The Lottery Code

LE Hattingh-Spurgeon
THE
LOTTERY
CODE

L.E. Hattingh-Spurgeon
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Introduction

In 1995, I was ill and spent several months recuperating in England before returning to South Africa. To while away the time I began to play the National Lottery every Saturday.

It was over the Easter weekend on Saturday, 15 April 1995, the first day of Passover, that I had an overwhelming spiritual experience in my sitting room while watching the lottery draw on television.

It was the 22nd week of the National Lottery and the 22nd line of numbers which changed my life. I always dreaded watching the lottery draw. It made me nervous. But nothing could have prepared me for what would happen that night.

As I wrote down the numbers, I suddenly felt myself surrounded by a magnificent Divine Presence. I felt soft and gentle waves of light washing over me and then saw a great flood of dazzling light all around me.

My heart was racing and my ears were ringing. I was so overcome by this glorious Presence that my hand was shaking and my fingers were struggling to clutch the pen. Somehow I managed to perform my usual mathematical calculation.

The calculation was as follows:-

If you take a row of any numbers, reverse their order and subtract the smallest number from the larger number, then add the numbers together, the answer reduced will always be "9", nine. The winning numbers that night were: - "1-4-6-23-26-49".

\[
\begin{align*}
9 & 4 & 6 & 2 & 3 & 2 & 6 & 4 & 1 \\
9 & 9 & 9 & 9 & 9 & 9 & 9 & 9 & 2 \\
\hline
7 & 2 & 9 & 9 & 9 & 9 & 9 & 2 & 2
\end{align*}
\]

I then added the total together, i.e. 7+9+9+9+9+9+9+9+2. It equalled “72”, a number considered sacred by the Hebrews. The Kabbalah shows that the ineffable name of God must contain 72 letters, and that the number “9” is the number of God! 7+2=9.

I realised that God had shown me His Presence and knew that He was soon going to show me my life’s purpose.

My whole life changed forever on Saturday night, 15 April 1995, the first day of Passover. I was in a state of ecstasy and rapture. An immense joy I had never known before, and at complete and utter peace for the first time in my life.

I was in a trancelike state of ecstasy and would spend nearly every waking moment staring at these numbers. Every Saturday night I would “receive” another “message” through the winning numbers which I then meticulously wrote down and studied.

However, nothing could have prepared me for what would take place on Saturday, 15 July 1995! (This would be the 35th week of the National Lottery and also the 35th line of the list of numbers I had compiled.)

What I discovered within minutes of writing down the winning numbers for Saturday, 15 July 1995 (1-4-20-31-43-41) was that the set of six numbers had been pre-recorded in the list I had kept.

"It is a 'Lottery Code' ", I exclaimed.
The numbers “1-4-20-31-43-41-22” descended before me in the form of a ladder starting on Saturday, 15 April 1995 (the 22nd week of the National Lottery, which was also coincidentally the 22nd line in my records) and then continued to descend before me week-by-week for five weeks until Saturday, 20 May 1995, the end of Pentecost.

Although my knowledge of the significance of certain numbers at this stage was limited, I realised that these seven numbers were a mathematical message. A message which directed my attention to a ladder reaching from earth to heaven. In Chapter Twenty-Eight of Genesis, for example, it tells us that in a dream Jacob saw a ladder reaching from earth to heaven.1

I decided to climb this ladder that God had made and given to me. I knew that this was a gift of God because this ladder had extended downwards from heaven to earth and not upwards from earth to heaven. By using the numerical values assigned to these numbers in the Greek Qabalah and the Hebrew Kabbalah,2 I deciphered the code. This “descending” ladder of numbers totalled “720”, the numerical value of “the Holy Spirit”.

\[
\begin{align*}
1 &= 1 \\
4 &= 4 \\
20 &= 200 \\
31 &= 31 \\
41 &= 41 \\
43 &= 43 \\
22 &= 400
\end{align*}
\]

and added together the result = “720” \((1+4+200+31+41+43+400=720)\).

At that moment I received the Holy Spirit! My research shows that the inspiration I had experienced is called a bat qol in Hebrew (meaning “Daughter of the Voice”), a divine echo that announces the will of God.3

The voice of God speaking to me in a prophetic way.

I had heard a bat qol confirming my “mission” when the Holy Spirit had descended on me in the form of a ladder of numbers!

The whole process, from beginning to end, had taken exactly five weeks.

In 1996 I realised that the “descending” ladder of numbers, “1-4-20-31-43-41-22”, was saying: “1/7th” (a seventh) because \(1^4\) divided by \(7^5\), i.e. \(1/7 = .142857\ldots\)6

“1-4-20-31-43-41-22” when put in order from smallest to largest number says: “1-4-20-22-31-41-43” which is further reduced to

“1 4 2 4 4 5 7” and then reduced to

“1 4 2 8 5 7”7

Later it came to me that this “1/7th” (a seventh) reflected in my “descending” ladder of numbers was the “intense light” spoken of in the earliest work of Kabbalistic literature, called Sefer ha bahir, (“The Book of Brightness”), known as The Bahir.8

This is the passage from The Bahir which speaks of this “1/7th” (a seventh) measurement of light:

“We learned that before the world was created, it arose in the thought to create an intense light to illustrate it. He created an intense light over which no created thing could have authority.

The Blessed Holy One saw, however, that the world could not endure [this light]. He therefore took a seventh of it [seventh of it] and left it in its place for them. The rest he put away for the righteous in the Ultimate Future. He said, “If they prove worthy of this seventh and keep it, I will give them [the rest] in the Final World.”9

And I studied and contemplated the numbers that appeared from that hidden light. These were the winning numbers which I had written down since Saturday, 19 November 1994 in my ‘Lottery Code’, as I called it.
I was mesmerized by these numbers. I also noticed that certain numbers appeared repeatedly: 146, 22, 324 and 72 including permutations and sub-divisions of the number 72. For example, the number 108 (72 + 36).

But I was still in my infancy of discovering the real meaning of this code. Then I remembered what I needed to do:-

"Treat wisdom as your sister, and insight as your closest friend."\(^{10}\)

It was as if God was spoon-feeding me wisdom little by little, so that I could taste and see that the LORD is good.\(^{11}\)

I knew that the National Lottery numbers were the building blocks of this code, but I did not yet know the size of the code. These numbers ranged from 1 to 49 and each one appeared in a block. These blocks were arranged in a pattern within a rectangle. The width of the pattern was seven blocks of numbers.

Yet the exact lengths of its sides remained unclear because the pattern grew every seven days. It increased by seven blocks of numbers each Saturday night.

At first glance my 'Lottery Code' looked like a table of numbers, but as time passed it resembled an ancient religious script written on a scroll. And I was the scribe tasked with replicating the text number by number, so that it could not be misinterpreted.

On 9 June 1997, I was attending a training seminar in Johannesburg on how to increase the power of my mind. It was the final day of the 4-day seminar.

In a hall filled with over 500 people, I met Jesus of Nazareth as clearly as you would meet anyone. At first He was indistinct – a great shining light in the distance.

But as I came closer to the light, I saw a man who appeared to be standing in front of the sun. He was dressed in a white garment and had His arms raised up high to receive me. I immediately recognized Him as Jesus, although I was unable to see His face.

It was like looking into the sun.

I ran to Him and embraced Him and felt wrapped in a light of pure unconditional love. I will never forget the light of merciful love that radiated from His body.

A few months after Jesus appeared to me in this vision, I finally had a breakthrough. I was exhausted after months of concentration and was frustrated by my lack of progress. As I sat in my study paging through my 1997 diary, I came across a list of "Religious Festivals and Holidays". Under the Jewish Holy Days, I noticed that Rosh Hashanah, the Jewish New Year, had the number 5758 written next to it.

And I also noticed that most of 1997 was equivalent to the Jewish religious year 5757.

I turned to my 'Lottery Code' and there, in my "descending" ladder of numbers, "1-4-20-31-43-41-22", found the missing information I had been looking for.

I realised that these first six numbers which had won the National Lottery on Saturday, 15 July 1995 (1-4-20-31-43-41) represented a New Year's Day in the ancient Hebrew calendar. It was a code word for a Hebrew Year.

The Hebrew Year 5765, the date in the Hebrew calendar that began on 16/17 September 2004 and ended on 3 October 2005.

"1-4-20-31-43-41" which is further reduced to "1 4 2 4 7 5" and then reduced to "5 6 7 5"

Bearing in mind that Hebrew is written from right to left, when "1-4-20-31-43-41" is reduced and read backwards, it says "5765".

As each letter in the Hebrew alphabet is also a number, the Hebrew Year 5765 can be translated from numbers into Hebrew letters.
I have translated “5765”. It spells out: “You (plural) will awaken!”

This encoded date “5765” clearly revealed a future event, but it was still seven years away.

I was looking for a current date.

I looked again at “1-4-20-31-43-41”. These winning numbers were also a code word for the Hebrew Year 5756, the date in the Hebrew calendar that began on 25 September 1995 and ended on 13 September 1996.12

I have translated “5756”.
In Hebrew, it means: “You (plural) will change!”
In Aramaic, it means: “You (plural) will learn!”

This is a prediction that many of you will change and will learn from the ‘Lottery Code’. I realised that the first day of the Jewish New Year 5756, that is, 25 September 1995, had great significance for my ‘Lottery Code’. I also noticed that the number 22, the seventh and final number of my “descending” ladder of numbers, was highlighted in the code.

Then I had a ‘eureka moment’!

I performed this simple equation: “5 + 7 + 5 + 5 = 22”

The Hebrew Year 5755 added up to 22: ‘5755’, the date in the Hebrew calendar that began on 6 September 1994 and ended on 24 September 1995.13

The code that I had discovered in the National Lottery now had a finite number of blocks like a jigsaw puzzle.

It was clear to me that I had to calculate only 45 weeks (45 lines) of numbers to get the total for the Hebrew Year 5755.

Since the birth of the National Lottery in 1994, my ‘Lottery Code’ numbers had appeared only once, from Saturday, 19 November 1994 to Saturday, 23 September 1995.

(See the ‘Lottery Code’ Numbers on the next page and Lotto Draw Results in the National Lottery which appear at the end of the book).
Below: The ‘Lottery Code’ numbers.

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<th>Numbers</th>
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</tr>
<tr>
<td>26.11.94</td>
<td>6 12 15 16 31 44 37</td>
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<tr>
<td>03.12.94</td>
<td>11 17 21 29 30 40 31</td>
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<td>24.12.94</td>
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<td>31.12.94</td>
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<td>07.01.95</td>
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<td>28.01.95</td>
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<td>2 10 14 26 37 41 5</td>
</tr>
<tr>
<td>23.09.95</td>
<td>5 10 19 24 34 46 28</td>
</tr>
</tbody>
</table>
I have translated “5755”.
In Hebrew, it means: “You (masculine) will change!”
In Aramaic, it means: “You (masculine) will learn!”

This is a prediction that you will change and will learn from the ‘Lottery Code’.

I added the code in the 315 blocks of numbers (7 blocks of numbers x 45 lines of numbers). The total is 7958.
And I spent the next five years studying the various patterns that I could see within this rectangle. Still I could not decipher the code I had discovered.

By the end of 2001 my inability to decipher the code led me to ask a deeply religious woman for advice.
I told her that I had received what I thought were divine messages, but I could not interpret them as they were encoded in pure mathematics.
She replied, “I cannot interpret your dreams for you. But if the messages are from God, then you should pray to Him and ask Him for advice. He will tell you what to do, if the messages are from Him.”

Her advice was so simple yet I could not figure it out for myself!
I went back to my numbers – my 'Lottery Code' - and started praying to God for guidance and help.

My answer came seven days later.

I closed my eyes, reached over to my side table where I had several books and asked God to tell me what to do with the lottery numbers through the answer I would find in one of the books. I reached over and opened one. It read:

“Paint an image according to the pattern you see with the signature:
Jesus, I trust in You ...” (Diary, 47) 14

I started painting huge 8 x 5 foot canvases of the 'Lottery Code'.
And I was so inspired that I even composed music to the main painting, an exact replica of the spiritual lightning flash of colours I had seen on the first day of Passover in the Hebrew Year 5755, that is, Saturday, 15 April 1995.
The music came completely naturally to me because the messages are numerical and transmitted in the language of science, so through spiritual inspiration I assigned musical notes to each of the 315 numbers.

I painted my huge canvases until the deaths of two loved ones.
One died on 28 September 2004 and the other on 23 September 2005.
These two deaths brought out a lot of sorrow, anger and frustration in me.
I decided to stop painting. Fortunately I had completed the images that were necessary to visually represent these mathematical codes.
Seven years earlier, ‘the Lottery Code’ had predicted that “you will awaken!”
I had awakened, as predicted, when predicted, in the Hebrew Year 5765, the date in the Hebrew calendar that began on 16/17 September 2004 and ended on 3 October 2005.
Little did I know that I was months away from unravelling the great secrets that had been communicated to me.

On 17 January 2006, a great miracle happened in my life in such an ordinary way.
While waiting for my car to be serviced, I went to my local shopping centre.
Instead of going to the newsagent to browse at books or magazines, I went to a religious bookshop for the first time in my life.
When I entered the shop, I immediately noticed wall-to-wall Bibles in several different languages. A sales assistant asked if I needed any help. As I did not want to read the Bible in the shop – I preferred to do so at home - I asked her if she had anything different that I could look at, like the Bible in the original Greek or in Aramaic, even the Old Testament in Hebrew.

She was very obliging and handed me a huge volume of the Bible in Greek, Aramaic and Hebrew. Then she pointed to a beautiful book on display called *Thayer’s Greek-English Lexicon of the New Testament* coded with *Strong’s* Concordance Numbers. I had never seen or heard of either of these books.

I opened *Thayer’s* and immediately knew that I had innocently stumbled upon my codebook that was going to unlock and open the door of my destiny!

A destiny that I knew waited for me on the other side of these pages in Greek with English translations and *Strong’s* Concordance Numbers. This book was going to decipher my ‘Lottery Code’!

I sat in this shop for two hours mesmerised by what I had discovered. I turned from one of my mathematical codes to another using the exact corresponding number to *Strong’s* Concordance Numbers. The first number I looked up was “140”, the total of 1+4+20+31+43+41. The number which had “descended” like a *ladder* from Saturday, 15 April 1995 to Saturday, 20 May 1995 and which had won the National Lottery on Saturday, 15 July 1995 (1-4-20-31-43-41).

In *Thayer’s*, the number “140” is *Strong’s* number for the Greek word: “to choose” (“chosen”). This is the primary meaning for the word and it is found in the *Gospel According to Matthew*, which reads:

“Here is my servant, whom I have chosen,

the one I love, and with whom

I am pleased.

I will send my Spirit upon him,

and he will announce my

judgement to the nations.”

Was this translation from Greek another “coincidence”? “You will change!” and “You will learn!” also implies a choice. You are the person who is chosen to change and to learn from the ‘Lottery Code’.

I then read the publisher’s preface to *Thayer’s* which said:

“This new edition, which gives the *Strong’s* number for each Greek word, opens the invaluable store of word-study material found in *Thayer’s* to the novice Greek student and even to those who do not know Greek at all. For those who are not familiar with Greek, a study on the different uses of the word “life” in the New Testament, for instance, would begin in *Strong’s Exhaustive Concordance*. *Strong’s* assigns each biblical Greek word a number. In *Strong’s* one finds a listing of all the New Testament occurrences of the word “life”. A cursory glance through *Strong’s* entries reveals the numbers 2222 and 5590 occur most frequently.”
**Number 2222** ζωή, (zōē). The primary meaning for the word “life”, or “the state of one who is animate”. Zōē is used most often to refer to divine and eternal life.  

