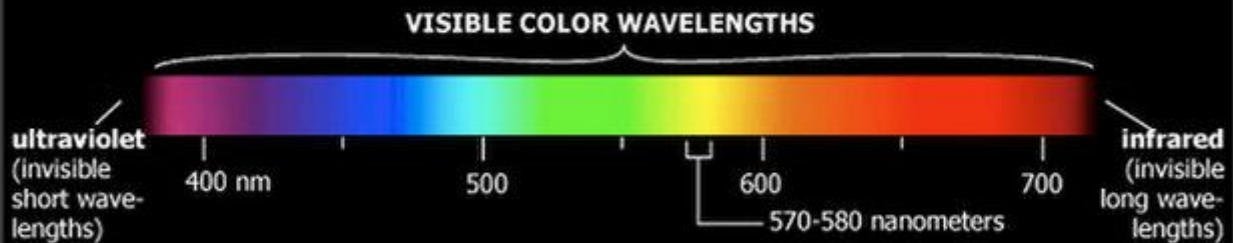
# How the Eye Sees in Color

The retina contains cells called rods and cones that are sensitive to different colors of light.



## Why Bananas Appear Yellow

The full spectrum of light falls on the bananas, but only light with wavelengths of 570 to 580 nanometers, in other words "yellow" light, is bounced off. (A nanometer is one billionth of a meter.)



Yellow light reflected from the bananas stimulates the eye's cone cells to varying degrees. Nerve signals from the cones travel to the optical cortex of the brain for decoding.

Whatever you have in your life is meaningful through your senses, such as vision and other senses. Your family, your house, your office, your friends and everything else in your surroundings, you can quickly identify them thanks to your vision. Without eyes, you could never get a quick, complete sense of everything that's happening around you. Without them, you could never imagine colors, forms, scenes, human faces, or what the word beauty means. But you do have eyes, and thanks to them, you can now read these printed words before you. Thirty years ago the Pantone color matching system was just 256 color choices instead of the 1,114 today. This is still a far cry from what the human eye's capable of millions!

Nor does the act of vision cost you very much effort. To see an object, all you have to do is to direct your gaze at it. You don't need to bother giving "project, capture, and analyze" orders to your eyes, the components inside them, the optical nerves running to the back of your brain or to the brain itself. You need only look, just like the rest of the billions of creatures who have ever lived on our planet. Without having to work out the optical measurements, your eye's lens can focus onto distant objects. Without needing to accurately compute the precise contractions of various muscles surrounding the lens, you only desire to see, and within a fraction of a second, that process is carried out for you. Like many people, you may never have realized what a miracle it is that thousands of independent processes can operate in perfect harmony to enable you to see. I recommend that readers view the program "Origins" with Dr. David Menton, author of many medical text books on human anatomy. "Origins" is a production of CTV40 located east of Pittsburgh, PA in Wall, PA.

**The Sun emits "seven" kilowatts/cm<sup>2</sup>**

**A total solar eclipse, lasts only "seven" minutes in any one place.**

**"Seven" Aspects of Electromagnetic Waves:**

- ◆ Radio Waves
- ◆ Micro Waves
- ◆ Infrared rays
- ◆ Visible Light Rays
- ◆ Ultra-Violet Rays
- ◆ X-Rays
- ◆ Gamma Rays

**"Seven" enemies Joshua encountered after crossing the Jordan River to the Promised Land:**

Amorites	Hittites	Perizzites
Canannites	Hivites	Girgashites
Jebusites - Capital was Jerusalem (also called Jebus)		

**“Seven” places David fled from Saul:**

1. Naoithin in Ramah (to prophets) – 1<sup>st</sup> Samuel 19
2. Nob (land of priests / ministry) – 1<sup>st</sup> Samuel 21
3. Addulam (cave dwellers) – 1<sup>st</sup> Samuel 22
4. Keliash (shepherds / priests) – 1<sup>st</sup> Samuel 23
5. Wilderness of Ziph (fellowship) – 1<sup>st</sup> Samuel 23
6. Engedi (growth: 400 become 600) – 1<sup>st</sup> Samuel 23
7. Judah-Hebron – 2<sup>nd</sup> Samuel 2

**“Seven” times Ezekiel says: “*the hand of the LORD is upon me:*”**

1:3	The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; <b>and the hand of the LORD was there upon him.</b>
3:14	So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but <b>the hand of the LORD was strong upon me.</b>
3: 22	And <b>the hand of the LORD was there upon me;</b> and he said unto me, Arise, go forth into the plain, and I will there talk with thee.
8:1	And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that <b>the hand of the Lord GOD fell there upon me.</b>
33:22	Now <b>the hand of the LORD was upon me</b> in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.
37:1	<b>The hand of the LORD was upon me,</b> and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,
40:1	In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day <b>the hand of the LORD was upon me,</b> and brought me thither.

**“Seven” Female Prophets Mentioned:**

Sarah	Genesis 11:29-23:20	Abigail	1 <sup>st</sup> Samuel 25:1-25:42
Mariam	Exodus 15:20-21; Etc.	Huldah	2 <sup>nd</sup> Kings 22:14-20
Deborah	Judges 4:1-5:31	Esther	Esther
Hannah	1 <sup>st</sup> Samuel 1:1-2:21		

**God has given us “seven” senses:**

Hearing	Sight	Smell	Taste
Touch	Telepathic	Sense of the presence of other living beings	

**“Seven” names of Jehovah:**

Name	Scripture Reference	Meaning
Jehovah-jireh	Genesis 22:13-14	The LORD Will Provide
Jehovah-rapha	Exodus 15:26	The Lord that Heals
Jehovah-nissi	Exodus 18:8-15	Jehovah Our Banner - We are brought together under Him and He brings victory
Jehovah-shalom	Judges 6:24	The God of Peace
Jehovah-ra-ah	Psalms 23:1	The Lord My Shepherd
Jehovah-tsidkenu	Jeremiah 23:6	Jehovah is Righteous
Jehovah-shammah	Jeremiah 48:35	the Lord is there

**Sion is mentioned “seven” times in the New Testament KJV, as follows:**

Matthew 21:5	Tell ye the daughter of <b>Sion</b> , Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
John 12:15	Fear not, daughter of <b>Sion</b> : behold, thy King cometh, sitting on an ass's colt.
Romans 9:33	As it is written, Behold, I lay in <b>Sion</b> a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.
Romans 11:26	And so all Israel shall be saved: as it is written, There shall come out of <b>Sion</b> the Deliverer, and shall turn away ungodliness from Jacob:
Hebrews 12:22	But ye are come unto mount <b>Sion</b> , and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels...
1 Peter 2:6	Wherefore also it is contained in the scripture, Behold, I lay in <b>Sion</b> a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
Revelation 14:1	And I looked, and, lo, a Lamb stood on the mount <b>Sion</b> , and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads.

**There's also “seven” notable problems with Sion many people don't notice:**

1.	Ye who leave Mt Sinai to come to Mt Sion in Hebrews 12 are still called "ye" (ye do err, greatly err). If Sion were the final destination we should arrive at, then it would be you, of ye/you, are come to Sion.
2.	Sion is called the city of the living God, which in Hebrews 10:31 is fearful, a fall, and into plural hands. The living God is allegory for the living Law, having both good and evil, both goodness and severity: jeopardy.
3.	There's a stumbling stone laid in Sion to stumble on and fall, from grace to law, as churches of Galatia did. The stumbling stone is Jesus, and two problems with Jesus are division (not peace) and partiality (not perfection).
4.	Sion has a mediator (Jesus, of Christ Jesus), and in Galatians 3 we're told a mediator is not of one, but God is one. When reconciled to God is one, there is neither mediation

	nor mediator required. So be reconciled to that God.
5.	A Zion bride in Revelation descends (falls) "out of heaven". A True bride ascends (rises) into higher heaven. The bride in Revelation 21, the 'arnion' Lamb's wife, is that great city, the whore carried away by the beast (law).
6.	The judgmental God in the midst of Zion is a plural divided God, the God of the dead, not the God of the living. The Judge in Hebrews 12 is the unjust Judge in Luke 18: Law, worse than a judge in a police state; not merciful.
7.	Sion blood only speaks better things for us of them/us on high, so it has partiality. Higher God has no partiality. Love may be better than hate your enemy; But in true God and His Christ there's no enemies to love and/or hate. Furthermore, blood shed of Jesus is sacrifice, which is by the law, and no man is justified by the law (sacrifice).