**Number 5590** ψυχή, (psychē), Thayer’s indicates, can mean either “the breath of life” or “the soul”. Psychē refers to human life, generally in the context of losing that life.

I subtracted 2222 and 5590 from 7958, the total of all the numbers in the Hebrew Year 5755, which make up the ‘Lottery Code’.

The difference is 146. (146 + 2222 + 5590 = 7958)  
(See illustration, page 53 for Message Number 33 dated 27 July 2006, page 52.)

To my astonishment, the key number 146 appeared yet again. It was by far the most important number in the ‘Lottery Code’!

In the Greek Qabalah the number “146” is the number for the word “foundation”.

However, the real surprise revealed by my calculations was this: my “descending” ladder of seven numbers, “1-4-20-31-43-41-22”, rested on a foundation of 146 blocks of numbers!

It was unbelievable that there were exactly 146 blocks of numbers below the seven blocks that made up my “descending” ladder of numbers, “1-4-20-31-43-41-22”. And it was even more astonishing that these seven blocks of numbers divided the rectangle in two.

I refused to believe chance played a part in the amazing order and design of these 146 blocks of numbers.

(Illustration on the next page of 315 blocks of numbers divided into 3 parts, i.e. 146 blocks of numbers, 7 blocks of numbers, and 162 blocks of numbers).
Below: Illustration of 315 blocks of numbers divided into 3 parts, i.e. 146 blocks of numbers, 7 blocks of numbers, and 162 blocks of numbers.

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<td>23.09.95  5  10  19  24  34  46  28</td>
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I realised that all the “coincidences”, which I had previously experienced, had finally come together through my discovery of *Thayer’s* and *Strong’s* Concordance Numbers. As I walked out of the bookshop, I suddenly noticed dozens of books all around me written by Charles Haddon Spurgeon, a relative of mine. Again, what an extraordinary coincidence!

I was scared and felt truly unworthy of the task that lay ahead of me. Before I opened *Thayer’s* at home, I did not know what I would find and I prayed for God’s guidance, protection, and blessing over me.

I have devoted more than fifteen years to examining all the facts of the ‘Lottery Code’. All the messages in this book are written in a mathematical language. I discovered this hidden code in the British National Lottery and deciphered it with my codebook, *Thayer’s* coded with *Strong’s* Concordance Numbers. It would have been *impossible* to break the code without it.

From July 2006 to May 2007, I received over 300 messages in code from the Lord Jesus Christ and the Holy Spirit that I was repeatedly told to publish abroad. I checked and deciphered the symbols and translated the text from Greek into English using my codebook.

In late 2006, at the height of divine revelations, I tore myself away from the messages to revisit England on what turned out to be a ten-day religious retreat.

I undertook the trip in obedience to the message that I had received *ten* years earlier, on 26 September 1996:

*"You will win the lottery in ten years. Go back [to England] on or before 26 September 2006 and play the winning lottery numbers that you have been given."*

I played these numbers; however, I did not win any prizes. Later I understood that my faith and trust in God had been tested and that I had, in fact, won the *greatest lottery on earth*: I had proved myself worthy of becoming the messenger of the ‘Lottery Code’, which would spread throughout the world.

I can hear some of you asking, “Why should I read the messages in your book when the Bible is all I need?”

Answer: The revelations to me, which are related in this book, do not replace the holy Bible. These revelations do not present a new doctrine or belief: they are based on the words of the Gospel and can add to your spiritual growth. *These revelations are a reminder to the world that God exists.*

They reveal God’s assessment of our needs at this time and His intervention in human history at the end of the second millennium. *It is no coincidence that my discovery of the ‘Lottery Code’ took place on the 2,000-year anniversary of the birth of Jesus Christ.*

*Nor is it a coincidence that my dramatic conversion experience took place on the 1966-year anniversary of the Crucifixion of Jesus Christ: 15 April AD 29.*

I can hear others of you asking, “Why should I read the messages in your book when I don’t even believe in God or the Bible?”

Answer: I know that I can never change your mind by fighting the existing reality. To change your mind, God has given me a new model which is speaking a language you can understand. It is mathematics.

I have placed all the facts before you *as I was told to do.* You have to decide whether the message of the ‘Lottery Code’ has any meaning for you.
How I received and translated the messages in the ‘Lottery Code’

I would pray before each translation, asking for divine guidance, protection and inspiration. After a few moments silence I would begin as I felt myself enveloped in a divine presence.

1) I would open *Thayer’s* at random with my right index finger.

2) My finger would then come to rest on a Greek word or a *Strong’s* number written in the margin.

3) I would read the English translation of the Greek word, write down the *Strong’s* number in my diary and close *Thayer’s*.¹

4) Then I would subtract the number from 7958 and write down the difference in my diary. The number 7958, being the total of all 315 numbers in the ‘Lottery Code’. For example, my first message consists of two *Strong’s* numbers: 4006 + 3952 = 7958.

5) My next step was to read each biblical reference and reflect on it. I would then to the best of my ability translate the Greek words or text into English, my mother tongue. I was interpreting Greek, a language I do not read, write or speak.

The messages which follow are powerful and should be read in sequence as they were revealed to me.²

The subjects of the messages vary, from God’s presence in the world to events in the Bible to the Second Coming of Jesus Christ and the Last Judgment.

Please wait a few moments in silence before you proceed.
1

Divine Messages

1. \[4006 + 3952 = 7958\]. 7 July 2006

"4006" "..., trust, confidence [R.V.], reliance: 2 Co. i.15; iii.4; x.2; Eph. iii.12; "...", 2 Co. viii.22; "...", Phil. iii.4. ...

"3952" "...; 1. presence: 1 Co. xvi.17; 2 Co. x.10; ...
2. the presence of one coming, hence the coming, arrival, advent, ...:
   2 Co. vii.6 sq.; 2 Th. ii.9 ... In N.T. esp. of the advent, i.e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously, the kingdom of God: Mt. xxiv.3;...1 Th. iii.13; iv.15; v.23;..." [Parousia]

TRANSLATION OF MESSAGE NO. 1

The above series of two Strong's numbers has one translation:-

"Trust. Presence (Parousia).
Trust. The presence of one coming, the Coming (Parousia) of Jesus Christ."
2. \[3168 + 4790 = 7958.\] 7 July 2006

"3168" "... greatness, magnificence, (...) for "...", Jer. xl. (xxxiii.) 9; the majesty of God, Lk. ix.43; "...", Acts xix.27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i.16.*" \(^3\)

[2 Pet. 1.16: "We have not depended on made-up stories in making known to you the mighty coming of our Lord Jesus Christ. With our own eyes we saw his greatness."]

"4790" "... to become a partaker together with others, or to have fellowship with a thing: with a dat. of the thing, Eph. v.11; Phil. iv.14; Rev.xviii.4. (...)**" \(^4\)

[Eph. 5.11: "Have nothing to do with the worthless things that people do, things that belong to the darkness. Instead, bring them out to the light."

Rev. 18.4: "Then I heard another voice from heaven, saying: "Come out, my people! Come out from her! You must not take part in her sins; you must not share in her punishment!""]

**TRANSLATION OF MESSAGE NO. 2**

The above series of two Strong's numbers has one translation:-

"The majesty of the divine as it appeared in "the power and coming of our Lord" becomes a partaker together with you of the good things you do."
"1119" "..., the knee: Heb.xii.12; "...", to bend the knees, kneel down, of persons supplicating: Lk. xxii.41; Acts vii.60; ix.40; xx.36; xxi.5; ...
"..., to bow the knee, of those worshipping God or Christ: "...", Ro. xi.4; "...", Eph. iii.14; reflexively, "...", to i.e. in honor of one, Ro. xiv.11 (1 K. xix.18); "...", Phil. ii.10 (Is. xlv.23)." 6

[Ro. 14.11:
"For the scripture says:
"As surely as I am the living God, says the Lord, everyone will kneel before me, and everyone will confess that I am God.""

Phil. 2.10:
"And so, in honour of the name of Jesus all beings in heaven, on earth, and in the world below will fall on their knees,"]

"935" "..., leader of the people, prince, commander, lord of the land, king; univ.: "...", Mt. xvii.25; Rev. xvi.14 [...], etc.; "...", Lk. xxii.25;...; of the Messiah, "...", Mt. ii.2, etc.; "...", Mk. xv.32; Jn. i.49 (50); xii.13; ...
"...", Rev.xvii.14 [but here as in xix.16 of the victorious Messiah];..." 7

[Mt. 2.2: "and asked, "Where is the baby born to be the king of the Jews? We saw his star when it came up in the east, and we have come to worship him.""
Jn. 1.49: "Teacher," answered Nathanael, "you are the Son of God! You are the King of Israel!"
Jn. 12.13: "So they took branches of palm trees and went out to meet him, shouting, "Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!"
Rev. 17.14: "They will fight against the Lamb; but the Lamb, together with his called, chosen, and faithful followers, will defeat them, because he is Lord of lords and King of kings.""]

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21; ...

"3480" "...

[A.V. the Nazarenes] ...

[Mt.2.23: "and made his home in a town named Nazareth. And so what the prophets had said came true: "He will be called a Nazarene.""]

TRANSLATION OF MESSAGE NO. 3

The above series of four Strong’s numbers has one translation:-

"Kneel down! (Bow) the knee (to) King, Jesus, a Nazarene!"
TRANSLATION OF MESSAGE NO. 4

The above series of three Strong's numbers has one translation:

“Prophecy. Declare abroad, divulge, publish, that is, make known by proclaiming, celebrate, show forth.
Ponder, think (about it). Deliberate (it).”
5.  4394 + 1804 + 140 + 1620 = 7958.  undated

"4394"  "... Hebrew "...", prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events.  Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21 (...); - of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19; "...", the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix.10; "...", Rev. i.3; xxii.7,10,18; ...** 13

"1804"  "...; properly, to tell out or forth, [...], to declare abroad, divulge, publish: [...]; with Hebraistic emphasis, to make known by praising or proclaiming, to celebrate; [A.V. show forth]: 1 Pet. ii.9. (For "...", Ps. lxxii. (lxxiii.) 28; lxxviii. (lxxix.) 13, cf. Sir. xliv.15.)** 14

"140"  "...; to choose: Mt. xii.18. (Often in Sept. in O.T. Apocr. and in eccl. writ.;...)** 15 [chosen]

[Mt. 12.18: " "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations." ]

"1620"  "...; to place or set out, expose; 1. prop.: an infant, Act vii.21; (Sap. xviii.5; [Hdt. 1,112]; Arstph. nub. 531; Ael. v.h.2,7; Lcian. de sacrif. 5, and often). 2. Mid. metaph. to set forth, declare, expound: Acts xi.4; "...", Acts xviii.26; xxviii.23; (...)** 16

TRANSLATION OF MESSAGE NO. 5

The above series of four Strong’s numbers has one translation:-

“Prophecy. Declare abroad, divulge, publish, that is, make known by proclaiming, celebrate, show forth. Chosen to set forth [in words], declare, expound (it).”
6. \[5212 + 2424 + 322 = 7958.\] undated

"5212" "..., your, yours; a. possessed by you: with substantives, Jn. viii.17; 2 Co. viii.8 [...]; Gal. vi.13; ... b. allotted to you: "...", Acts xxvii.34; "...", Ro. xi.31; ... c. proceeding from you: "...", Jn. xv.20;[1 Co. xvi.17 L T Tr WH txt.]. d. objectively (...): "..." (...) "...", glorying in you, 1 Co. xv.31. [...]" 17

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 18

"322" "...; to lift up anything \textit{on high and exhibit} it for all to behold (Germ. \textit{aufzeigen}); hence to show accurately, clearly, to disclose what was hidden, (2 Macc. ii.8 cf. 6): Acts i.24 (show which of these two thou hast chosen). Hence "..." \textit{to proclaim any one as elected to an office, to announce} as appointed (king, general, etc., messenger):Lk. x.1, (2 Macc. ix.14,23,25;...) ..." 19

[Lk.10.1:"After this the Lord chose another 72 men and sent them out two by two, to go ahead of him to every town and place where he himself was about to go."]

TRANSLATION OF MESSAGE NO. 6

The above series of three \textit{Strong's} numbers has one translation:-

"\textit{Your (own) Jesus lifts up something \textit{on high and exhibits} it for all to behold. \textit{To show} clearly what was hidden. \textit{To proclaim you as elected to an office, to announce} (you) as \textit{appointed} (messenger).}"

\thispagestyle{plain}
7. \[4394 + 140 + 3424 = 7958.\] undated

"4394" "..., Hebrew "…", prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21 (…); - of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19; "…", the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix.10; "…", Rev. i.3; xxii.7,10,18; ...*" 20

"140" "…; to choose: Mt. xii.18. (Often in Sept. in O.T. Apocr. and in eccl. writ.;…)*" 21  [chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations.” ”]

"3424" "..., speaking with difficulty, [A.V. having an impediment in his speech]: Mk. vii.32 [not Tr txt.]. (…; Sept. for "…", dumb, Is. xxxv.6.)*” 22

[Mk. 7.32: "Some people brought him a man who was deaf and could hardly speak, and they begged Jesus to place his hands on him.”

Is. 35.6:

"The lame will leap and dance, and those who cannot speak will shout for joy. Streams of water will flow through the desert;”]

TRANSLATION OF MESSAGE NO. 7

The above series of three Strong’s numbers has one translation:-

“Prophecy. Chosen speaking with difficulty. Like a deaf and dumb man having an impediment in his speech.”
8. \(129 + 2424 + 1841 = 4394\). 11 July 2006

(i.e. Strong’s Number 4394 for Greek word meaning *prophecy*)

“129” “... *blood*, whether of men or of animals; 1. a. simply and generally:
Jn. xix.34; Rev. viii.7 sq.; xi.6; 2. *blood shed* or *to be shed by violence* (very often also in the classics); a.: Lk. xiii.1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [...] of the victims); “...” [...] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii.4; “...” and “...” ("...", Gen. ix.6; Is. lix.7, etc.) *to shed blood, slay*, Mt. xxiii.35; Lk. xi.50; Acts xxii.20; Ro. iii.15; Rev. xvi.6 ...; hence "..." is used for the *bloody death* itself: Mt. xxiii.30,35; xxvii.24; Lk. xi.51; Acts [i.19, ...] xx.26; Rev. xvi.6 ... b. It is used specially *of the blood of sacrificial victims* having a purifying or expiating power (Lev. xvii.11): Heb. ix.7,12 sq.18-22, 25; x.4; xi.28; xiii.11. c. Frequent mention is made in the N.T. of the *blood of Christ* ("...", 1 Co. x.16; "...", xi.27; "...", Rev. vii.14; xii.11, cf. xix.13) *shed on the cross* ("...", Col. i.20) for the salvation of many, Mt. xxvi.28; Mk. xiv.24, cf. Lk. xii.20; the pledge of redemption, Eph. i.7 ("..."); so too in Col. i.14 Rec.; 1 Pet. i.19 (...); having expiatory efficacy, Ro. iii.25; Heb. ix.12; by which believers are purified and cleansed from the guilt of sin, Heb. ix.14; xii.24; [xiii.12]; 1 Jn. i.7 (cf. 1 Jn. v.6,8); Rev. i.5; vii.14; 1 Pet. i.2; are rendered acceptable to God, Ro. v.9, and find access into the heavenly sanctuary, Heb. x.19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. i.13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i.20; with which Christ purchased for himself the church, Acts xx.28, and gathered it for God, Rev. v. 9. Moreover, since Christ’s dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a *federative or covenant sacrifice*: "..." the blood by the shedding of which the covenant should be ratified, Mt. xxvi.28; Mk. xiv.24, or has been ratified, Heb. x.29; xiii.20 (cf. ix.20); add, 1 Co. xi.25; Lk. xxii.20 [...] (in both which the meaning is, ‘this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant’), 1 Co. xi.27; "..." (i.e. of Christ), to appropriate the saving results of Christ’s death, Jn. vi. 53 sq. 56. ...*” 23

“2424” “... *Jesus...* 3. *Jesus*, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

“1841” “... *exit*, i.e. *departure* :Heb. xi.22; metaphor. "..." the close of one’s career, one’s final fate, Lk. ix.22; *departure from life, decease*: 2 Pet. i.15, ...

TRANSLATION OF MESSAGE NO. 8

[N.B. Numerical value 4394, which is Strong’s Number 4394 for Greek word meaning *prophecy*, contains the following *divine message.*] 26

The above series of three Strong’s numbers has one translation:-

“At the heart of each *prophecy* given to you there is the mystery of the *Blood of Jesus* shed for you at His *departure from life (Death).*"
9. $1694 + 2424 + 204 = 4322.$  

11 July 2006

(i.e. Strong’s Number 4322 for Greek word meaning to supply (the needs of others))

“1694” “…, Immanuel, (fr. “…” and “…”, God with us), i.q. savior, a name given to Christ by Matthew, i.23, after Is. vii.14. Acc. to the Orthodox interpretation the name denotes the same as “…”, and has reference to the personal union of the human nature and the divine in Christ. …”  

“2424” “…, Jesus… 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, …”  

“204” “…, placed at the extreme corner; “…” corner-stone; used of Christ, 1 Pet. ii.6; Eph. ii.20;… For as the corner-stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, Eph. ii.20….. And as a corner-stone contributes to sustain the edifice, but nevertheless some fall in going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, 1 Pet. ii. 6-8;…”

TRANSLATION OF MESSAGE NO. 9

[N.B. Numerical value 4322, which is Strong’s Number 4322 for Greek word meaning to supply (the needs of others), contains the following divine message.]

The above series of three Strong’s numbers has one translation:

"Immanuel, God with us, Jesus, the chief corner (stone) supplies all your needs!"
10.  $5590 + 2222 + 140 + 6 = 7958$.  

"5590" "... ("...", to breathe, blow), fr. Hom. down, Sept. times too many to count for "...", occasionally also for "..."; 1. breath (Lat. anima), i.e.
a. the breath of life; the vital force which animates the body and shows itself in breathing: Acts xx.10; of animals, Rev. viii.9, ...

b. life... c. that in which there is life; a living being: "...", "...", a living soul, 1 Co. xv.45; [Rev. xvi.3]

R Tr mrg., 1. the seat of the feelings, desires, affections, aversions, ...
b. the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life: 3 Jn. 2; "...", Heb. xiii.17; "...", "...", 1 Pet. ii.11; ...

"This word "...", Thayer's indicates, can mean either the breath of life or the soul." ...

"psyche refers to human life, generally in the context of losing that life." 32

"2222" "...", life; 1. univ. life, i.e. the state of one who is possessed of vitality or is animate: 1 Pet. iii.10 (...); Heb. vii.3,16;...

"Closer study of the passages concerned reveals that zoe is used most often to refer to divine and eternal life..." 34

"140" "..."; to choose: Mt. xii.18.

(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)*

[chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations." ]

"6" "... (breath, vanity), Abel, the second son born to Adam (Gen. iv.2 sqq.), so called from his short life and sudden death...: Mt.xxiii.35; Lk.xi.51; Heb. xi.4; xii.24.*

[N.B. Numerical value 146. In ancient numerology the number 146 (140 + 6) represents the Greek word for "foundation"; "foundation" (stone). (See: Heb. 11.10, Rev. 21.14 and 19, 1 Co. 3.11).]

TWO TRANSLATIONS OF MESSAGE NO. 10

The above series of four Strong's numbers has two translations:-

(THIS IS THE VERY ESSENCE BEHIND ALL THE MESSAGES IN THIS BOOK.)

1.) "The (human) soul can attain eternal life only by choosing the way of faith. Remember the example of Abel who faithfully responded to the word of God and to the promises confirmed by His word.

"It was faith that made Abel offer to God a better sacrifice than Cain's. Through his faith he won God's approval as a righteous man, because God himself approved of his gifts. By means of his faith Abel still speaks, even though he is dead." 37"

2.) "The (human) soul can attain eternal life only by choosing Jesus Christ as the foundation of its life.

"For God has already placed Jesus Christ as the one and only foundation, and no other foundation can be laid."

For the (human) soul to choose any other foundation will lead to a breath of life, a vanity: A short life and a sudden death."
11. $4394 + 140 + 2045 + 1379 = 7958.$

"4394" "...; Hebrew "...", prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21 (...); of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19; "...", the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix.10; "...", Rev. i.3; xxii.7,10,18; "..." 39

"140" "...; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)* 40 [chosen]

[ Mt. xii.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations." ]

"2045" "...("..." a search); fr. Hom. down; to search, examine into: absol. Jn. vii. 52; "...", Jn. v.39; Ro. viii.27; 1 Co. ii.10; Rev. ii.23 with which passage cf. Jer. xi.20; xvii.10; xx.12; foll. by an indir. quest. 1 Pet. i.11 (2 S. x.3; Prov. xx.27). "..." 41

"1379" "...: to decree, command, enjoin, lay down an ordinance:... Esth. iii.9; Dan. ii.13; Pass. [...]; ordinances are imposed upon me, I suffer ordinances to be imposed upon me: Col. ii.20 [R.V. do ye subject yourselves to ordinances;...]" 42

TRANSLATION OF MESSAGE NO. 11

The above series of four Strong's numbers has one translation:-

"Prophecy. Chosen to search, examine. Decreed (by God)."
12. $5136 + 2822 = 7958.$

11 July 2006

“5136” “.... 1. to seize and twist the neck or throat;...
2. to bend back the neck of the victim to be slain,
   to lay bare or expose by bending back;
   hence trop. to lay bare, uncover, expose: ... , laid bare, laid open,
   made manifest to one, Heb. iv.13.※ 43

[Heb. 4.13: “There is nothing that can be hidden from God; everything in all creation is exposed and lies open before his eyes. And it is to him that we must all give an account of ourselves.”]

“2822” “... , called, invited (to a banquet, [1 K. i.41,49]; ...); in the N.T.
   a. invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ ...
   Ro. viii.28; 1 Co. i.24; ... in Mt. xx.16 ... devoted to Christ and united to him, Ro. i.6;
   “...”, holy (or ‘saints’) by the calling of God, Ro. i.7; 1 Co. i.2.
   b. called to (the discharge of) some office: “...” “...”, i.e. divinely selected and appointed (...), Ro. i.1; 1 Co. i.1 [...]; Gal. i.15.※ 44

TRANSLATION OF MESSAGE NO. 12

The above series of two Strong’s numbers has one translation:-

“(Your inner thoughts are) laid open before the eyes of God.
(You are) invited (by God in the proclamation of the gospel) to obtain eternal salvation in the kingdom of God through Christ.
Devoted to Christ and united to Him, (you are) the called of Christ.
(You are) called to be holy: a saint by the calling of God.
(You are) called to (the discharge of) an office: that is, selected and appointed by God (to be an apostle of Jesus Christ).”
13. 40 + 106 = 146. 12 July 2006

“39-40” ..., (fr. “...” religious awe, reverence; “...”, “...”, to venerate, revere, esp. the gods, parents, [...]), rare in prof. auth.; very frequent in sacred writ., in the Sept. for “...”; 1. properly reverend, worthy of veneration: “...”, Lk. i.49; God, on account of his incomparable majesty, Rev. iv.8 (Is. vi.3, etc.), ... Hence used a. of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned, Acts vii.33; “...” the temple, Mt. xxiv.15 (...); Acts vi.13; xxi.28; ... b. of persons whose services God employs; as for example, apostles, Eph. iii.5; angels, 1 Th. iii.13; Mt. xxv.31 [Rec.]; Rev. xiv.10; ... 2. set apart for God, to be, as it were, exclusively his; foll. by a gen. or dat.: “...”, Lk. ii.23; “...” (i.q. “...”) of Christ, Mk. i.24; Lk. iv.34, and acc. to the true reading in Jn. vi.69, cf. x.36; ... 3. of sacrifices and offerings; prepared for God with solemn rite, pure, clean, (opp. to “...”): 1 Co. vii.14, (cf. Eph. v.3); connected with “...”, Eph. i.4; v.27; Col. i.22; ... Hence 4. in a moral sense, pure, sinless, upright, holy: 1 Pet. i.16 (Lev. xix.2; xi.44); 1 Co. vii.34; “...”, of John the Baptist, Mk. vi.20; “...”, of Christ, Acts iii.14; ... 45

[Rev. 4.8: “Each one of the four living creatures had six wings, and they were covered with eyes, inside and out. Day and night they never stop singing: “Holy, holy, holy, is the Lord God Almighty, who was, who is, and who is to come.””
Lk. 2.23: “as it is written in the law of the Lord: “Every first-born male is to be dedicated to the Lord.””
1 Pet. 1.16: “The scripture says, “Be holy because I am holy.””]

“106” ..., unfermented, free from leaven; properly: “...”, Ex. xxix.2; ...; hence the neut. plur. “...”, ...; unleavened loaves; “...”, the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of their exit from Egypt (Ex. xxiii.15; Lev. xxiii.6), Lk. xxii.1; ... Figuratively: Christians, if such as they ought to be, are called “...” i.e. devoid of the leaven of iniquity, free from faults, 1 Co. v.7; and are admonished “...”, to keep festival with the unleaven bread of sincerity and truth, vs. 8. (...)* 46

[1 Co. 5.8: “Let us celebrate our Passover, then, not with bread having the old yeast of sin and wickedness, but with the bread that has no yeast, the bread of purity and truth.”]

TRANSLATION OF MESSAGE NO. 13

[N.B. Numerical value 146.
In ancient numerology the number 146 (106 + 40) represents the Greek word for “foundation”; “foundation” (stone) and here it contains the following divine message.]

The above series of two Strong’s numbers has one translation:-

“The foundation of the Christian faith is the sacrament of the Holy Unleavened Bread [the Eucharist]: the (Most) Holy Body of Jesus Christ, the Paschal Lamb.”
14. \[4151 + 3807 = 7958.\] 12 July 2006

"4151" "..., Lat. spiritus; i.e. 1. a movement of air, (gentle) blast;...
2. the spirit, i.e. the vital principle by which the body is animated ...
3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel:...
4. The Scriptures also ascribe a "..." to God, i.e. God's power and agency, ...
a. ... i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
Lk. iii.16, 22; ... 2 Co.v.5; ..." 47

"3807" "...; a tutor ..., and in Gal. iii.24 sq. where the Mosaic law is likened to a tutor because it arouses the consciousness of sin, and is called "...", i.e. preparing the soul for Christ, because those who have learned by experience with the law that they are not and cannot be commended to God by their works, welcome the more eagerly the hope of salvation offered them through the death and resurrection of Christ, the Son of God.*" 48

TRANSLATION OF MESSAGE NO. 14

The above series of two Strong’s numbers has one translation:-

"The Holy Spirit: (Your) tutor."
15. \[30 \] 3805 + 4153 = 7958. \[90 \] 12 July 2006

“3805” “... 1. *passible* (Lat. *patibilis*, Cic. de nat. deor. 3,12,29), *endued with the capacity of suffering, capable of feeling*; often in Plut., as “... “...”. 2. *subject to the necessity of suffering, destined to suffer*, (Vulg. *passibilis*): Acts xxvi. 23 (with the thought here respecting Christ as “...” compare the similar language of Justin Mart. dial.c.Tr. cc. 36,39,52,68,76,89); cf. W.97 (92); [B.42 (37)]; so in eccl. writ. also, cf. Otto’s Justin, Grk. index s.v.; Christ is said to be “...” and “...” in Ignat. ad Eph. 7,2; ad Polyc. 3,2).”

[Acts 26.23: “that the Messiah must suffer and be the first one to rise from death, to announce the light of salvation to the Jews and to the Gentiles.” “]

“4153” “..., adv., *spiritually*, (Vulg. *spiritaliter*): i.e. by the aid of the Holy Spirit, 1 Co. ii.[13 WH mrg.],14; in a sense apprehended only by the aid of the Divine Spirit, i.e. in a hidden or mystical sense, Rev. xi.8. ...”

[1 Co. 2.13:“So then, we do not speak in words taught by human wisdom, but in words taught by the Spirit, as we explain spiritual truths to those who have the Spirit.”

1 Co. 2.14:“Whoever does not have the Spirit cannot receive the gifts that come from God’s Spirit. Such people really do not understand them; they are nonsense to them, because their value can be judged only on a spiritual basis.”]

TRANSLATION OF MESSAGE NO. 15

The above series of two *Strong’s* numbers has one translation:-

“*Destined to suffer spiritually, must suffer spiritually*: that is, by the aid of the Holy Spirit.”
TRANSLATION OF MESSAGE NO. 16

The above series of five Strong's numbers has one translation:-

"Sent forth Jesus who is sufficient for all (your) daily needs. Chosen to breathe His last breath (for you)."
32

17. 1120 + 935 + 2424 + 3479 = 7958. 13 July 2006

“1120” “...; to fall on the knees, the act of one imploring aid, and of one expressing reverence and honor: "...", Mt. xvii.14 Rec.; ...
Mk. i.40 R G Tr txt. br. WH br.;...*” 56

[Mk. 1.40: “A man suffering from a dreaded skin disease came to Jesus, knelt down, and begged him for help. “If you want to,” he said, “you can make me clean.” ”]

“935” “..., leader of the people, prince, commander, lord of the land, king; univ.: “...”, Mt. xvii.25; Rev. xvi.14 [...], etc.; “...”, Lk. xxii.25;...; of the Messiah, “...”, Mt. ii.2, etc.; “...”, Mk. xv.32; Jn. i.49 (50); xii.13; ...; “...”, Rev.xvii.14 [but here as in xix.16 of the victorious Messiah]...” 57

[Mt. 2.2: “and asked, “Where is the baby born to be the king of the Jews? We saw his star when it came up in the east, and we have come to worship him.” ”
Jn. 1.49: “ “Teacher,” answered Nathanael, “you are the Son of God! You are the King of Israel!” ”
Jn. 12.13: “So they took branches of palm trees and went out to meet him, shouting, “Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!” ”
Rev. 17.14: “ “They will fight against the Lamb; but the Lamb, together with his called, chosen, and faithful followers, will defeat them, because he is Lord of lords and King of kings.” ”]

“2424” “..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...” 58

“3479” “..., a Nazarene, of Nazareth, sprung from Nazareth, a patriarchal name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i.24; xiv.67; xvi.6;
Lk. iv.34; [xxiv.19 L mrg.T Tr txt. WH]; and L T Tr WH in Mk. x.47.” 59

[Mk. 1.24: “ “What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are – you are God’s holy messenger!” ”
Mk. 14.67: “When she saw Peter warming himself, she looked straight at him and said, “You, too, were with Jesus of Nazareth.” ”]

TRANSLATION OF MESSAGE NO. 17

The above series of four Strong’s numbers has one translation:-

“Fall on (the) knees! Kneel down (to) King, Jesus of Nazareth!”
18. 1119 + 935 + 2424 + 3480 = 7958.  