So it seems those desiring Zion (heavenly Jerusalem) are heavenly minded, but also high-minded and double-minded: always unstable as noted in James 1. Such seems to be common among know-not servants of the law who are not friends, and know not what their schoolmaster (law) was implying. Also common among childish adults who should grow up, leave the desire to be in Zion to go on unto perfection that is above and beyond Zion, above the two of Mt Sinai/Mt Zion and the two of Zion/Sion, since God is one, not two nor even one of two, but one above two.

Many are duped into thinking the law given at Mt. Sinai is the law given by Moses in John 1:17; But it is not. The law given by Moses is in Genesis 2:17, since the woman was in the transgression, and transgression is of the law, and where there is no law there is no transgression. So there had to be a law long before Mt Sinai, where law was added because of the transgression of man, and not by Moses. One of the hidden **"sevens"** is found in the book of Exodus. Between chapters 19 and 34, you will discover that Moses "ascended" and "descended" the mountain, **"seven"** times.

**"Seven" attributes the Word of God is: Hebrews 4:12:**

- ◆ Quick (lively, not lifeless)
- ◆ Powerful (effectual, active)
- ◆ Sharper than any two-edged sword
- ◆ Piercing, to the dividing asunder of soul and spirit
- ◆ And, to the dividing asunder of joints and marrow
- ◆ A discerner of the thoughts of the heart
- ◆ And discerner of the intents of the heart

The English word **"Gospel"** is found in the New Testament **77X** or (7 X 11) times based upon Strong's **G2098**. The Greek word for Gospel is **εὐαγγέλιον** ("**euaggelion**"). The word appears a total of 101X times when it is used in conjunction with various expressive forms. My point here is to remember to be careful in looking for any variations found in different concordances. Always look at the smaller details in concordances for specific nuances that will bias your counting for the "Heptadic" Design Feature.

Richard McGough is the host of "*The Bible Wheel*" web site, and his book by the same name came out in 2006. It is an excellent web site for researching the Bible to discover the diamonds and nuggets of God's Word. Below is an example of a page from his web site. The Bible Wheel confirms in many ways our King James Bible is the true Word of God.

**The Number "Seven" has two fundamental symbolic meanings in Scripture:**

- 1) Completeness, Fullness, or Perfection
- 2) To Swear, to Vow, to make an Oath (to Covenant)

This is discussed at length in the article called "**Seven and Scripture.**" The identities below are but a few of the more spectacular examples of how the Number "**Seven**" modulates between a concept and the manifestation of its perfection or completeness. These validate the "Heptadic" Design Feature.

Root Concept x 7 = Perfection/Completion of Root Concept		
3 <b>Trinity</b>	x 7 =	21 <b>I AM</b> אֲנִי
58 <b>Grace</b> חן	x 7 =	406 <b>Tav (Cross)</b> תו
60 <b>Trial</b> בחן	x 7 =	420 <b>The Lord The Judge</b> יְהוָה הַשֹּׁפֵט
63 <b>Prophet</b> נביא	x 7 =	441 <b>Truth</b> אֱמֶת
64 <b>Truth</b> αληθεια	x 7 =	448 <b>The LORD hath sworn</b> נִשְׁבַּע יְהוָה
70 <b>Purity</b> αγνεια	x 7 =	490 <b>Perfect</b> תָּמִים
281 <b>Weakness</b> ασθενεια	x 7 =	1967 <b>The Power of God</b> η δυναμις του Θεου
499 <b>Hosts</b> צבאות	x 7 =	3493 <b>The Fulness of the Gentiles</b> το πληρωμα των εθνων
911 <b>Grace</b> χαρις	x 7 =	6377 <b>The Cross of Our Lord Jesus Christ</b> Ο Σταυρος του Κυριου ημων Ιησου Χριστου

In "**seven**" (7) Epistles, Paul mentioned associates expressly by name with him in the address: 1st and 2nd Corinthians, Philipians, Colossians, 1st and 2nd Thessalonians, Philemon.



Old Testament writers named in the Bible as authors of special books are: Moses, Isaiah, Jeremiah, Ezekiel, the 12 Minor Prophets, David, Solomon, Daniel, Ezra, Nehemiah -- 21 totals, which is (7 x 3).

- The names of these **seven** writers occur in the Old Testament 2,310X (7 x 330) times.
- Of these 2,310 occurrences, the writer whose name occurs most is David, 1,134, or (7 x 162).

Old Testament books belonging to expressly named authors of more than one book are: Exodus, Leviticus, Numbers, Deuteronomy, Proverbs, Song of Solomon and Ecclesiastes: 7 in number. The sum of their order numbers is 105, or (7 x 15). Of this number, Moses has 14, (7 x 2); Solomon has 91 (7 x 13).

Here are some of the "7" related patterns. First, we will list the various titles and attributes given to God and His Son Jesus, followed by the number of times that particular phrase is mentioned in the King James Bible:

Son of Man 196X times (49 x 4 or 7 x 7 x 4)	Jesus Christ 196X times (49 x 4) or 7 x 7 x 4)
Word of God 49X times (7 x 7)	Son of God 49X (7 x 7) times in the New Testament (only once in OT)
Most High 49X times (7 x 7)	The Word of the Lord 245X times (49 x 5 or 7 x 7 x 5)
The Word 7 times	Husbandman 7 times
My Beloved Son 7 times	His Son 7 times
Firstborn 7 times	Thy Word 7 times in the New Testament
"It is Written" 63X times (7 x 9) in the New Testament	Jesus and Grace 49X times in the same verse (7 x 7)
Holy Spirit 7 times	Breath (form of Spirit) 42X times (7 x 6)
Thunders (God's voice) 7 times	God of Israel 203X times (7 x 29)

The various names that are identified with the Church are now listed, along with the number of times they are mentioned in the Scriptures. Many of these have not previously been mentioned:

- Church 77X times (as in the 77 generations of Luke 3) (7 x 11)
- Kingdom of God 70X times, found only in the New Testament (7 x 10)
- Assembly 49X (7 x 7) times
- Bride 14X (7 x 2) times
- Firstfruits 7 times in the New Testament
- Daughter of Zion (or Sion) 28X (7 x 4) times
- Daughter of Jerusalem 7 times
- Daughters of Jerusalem 7 times (all in the Song of Solomon, found only one other time in Luke 23:28)
- Children of Israel 644X (7 x 92) times
- Congregation 49X (7 x 7) times in the Book of Exodus

- Tabernacle of the Congregation 21X (**7** x 3) times in Exodus
- Tabernacle of the Congregation 56X (**7** x 8) times in Numbers
- Witnesses 49X (**7** x **7**) times
- Fishers (as in fishers of men) **7** times
- Peculiar **7** times
- Kinsmen **7** times
- Worshippers **7** times
- Workmanship **7** times

On Wednesday, December 6, 2017, President Trump announced that the United States would be formally recognizing Jerusalem as the capital of Israel and would begin the process of moving the U.S. embassy to the holy city. This move sent shockwaves around the world, and it is likely that we could see widespread violence erupt in the Middle East. But what most people don't realize is that the timing of this announcement was extremely significant. As you will see below, this came on the exact date on the Hebrew calendar when the "Partition Plan" for Palestine was adopted **70** years ago in 1947, and it is yet another example of how Trump and Israel are linked by the number "**7**" over and over again.

Let's take this one step at a time. The modern state of Israel was born on May 14th, 1948 and U.S. President Harry Truman formally recognized the new nation on that same day.