13 July 2006

"1119" "..., the knee: Heb.xii.12; "..." to bend the knees, kneel down, of persons supplicating: Lk. xxii.41; Acts vii.60; ix.40; xx.36; xxi.5; ...; "..." to bow the knee, of those worshiping God or Christ: "...", Ro. i.4; "...", Eph. iii.14; reflexively, "...", to i.e. in honor of one, Ro. xiv.11 (1 K. xix.18); "...", Phil. ii.10 (Is. xlv.23)." 60

[Ro. 14.11:
"For the scripture says:
"As surely as I am the living God,
says the Lord,
everyone will kneel before me,
and everyone will confess that
I am God."]

Phil. 2.10:
"And so, in honour of the name of
Jesus
all beings in heaven, on earth,
and in the world below
will fall on their knees,"]

"935" "..., leader of the people, prince, commander, lord of the land, king; univ.: "...", Mt. xvii.25; Rev. xvi.14 [...], etc.; "...", Lk. xxii.25;...; of the Messiah,
"...", Mt. ii.2, etc.; "...", Mk. xv.32; Jn. i.49 (50); xii.13; ...; "...", Rev.xvii.14 [but here as in xix.16 of the victorious Messiah];..." 61

[Mt. 2.2: "and asked, "Where is the baby born to be the king of the Jews?
We saw his star when it came up in the east, and we have come to worship him."
Jn. 1.49: "Teacher," answered Nathanael, "you are the Son of God! You are the King of Israel!"
Jn. 12.13: "So they took branches of palm trees and went out to meet him, shouting,
"Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!"
Rev. 17.14: "They will fight against the Lamb; but the Lamb, together with his
called, chosen, and faithful followers, will defeat them, because he is Lord of lords and
King of kings."]

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ..." 62

"3480" "...; Jesus is so called in Mt. ii.23 [cf. B.D. s.v. Nazarene;...];...
[A.V. the Nazarenes] ..." 63

[Mt.2.23: "and made his home in a town named Nazareth. And so what the
prophets had said came true: "He will be called a Nazarene.""]

TRANSLATION OF MESSAGE NO. 18

The above series of four Strong’s numbers has one translation:

“Kneel down! (Bow) the knee (to) King, Jesus, a Nazarene!”

[Note: This message was given to me on 8 July 2006 (Message Number 3) and is repeated today.]
314 + 2097 + 5547 = 7958.  
19. 14 July 2006

"314"  "...; [impf. "..." Acts viii.28]; ...; in prof. auth. 1. to distinguish between, to recognize, to know accurately, to acknowledge; hence 2. to read, (in this signif."[first in Pind. O. 10 (11).1"] fr. [Arstph.,] Thuc. down): "...", Mt. xxii.31; Mk. xii.10; Lk. vi.3; In. xix.20; Acts viii.30,32; 2 Co. i.13; [Gal. iv.21 Lchm. mrg.]; Rev. i.3; v.4 Rec.; "", one’s book, Acts viii.28,30; "..." with dat. of the book, Mt. xii.5; xii.42; Mk. xii.26; with ellipsis of "...", Lk. x.26; foll. by "..." [objective], Mt. xix.4; [foll. by "..." recitative, Mt. xxi.16]; "...", Mt. xii.3; Mk. ii.25. The obj. not mentioned, but to be understood from what precedes : Mt. xxiv.15; Mk. xiii.14; Acts xv.31; xxiii.34; Eph. iii.4; pass. 2 Co. iii.2. to read to others, read aloud : 2 Co. iii.15; Acts xv.21, (in both places "..." i.q. the books of Moses); [Lk. iv.16; Acts xiii.27];1 Th. v.27; Col. iv.16.* 64

[Lk. 6.3:"Jesus answered them, "Haven’t you read what David did when he and his men were hungry?""]

In. 19.20:"Many people read it, because the place where Jesus was crucified was not far from the city. The notice was written in Hebrew, Latin, and Greek." Acts 8.30:"Philip ran over and heard him reading from the book of the prophet Isaiah. He asked him,"Do you understand what you are reading?"

"2097"  "...; to bring good news, to announce glad tidings;... in the N.T. used esp. of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation.

I.In the Active (rare in Grk. auth. also, in fact found only in later Grk,...; ... : w. dat. of the pers. to whom the news is brought, Rev. x.7 Rec.; w. acc. of the pers. to whom the announcement is made, ibid. G L T WH. Rev. xiv.6 R G; ...

II. Passive [...]; of persons, glad tidings are brought to one, one has glad tidings proclaimed to him : Mt. xi.5; Lk. vii.22; Heb. iv.2,6; of things, to be proclaimed : "...", the glad tidings are published of the kingdom of God close at hand, Lk. xvi.16; ...

III. as deponent Middle (in Grk. writ. fr.Arstph. eqq.643 down), to proclaim glad tidings; spec. to instruct (men) concerning the things that pertain to Christian salvation : simply, Lk. ix.6; xq.1; Acts xiv.7; Ro. xv.20; 1 Co. i.17; ix.16,18;...; spec. to bring to one the good tidings concerning Jesus as the Messiah: Gal. i.8; iv.13; Ro. i.15;...; "..." or (so L T WH) "...", to proclaim the glad news of Jesus the Christ, Acts v.42, and (which comes to the same thing) "...", Acts xi.20; "...", among the Gentiles, Gal. i.16; "...", Acts vii.25;...; "..." to announce the glad tidings of the Messiah, or of the kingdom of God, or of eternal salvation offered through Christ, Acts vii.4; "...", Acts xv.35; "...", 1 Co. xv.1; ...

[Rev. 14.6: "Then I saw another angel flying high in the air, with an eternal message of Good News to announce to the peoples of the earth, to every race, tribe, language, and nation."]

Lk. 16.16:"The Law of Moses and the writings of the prophets were in effect up to the time of John the Baptist; since then the Good News about the Kingdom of God is being told, and everyone forces their way in.""

Ro. 15.20:"My ambition has always been to proclaim the Good News in places where Christ has not been heard of, so as not to build on a foundation laid by someone else."]

"5547"  "... , anointed:... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23;... 2. It is added, as an appellative (‘Messiah’, ‘anointed’), to the proper name "..."; a."... , Jesus the Christ (‘Messiah’): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name...: Mt. i.17; xi.2;Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ..." 66 [Christ]
TRANSLATION OF MESSAGE NO. 19

The above series of three Strong’s numbers has one translation:

"Recognize what you are reading to preach the gospel of Christ."
20. \[4394 + 2316 + 1248 = 7958.\] 17 July 2006

"4394" "... Hebrew "...", prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21 (...) ; - of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19; "...", the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix.10; "...", Rev. i.3; xxii.7,10,18; "..." 66

"2316" "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ...

"1248" "... service, ministering, esp. of those who execute the commands of others;
1. univ.: 2 Tim. iv.11; Heb. i.14. 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses: ... b. of the office of the apostles and its administration: Acts i.17,25; xx.24; xxi.19; Ro. xi.13; 2 Co. iv.1; vi.3; 1 Tim. i.12; "...", Acts vi.4; "...", the ministry whose office it is to cause men to obtain and be governed by the Holy Spirit, 2 Co.iii.8; "...", by which men are taught how they may become righteous with God, ibid.9; "...", the ministry whose work it is to induce men to embrace the offered reconciliation with God, 2 Co. v.18; c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc.: 1 Co. xii.5; Eph. iv.12; 2 Tim. iv.5. What ministry is referred to in Col. iv. 17 is not clear. 3. the ministration of those who render to others the offices of Christian affection: 1 Co. xvi.15; Rev. ii.19, esp. of those who succor need by either collecting or bestowing benefactions [Acts xii.25]; the care of the poor, the supplying or distributing of charities, (Luther uses Handreichung): Acts vi.1; 2 Co. ix.13; ...; "...", to send a thing to one for the relief of his want [A.V. to send relief unto], Acts xi.29 ... 4. the office of deacon in the primitive church (...) : Ro. xii.7. 5. the service of those who prepare and present food: Lk. x.40 (...)." 67

[Heb. i.14: "What are the angels, then? They are spirits who serve God and are sent by him to help those who are to receive salvation."]

TRANSLATION OF MESSAGE NO. 20

The above series of three Strong’s numbers has one translation:-

“Prophecy. God’s service, ministering to others.”
21. \[4394 + 1982 + 1582 = 7958.\] 17 July 2006

"4394" "…, Hebrew "…", prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21 (…); of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19; "…", the spirit of prophecy, the divine mind, to which the prophetic faculty is due, Rev. xix.10; "…", Rev. i.3; xxii.7,10,18; …*" 70

"1982" "…, Lk. ix.34 …; to throw a shadow upon, to envelop in shadow, to overshadow."…", Acts v.15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: "…", Mt. xvii.5; Lk. ix.34; "…", Mk. ix.7. Tropically, of the Holy Spirit exerting creative energy upon the womb of the Virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar O.T. idea of a cloud as symbolizing the immediate presence and power of God): with the dat. Lk. i.35. …*" 71

"1582" "…; to hang from: "…", hung upon his lips (Verg. Aen. 4,79), Lk. xix.48, …*" 72

[Lk. 19.47-48:
(47) "Everyday Jesus taught in the Temple. The chief priests, the teachers of the Law, and the leaders of the people wanted to kill him, (48) but they could not find a way to do it, because all the people kept listening to him, not wanting to miss a single word."
]

TRANSLATION OF MESSAGE NO. 21

The above series of three Strong's numbers has one translation:-

"Prophecy. A bright cloud overshadows you. A voice speaks to you out of the cloud. Hang from the lips of the speaker. Listen closely."
TRANSLATION OF MESSAGE NO. 22. A VERY IMPORTANT MESSAGE.

The above series of three Strong's numbers has one translation:

“(Divine) Mercy, a fountain to preserve you alive.”
23. \[4972 + 2986 = 7958.\] 21 July 2006

"4972" "...; to set a seal upon, mark with a seal, to seal;
  a. for security:... Mt. xxvii.66; ... to close it, ...
b. Since things sealed up are concealed (as, the contents of a letter),
  ... to hide (Deut.xxxii.34), keep in silence, keep secret:... Rev. x.4; xxii.10,
  (...; Dan.ix.24 ...; ... Job xiv.17; ...)
c. in order to mark a person or thing; hence to set a mark upon by the
  impress of a seal, to stamp: angels are said "...", i.e. with the seal of God
  (...) to stamp his servants on their foreheads as destined for eternal
  salvation, and by this means to confirm their hopes, Rev. vii.3, ...
d. in order to prove, confirm, or attest a thing; hence trop. to confirm,
  authenticate, place beyond doubt, (a written document ... , Esth. viii.8): ...
  Jn. iii.33;... to prove by one's testimony to a person that he is what
  he professes to be, Jn. vi.27..."

[Rev. 7.3:"
The angel said, "Do not harm the earth, the sea, or the trees, until
we mark the servants of our God with a seal on their foreheads.""
Jn. 3.33:"But whoever accepts his message confirms by this that God is truthful."
Jn. 6.27: "Do not work for food that goes bad; instead, work for the food that lasts
for eternal life. This is the food which the Son of Man will give you, because God, the
Father, has put his mark of approval on him." ]

"2986" "...; a. shining; brilliant: ... Rev. xxii.16 ...; clear, transparent, Rev.xxii.1.
b. splendid, magnificent, [A.V. gorgeous, bright...]: Lk. xxiii.11;
  Acts x.30; Jas. ii.2 sq.; ... The word is sometimes used of brilliant
  and glistening whiteness ... Rev. xv.6 ... and some interpreters, following the
  Vulg. ("indutum veste alba"), understand 'white apparel' to be spoken of in
  Lk. xxiii.11 ..."

TRANSLATION OF MESSAGE NO. 23

The above series of two Strong's numbers has one translation:-

"Marked with a bright seal."
24. 140 + 2424 + 5394 = 7958.  22 July 2006

"140" "...; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)* † 79 [chosen]

[Mt. 12.18:] "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations."

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"5394" "...; to ignite, set on fire, (Sir. iii.30; Ex. ix.24; Ps. xcvi. (xcvii.)3; to burn up, 1 Macc. iii.5; Soph. Philoct. 1199): in fig. disc. to operate destructively, have a most pernicious power, Jas. iii.6; in the pass. of that in which the destructive influences are kindled, ibid. (see "...", p. 558 (b) top).* 80

[On p. 558, under "..." is Strong’s Concordance Number 4442.]

"4442" "...", ..., fr. Hom. down; Heb. "...", fire: ..., "...", a flaming fire or fire of flame, 2 Th. i.8 R G L mrg. T Tr mrg. WH (Ex. iii.2 cod. Vat.; Sir. xlv.19);... God is called "...", as one who when angry visits the obdurate with penal destruction, Heb. xii.29.* 81

TRANSLATION OF MESSAGE NO. 24

The above series of three Strong’s numbers has one translation:-

“Chosen. Jesus to ignite, to set the earth on fire!
To burn up “his enemies round him.”

“Fire goes in front of him
and burns up his enemies round him.” 83 ”

[Illustration of Message Number 24 follows on next page.]
Below: Illustration of Message Number 24.

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**Legend**

- **140** “chosen”
- **2424** “Jesus”
- **5394** “to ignite, set on fire”
TRANSLATION OF MESSAGE NO. 25

The above series of four Strong's numbers has one translation:-

"having no cause to be ashamed. Chosen. Jesus has marked you with a seal."
26. $140 + 3700 + 2424 + 1694 = 7958.$

25 July 2006

"140" "...; to choose: Mt. xii.18.

(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)*" [chosen]

[Mt. 12.18]: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased.

I will send my Spirit upon him, and he will announce my judgement to the nations." ]

"3700" "... : to look at, behold; mid. pres. ptep. "..."; to allow one's self to be seen, to appear:"...", Acts i.3.(1 K.viii.8; Tob. xii.19;

[Graec. Ven. Ex. xxxiv.24].)*" 89

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;

Lk. i.31; ii.21, ..." 90

"1694" "..., Immanuel, (fr. "..." and "...", God with us), i.q. savior, a name given to Christ by Matthew, i.23, after Is. vii.14. Acc. to the Orthodox interpretation the name denotes the same as "...", and has reference to the personal union of the human nature and the divine in Christ. ..." 91

TRANSLATION OF MESSAGE NO. 26

The above series of four Strong's numbers has one translation:-

"Chosen to look at, to behold Jesus, Immanuel, God with us.

'Chosen to appear to you!' (says) Jesus, Immanuel, God with us."
27. $140 + 2424 + 2356 + 3038 = 7958.$  
25 July 2006

"$140$" "...; to choose: Mt. xii.18.

(Often in Sept. in O.T. Apocr. and in eccl. writ.;...) [chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations." ]

"$2424$" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"$2356$" "... (hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: ... uni. religious worship, Jas. i.26 sq.; ... religious discipline, religion: "...", of Judaism, Acts xxvi.5...; "...", i.e. worthy to be embraced by all nations, a world-religion, ...

"$3038$" "... (fr. "...") and the verbal adj. "...") spread (paved) with stones (...);

"...", substantively, a mosaic or tessellated pavement: so of a place near the praetorium or palace at Jerusalem, Jn.xix.13 (see "..."); of places in the outer courts of the temple, 2 Chr. vii.3; ...

[ i.e. 'The Stone Pavement.']

[It refers to "3037"].

"$3037$" "... Sept. for "..."; [fr. Hom. down]; a stone: ... of building stones,

Mt. xxi.42,44 [...]; xxiv.2; Mk. xii.10; xiii.1 sq.; Lk. xix.44; xx.17 sq.; xxi.5 sq.;

Acts iv.11; 1 Pet. ii.7; metaph. of Christ:"..."); 1 Pet. ii.4; "...") (q.v.), "...") (cf. 2 Esdr. v.8), "...", 1 Pet. ii.6 (Is. xxviii.16); "...") (see "..."); ...", one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, ibid. 8 (7); Ro. ix.33; of Christians: "..."); living stones (see "...", u.s.), of which the temple of God is built, 1 Pet. ii.5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, "...", costly stones, 1 Co. iii.12.

[1 Pet. 2.4: "Come to the Lord, the living stone rejected by people as worthless but chosen by God as valuable.

1 Pet. 2.5: "Come as living stones, and let yourselves be used in building the spiritual temple, where you will serve as holy priests to offer spiritual and acceptable sacrifices to God through Jesus Christ."]

TRANSLATION OF MESSAGE NO. 27

The above series of four Strong's numbers has one translation:-

"Chosen. Jesus. Religion spread (paved) with living stones that form a mosaic or tessellated pavement (in the spiritual temple)."

[Illustration of Message Number 27 follows on next page.]
Below: Illustration of Message Number 27.

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28. $2316 + 3962 + 1680 = 7958.$
25 July 2006

"2316" "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19;
Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33;
2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ..." [Theos]

"3962" "... [fr. r. pa; lit. nourisher, protector, upholder; ...], "...", "...", "...", voc. "..."
for which the nom. "..." is five times used, and (anarthrous) "..." in
Jn. xvii.21 T Tr WH, 24 and 25 T L Tr WH; ..., [fr. Hom. down], Sept. for "...",
a father; 1. prop., i.q. generator or male ancestor, and either a. the nearest ancestor:
Mt. ii.22; iv.21 sq.; viii.21; Lk. i.17; Jn. iv.53; ...; or b. a more remote ancestor,
the founder of a race or tribe, progenitor of a people, forefather: so
Abraham is called, Mt. iii.9; Lk. i.73; xvi.24; Jn. viii.39,53; Acts vii.2; ...; plur. fathers
i.e. ancestors, forefathers, Mt. xxiii.30,32; Lk. vii.23,26; xi.47 sq.; Jn. iv.20; vi.31; ...;
in the stricter sense of the founders of a race, Jn. vii.22; Ro. ix.5; xi.28. c. i.q. one
advanced in years, a senior: 1 Jn. ii.13 sq. 2. metaph.; a. the originator and
transmitter of anything: "..." "...", Ro. iv.12; b. one who stands in a father's place,
and looks after another in a paternal way: 1 Co. iv.15. c. a title of honor [cf.
Sophocles, Lex. s.v.], applied to ... teachers, as those to whom pupils trace back the
knowledge and training they have received: Mt. xxiii.9 (of prophets, 2 K. ii.12; vi.21).
... the members of the Sanhedrin, whose prerogative it was, by virtue of the wisdom
and experience in which they excelled, to take charge of the interests of others: Acts
vii.2; xxii.1; ... 3. God is called the Father. a. "...", [A.V. of lights i.e.] of the stars, the
heavenly luminaries, because he is their creator, upholder, ruler, Jas. i.17. b. of all
rational and intelligent beings, whether angels or men, because he is their creator,
preserver, guardian and protector: Eph. iii.14 sq. G L T Tr WH; "..." "...", of spiritual
beings, Heb. xii.9; and, for the same reason, of all men ("...", Joseph. ant. 4,8,24): so
in the Synoptic Gospels, esp. Matthew, Mt. vi.4,8,15; xxiv. 36; Lk. vi.36; xi.2; ...; "...",
the Father in heaven, Mt. v.16,45,48; vi.1,9; vii.11, 21; xviii.14; ...; "...", the heavenly
Father, Mt. vi.14,26,32; xv.13. c. of Christians, as those who through Christ have
been exalted to a specially close and intimate relationship with God, and who no
longer dread him as the stern judge of sinners, but revere him as their reconciled and
loving Father. This conception, common in the N.T. Epistles, shines forth with especial
brightness in Ro. viii.15; Gal. iv.6; in John's use of the term it seems to include the
additional idea of one who by the power of his Spirit, operative in the gospel, has
begotten them anew to a life of holiness (...); absol., 2 Co. vi.18; Eph. ii.18; 1 Jn. ii.1,
14 (13), 16; iii.1; ... d. the Father of Jesus Christ, as one whom God has united to
himself in the closest bond of love and intimacy, made acquainted with his purposes,
appointed to explain and carry out among men the plan of salvation, and (as appears
from the teaching of John) made to share also in his own divine nature; he is so
called, ... by Jesus himself: simply "..." "..." (opp. to "..." "..."), Mt. xi.25-27; Lk. x.21
sq.; Jn. v.20-23,26,36 sq.; x.15,30,etc.;"...", Mt. xi.27; xxv.34; xxxv.53; Lk. x.22;
by the apostles: Ro. xv.6; 2 Co. i.3; xi.31; Eph. i.3; iii.14 Rec.; Col. i.3; Heb. i.5; 1
Pet. i.3; Rev. i.6. ..." [Pater].

[Mt. 6.14]""If you forgive others the wrongs they have done to you, your Father in
heaven will also forgive you.""

Mt. 6.26: ""Look at the birds: they do not sow seeds, gather a harvest and put it in
barns; yet your Father in heaven takes care of them! Aren't you worth much more
than birds?"

Mt. 15.13: ""Every plant which my Father in heaven did not plant will be pulled up,"
answered Jesus.

Lk. 6.36: "Be merciful just as your Father is merciful.""

1 Pet. 1.3: "Let us give thanks to the God and Father of our Lord Jesus Christ!
Because of his great mercy he gave us new life by raising Jesus Christ from death.
This fills us with a living hope;"

"1680" "... [sometimes written "..."; so WH in Ro. viii.20; Tdf. in Acts ii.26; ...],
... ("..." to make to hope), Sept. for "..." and "...", trust; "..." that in which one
confides or to which he flees for refuge;"..." expectation, hope; in the classics
a vox media, i.e. expectation whether of good or of ill; 1. rarely, in a bad
sense, *expectation of evil, fear,* ... 2. much more freq. in the classics, and always in the N.T., in a good sense: *expectation of good, hope*; and in the Christian sense, *joyful and confident expectation of eternal salvation:* Acts xxiii.6;xxvi.7; Ro.v.4 sq.; ...*" 99

[Acts 23.6:”When Paul saw that some of the group were Sadducees and the others were Pharisees, he called out in the Council, "Fellow-Israelites! I am a Pharisee, the son of Pharisees. I am on trial here because of the hope I have that the dead will rise to life!"

Acts 26.7:“ "the very thing that the twelve tribes of our people hope to receive, as they worship God day and night. And it is because of this hope, Your Majesty, that I am being accused by these Jews!"

Ro. 5.4:“endurance brings God’s approval, and his approval creates hope.”]

TRANSLATION OF MESSAGE NO. 28

The above series of three *Strong’s* numbers has one translation:-

*"God, the father of your hope: Your confident expectation of eternal salvation!"*
TRANSLATION OF MESSAGE NO. 29. A VERY IMPORTANT MESSAGE.

The above series of three Strong’s numbers has one translation:-

“The Cross of Jesus, the Crucifixion which Jesus underwent, is dishonored, insulted, treated with contumely [contempt] in word, in deed, and in thought.”
30. 3705 + 4253 = 7958. 25 July 2006

“3705” "... that which is seen, a sight, spectacle: Acts vii.31; Mt. xvii.9; a sight divinely granted in an ecstasy or in a sleep, a vision, Acts x.17,19; "...", Acts xviii.9; "...", Acts ix.10,12 [R G]; x.3; "...", Acts xii.9; "...", Acts xi.5;vi.10. ..." 103

“4253” "... before; used a. of Place: "...", etc., Acts v.23 R G; xii.6,14; xiv.13; Jas. v.9; ... b. of Time: "...", Acts v.36; xxi.38; ...;Ro. xvi.7; "...", those that existed before one, Mt. v.12; ... c. of superiority or pre-eminence..., above all things, Jas. v.12; 1 Pet. iv.8. d. In Composition, "..." marks ... place: "..."; motion forward (Lat. porro), """, "...", etc.; before another who follows, in advance,...; in public view, openly, "...", ... time: before this, previously, "..."; in reference to the time of an occurrence, beforehand, in advance, ... superiority or preference : "...". [...] 104

TRANSLATION OF MESSAGE NO. 30

The above series of two Strong's numbers has one translation:-

"that which is seen, a spectacle, a sight divinely granted in a vision you have seen before. You are gazing at a vision that is above all things."
TRANSLATION OF MESSAGE NO. 31

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

The above series of three Strong’s numbers has one translation:-

"Seek out, search for Jesus, the Son of Man!"
32. \[2605 + 2424 + 2929 = 7958.\] 26 July 2006

"2605” “...; to announce, declare, promulgate, make known; to proclaim publicly, publish: “...”, Acts xiii.5; xv.36; pass. Acts xvii.13; “...”, Acts xvi.21; ...; with the included idea of celebrating, commending, openly praising (Lat. praedicare): “...”, Ro. i.8 [A.V. is spoken of]; 1 Co. xi.26. ...*” 108

"2424” “...; Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...*109

"2929” “...; to be of crystalline brightness and transparency; to shine like crystal: Rev. xxi.11. (Not found elsewhere.)*” 110

[Rev. 21.11:“and shining with the glory of God. The city shone like a precious stone, like a jasper, clear as crystal.”]

TRANSLATION OF MESSAGE NO. 32

The above series of three Strong's numbers has one translation:-

"Announce, declare, promulgate, make known.
Proclaim publicly, publish, preach: ‘Jesus is clear as crystal’!"
33. 146 + 5590 + 2222 = 7958.  27 July 2006

"146"  "..., eager for base gain,[greedy of filthy lucre]: 1 Tim. iii.3 Rec., B; Tit.i.7. (Hdt. 1,187; Xen., Plat., al.;[cf. turpilucricupidus, Plaut. Trin.1,2,63].)*” 111

[1 Tim. 3.3: "he must not be a drunkard or a violent man, but gentle and peaceful; he must not love money;"
Tit.1.7: "For since a church leader is in charge of God's work, he should be blameless. He must not be arrogant or quick-tempered, or a drunkard or violent or greedy for money."]

"5590"  "..., ("...", to breathe, blow), fr. Hom. down, Sept. times too many to count for "...", occasionally also for "...", and "..."; 1. breath (Lat. anima), i.e.
a. the breath of life; the vital force which animates the body and shows itself in breathing: Acts xx.10; of animals, Rev. viii.9, ...
b. life... c. that in which there is life; a living being: "...", a living soul, 1 Co. xv.45; [Rev. xvi.3 R Tr mrg.], ...
2. the soul (Lat. animus), a. the seat of the feelings, desires, affections, aversions, ...
b. the (human) soul in so far as it is so constituted that by the right use of the aids offered by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life: 3 Jn. 2; "...", Heb. xiii.17; "...", "...", 1 Pet. ii.11; ...

"This word "...", Thayer’s indicates, can mean either the breath of life or the soul." ... "... psyche refers to human life, generally in the context of losing that life." 113

"2222"  "..., life; 1. univ. life, i.e. the state of one who is possessed of vitality or is animate: 1 Pet. iii.10 (...); Heb. vii.3,16;...* 114

"Closer study of the passages concerned reveals that zoe is used most often to refer to divine and eternal life..." 115

TRANSLATION OF MESSAGE NO. 33

The above series of three Strong’s numbers has one translation:-

"Being greedy of filthy lucre (greedy for money) hinders a soul from preparing for (eternal) life in the New Age.

(Only the soul who is committed to the work of preparing others for the Kingdom of God shall enter the Kingdom)."

[Illustration of Message Number 33 follows on next page.]
Below: Illustration of Message Number 33.

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</table>

**Legend**

- 146: "eager for base gain, (greedy of) filthy lucre"
- 5590: "the (human) soul"
- 2222: "(eternal) life"
TRANSLATION OF MESSAGE NO. 34

The above series of two Strong's numbers has one translation:-

"Get ready! Prepare yourself to receive more abundant graces. Be ready to offer these extraordinary graces to others. Be ready to put yourself completely at the service of God's plan of salvation."
35. \[1232 + 2424 + 4302 = 7958.\] 30 July 2006

“1232” “…; to publish abroad, make known thoroughly: “…”, Lk. ii.17 R G. …*” 118

“2424” “…, Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...” 119

“4302” “…; to say beforehand, to predict, (...) 2 Co. xiii.2; Gal. v.21; 1 Th. iii.4. ...” 120

[2 Co. 13.2: “I want to say to those of you who have sinned in the past, and to all the others; I said it before during my second visit to you, but I will say it again now that I am away: the next time I come nobody will escape punishment.”

Gal. 5.21: “they are envious, get drunk, have orgies, and do other things like these. I warn you now as I have before: those who do these things will not possess the Kingdom of God.”

1 Th. 3.4: “For while we were still with you, we told you beforehand that we were going to be persecuted; and as you well know, that is exactly what happened.”]

TRANSLATION OF MESSAGE NO. 35

The above series of three Strong’s numbers has one translation:-

“Publish abroad, make known thoroughly abroad what Jesus tells you beforehand, that is, what Jesus predicts, forewarns!”
TRANSLATION OF MESSAGE NO. 36

The above series of two *Strong’s* numbers has one translation:-

“Bend completely, bow down your back to translate into the language of one with whom I wish to communicate. Interpret!”
TRANSLATION OF MESSAGE NO. 37

The above series of four Strong's numbers has one translation:-

"Translate into the language of one with whom I wish to communicate, interpret the scroll of writing - the written book!
Publish abroad, make known thoroughly abroad.
Do it well. Rightly, so that there shall be no room for blame.
Honesty."
38. \[3177 + 976 = 4153.\] 30 July 2006

(i.e. Strong’s Number 4153 for Greek word meaning \textit{spiritually})

“3177” \textit{“\ldots; to translate into the language of one with whom I wish to communicate, to interpret} : Mt. i.23; Mk. v.41; xv.22,34; Jn. i.38 (39) L Tr WH, 41 (42); Acts iv.36, xiii.8. \textit{\ldots}” \textsuperscript{127}

“976” \textit{“\ldots, \ldots, the plant called papyrus,\ldots; fr. its bark [rather, \textit{the cellular substance of its stem} (for it was an endogenous plant)] paper was made \ldots, \textit{a written book, a roll, or scroll}: Mt. i.1; Lk. iii.4; Mk. xii.26; Acts i.20; \ldots”, Phil. iv.3; Rev. iii.5, etc. \ldots”} \textsuperscript{128}

TRANSLATION OF MESSAGE NO. 38

[N.B. Numerical value 4153, which is \textit{Strong’s} Number 4153 for Greek word meaning \textit{spiritually, contains the following \textit{divine message}.}]\textsuperscript{129}

The above series of two \textit{Strong’s} numbers has one translation:-

"\textit{Spiritually, that is, by the aid of the Holy Spirit, you translate into the language of one with whom I wish to communicate, interpret the scroll of writing – the written book}!”
3177 + 976 + 3805 = 7958.