So May 14, 2018 is Israel's **70th** birthday, and many believe that it was not a coincidence that Donald Trump formally recognized Jerusalem as the capital of Israel just prior to this very important anniversary. In fact, the U.S. embassy in Jerusalem could be ready to open by the time May 14th rolls around.

But even more incredible is the fact that President Trump's announcement took place on the 17th of Kislev, which is the precise date on the Hebrew calendar when the Partition Plan for Palestine was adopted by the UN General Assembly in 1947.

2017 is exactly "**seventy**" years from 1947, and many are drawing parallels between that period of time and the **70-year** Babylonian exile that we read about in the Bible. Of course the Babylonian exile was formally ended by King Cyrus, and many have compared Trump to a modern day Cyrus.

Incredibly, President Trump and Israel appear to be linked by the number "**7**" in many other ways as well. Here are just a few examples...

- Donald Trump won the presidential election on Israeli Prime Minister Benjamin Netanyahu's **seventh year, seventh month and seventh day in office**.
- On Trump's first full day in office he was **70 years, 7 months and 7 days old**, and it happened in year **5777** on the Hebrew calendar.
- Donald Trump was born exactly **700 days before** Israel declared independence on May 14th, 1948.
- **777 days after Trump's birth**, Israel was exactly **77** days old.

- Israel’s **70th** anniversary will come exactly **700 days after Donald Trump’s 70th birthday**.

Could all of these remarkable numbers simply be the result of random chance? I don’t think so. I consider this association with President Donald Trump and Israel as prophetic!

The Lord has His hand on the nation of Israel, and if you doubt this, just read the amazing material that William Koenig put together in his best-selling book entitled *‘Eye to Eye’*. We are so fortunate that Trump is in the White House, because one year ago Barack Obama was doing everything that he could to help carve up the land of Israel.

On Christmas Day, 2016, in a final despicable act against Christians and Jews, Barack Obama effectively signed over Christendom’s and Judaism’s holiest sites to radical Muslim groups. And... The Christian and Jew-hating Obama administration HELPED WRITE the UN draft!

Barack Obama refused to veto a Security Council resolution condemning settlement construction in the West Bank and east Jerusalem. This resolution effectively turns over the Old City to Palestinian groups. The Palestinians are led by Hamas terrorists in Gaza and Fatah Islamists in the West Bank. Obama thought this was a good move.

If Hillary Clinton had won the election, she would have continued Barack Obama’s policies and would have pushed very hard for an agreement that would have permanently divided the land of Israel into two states.

Now, if you are still a skeptic concerning God’s use of the Covenantal word and number **“seven”** try to explain it any way you can, but it is not by accident or random chance they exist in the King James Bible, at many different levels. I have documented a total of nine levels; they are noted in Appendix E. Someone sent me this list of “sevens” in the Old Testament.

Joshua 3:10	The Lord would drive out <b>seven</b> nations
Genesis 1	God saw <b>seven</b> times the goodness of creation
Genesis 2 and 3	The Creation <b>Week</b>
Genesis 4:15	<b>Sevenfold</b> vengeance on Cain’s killer
Genesis 4:24	<b>Seventy-sevenfold</b> vengeance on Lamech’s killer
Genesis 5	References to <b>seven</b> ages
Genesis 7:2, 3	<b>Seven</b> clean animals
Genesis 7:4	The flood starts in <b>seven</b> days
Genesis 7:10-12	<b>Seven</b> days fulfilled shows the Lord kept His word
Genesis 8:4	The ark rested in the <b>seventh</b> month
Genesis 8:10–12	<b>Seven</b> days between sending of the doves
Genesis 9:13–16	The <b>seven</b> colors of the rainbow
Genesis 11:21, 26; 12:4	References to <b>seven</b> dispensations or ages
Genesis 21:28–30	<b>Seven</b> ewe lambs
Genesis 29:18–30	<b>Seven</b> years for Rachel, then <b>seven</b> more years
Genesis 31:23	Mixed usage of <b>seven</b>
Genesis 33:3	Jacob bowed down <b>seven</b> times

Genesis 41	<b>Seven</b> years of plenty and <b>seven</b> years of famine
Genesis 46:25, 27, 28; 50:3	Various references theme of <b>seven</b>
Exodus 1:5	<b>Seventy</b> people went to Egypt
Exodus 2:16	<b>Seven</b> daughters of priest of Midian
Exodus 7:25	<b>Seven</b> days between first and second plague
Exodus 12; 13	<b>Seven</b> days of Feast of Unleavened Bread
Exodus 12:6	The Passover on the <b>14th</b> Day of the Month
Exodus 15:27	<b>Seventy</b> palm trees
Exodus 16:26–30	<b>Seventh</b> day not to gather manna
Exodus 20:10	<b>Seventh</b> day is the Sabbath of rest
Exodus 21:2	Hebrew servants released in the <b>seventh</b> year
Exodus 22:30	Young oxen and sheep with its mother for <b>seven</b> days
Exodus 23:10, 11	<b>Seventh</b> year of rest for the land
Exodus 23:12	<b>Seventh</b> day for refreshment
Exodus 23:15	Eat unleavened bread for <b>seven</b> days
Exodus 24:1, 9, 10	<b>Seventy</b> elders of Israel saw God
Exodus 24:16	The glory of God on Mount Sinai
Exodus 25:37	<b>Seven-lamp</b> lampstand
Exodus 29:29, 30	Priest wore garments for <b>seven</b> days
Exodus 29:35	<b>Seven</b> days for Aaron as priest
Exodus 29:37	<b>Seven</b> days atonement for the altar
Exodus 31:15–17	The <b>seventh</b> day for Israel
Exodus 34:18	<b>Seven</b> days of eating unleavened bread
Exodus 34:21	The <b>seventh</b> day of rest no matter what
Exodus 35:2, 3	Another reminder of the Sabbath
Exodus 37:23	<b>Seven</b> lamps on the lampstand
Book of Exodus	<b>Seven</b> ascents and descents of Moses upon Mount Sinai
Leviticus 4:6	Blood sprinkled <b>seven</b> times for complete forgiveness
Leviticus 4:17	Blood sprinkled <b>seven</b> times for the congregation
Leviticus 8:11	Sprinkling the altar <b>seven</b> times
Leviticus 8:33, 35	<b>Seven</b> days of consecration
Leviticus 12:2	<b>Seven</b> days of uncleanness after a boy was born
Leviticus 13:4–6, 21, 26, 27, 31–34, 50, 51, 54	Leprosy and <b>seven</b> day examinations
Leviticus 14:16, 27	Sprinkling oil before the Lord <b>seven</b> times for the cleansing of lepers
Leviticus 14:37–40	Isolating a leprous house for <b>seven</b> days
Leviticus 14:51	Cleansing a house of leprosy
Leviticus 15:13	<b>Seven</b> days of cleansing for male discharges
Leviticus 15:19, 24, 28	<b>Seven</b> days of cleansing for female discharges
Leviticus 16:14	Sprinkling the blood of a bull <b>seven</b> times
Leviticus 16:19	Sprinkling the altar <b>seven</b> times with blood from a goat and a bull
Leviticus 16:29	The Day of Atonement during the <b>seventh</b> month