30 July 2006

"3177" "...; to translate into the language of one with whom I wish to communicate, to interpret: Mt. i.23; Mk. v.41; xv.22,34; Jn. i.38 (39) L Tr WH, 41 (42); Acts iv.36, xiii.8. ..." 130

"976" "..., (...) the plant called papyrus,...; fr. its bark [rather, the cellular substance of its stem (for it was an endogenous plant)] paper was made..., a written book, a roll, or scroll: Mt. i.1; Lk. iii.4; Mk. xii.26; Acts i.20; ...", Phil. iv.3; Rev. iii.5, etc. ..." 131

"3805" "...; 1. passible (Lat. patibilis, Cic. de nat. deor. 3,12,29), endued with the capacity of suffering, capable of feeling; often in Plut., as "..." "...". 2. subject to the necessity of suffering, destined to suffer, (Vulg. passibilis): Acts xxvi. 23 (with the thought here respecting Christ as "..." compare the similar language of Justin Mart. dial.c.Tr. cc. 36,39,52,68,76,89); cf. W.97 (92); [B.42 (37)]; so in eccl. writ. also, cf. Otto's Justin, Grk. index s.v.; Christ is said to be "..." and "..." in Ignat. ad Eph. 7,2; ad Polyc. 3,2)."" 132

TRANSLATION OF MESSAGE NO. 39

The above series of three Strong's numbers has one translation:-

"To translate into the language of one with whom I wish to communicate, to interpret the scroll of writing - the written book, you must suffer!"
40. \[3177 + 976 + 1232 = 5385.\] 30 July 2006

(i.e. Strong’s Number 5385 for Greek word meaning *love (and pursuit) of wisdom*)

“3177” “...; to translate into the language of one with whom I wish to communicate, to interpret: Mt. i.23; Mk. v.41; xv.22,34; Jn. i.38 (39) L Tr WH, 41 (42); Acts iv.36, xiii.8. ...” 133

“976” “..., (..., the plant called papyrus,... ;fr. its bark [rather, *the cellular substance of its stem* (for it was an endogenous plant)] paper was made ... , *a written book, a roll, or scroll: Mt. i.1; Lk. iii.4; Mk. xii.26; Acts i.20; “...”, Phil. iv.3; Rev. iii.5, etc. ...” 134

“1232” “..., to publish abroad, make known thoroughly: “...”, Lk. ii.17 R G. ...” 135

TRANSLATION OF MESSAGE NO. 40

[N.B. Numerical value 5385, which is Strong’s Number 5385 for Greek word meaning *love (and pursuit) of wisdom*), contains the following *divine message.*] 136

The above series of three Strong’s numbers has one translation:-

“*Love (and pursuit) of God’s wisdom* is justified by its results: You translate into the language of one with whom I wish to communicate, interpret the scroll of writing - the written book. Publish abroad, make known thoroughly abroad.”
TRANSLATION OF MESSAGE NO. 41

The above series of two *Strong's* numbers has one translation:-

“Your *love (and pursuit) of God’s wisdom* is justified by its results: ‘*Well done!*’

In the words of Jesus when He quoted His critics:

“When John came, he fasted and drank no wine, and everyone said, ‘He has a demon in him!’

When the Son of Man came, he ate and drank, and everyone said, ‘Look at this man! He is a glutton and a drinker, a friend of tax collectors and other outcasts!’ God’s wisdom, however, is shown to be true by its results.”
42. 4599 + 3359 = 7958.  

30 July 2006

"4599" "... to make strong, to strengthen: "...", one's soul, 1 Pet. v.10, ..." ¹⁴⁰

"3359" "... fr. Hom. down; Sept. for "...", [lit. the space between the eyes] the forehead: Rev. vii.3; ix.4; xiii.16; xiv.1,9; xvii.5; xx.4; xxii.4.*" ¹⁴¹

[Rev. 14.1: “Then I looked, and there was the Lamb standing on Mount Zion; with him were 144,000 people who have his name and his Father’s name written on their foreheads.”
Rev. 22.4: “They will see his face, and his name will be written on their foreheads.”]

TRANSLATION OF MESSAGE NO. 42

The above series of two Strong’s numbers has one translation:-

“Strengthen your soul, that is, confirm your soul by what is written on your forehead – the space between the eyes!”
TRANSLATION OF MESSAGE NO. 43

The above series of three Strong's numbers has one translation:

"Announce, declare, promulgate, make known.
Proclaim publicly, publish, preach:
'Salvation belongs to those who wait for one whose coming is certain:
God's Son Jesus!
(Those who wait for Him with patience and trust!)"
44. \[5309 + 2424 + 225 = 7958.\]  
31 July 2006

"5309“  "... to be high-minded, proud: Ro.xi.20 [R G L txt.];1 Tim.vi.17 [R G L Tr WH txt.].”** 145

"2424”  "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...":** 146

"225“  "... [fr. Hom. down], verity, truth. I. objectively; 1. univ. what is true in any matter under consideration (opp. to what is feigned, fictitious, false): Jas. iii.14; "...", Jn. viii.45 sq.; xvi.7; Ro. ix.1; 1 Co. xii.6; 1 Tim. ii.7; ... 2. In reference to religion, the word denotes what is true in things appertaining to God and the duties of man, ('moral and religious truth'); and that a. with the greatest latitude, in the sceptical question "...", Jn. xviii.38; b. the true notions of God which are open to human reason without his supernatural intervention : Ro. i.18;... c. the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians: "..." the truth which is the gospel or which the gospel presents, Gal. ii.5,14; [...] and absol. "..." and "...": Jn. i.14,17; viii.32,40;[xvi.13]; xvii.19; 1 Jn. i.8; ii.4,21; 2 Jn. 1-3; Gal. iii.1 (Rec.); ...

II. subjectively; truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit : Jn. vii.44; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth : 1 Co. v.8; xiii.6 (...); Eph. iv.21 [...]; v.9; [vi.14]; "..." the truth as it is discerned in thee, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; "..." which belongs to God, i.e. his holiness [...], Ro. iii.7; spec. veracity (of God in keeping his promises), Ro. xv.8; "..." sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. ([nor in 1 Thess., Philem., Jude]..."** 147

TRANSLATION OF MESSAGE NO. 44

The above series of three Strong’s numbers had one translation:-

"[Gentiles] do not be high-minded of your salvation, but fear God. [Rich people] do not be high-minded of your wealth, but trust in Jesus in whom God’s truth has been revealed."
45. \[2142 + 3772 + 2044 = 7958.\] 31 July 2006

“2142” "... riches, means, wealth: Acts xix.25. ..." 148

“3772” "... heaven; and, in imitation of the Hebr. "..." (i.e. prop. the heights above, the upper regions), ... the heavens [...], (...) i.e. 1. the vaulted expanse of the sky with all the things in it; a. generally: as opp. to the earth, Heb. i.10; 2 Pet. iii.5,10,12; “...”, [heaven and earth] i.q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i.1; xiv.19; Tob. vii.17 (18); 1 Macc. ii.37, etc.): Mt. v.18; xi.25; xxiv.35; Mk. xiii.31; Lk. x.21; xvi.17;xxi.33; Acts iv.24; xiv.15; xvii.24; Rev. x.6; xiv.7; xx.11. The ancients conceived of the expanded sky as an arch or vault the utmost edge of which touched the extreme limits of the earth [see B.D. s.v. Firmament, cf. Heaven]; hence such expressions as "...", Mt. xxiv.31; ..., under heaven, i.e. on earth, Acts ii.5; iv.12; Col. i.23; "..." (sc. "...", ...) "..." [here L T Tr WH "..."] "...", out of the one part under the heaven unto the other part under heaven i.e from one quarter of the earth to the other, Lk. xvii.24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude; hence, "...", Rev. xviii.5 [...] (...)...; Rev. xxi.1; "...", the heavens which now are, and which will one day be burnt up, 2 Pet. iii.7; also "...", Rev. xxi.1, Heb. xii.26. ... b. the aerial heavens or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: "...", Mt. xvi.2 ...; 2. the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings: ... The highest heaven is the dwelling-place of God: Mt. v.34; xxiii. 22; Acts vii.49; Rev. iv.1 sqq., ..., and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, 2 Co. v.1, and enjoy the reward of proved virtue, Mt. v. 12; Lk. vi.23; ..." 149 [ouranos]

“2044” "...; 1. to spit or spue out, (Hom.). 2. to be emptied, discharge itself, used of streams ...; with the acc. to empty, discharge, cast forth, of rivers and waters: Lev. xi.10 Sept. 3. by a usage foreign to classic Greek [...], to pour forth words, to speak out, utter: Mt. xiii.35 (Ps. lxxvii. (lxxviii.) 2; cf. xviii. (xix.) 3; cxliv. 7 [Alex.]): ..." 150

TRANSLATION OF MESSAGE NO. 45

The above series of three Strong’s numbers has one translation:-

"Riches, wealth of heaven spit or spue out! Are emptied - discharge itself - like streams; Empty, discharge, cast forth - like rivers and waters. Pour forth words, speak out, utter!"

“He did this to make what the prophet had said come true:
“I will use parables when I speak to them;
I will tell them things unknown since the creation of the world.”” 151

“I am going to use wise sayings and explain mysteries from the past,” 152 ;

“No speech or words are used, no sound is heard;” 153 ”
TRANSLATION OF MESSAGE NO. 46

The above series of three Strong's numbers has one translation:-

"Love Jesus, who is without beginning or end, eternal."
47. 1303 + 2424 + 4231 = 7958.  3 August 2006

"1303"  "...: to place separately, dispose, arrange, appoint, [...]. In the N.T. only in
Mid., pres. "..."; 2 aor. "..."; fut. "..."; 1. to arrange, dispose of, one's own
affairs; a. "...", of something that belongs to one (often so in prof. auth. fr. Xen.
down); with dat. of pers. added, in one's favor, to one's advantage; hence to assign a
thing to another as his possession: "..." (to appoint), Lk. xxii.29. b. to dispose of by
will, make a testament: Heb. ix.16 sqq.; (...).  2. "..." ("...", Jer. xxxviii.(xxx.) 31 sqq.),
to make a covenant, enter into covenant, with one, [...]: Heb. viii.10, (Gen. xv.18);
"...", Acts iii.25; Heb. x.16, (Deut. vii.2); "...", 1 Macc. i.11. The Grks. said "...", "...",
Xen. Cyr. 3,1,21. [COMP.: ...]*  157

[Lk. 22.29:] "and just as my Father has given me the right to rule,
so I will give you the same right.""
Heb. 8.10:  "Now, this is the covenant that I will make with the people of Israel in
the days to come, says the Lord: I will put my laws in their minds and write them
on their hearts. I will be their God, and they will be my people.""
Gen. 15.18: "Then and there the LORD made a covenant with Abram. He said,
"I promise to give your descendants all this land from the border of Egypt to the
River Euphrates,"]]

"2424"  "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ... 158

"4231"  "...; in Grk. prose writ. fr. Hdt. down; to be occupied with anything; to carry
on a business; spec. to carry on the business of a banker or trader...:
Lk. xii.13 [...; R.V. trade...]*  159

[Lk. 19.13:] "Before he left, he called his ten servants and gave them each a gold
coin and told them, 'See what you can earn with this while I am gone.'""

TRANSLATION OF MESSAGE NO. 47

The above series of three Strong's numbers has one translation:-

"[He] appoints you a kingdom.
Jesus assigns His authority to you as your possession. Use His gifts well.
Occupy yourself with anything that fulfills the will of God on earth until Jesus Christ comes.
It calls for fearless venture from you like carrying on the business of a banker or trader!"
48. \[3727 \times 4231 = 7958.\] 3 August 2006

“3727” “…, [fr. Hom. down], Sept. for “…”, \textit{an oath}: Mt. xiv.7,9; xxvi.72; Mk. vi.26; Lk. i.73 [...] ; Acts ii.30 [...] ; Heb. vi.16 sq.; Jas. v.12; by meton. \textit{that which has been pledged or promised with an oath}; plur. vows, Mt. v.33 [...].*” 160

[\textit{Mt. 5.33:} “You have also heard that people were told in the past, ‘Do not break your promise, but do what you have vowed to the Lord to do.’ ”]

“4231” “…; in Grk. prose writ. fr. Hdt. down; \textit{to be occupied with anything}; \textit{to carry on a business}; spec. \textit{to carry on the business of a banker or trader} ... : Lk. xix.13 [...;R.V. \textit{trade}. ...]*” 161

[Lk.19.13: “Before he left, he called his ten servants and gave them each a gold coin and told them, ‘See what you can earn with this while I am gone.’ ””]

TRANSLATION OF MESSAGE NO. 48

The above series of two \textit{Strong’s} numbers has one translation:-

“You \textit{promised with an oath} to use His gifts well. \textit{Occupy yourself with anything} that fulfills the will of God on earth until Jesus Christ comes. It calls for fearless venture from you like \textit{carrying on the business of a banker or trader}!”
TRANSLATION OF MESSAGE NO. 49

The above series of two Strong’s numbers has one translations:-

"Like gold is refined by fire to make it pure, the priesthood [of all Christians] is refined by suffering to make it endure."

49. \[5553 + 2405 = 7958.\] 4 August 2006

"5553" "..., fr. Hdt. down, Sept. for "...", gold, both that which lies imbedded in the earth and is dug out of it (...;Sept. Gen. ii.11; hence "...", ...): "...", [R.V. refined by fire], Rev. iii.18; and that which has been smelted and wrought, Heb. ix.4;[1 Co. iii.12 T Tr WH]; 1 Pet. i.7; Rev. xxi.18,21; i.q. gold coin, 'gold': Acts iii.6; xx.33; 1 Pet. i.18; golden ornaments, precious things made of gold, 1 Tim. ii.9 L WH txt., 1 Pet. iii.3; Rev. xvii.4 G L WH txt.; xviii.16 G L Tr txt. WH txt. ...

"2405" "..., the priesthood, the office of priest: Lk. i.9; Heb. vii.5. (....)"
50. 109 + 2316 + 5533 = 7958. 4 August 2006

"109"  "..., the air (particularly the lower and denser, as distinguished from the higher and rarer "..." "...", cf. Hom. II.14, 288), the atmospheric region: Acts xxii.23; 1 Th. iv.17; Rev. ix.2; xvi.17; ...; ..., "..." "...", (cf. verberat ictibus auras, Verg. Aen. 5,377, of pugilists who miss their aim) i.e. to contend in vain, 1 Co. ix.26; "..." "..." "..." (cf. verba ventis profundere, Lucr.4, 929 (932)) 'to speak into the air', i.e. without effect, used of those who speak what is not understood by the hearers, 1 Co. xiv.9.** 164

"2316"  "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ...; Rev.xxi.3 [without "..."; but GTTrWH txt. om. the phrase];..." 165 [Theos]

"5533"  "..., ("..." or "...", a loan, a debt and "...", q.v.), a debtor: Lk. vii.41; xvi.5. (Prov. xxix.13; Job xxxi.37; ...)* 166

TRANSLATION OF MESSAGE NO. 50

The above series of three Strong's numbers has one translation:-

"Unless you clearly interpret your message given in strange tongues, so that it is easily understood, you shall speak into the air!
And the message of God to His debtors shall be without effect."
1097  "...; in Grk. writ. fr. Hom. down; Sept. for "..."; Lat. nosco, novi (i.e. gnosco, gnovi); I. univ. 1. to learn to know, come to know, get a knowledge of; pass. to become known : with acc., Mt. xxii.18; Mk. v.43; Acts xxii.34;...; negatively, in the sentence of Christ "...", I never knew you, never had any acquaintance with you, Mt. vii.23. to perceive, feel: "...", etc. Mk. v.29; "...", Lk. vii.46. 2. to know, understand, perceive, have knowledge of; a. to understand : with acc., "...", Lk. xviii.34;... b. to know: "...", Lk. xi.47; "...", Lk. xvi.15; ...; "..." to know Greek (graece scire, Cic. de fin. 2,5): Acts xxii.37, ...; impv. "..." know ye: Mt. xxiv.32 sq.43; Mk. xiii.29; Lk. x.11; Jn. xv.18; Acts ii.36; Heb. xiii.23; 1 Jn. ii.29. 3. by a Hebraistic euphemism [cf. W.18], found also in Grk. writ. fr. the Alexandrian age down, "..." is used of the carnal connection of male and female, ... of a husband, Mt. i.25; of the woman, Lk. i.34; (Gen. iv.1,17; xix.8; 1 S. i.19, etc.; Judith xvi.22;...).