Leviticus 22:27	New born animal with its mother for <b>seven</b> days
Leviticus 23:3	<b>Seventh</b> day Sabbath of rest
Leviticus 23:6	<b>Seven</b> days of unleavened bread
Leviticus 23:8	<b>Seven</b> days of offerings by fire during the Feast of Unleavened Bread
Leviticus 23:8	The <b>seventh</b> day a holy convocation and day of rest for the Feast of Unleavened Bread
Leviticus 23:15, 16	<b>Seven</b> Sabbaths between the Feast of Firstfruits and the Feast of Weeks
Leviticus 23:18	<b>Seven</b> lambs offered during the Feast of Weeks
Leviticus 23:24	The Feast of Trumpets during the <b>seventh</b> month
Leviticus 23:27	Day of Atonement in the <b>seventh</b> month
Leviticus 23:34	The Feast of Tabernacles in the <b>seventh</b> month for <b>seven</b> days
Leviticus 23:36	<b>Seven</b> days of burnt offerings during the Feast of Tabernacles
Leviticus 23:39–42	The Feast of Tabernacles for <b>seven</b> days during the <b>seventh</b> month
Leviticus 23	<b>Seven</b> Sabbaths within the Feast Days
Leviticus 25:4	The <b>seventh</b> year land Sabbath
Leviticus 25:8, 9	The year of Jubilee
Leviticus 25:20	Eating during the land Sabbath
Leviticus 26:18	Punish <b>seven</b> times more for impenitent sin
Leviticus 26:21	Punish <b>seven</b> times more for impenitent sin
Leviticus 26:24	Punish <b>seven</b> times more for impenitent sin
Leviticus 26:28	Punish <b>seven</b> times more for impenitent sin
Numbers 1:27	Assorted numbering of Judah at 74,600
Numbers 1:39	Assorted numbering of Dan at 62,700
Numbers 2:4	Assorted numbering of Judah's army at 74,600
Numbers 2:26	Assorted numbering of Dan's army at 62,700
Numbers 3:22	Assorted numbering of the Gershonites at 7,500
Numbers 3:43	Assorted numbering of the firstborn males at 22,273
Numbers 3:46	Assorted numbering of the firstborn males in Israel at 273, which went beyond the numbering of the tribe of Levi
Numbers 4:36	Assorted numbering of the Kohathites at 2750
Numbers 6:9	Nazarite re-consecrated with a <b>seventh-day</b> shaving
Numbers 7:13	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:19	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:25	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:31	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:37	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:43	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:49	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:55	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:61	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:67	Assorted reference to one silver bowl of <b>seventy</b> shekels

Numbers 7:73	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:79	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:85	Assorted reference to one silver bowl of <b>seventy</b> shekels
Numbers 7:48	Mixture of reference to the offering on the <b>seventh</b> day of the tribe of Ephraim's offering of a silver bowl
Numbers 8:2	The <b>seven</b> lamps of the lampstand
Numbers 11:16	<b>Seventy</b> elders with Moses before God
Numbers 11:24, 25	God gave Moses <b>seventy</b> helpers
Numbers 12:14, 15	Miriam shut out of the camp for <b>seven</b> days
Numbers 13:22	Assorted reference to <b>seven</b> years between the building times of Hebron and Zoan
Numbers 16:49	Assorted references 14,700 dead
Numbers 19:4	Sprinkling blood <b>seven</b> times before the tabernacle
Numbers 19:11, 12	<b>Seven</b> days for purification after touching a dead body
Numbers 19:16	Unclean <b>seven</b> days after touching the dead in an open field
Numbers 19:19	He who touched a dead body could be clean by the <b>seventh</b> day
Numbers 23:1	Balaam prepared <b>seven</b> altars, bulls, and rams
Numbers 23:4	<b>Seven</b> altars, <b>seven</b> bulls, and <b>seven</b> rams are not good luck charms
Numbers 23:14	Perhaps another <b>seven</b> altars, <b>seven</b> bulls, and <b>seven</b> rams will work
Numbers 23:29	<b>Seven</b> altars, <b>seven</b> bullocks and <b>seven</b> rams.
Numbers 26:7, 22, 34, 51	Incidental references in the second census of Israel
Numbers 28:11	<b>Seven</b> lambs to begin new year
Numbers 28:17	Feast of Unleavened Bread lasted <b>seven</b> days
Numbers 28:19, 21	<b>Seven</b> lambs for the <b>seven</b> days of the Feast of Unleavened Bread
Numbers 28:24	<b>Seven</b> days of burnt offerings
Numbers 28:25	<b>Seventh</b> day of the Feast of Unleavened Bread was a holy convocation
Numbers 28:27	<b>Seven</b> lambs for the Feast of Weeks
Numbers 28:29	One-tenth of an ephah of fine flour and oil for the <b>seven</b> lambs
Numbers 29:1	The Feast of Trumpets during the <b>seventh</b> month
Numbers 29:2	<b>Seven</b> lambs during the Feast of Trumpets
Numbers 29:4	<b>Seven</b> lambs
Numbers 29:7	Day of Atonement observed in the <b>seventh</b> month
Numbers 29:8	<b>Seven</b> lambs on the Day of Atonement
Numbers 29:10	<b>Seven</b> lambs on the Day of Atonement
Numbers 29:12	Feast of Tabernacles observed in the <b>seventh</b> month
Numbers 29:12	Feast of Tabernacles observed for <b>seven</b> days
Numbers 29:32	<b>Seven</b> bulls and fourteen lambs on the <b>seventh</b> day of the Feast of Tabernacles
Numbers 29:36	<b>Seven</b> lambs on the first day after the Feast of Tabernacles
Numbers 31:19	Purification after war for <b>seven</b> days

Numbers 31:19	Purified on the <b>seventh</b> day after war
Numbers 31:24	Warriors washed their clothes on the <b>seventh</b> day
Numbers 31:32, 33	Assorted Reference to <b>seven</b>
Numbers 31:37, 38	Assorted reference to <b>seven</b>
Numbers 31:52	Assorted reference to <b>seven</b>
Numbers 33:9	<b>Seventy</b> palm trees
Deuteronomy 5:12–15	The Sabbath is the <b>seventh</b> day of the week
Deuteronomy 7:1	<b>Seven</b> nations in Canaan before Israel
Deuteronomy 10:22	Israel began as <b>seventy</b> people
Deuteronomy 15:1	Debts released every <b>seven</b> years
Deuteronomy 15:9	Do not abuse the <b>seventh</b> year of debt release
Deuteronomy 15:12	<b>Seventh</b> year release
Deuteronomy 16:3, 4	<b>Seven</b> days of unleavened bread
Deuteronomy 16:8	<b>Seven</b> days of unleavened, topped with a sacred assembly
Deuteronomy 16:9	Count <b>seven</b> weeks to the Feast of Weeks
Deuteronomy 16:13	Observe the Feast of Tabernacles for <b>seven</b> days
Deuteronomy 16:13	Keep the Feast of Tabernacles <b>seven</b> days
Deuteronomy 28:7	Obedience to the Lord would cause the enemy to flee <b>seven</b> ways
Deuteronomy 28:25	For disobedience Israel would flee <b>seven</b> ways from their enemies
Deuteronomy 31:10, 11	A nation-wide reading of the Law every <b>seven</b> years
Joshua 3:10	The Lord would drive out <b>seven</b> nations
Joshua 6:4	<b>Seven</b> priests, <i>seven</i> trumpets, <b>seventh</b> day, march <b>seven</b> times
Joshua 6:6	<b>Seven</b> priests with <b>seven</b> trumpets of rams' horns
Joshua 6:8	<b>Seven</b> priests bearing <i>seven</i> trumpets of rams' horns
Joshua 6:13	<b>Seven</b> priests blew <b>seven</b> trumpets
Joshua 6:15, 16	<b>Seventh</b> day, <b>seven</b> times
Joshua 18:2	Assorted reference to <b>seven</b> tribes
Joshua 18:5, 6	Assorted Reference to <b>seven</b>
Joshua 18:9	<b>Seven</b> parts of the land to be divided
Judges 1:7	Adoni-Bezek cut off the thumbs and big toes of <b>seventy</b> kings (Assorted Reference to <b>Seven</b> )
Judges 6:1	Israel delivered to Midian for <b>seven</b> years
Judges 6:25	Second bull of <b>seven</b> years
Judges 8:14	<b>Seventy-seven</b> leaders of Succoth
Judges 8:26	Incidental reference to <b>seven</b>
Judges 8:30	Gideon's seventy sons; an incidental reference
Judges 9:2	Assorted Reference to the Number of Sons of Gideon
Judges 9:4–5	Assorted Reference to the Number of Sons of Gideon
Judges 9:18	Assorted Reference to <b>seven</b>
Judges 9:24	Assorted Reference to <b>seven</b>
Judges 9:56	Assorted Reference to <b>seven</b>
Judges 12:9	Assorted Reference to <b>seven</b>

Judges 12:14	Assorted Reference to <b>seven</b>
Judges 14:12	Assorted references to <b>seven</b>
Judges 14:15	Assorted references to <b>seven</b>
Judges 14:17–18	Assorted references to <b>seven</b>
Judges 16:7-8	<b>Seven</b> fresh bowstrings
Judges 16:13	Assorted references to the <b>seven</b> locks of Samson’s hair
Judges 16:19	Assorted references to the <b>seven</b> locks of Samson’s hair
Judges 20:15–16	Assorted references to <b>seven</b> hundred men
Ruth 4:15	Ruth better than <b>seven</b> sons
1 <sup>st</sup> Samuel 2:5	God enables the barren to bear <b>seven</b>
1 <sup>st</sup> Samuel 6:1	The Ark was with the Philistines for <b>seven</b> months. Find out why
1 <sup>st</sup> Samuel 6:19	A reference to <b>seven</b>
1 <sup>st</sup> Samuel 10:8	Saul was to wait <b>seven</b> days for Samuel
1 <sup>st</sup> Samuel 11:3	Assorted references to <b>seven</b> days
1 <sup>st</sup> Samuel 13:8	Assorted Reference to <b>seven</b> days that Saul would have to wait for Samuel
1 <sup>st</sup> Samuel 16:10	A reference to the <b>seven</b> sons of Jesse
1 <sup>st</sup> Samuel 31:13	Fasting <b>seven</b> days for Saul
2 <sup>nd</sup> Samuel 2:11	David reigning for <b>seven</b> years and six months in Hebron
2 <sup>nd</sup> Samuel 5:5	David reigned in Hebron <b>7</b> and a half years
2 <sup>nd</sup> Samuel 8:4	A reference to <b>700</b> horsemen
2 <sup>nd</sup> Samuel 10:18	David killed <b>700</b> Syrian charioteers
2 <sup>nd</sup> Samuel 12:18	The first child of David and Bathsheba died after <b>seven</b> days
2 <sup>nd</sup> Samuel 21:5–6	<b>Seven</b> male descendants of Saul’s hung
2 <sup>nd</sup> Samuel 21:9	<b>Seven</b> male descendants of Saul hung before the Lord
2 <sup>nd</sup> Samuel 24:13	<b>Seven</b> years of famine
2 <sup>nd</sup> Samuel 24:15	<b>70,000</b> decimated
1 <sup>st</sup> Kings 2:11	David’s reign in Hebron
1 <sup>st</sup> Kings 5:15	<b>70,000</b> burden-bearers: Incidental Reference
1 <sup>st</sup> Kings 6:6	Temple chamber <b>seven</b> cubits wide: Incidental Reference
1 <sup>st</sup> Kings 6:38	<b>Seven</b> years to build the temple of God
1 <sup>st</sup> Kings 7:17	<b>Seven</b> chains for a Temple capital
1 <sup>st</sup> Kings 8:2	The ark moved into the temple in the <b>seventh</b> month
1 <sup>st</sup> Kings 8:65	<b>Seven</b> and <b>seven</b> days of celebrating the temple
Numbers 6:9	Nazirite re-consecrated with a <b>seventh-day</b> shaving
Numbers 7:48	Offering on the <b>seventh</b> day
Numbers 7	Thirteen incidental references to one silver bowl of <b>seventy</b> shekels
Numbers 28:25	<b>Seventh</b> day of the Feast of Unleavened Bread was a holy convocation
Numbers 28:17	Feast of Unleavened Bread lasted <b>seven</b> days
Numbers 29:32	<b>Seven</b> bulls and fourteen ( <b>7 x 2</b> ) lambs on the <b>seventh</b> day of the Feast of Tabernacles
Deuteronomy 5:12-15	The Sabbath is the <b>seventh</b> day of the week



## Other Significances in Sevens:

- No animal could be sacrificed until it was “seven” days old -(Exodus 22:30).
- The Lord would discipline Israel up to “sevenfold” (up to “seven” times) if they refused to obey Him -(Leviticus 26:18).
- Jesus mentions “seven” woes (or judgments) on the unrepentant in Matthew 23.
- There were “seven” pairs of clean animals that were received into the Ark (Genesis 7:2).
- Elisha told the military commander Naaman to bathe in the Jordan River “seven” times and he would be healed of his leprosy (2<sup>nd</sup> Kings 5:10).
- There were “seven” qualities or attributes of the Messiah mentioned in Isaiah 11:2.
- There are “seven” things that the Lord hates mentioned in Proverbs 6:16.
- There were “seven” stems on the lampstand in the tabernacle (Exodus 25:37).
- There were “seven” angels pouring out “seven” bowls of the wrath of God in the Book of Revelation -(16:1).

## “Seven” Hopes in the New Testament:

- ◆ Glorious hope -(Colossians 1:27)
- ◆ Good hope -(2<sup>nd</sup> Thessalonians 2:16)
- ◆ Blessed hope -(Titus 2:13)
- ◆ Eternal hope -(Titus 3:7) - Midst of **Seven**
- ◆ Firm hope -(Hebrews 3:6 & 6:11)
- ◆ Better hope -(Hebrews 7:19)
- ◆ Lively hope -(1<sup>st</sup> Peter 1:3) - **Seventh** of **Seven**

A Christian speaker by the name of Arthur Burk states, and I have not been able to confirm this to be the case in my studies, every list of “sevens” in the Bible corresponds to the “seven” redemptive gifts in the human spirit. Compare it with the above “seven” hopes and see what you think. Mr. Burk notes the order as follows:

- Prophet
- Servant
- Teacher
- Exhorter
- Giver
- Ruler
- Mercy

Since most folks are mathematically-challenged or are not mathematicians or scientists, they do not recognize the significance of such mathematical proofs of the King James Bible as being the true Word of God without being informed. I want to reiterate why the nineteen features found in John 17:1-27 are so profound. These features are noted in chapter 4 on page 114 of this series. Keeping in mind the noted 19 features of John, look at the chances or odds below for 19 features occurring. **It is 1 chance in 11,398,895,185,373,143.**

**Thus, according to the 'Law of Chances', for any 1 FEATURE or NUMERIC FACT to occur accidentally, or randomly, there is only 1 chance in 7.**

Number of Features	1 Chance In How Many?	Number of Features	1 Chance In How Many?
2	49 (7x7)	14	678,223,072,849
3	343 (7x7x7)	15	4,747,561,509,943
4	2,401 (7x7x7x7)	16	33,232,930,569,601
5	16,807 (7x7x7x7x7)	17	232,630,513,987,207
6	117,649	18	1,628,413,597,910,449
7	823,543	19	<b>11,398,895,185,373,143</b>
8	5,764,801	20	79,792,266,297,612,001
9	40,353,607	21	558,545,864,083,284,007
10	282,475,249	22	3,909,821,048,582,988,049
11	1,977,326,743	23	27,368,747,340,080,916,343
12	13,841,287,201	24	191,581,231,380,566,414,401
13	96,889,010,407		

Thus, according to the 'Law of Chance', for the 19 features listed for John chapter 17, that I noted previously (in Chapter 4, pages 114-116), to occur in John 17, to occur in a passage accidentally, **there is only 1 chance in 11,398,895,185,373,143**. Keep in mind, this is for just one single chapter, there are twenty more chapters in John that I have not extrapolated out the numerical odds. The odds would soon exceed the width and depth of the page and no longer fit on a single page. The point here is it didn't happen as a result of random chance, or by accident, then it can only occur by one other means - **BY DIVINE DESIGN!** Design implies a designer, and we know that designer to be the God of the Bible. This is known as “Compound Probability” in mathematics and is used to calculate the chances of an event occurring in the real world. Every State Lottery or ‘Lotto’ takes this into consideration when establishing ‘games of chance’ to predict the payout for the winner of a ‘Lotto Jackpot’.