II. In particular "...", to become acquainted with, to know, is employed in the N.T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them; a. "...", the one, true God, in contrast with the polytheism of the Gentiles:Ro: i.21;Gal. iv.9;also "...", Jn. xvii.3 cf. 1 Jn.v.20; ... b. "...", his blessings, Phil. iii.10; in "...", 2 Co. v.16; Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. Acc. to John's usage, "...", "..." denotes to come to know, to know, his Messianic dignity (Jn. xvii.3; vi.69); his divinity ("...", 1 Jn. ii.13 sq. cf. Jn. i.10), his consummate kindness towards us, and the benefits redounding to us from fellowship with him (in Christ's words "...", Jn. x.14 [acc. to the crit. texts "..."]; his love of God (Jn. xiv.31); his sinless holiness (1 Jn. iii.6). John unites "..." and "...", at one time putting "..." first: vi.69 [...]; but at another time "...": x.38 (acc. to R G, for which L T Tr WH read "..." [R.V. know and understand]); xvii.8 [L br. ";' ]; 1 Jn. iv.16 (the love of God). c. "..." the things which proceed from the Spirit, 1 Co. ii.14; "...", 1 Jn. iv.6; "...", Mt. xiii.11; "...", Jn. viii.32; 2 Jn. 1; absol., of the knowledge of divine things, 1 Co. xiii.12; of the knowledge of things lawful for a Christian, 1 Co. viii.2."  

"[SYN. "...", "...", "...", "...", "...": In classic usage (cf. Schmidt ch.13), "...", distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. ...]" 167

5547  "... anointed:... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ...: Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23;... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "...": a. "...", Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name ...: Mt. i.17; xi.2;Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ..." 168 [Christ]

1314  "...; fr. Hdt. down; to guard carefully: "...", Lk. iv.10 fr. Ps. xc. (xci.) 11. "The seventy chose to employ this term esp. of God's providential care; cf. Gen. xxviii.15; Josh. xxiv.17; Ps. xl. (xli) 3. Hence it came to pass that the later writers at the close of their letters used to write "...", cf. Theodoret. iii. pp.800, 818,826, (edd. Schulze, Nossett, etc. Hal.)." ..." 169

"[Gen. 28.15: "Remember, I will be with you and protect you wherever you go, and I will bring you back to this land. I will not leave you until I have done all that I have promised you.""]
Josh. 24.17: “The LORD our God brought our fathers and us out of slavery in Egypt, and we saw the miracles that he performed. He kept us safe wherever we went among all the nations through which we passed.”

TRANSLATION OF MESSAGE NO. 51

The above series of three Strong’s numbers has one translation:

“Know that Christ carefully guards you, keeps you safe.”
52.  4902 + 3056 = 7958.  

"4902"  "...; fr. Hom. down; to follow with, to accompany: "...", Acts xx.4."

[Acts 20.4: "Sopater son of Pyrrhus, from Berea, went with him; so did Aristarchus and Secundus, from Thessalonica; Gaius, from Derbe; Tychicus and Trophimus, from the province of Asia; and Timothy."]

"3056"  "...,[fr. Hom. down], Sept. esp. for "...", ...; prop. a collecting, collection,...

I. As respects SPEECH: 1. a word, ... i.e. a word which, uttered by the living voice, embodies a conception or idea: Heb. xii.19; "...", Mt. xxii.46; "...", Mt. viii.8 [...]; Lk. vii.7; "...", 1 Co. xiv.19; "...", xiv.9; 2. what some one has said; a saying; a univ.: Mt. xix.22 [...]; Mk. v.36 [...]; vii.29;...; "...", the words, commands, counsels, promises, etc., of any teacher, Mt. x.14; xxiv.35; Mk. viii.38; Lk. ix.44; Jn. xiv.24; Acts xx.35;...

b. of the sayings of God;... i.q. decree, mandate, order: Ro. ix.28; with "..." added, 2 Pet. iii.5,7[...]; "..." (a phrase freq. in the O.T.), Jn. x.35.

... i.q. promise: "..." (equiv. to "..."), Heb. iv.2; "...", Ro. ix.6; plur. Ro. iii.4; univ. a divine declaration recorded in the O.T., Jn. xii.38; xv.25; 1 Co. xv.54.

...", as "..." often in the O.T. prophets, an oracle or utterance by which God discloses, to the prophets, or through the prophets, future events: used collectively of the sum of such utterances, Rev. i.2, 9;... c. what is declared, a thought, declaration, aphorism: "...", (reference is made to what follows, so that "..." in vs. 12 is explicative),Mt. xix.11; a dictum, maxim or weighty saying: 1 Tim. i.15; iii.1; 2 Tim. ii.11; Tit. iii.8;...

3. discourse (Lat. oratio);... Hence

4. in an objective sense, what is communicated by instruction, doctrine:... univ. Acts xviii.15;... specifically, the doctrine concerning the attainment through Christ of salvation in the kingdom of God: simply, Mt. xiii.20-23; Mk. iv.14-20; viii.32; xvi.20; Lk. i.2; viii.12; Acts viii.4; x.44; xi.19; xiv.25; xvii.11; Gal.vi.6; Phil. i.14; 1 Th. i.6; 2 Tim. iv.2; 1 Pet. ii.8;...

5. anything reported in speech; a narration, narrative:...

6. matter under discussion, thing spoken of, affair: Mt. xxi.24, Mk. xi.29;...

7. thing spoken of or talked about; event; deed, ...

II. Its use as respects the MIND alone, Latin ratio; i.e. 1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.:... once so in the phrase "...", of the divine mind, pervading and noting all things by its proper force, Heb. iv.12. 2. account, i.e. regard, consideration: "...", to have regard for, make account of a thing, care for a thing, Acts xx.24 R G (Job xxii.4;...)[...].

3. account, i.e. reckoning, score: "..." (...), Phil. iv.15 [...]; "...", to your account, i.e. trop. to your advantage, ib. 17;"..." (...), to make a reckoning, settle accounts, Mt. xviii.23; xxv.19. 4. account, i.e. answer or explanation in reference to judgment: "..." (...), to give or render an account, Ro. xiv.12 R G T WH L mrg.Tr mrg.; also "...", Heb. xiii.17; 1 Pet. iv.5;... 5. relation: "...", with whom as judge we stand in relation [A.V. have to do], Heb. iv.13; "...", as is right, justly, Acts xviii.14 ... 6. reason, cause, ground: "...", for what reason? why? Acts x.29 (...); "..." (...) is generally referred to this head, Mt. v.32;[xix.9 L WH mrg.];...

III. In several passages in the writings of John "..." denotes the essential WORD of God, i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world’s life both physical and ethical, which for the procurement of man’s salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn.i.1,14; (1 Jn. v.7 Rec.); with "..." added (see "...", 2a.), 1 Jn. i.1; "...", Rev. xiv.13 ..."

[Logos]

[Heb.4.12:“The word of God is alive and active, sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of the heart.”]
Jn. 1.1: “In the beginning the Word already existed; the Word was with God, and the Word was God.”
Jn. 1.14: “The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father’s only Son.”

TRANSLATION OF MESSAGE NO. 52

The above series of two Strong’s numbers has one translation:

"Follow, accompany the Word of God."
53.  1119 + 2424 + 4415 = 7958.  5 August 2006

"1119"  "..., the knee: Heb.xii.12; "..." to bend the knees, kneel down, of persons supplicating: Lk. xxii.41; Acts vii.60; ix.40; xx.36; xxi.5; ...; "..." to bow the knee, of those worshipping God or Christ: "...", Ro. xi.4; "...", Eph. iii.14; reflexively, "...", to i.e. in honor of one, Ro. xiv.11 (1 K. xix.18); "...", Phil. ii.10 (Is. xlv.23).

[Ro. 14.11:
"For the scripture says:
"As surely as I am the living God,
says the Lord,
everyone will kneel before me,
and everyone will confess that
I am God.""

Phil. 2.10:
"And so, in honour of the name of
Jesus
all beings in heaven, on earth,
and in the world below
will fall on their knees,"

"2424"  "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...

"4415"  "..., primogeniture, the right of the first-born, (in class. Grk."", and "..."):
Heb. xii.16. ...""

["4416"  "..., Sept. for "...", first-born; ... the first-born whether man or beast,
Heb. xi.28 (..., Ex. xii.29; ...). b. trop. Christ is called "..." (partit. gen. [see below],
as in "...", Gen. iv.4; "...", Deut. xii.17; "...", Ex. xxii.29), who came into being through
God prior to the entire universe of created things [R.V. the first born of all creation]
(...), Col. i.15; ...

[Col. 1.15: "Christ is the visible likeness of the invisible God. He is the firstborn Son, superior to all created things."]

TRANSLATION OF MESSAGE NO. 53

The above series of three Strong's numbers has one translation:-

"Kneel down! (Bow) the knee (to) Jesus!
His birthright as the first-born (of all creation)!
Primogeniture, the right of the first-born!"
54. \[4151 + 2424 + 1383 = 7958.\] 5 August 2006

"4151” “... Lat. *spiritus;* i.e. 1. *a movement of air,* (gentle) blast;...
2. *the spirit,* i.e. *the vital principle by which the body is animated* ...
3. *a spirit,* ... *c. a spirit higher than man but lower than God,* i.e. *an angel;*...
4. The Scriptures also ascribe a “...” to God, i.e. *God’s power and agency,* ...
   a. ... i.e. *the Holy Spirit* (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
   Lk. iii.16, 22; ... 2 Co.v.5; ...*” 176

"2424” “... Jesus... 3. *Jesus,* the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ... “*” 177

"1383” “...; 1. i.q. “...”, *the proving:* “...”, Jas. i.3. 2. *that by which something is tried or proved,* a test; ...; in Sept. of a crucible or furnace for smelting: Prov. xxvii.21; Ps. xi.(xii.)7. 3. equiv. to “...”, 2: “...”, your proved faith, 1 Pet. i.7. ...*” 178

TRANSLATION OF MESSAGE NO. 54

The above series of three *Strong’s* numbers has one translation:-

“*The Holy Spirit of Jesus* (in you): *the testing and the proving* of your faith.”
TRANSLATION OF MESSAGE NO. 55

The above series of three *Strong's* numbers has one translation:

"*The Holy Spirit of God: the external appearance, form, figure, shape,* which is exposed to view.

Jesus spoke of His great witness. "And the Father, who sent me, also testifies on my behalf. You have never heard his voice or seen his face," 182

*The Holy Spirit of God* descended upon Jesus at baptism in a bodily *shape* like a dove, and a voice from heaven said: "Thou art my beloved Son; in thee I am well pleased." 183

*The Holy Spirit of God changed the external appearance* of Jesus' face before three of His disciples: "While he was praying, his face changed its appearance, and his clothes became dazzling white." 184

*The Holy Spirit of God encompasses the visible appearance* (of eternal things), "For our life is a matter of faith, not of sight." 185
TRANSLATION OF MESSAGE NO. 56

The above series of four Strong’s numbers has one translation:

“In Capernaum Jesus proclaimed publicly: Preached and taught in the synagogue. Healed many sick people who were laid up. Sat down to eat with tax collectors and outcasts.”
79

6 August 2006

1709 + 4151 + 2098 = 7958.

"1709" "...; 1. to breathe in or on, [fr. Hom. down].
2. to inhale,... threatening and slaughter were so to speak the element from which he drew his breath, Acts ix.1;... "...", Sept. Josh. x.40." 190

"4151" "... Lat. spiritus; i.e. 1. a movement of air, (gentle) blast;... 2. the spirit, i.e. the vital principle by which the body is animated ... 3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel;... 4. The Scriptures also ascribe a "..." to God, i.e. God's power and agency, ...
 a. ... i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
 Lk. iii.16, 22; ... 2 Co.v.5; ..." 191

"2098" "...; Hebr. "..." and "..."; 1. a reward for good tidings... 2. good tidings: ... In the N.T. spec. a. the glad tidings of the kingdom of God soon to be set up, and subsequently, also of Jesus, the Messiah, the founder of this kingdom: Mk. i.15; viii.35; x.29; xiii.10; xiv.9, xvi.15; Mt. xxvi.13;... After the death of Christ the term "..." comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; so that it may be more briefly defined as the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ; the gospel [A-S. god-spell (see Skeat, Etym. Dict. s.v.)]: Acts xv.7; Ro.i.16 G L T Tr WH; x.16; x.28; 1 Co. iv.15; ix.14,18 [G L T Tr WH],23; ... b. As the Messianic rank of Jesus was proved by his words, his deeds and his death, the narrative of the sayings, deeds and death of Jesus Christ came to be called "...": so perhaps in Mk. i.i; for the passage may also mean, 'glad tidings concerning Jesus Christ began to be proclaimed even as it is written,' viz. by John the Baptist; ... At length the name given to a written narrative of the glad tidings; so in the titles of the Gospels, on which see "...", ..." 192

[Mk. 1.1: "This is the Good News about Jesus Christ, the Son of God."]

TRANSLATION OF MESSAGE NO. 57

The above series of three Strong's numbers has one translation:-

"Inhale, breathe in the Holy Spirit!
Be inspired by the Holy Spirit: good news, that is, (the) gospel!"
TRANSLATION OF MESSAGE NO. 58

The above series of three Strong’s numbers has one translation:-

“\textit{Inhale, breathe in breath, (the) breath (of life)!}  
\textit{Be inspired by breath, (the) breath (of life) that is with you.}  
Like the wind blowing on you is with you.  
(\textit{Be) ready to receive (the) breath of Christ’s Holy Spirit that breathes on you!”}
59. \[652 + 5547 + 1759 = 7958.\] 6 August 2006

"652"  "... 1. a delegate, messenger, one sent forth with orders, (Hdt. 1.21; 5.38; for "..." in 1 K. xiv.6 [Alex.]; rabin. "...") : Jn. xiii.16 (where "...") and "..." are contrasted); foll. by a gen., as "...", 2 Co. viii.23; Phil. ii.25; "... the apostle whom we confess, of Christ, God's chief messenger, who has brought the "...", as compared with Moses, whom the Jews confess, Heb. iii.1. 2. Specially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God: Mt. x.1-4; Lk. vi.13; Acts i.26; Rev. xxi.14, and often, but nowhere in the Gospel and Epistles of John; ["the word "..."] occurs 79 times in the N.T., and of these 68 instances are in St. Luke and St. Paul." Bp. Lghtft.]. With these apostles Paul claimed equality, because through a heavenly intervention he had been appointed by the ascended Christ himself to preach the gospel among the Gentiles, and owned his knowledge of the way of salvation not to man's instruction but to direct revelation from Christ himself, and moreover had evinced his apostolic qualifications by many signal proofs: Gal. i.1, 11 sq.; ii.8; 1 Co. i.17; ... According to Paul, apostles surpassed as well the various other orders of Christian teachers (cf. "...", "...", "..."), as also the rest of those on whom the special gifts (cf. "...") of the Holy Spirit had been bestowed, by receiving a richer and more copious conferment of the Spirit: 1 Co. xii.28 sq.; Eph. iv.11. ...