If you are considering a study of the “Heptadic” Design Feature, you will need to ask yourself another question. How else might the term “**seventy**” be expressed in the King James Bible. In the KJV Bible, there is another expression for “**seventy**” and that is “**threescore and ten**”. This expression is found at least 46X times in the KJV Bible. Psalms 90:10 states: “**The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.**” Being at “fourscore” myself, I can expect to be cut off and fly away soon, before the Rapture, only time will tell.

Some of the examples of “**seventy**” are viewed as bordering on the bizarre level. One of the examples of this is Judges 12:14. It reads, “**And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.**” My first thought about this passage was why didn’t God simply say the forty sons and thirty nephews rode on donkeys or camels. From what we have learned in the study of the “Heptadic” Design Feature, God has a reason for having it recorded the way He gave it to His scribes who wrote it that way. The rationale behind the “Heptadic” Design Feature provides us with a better appreciation or understanding as to why some passages just seem to be so unbelievable. One of the strangest

passages is Judges 1:7, where it says: ***“And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.”***

Another example where the passage seems to be too hard to believe is that of Gideon in the book of Judges. We are told in Judges 8:30: ***“And Gideon had threescore and ten sons of his body begotten: for he had many wives.”*** It may be difficult to grasp the point that Gideon sired **“seventy”** sons, but the next chapter is even more bizzare in how a power struggle was resolved. Judges 9 is perhaps one of the strangest stories in the Old Testament. Note the frequency of the terms referenced in this riddle of how **“seventy”** and **“threescore and ten”** appears throughtout the chapter. The narrative in Judges 8 and 9 are part of Gideon’s story. One stone is used to kill all **“seventy”** sons. My point in noting this narrative is to highlight how Judges is so written to incorporate a family story of a power struggle in which these numbers of **“seventy”** and **“threescore and ten”**, including the “forty sons and thirty nephews” all are intertwined within the narrative, all pictured as if it is a riddle of sorts.

The word **“Fox”** שׁוּעָלָא (“*shū’āl*”) is found **“seven”** times in the King James Bible. It appears in Judges 15:4; Nehemiah 4:3; Psalm 63:10; Songs of Solomon 2:15 (2X); Lamentations 5:18; Ezekiel 13:4.

The word **“Trumpet”** שׁוֹפָר (“*shôphā*”) or Ram’s Horn is found 51X times and the plural **“Trumpets”** is found 61X, combined (51 + 61 = 112 or **7 X 6**).

The name of **“Shushan”** is where the Persian kings wintered. It is found 21X (**7 X 3**) times in the King James Bible. שׁוּשָׁן (“*shûshan*”) is also known as **“Susa”**. Shushan, or Susa, was the chief city of Susiana, or Elam, and of all Persia in which the Persian kings passed the winters (Nehemiah 1:1; Esther 1:2, 5; Daniel 8:2). It was situated on the Euleus or Choaspes River on the spot now occupied by the village of Shush, or Schush. At this place, there are extensive ruins, extending some twelve miles from one end to the other and consisting of hills of earth and rubbish which contain broken pieces of brick and colored tile. At the foot of these mounds is the tomb of Daniel, a small building erected on the spot where the remains of the great prophet are said to reside. Shushan appears almost exclusively in the book of Esther, with only two references elsewhere, once in Nehemiah 1:1 and once in Daniel 8:2.

Shushan was "the palace," which in Hebrew means "a fortress," including the entire city as well as the royal residence. Elam was the southern kingdom, or province, of Persia -(Ezra 4:9), but refers to the pre-exilic period of Israelite history. Persian kings referred to themselves more and more as kings of Persia rather than Elam, so the term “Elam” disappeared from use. The palace buildings gave Shushan its distinction as a beautiful ancient capital city. The events of the Book of Esther occurred there, and Nehemiah started from there on his mission to rebuild Jerusalem after the exile. The word "Elam" means *“the high land”* as opposed to the lower Mesopotamian plains, and it is mentioned in the Table of Nations as the name of a son of Shem -(Genesis. 10:22) and is also mentioned in the Prophets, especially for the Elamites' skill with the bow -(Isaiah 22:6; Jeremiah 49:35). Chedorlaomer, one of the kings who fought Abraham, was ruler of Elam -(Genesis 14:1), and Ezekiel mentioned Elam among the mighty

uncircumcised nations which had been a terror to the world -(Ezekiel 32:24). Jeremiah's prophecies relegated Elam to conquest and destruction by the hands of the Babylonians prior to its inclusion into the Persian Empire -(Jeremiah 49:30-34). Nebuchadnezzar's successor, Belshazzar, resided in Shushan as ruler of the province of Elam -(Daniel 8:1f). Some Jewish exiles settled in Elam, evidenced by their participation in the outpouring of the Holy Spirit at Pentecost -(Acts 2:9). Elamites were also connected with Medes, in the Acts passage as well as in the Prophets -(Isaiah 21:2; Jeremiah 25:25).

The earliest population of Babylonia and the outlying districts of Elam which includes a small remnant of who remain today were dark-skinned with black hair and dark eyes. Before 3000 B.C., a Semitic invasion of Elam began from Arabia and covered Assyria and Babylonia as well as Elam. The Iranians or true Persians, represent an Aryan race and culture which came later with the Persians from the north. Traditional history tells us that Nimrod -(Izdubar or Gilgamesh) was the great hero of the original dark-skinned people who delivered Babylonia from an Elamite tyrant Khumbaba.

About 2300 B.C., a vast horde of Mongolians crossed the western part of Asia into the Tigris and Euphrates river valley. They overran Babylonia and Elam on their way to Egypt. This action gave rise to the Elamite dynasty, which ruled Babylon for nearly a century. Chedorlaomer was one of these Elamites. However, the Semitic inhabitants of Babylonia drove them out and established the purely Semitic dynasty of Hammurabi. Hill country usually dominated lowlands and did so as the Elamites conquered Babylon again in 1600 B.C. and made Shushan its capital. The rising Assyrian nation to the north lived in peace with Elam until the seventh century B.C. when Ashurbanipal conquered and destroyed Shushan. After suffering Babylonian domination, Elam was conquered by Cyrus the Great, ruler of Persia, and Shushan began its glorious golden age as the palatial home of kings.

Monuments from the area have given us not only information about Elam and Shushan but also portraits of their rulers. Darius was Aryan without the resemblance of any Semitic, Mongolian or original dark-skinned Elamites; however, Cyrus did resemble the earlier Mongolian tribes.



The great palace in Shushan described in the book of Esther was built by Darius Hystaspes but was enlarged by Xerxes, the Ahasuerus. The palace was built upon a high platform 975-feet long by 650-feet wide. The audience room was 190 feet square and opened to the south. There were thirty-six marble columns at equal distances, six on a side and sixty-eight feet high. The

walls inside and out were decorated with richly colored glazed tiles. In front of the audience hall, to the south was a beautiful garden, or "paradise," from which visitors were admitted to

an audience with the king. Still farther south and at a forty-foot lower level was another platform, decorated with fountains and trees, which was 300-foot wide and served as an outer court. The ascent was made by a flight of marble steps, the sides of which were ornamented with rich tiles. Through the outer court, up the magnificent stairway flanked with its ornamental walls, and with flags and streamers flying from high poles, the ambassadors of other nations and princes with their escorts bearing tribute passed under the costly curtains that shaded the audience chamber into the presence of the king. Here the king held his public feasts, and here occurred the exciting events in the history of Ahasuerus, Haman, Esther and Mordecai (details in the Book of Esther). More private events occurred in the later palace built by Xerxes just north of the great audience room.

The word phrase **“to twist”** רָשָׁן (*“shāzar”*) is found 21X (7 X 3) times in the King James Bible. All occurrences are found in the book of Exodus. Attested to in Middle Hebrew and the Dead Sea Scrolls, *“shāzar”*, which means **“to twist”** and has a cognate in Arabic which means **“to spin threads”**. Occurring only in the Hophal participle, *“shāzar”* always occurs in the Old Testament with the noun *“shfish”*, *“linen”*, as in the phrase *“fine twined linen”*. The construction is used to describe the curtains of the Tabernacle: ***“ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shall you make them”*** -(Exodus 26:1). The veil of the Holy Place was also made of ***“blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made”*** -(vs. 31). The curtains which made up the outer court of the Tabernacle were made of ***“fine twined linen of an hundred cubits long”*** for each side, but only the gate to the court ***“of twenty cubits”*** had ***“blue, and purple, and scarlet, and fine twined linen, wrought with needlework”*** -(27:9, 16). The height of the curtains of linen which surrounded the court was five cubits -(vs. 18). The ephod worn by the high priest was made of ***“gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work”*** -(28:6). The embroidered sash or girdle of the ephod, ***“which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen”*** -(vs. 8). The high priest's breastplate of judgment, wherein were kept the Urim and the Thummim, was made ***“with cunning work; after the work of the ephod... of gold, of blue, and of purple, and of scarlet, and of fine twined linen”*** (vs. 15).

The word **“to bow down”** or **“to worship”** שָׁחָה (*“shāchāh”*) is found 63X (7 x 9) times in the King James Bible. Its form is almost always in the Hithpael, the causative reflexive form, indicating that the subject is willingly bowing to the ground. Prostration represents the powerlessness of the worshiper, who lies prone before the being possessing the power and authority. Other types of social ranking demanded this gesture. Women in Israelite society bowed before men -(Ruth 2:10; 1<sup>st</sup> Samuel 25:23; 1<sup>st</sup> Kings 1:16); the band of prophets following Elisha bowed before him -(2<sup>nd</sup> Kings 2:15); Saul bowed before Samuel -(1<sup>st</sup> Samuel 28:14); Abraham, the resident alien, bowed before the landowners, the Hittites -(Genesis 23:7); Moses bowed before his father-in-law -(Exodus 18:7); and Joseph, vizier of Egypt, bowed to his father Jacob -(Genesis 48:12).

The Hebrew word for **“to slaughter”** שָׁחַט (*“shāchat”*) is found 56X (7 x 8) times in the King James Bible. The precise word or phrase in the KJV Bible will vary with terms such as

*“shall kill”, “be slain”, “had slain”, “slew”, “slain”, “that was killed”, etc.* In searching for the “Heptadic” Design Feature, one should always look at the original Greek and Hebrew words as well. This also applies to derivative words or what are called cognates. Pastor Mike Hoggard’s book on the *‘King James Code’* shows the importance of studying the cognate forms too.

*“Shāchat”* also means **“to kill”** persons, as the sons of King Zedekiah were slain by the Babylonians -(2<sup>nd</sup> Kings 25:7; Jeremiah 39:6). Elijah took the prophets of Baal **“to the brook Kishon, and slew them there”** -(1<sup>st</sup> Kings 18:40). The Niphal imperfect means **“to be slaughtered”** and is used of the ritual sacrifices of the worship of God through the ministry of the Levites -(Leviticus 6:25) or the killing of flocks and herds in an attempt to feed the tremendous number of Israelites in their wilderness journey to Canaan -(Numbers 11:22).

The word **“Lion”** שַׁחַל (*“shachal”*) is one of several Hebrew words for “lion”. This Hebrew word is found **“seven”** times in the King James Bible. It is found in Job 4:10; 10:16; 28:8; Psalm 91:13; Proverbs 26:33; Hosea 5:14; 13:7. There are at least three other words for “lion”, possibly even four. Interestingly, but strange, all of the different words for “lion” found in English of the King James Bible total 98X or (7 x 14).

The word **“Shilonite”** שִׁילֹנִי (*“shilōnī”*) is found in the King James Bible in **“seven”** occurrences: 1<sup>st</sup> Kings 11:29; 12:15; 15:29; 1<sup>st</sup> Chronicles 9:5; 2<sup>nd</sup> Chronicles 9:29; 10:15; and Nehemiah 11:5). A Shilonite was an inhabitant of the location called Shiloh, such as “the prophet Ahijah the Shilonite” -(1<sup>st</sup> Kings 11:29), or possibly the descendants of Judah through Shelah, named in the lists of those who returned from exile in Babylon: **“And of the Shilonites; Asaiah the firstborn, and his sons”** -(1<sup>st</sup> Chronicles 9:5); “Of the children of Judah... Maaseiah the son of Baruch, the son of Col-hozeh... the son of Zechariah, the son of Shiloni” -(Nehemiah 11:4f). The precise name “Shiloni” in Nehemiah presents a mystery, that simply the identification of the city of habitation would make the man remembered to the readers. Likely the reference alludes to the ancestor Shelah, whose descendants are called Shelanites - (Numbers 26:20).

The Egyptian Pharaoh **“Shishak”** is found **“seven”** times in the King James Bible. שִׁישַׁק (*“shishaq”*) is found in: -(1<sup>st</sup> Kings 11:40; 14:25; 2<sup>nd</sup> Chronicles 12:2; 12:5 (2X); 12:7; 12:9). The Egyptian Pharaoh Shishak (Shoshenq I) was the founder of the Twenty-second Dynasty. He was of Libyan origin, a tribal leader of the Meshwesh tribe. He managed to work his way into a generalship. He had an uncle who was the high priest in Memphis and managed to marry his children to important people, including a son who married the daughter of the reigning Pharaoh, Psusennes II. When the latter died around 945 B.C., Shishak had sufficient power (at least in Lower Egypt) to claim the throne, succeeding the sonless Pharaoh. He ruled from about 945-924 B.C. and was a contemporary of Solomon, Rehoboam and Jeroboam.

Shishak engaged in extensive building projects, including projects in the Nile Delta. He extended Egyptian power into Syria-Palestine and he was the first Pharaoh to do so in nearly three centuries. He harbored Solomon's enemies, Hadad of Edom and Jeroboam, future king of

the divided northern kingdom of Israel -(1<sup>st</sup> Kings 11:19, 40). After establishing Jeroboam on the throne, Shishak invaded Judah, sacking a number of towns, until Solomon's son and successor Rehoboam decided to buy him off by paying tribute, including the gold shields from the palace guard -(14:26; 2<sup>nd</sup> Chronicles 12:2ff). The booty from this campaign doubtless was among the riches which Egyptian sources record he donated to a number of temples in the land of Egypt. His campaign into Palestine is recorded on a stela he erected at the temple of Amon in Karnak, Egypt. Another stela of his was discovered in Megiddo, and a statue of him was found at Byblos, a Phoenician city with a long history of trade ties to Egypt. Destruction layers are attested at several sites in Israel during this period (e.g., Shechem).

If Shishak seems peculiar to appear just “seven” times in the King James Bible, here is another bizarre occurrence. The word for “weeds” in Hebrew is שַׁיִת (“shayith”). It is found “seven” times, all in Isaiah 5:6; 7:23; 7:24; 7:25; 9:18; 10:17; 27:4. There is no need to add any comments about weeds. Its significance is in its “seven” occurrences.

The Hebrew word “to rule” or “to have power” is שָׁלַט (“shelfit”). It is found “seven” times in the King James Bible, and all are in the book of Daniel, at: -(Daniel 2:38; 2:39; 2:48; 3:27; 5:7; 5:16; and 6:24). The Aramaic verb “shelfit” means “to rule” or “to have power,” and it occurs “seven” times in the Aramaic portions of the Book of Daniel. Its Hebrew cognate is the verb “shālat”. Most commonly, “shelfit” refers to the authority of a king or a royally appointed ruler within the empire of Babylon. Also notable, Daniel 3:27 reports the Hebrews' miraculous deliverance from the blazing furnace by stating, “Upon whose bodies the fire had no power.” This contrasts the experience of Daniel's false accusers who were thrown into the lions' den and were overpowered by the hungry lions -(6:24).

The Hebrew word “circular shield” שָׁלֶט (“shelet”) meaning “shield,” “shelet” occurs “seven” times in the Old Testament. It is found in -(2<sup>nd</sup> Samuel 8:7; 2<sup>nd</sup> Kings 11:10; 1<sup>st</sup> Chronicles 18:7; 2<sup>nd</sup> Chronicles 23:9; Song of Solomon 4:4; Jeremiah 51:11; Ezekiel 27:10). Soldiers carried protective shields into battle along with spears and arrows. King David possessed large shields or bucklers, small shields, and gold plated shields. Solid gold shields would be too heavy for a soldier to carry into battle. When not in use, warriors hung their shields upon a barrack's wall.

The Greek word for “Rapture” is ἁρπάζω (“harpazō”). It means to, “Carry off”, “take” (or) “snatch away”, “catch up”, “catch away”, “seize”. The word is found in the King James Bible 14X (7 X 2) times. The 14 occurrences read as follows and are translated in bold face type:

- ...the kingdom ... and the violent **take** it by force. -(Matthew 11:12)
- ...and **carry off** his property, (NASB) Matthew -(12:29)
- ...**catcheth away** that which was sown in his heart. -(Matthew 13:19)
- ...that they would come and **take** him **by force**, -(John 6:15)
- ...the wolf **catcheth** them, and scattereth the sheep. -(John 10:12)

...neither shall any man **pluck** them out of my hand. –(John 10:28)  
...is able to **pluck** them out of my Father’s hand. –(John 10:29)  
...the Spirit of the Lord **caught away** Philip, –(Acts 8:39)  
...and **to take** him **by force** from among them, –(Acts 23:10)  
...such an one **caught up** to the third heaven. –(2<sup>nd</sup> Corinthians 12:2)  
...How that he was **caught up** into paradise, –(2<sup>nd</sup> Corinthians 12:4)  
...shall be **caught up** together with them –(1<sup>st</sup> Thessalonians 4:17)  
...others save with fear, **pulling** them out of the fire; –(Jude 1:23)  
...child was **caught up** unto God, and to his throne. –(Revelation 12:5)

The most significant theological contribution of *“harpazo”*, *“to seize”*, *“to grasp”*, *“to snatch”*, is its role in the New Testament in reference to the *“snatching”* or *“catching away”* of believers at the return of Jesus. But the term also occurs in other important contexts.

In the New Testament *“harpazō”* appears 14X times (7 x 2). Most of these are not unusual uses and pose no special difficulties. The term functions literally in –(John 6:15) in reference to the peoples’ desire to make Jesus king *“by force.”* Similarly in Acts 23:10 the Roman captain instructed his soldiers to *“snatch”* Paul from the crowd of Jews who were about to tear him to pieces. The *“evil one”* *“takes away”* the Word sown in the hearts of listeners – (Matthew 13:19). In the Epistle of Jude the term depicts the rescuing of a sinner from the fire of hell (verse 23).

*“Harpazō”* characterizes the activity of the wolf who *“seizes”* the sheep when the hired shepherd deserts them –(John 10:12). Then it is echoed in Jesus’ statement that no one can *“pluck”* anybody out of the hand of the Good Shepherd, Jesus –(John 10:28, 29).

Many opinions have been held about the meaning of *“harpazō”* in –(Matthew 11:12): *“From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”* Some understand *“harpazō”* in the sense of *“men seize the kingdom”*. Others conclude that such *“seizure”* involves using violence against the Kingdom. Still others suggest that it is the kingdom of God itself which spreads and moves forward *“forcefully”*. The text must be considered in light of the parallel text, –(Luke 16:16).

In the remaining five places where the term appears, it stands for some kind of *“supernatural transfer”*. *“Harpazō”* carries three different meanings under these circumstances.

In 2 Corinthians 12:2, 4 Paul related that he had been *“caught up”*, *“harpazō”*, into the third heaven –(vs. 2) and that he had been *“caught up”* into paradise –(vs. 4). Paul himself was unable to explain this phenomenon. He did not even know whether he was *“in the body”* or *“out of the body.”* But he considered the experience some form of a *“vision or revelation.”* This may imply that Paul experienced a spiritual ecstasy (*“egenomēn en pneumatic”*) similar to what John experienced while on the Isle of Patmos –(Revelation 1:10).



In Acts 8:39 **“harpazō”** refers to a supernatural **“relocation”** from one place on the earth to another place (cf. Wisdom of Solomon 4:11). Luke reported that the Spirit of the Lord **“caught away”** Philip. The eunuch did not see him anymore, but Philip reappeared in Azotus – (location of Ashdod). Philip’s experience resembles the experience that Obadiah feared would happen to the prophet Elijah: **“And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me”** -(1<sup>st</sup> Kings 18:12).

First Thessalonians 4:17 and Revelation 12:5 also contain the word **“harpazō”**. Both of these passages convey a different perspective of transfer than the preceding texts. Whereas Philip was **“caught away”** from one location on earth and relocated to another place, these texts in 1<sup>st</sup> Thessalonians and Revelation refer to a physical **“relocation”** from earth to the heavenly realm. Paul wrote of a transfer from the temporal to the eternal - to a new form of existence. The phrase in the Book of Revelation is **“caught up (harpazō) unto God, and to his throne.”**

This **“transfer”** is a literal physical transfer like the one Philip experienced. The passage speaks of being **“caught up in the air”**; therefore, a totally new dimension has entered the picture. The events of the Old Testament, of Enoch -(Genesis 5:24, cf. Hebrews 11:5) and Elijah - (2<sup>nd</sup> Kings 2:11) are similar events which may anticipate the events surrounding the second coming of Christ (cf. 1<sup>st</sup> Corinthians 15:51,52).

**“Harpazō”** in this case denotes a movement from the earthly existence to the eternal condition which is a direct result of God’s intervention into the affairs of men. It will take place **“in a moment, in the twinkling of an eye”** -(1<sup>st</sup> Corinthians 15:52). Just as Paul was **“snatched away”** from the murderous crowd that surrounded him, so, too, the Church will be delivered from its opponents -(2 Thessalonians 1:6-7). In fact, believers may actually be **“snatched”** physically away from the temporal and ushered into the realm of the eternal.

It is noteworthy that this expression never occurs in describing the ascension of Jesus. He was **“taken up”** or **“received”** (**“analambanō”**); he was **“lifted up”** (**“epairō”**); He **“ascended”** (**“anabainō”**); but it is never said that He was **“caught up”** (**“harpazō”**). Thus Christ Jesus ascension differs from the Rapture of the Bride Church.

When **“harpazō”** appears in Revelation 12:5 in reference to the male child who is **“caught up”** to the throne of God, we can be fairly certain that this is not a reference to the ascension of Christ. Revelation 12:1ff. It describes a woman who gives birth to a male child while a dragon stands ready to devour. But the child escapes when he is **“caught away”** to heaven. It would seem to be inconsistent if Jesus, following His victorious death on the Cross and His triumphant resurrection, would be **“snatched away”** to heaven in order to escape the dragon (i.e., Satan). Jesus had already ascended and returned to the Father to show the victory of the Cross at least 60 years before John had received the Revelation.

When Jesus was **“lifted up”** (**“epairō”**) to heaven, it was witnessed by the disciples - (Acts 1:9). When the two witnesses of the last days **“ascend”** (**“anabainō”**) into heaven, their

enemies will also watch -(Revelation 11:12). But when the Church is ***“caught away” “in a moment, in the twinkling of an eye,”*** humanity will not see or recognize what is happening.

The fact that ***“harpazo”*** has the “Heptadic” Design Feature is like being the recipient of a double blessing, as Revelation 3:12 states: ***“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”***

Maranatha, Lord Jesus Come,

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