3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Acts xiv.14, and perhaps also Timothy and Silvanus, 1 Th. ii.7 (?). But in Lk. xi.49; Eph. iii.5; Rev. xviii.20, 'apostles' is to be taken in the narrower sense. [...] 196 [apostolos]

[Heb. 3.1: "My Christian brothers and sisters, who also have been called by God! Think of Jesus, whom God sent to be the High Priest of the faith we profess."]

"5547"  "...", anointed: 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; xxiii.10; xxiv.5.23; ... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "...": a. "...", Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "...", is a proper name ...: Mt. i.17; xi.2; Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ...

Mt. i.1,18 ...

"1759"  "...", adv., (fr. Hom. down]; a. here: Lk. xxiv.41; Acts x.18; xvi.28; xvii.6; xxv.24. b. hither: Jn. iv.15 sq.; Acts xxv.17* 198

[Jn. 4.15:" "Sir," the woman said, "give me that water! Then I will never be thirsty again, nor will I have to come here to draw water.""] Acts 25.17:" "When they came here, then, I lost no time, but on the very next day I sat in the court and ordered the man to be brought in."

"See 1759 "...", adv., (fr. "...") and the syllable "...", indicating the place whence), hence: Mt. xvii.20 L T Tr WH; Lk. xvi.26 G L T Tr WH. [From Hom. down.]* 199

TRANSLATION OF MESSAGE NO. 59

The above series of three Strong's numbers has one translation:-

"Apostle Christ is here!"
THE FOLLOWING MESSAGE WAS THE MOST ASTOUNDING OF ALL THE MESSAGES TO DATE BECAUSE OF THE INCREDIBLE COINCIDENCES OF THREE DIFFERENT STRONG’S NUMBERS 963, 2976 & 4019 ALL REFERRING TO LAZARUS: HIS HOME TOWN, HIS NAME AND HIS GRAVE CLOTHES & GRAVE CLOTH.

60.  963 + 2976 + 4019 = 7958.  6 August 2006, 18h30

"963"  "... ("...") house of depression or misery [...]), Bethany; 1. a town or village beyond the Mount of Olives, fifteen furlongs from Jerusalem: Jn. xi.1,18; xii.1; Mt. xxi.17; xxvi.6; Lk. xix.29 ...; now a little Arab hamlet, of from 20 to 30 families, called el-’Aziriyeh or el-’Azir (the Arabic name for Lazarus); ..."** 200

[*Jn. 11.1:* "A man named Lazarus, who lived in Bethany, was ill. Bethany was the town where Mary and her sister Martha lived."]

"2976"  "... (rabb. "..."), apparently the same as "...", whom God helps [...]; acc. to others, i.q. "...", without help), Lazarus; 1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: Jn. xi.1 sqq. 43; xii.1 sq. 9 sq.17;..."** 201

[*Jn 11.43:*"After he had said this, he called out in a loud voice, "Lazarus, come out!""]

"4019"  "...; [fr. Hdt. down]; to bind around, tie over, [...]: "...", Jn xi.44. (...)** 202

[*Jn 11.44:*"He came out, his hands and feet wrapped in grave clothes, and with a cloth round his face. "Untie him, Jesus told them, "and let him go." ”]

TRANSLATION OF MESSAGE NO. 60

The above series of three Strong’s numbers has one translation:-

"In Bethany, Lazarus, who was dead came out of the tomb, his hands and feet bound with grave clothes and with a cloth bound around his face."

[Note:  Coincidences

"963” (Bethany)  :Jn. 11.1,18.
"2976" (Lazarus of Bethany, and raised from the dead by Christ)  :Jn. 11.43.
"4019" (to bind around, tie over)  :Jn. 11.44.
7958 TOTAL]  

====
The above series of three Strong's numbers has one translation:

"At Bethesda, the pool in Jerusalem near the Sheep Gate, the healing of the lame man was a gift from God."

[Note: Coincidence

"964" (Bethesda, a pool near the sheep-gate at Jerusalem) : Jn. 5.2;
"5560" (lame) : Jn. 5.3.]
62. $3094 + 4019 + 845 = 7958.$  

7 August 2006

“3094” “... Magdalene, a woman from Magdala: Mt. xxvii.56, 61; xxviii.1; Mk. xv.40,47; xvi.1,9; Lk.xviii.2; xxiv.10; Jn. xix.25; xx.1,18.*”

“4019” “...; [fr. Hdt. down]; to bind around, tie over, [...] “...”, Jn xi.44. (...)**

[Jn 11.44:”He came out, his hands and feet wrapped in grave clothes, and with a cloth round his face. “Untie him, Jesus told them, “and let him go.”””]

“845” “..., seeing with one’s own eyes, an eye witness, (cf. “...” one who has himself heard a thing): Lk. i.2. (In Grk. writ. fr. Hdt. down.)***

TRANSLATION OF MESSAGE NO. 62

The above series of three Strong’s numbers has one translation:-

"Magdalene, a woman from Magdala saw the linen clothes lying in the empty tomb but the cloth which had been bound around the head of Jesus was rolled up on its own. She was an eye witness.”
The above series of three Strong’s numbers has one translation:-

"A Samaritan woman was surprised when Jesus asked her for a drink of water from the well. The woman answered, “You are a Jew, and I am a Samaritan – so how can you ask me for a drink?” (Jews will not use the same cups and bowls that Samaritans use.)"

Jesus set aside certain Jewish customs. Jesus took His religious tradition and interpreted it in new ways for His own teaching. His work was new. New wine which must be put into new wineskins.

[Note: Coincidence
“4542” (a Samaritan woman) :Jn. 4.7,9.
“2424” (Jesus, the Son of God, the Saviour of mankind) :Jn. 4.7.]
64.  \[4102 + 2424 + 1432 = 7958.\]  7 August 2006

"4102" "...; faith; i.e.
1. \textit{conviction} of the truth of anything, \textit{belief};...
   in the N.T. of \textit{a conviction or belief} respecting \textit{man's relationship}
   to \textit{God and divine things}, generally with the included idea of \textit{trust}
   and \textit{holy fervor} born of faith and conjoined with it: Heb. xi.1 ...
   a. when it relates to God, "..." is \textit{the conviction that God exists and is the creator and}
      \textit{ruler of all things}, the \textit{provider and bestower of eternal salvation through Christ}:
      Heb. xi.6; xii.2; xiii.7; ...
   b. in reference to Christ, it denotes \textit{a strong and welcome conviction or belief that}
      \textit{Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of}
      \textit{God} (...); ...; Eph. ii.8; iii.17; iv.5; vi.16; 2 Th. i.4; ...
      "...", Ro. i.17; Gal. iii.11; ...

"2424" "...; see '...'
3. \textit{Jesus}, the Son of God, the Saviour of mankind: Mt. i.21,25;
   Lk. i.31; ii.21, ...

"1432" "...'; see '..."  [See 1431].

"1431" "...; from [Aeschyl. and] Hdt. down; \textit{a gift}:
   Jn. iv.10; Acts viii.20; xi.17; Ro. v.15; 2 Co. ix.15; Heb. vi.4; "...", according to the measure in which Christ gave it,
   Eph. iv.7; ..., Acts ii.38; x.45; "...", Ro. v.17 [...]; "...", Eph. iii.7. The acc. "..." (prop.
   \textit{as a gift, gift-wise} [...]) is used adverbially; Sept. for "..."; a. \textit{freely, for naught, gratis,}
   \textit{gratuitously}:
   Mt. x.8; Ro. iii.24; 2 Co. xi.7; 2 Th. iii.8; Rev. xxi.6; xxii.17; ... b. by a
   usage of which as yet no example has been noted fr. Grk. writ., \textit{without just cause,}
   \textit{unnecessarily}:
   Jn. xv.25 (Ps. lxviii. (lxix.) 5; xxxiv. (xxxv.) 19); Gal. ii.21, (Job i.9
   [?]; Ps. xxxiv. (xxxv.) 7 [...]; so the Lat. \textit{gratuitus}; ...

[Ro. 5.15:"
   But the two are not the same, because God's free gift is not like Adam's
   sin. It is true that many people died because of the sin of that one man. But God's
   grace is much greater, and so is his free gift to so many people through the grace of
   the one man, Jesus Christ."
   Mt.10.8: " "Heal the sick, bring the dead back to life, heal those who suffer
   from dread skin diseases, and drive out demons. You have received without paying,
   so give without being paid."]

TRANSLATION OF MESSAGE NO. 64

The above series of three \textit{Strong's} numbers has one translation:-

"\textit{Faith in Jesus} is received \textit{freely}!"
65. 2975 + 4983 = 7958. 8 August 2006

"2975" "...; 1. to obtain by lot (fr. Hom. down): with gen. of the thing, Lk. i.9 [...]; to receive by divine allotment, obtain: "...", Acts i.17; 2 Pet. i.1;...
2. to cast lots, determine by lot, (...)": "...", Jn. xix.24.*" 217

[Acts 1.17: "Judas was a member of our group, for he had been chosen to have a part in our work."

"4983" "..., Sept. for "...", etc.; "...", (a corpse), also for Chald. "..."; a body; and
1. the body both of men and of animals...
   a. ... a dead body or corpse: univ. Lk. xvii.37; ...
   b. ... the living body: of animals, Jas. iii.3; - of man: ..., Lk. xi.34; xii.23;
      1 Co. vi.13, etc.;... 2. The name is transferred to the bodies of plants, 1 Co. xv.37
      sq., and of stars [cf. our 'heavenly bodies'],... 3. trop. "...", is used of a (large or
      small) number of men closely united into one society, or family as it were; a social,
      ethical, mystical body; so in the N.T. of the church: Ro. xii.5; 1 Co. x.17; xii.13;
      Eph. ii.16; iv.16; v.23; Col. i.18; ii.19; iii.15;... 4."...", and "...", are distinguished as the shadow and the thing itself
      which casts the shadow: Col. ii.17;..." 218

TRANSLATIONS OF MESSAGE NO. 65

The above series of two Strong’s numbers has one translation:-

"You [Christians] have obtained by lot the one body, the mystical Body (of Christ: The Church)."
66. $4480 + 3478 = 7958$. 8 August 2006

"4480" "... a chariot, "a species of vehicle having four wheels" (...) : Rev. xviii.13.* \[Merkava, also spelled Merkabah (Hebrew: "Chariot"), the throne, or "chariot" of God described by the prophet Ezekiel (Ezekiel 1).\] 219

"3478" "... [... in Mk. i.9; Lk. ii.39, 51; iv.16; Jn. i.45 (46) sq.; ...] ... Nazareth, a town of lower Galilee, mentioned neither in the O.T., nor by Josephus, nor in the Talmud (unless it is to be recognized in the appellation "...", given there to Jesus Christ). It was built upon a hill, a very lovely region (...), and was distant from Jerusalem a three days' journey, from Tiberias eight hours [or less]; it was the home of Jesus (Mt. xiii.54; Mk. vi.1); its present name is en Nazirah, ... As respects the Hebrew form of the name, it is disputed whether it was "...", 'a sprout', 'shoot', (...), or "...", 'protectress', 'guard', (...), or "...", 'sentinel' (...), or "...", 'watchtower' (...). ...* 221

[This is hidden wisdom, which is impossible to explain to someone who has never experienced it. The chariot of God is described by the prophet Ezekiel in the opening chapter of The Book of Ezekiel.]

TRANSLATION OF MESSAGE NO. 66

The above series of two Strong's numbers has one translation:-

"The Chariot that came from Nazareth.

The prophet Ezekiel had a vision of God. While standing by a river in Babylon, Ezekiel saw four winged creatures and the chariot for God's throne flying through heaven. He had a vision of the divine figure on the throne- chariot.

"Above the dome there was something that looked like a throne made of sapphire, and sitting on the throne was a figure that looked like a human being. The figure seemed to be shining like bronze in the middle of a fire. It shone all over with a bright light that had in it all the colours of the rainbow. This was the dazzling light that shows the presence of the LORD." 222

The chariot symbolizes the glory of God, as seen by the prophet Ezekiel. Jesus of Nazareth is a manifestation of the glory of God."
TRANSLATION OF MESSAGE NO. 67

The above series of three Strong’s numbers has one translation:-

“A needle [is used in] a proverb in praise (of God) that expresses wisdom: Possession of wealth is a threat to eternal life.

Jesus warned:-

“It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle.” 226

It is by faith alone that a person is transferred (to heaven) in a way that does not involve death. Like Enoch whose faith made him immortal. To be saved, people must change and turn their faith in wealth into faith in God.”
TRANSLATION OF MESSAGE NO. 68

The above series of three Strong's numbers has one translation:-

"(I am the morning) star, Jesus:
(My angel bears) the mark pricked (cut) into her body
(to indicate that she belongs to Me.
It marks her as My faithful and approved votary, servant, soldier and slave.
From this time forward let no one trouble her.)'

"I, Jesus, have sent my angel to announce these things to you in the churches. I am descended from the family of David; I am the bright morning star."
91

69. \(254 + 2962 + 4742 = 7958\). 8 August 2006

"254" "... , a chain, bond, by which the body, or any part of it (the hands, feet), is bound: Mk. v.3; Acts xxi.33; xxviii.20; Rev. xx.1; "..." in chains, a prisoner, Eph. vi.20; "..." he was not ashamed of my bonds i.e. did not desert me because I was a prisoner, 2 Tim. i.16. spec. used of a manacle or hand-cuff; the chain by which the hands are bound together [...]: Mk. v.4; [Lk. vii.29]; Acts xii.6 sq. (From Hdt. down.)*".

"2962" "... he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used ... b. "..." is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii.27; xxv.20,22; Lk. xiii.8; xiv.22, etc.; the disciples salute Jesus their teacher and master, Mt. vii.25; xvi.27; Lk. ix.54; x.17,40; xi.1; xxii.33,38; Jn. xi.12; xiii.6,9,13;xxi. 15-17, 20 sq.; ... c. this title is given ... to GOD, the ruler of the universe ... : Mt. i.22 [R G]; v.33; Mk. v.19; Lk. i. 6, 9, 28, 46; Acts vii.33; vii.24; xi.21;2 Tim. i.16,18, [...]; Heb. viii.2; Jas. iv.15; v.15; Jude 5 [R G],etc.; ... to the MESSIAH; and that ... to the Messiah regarded univ.: Lk. i.43; ii.11; Mt. xxi.3; xxii.45; Mk. xi.3; xii.36; ... to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x.36; Ro. xiv.8; 1 Co. vii.22; viii.6; Phil.ii.9-11): Eph. iv.5; ... The appellation "...", applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vi.13; x.1; xi.39; xii.42; xiii.15; xvii.5 sq.; xxi.31 [R G L Tr br.]; Jn. iv.1 [...] vi.23; xi.2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv.34; Jn. xx.18,20,25; xxi.7,12. ... "**Kyrios**"

"4742" "... , a mark pricked in or branded upon the body. Acc. to ancient oriental usage, slaves and soldiers bore the name or stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods.; hence "..." ("..." so Rec.) "..." the marks of (the Lord) Jesus, which Paul in Gal. vi.17 says he bears branded on his body, are the traces left there by the perils, hardships, imprisonments, scourgings, endured by him for the cause of Christ, and which mark him as Christ’s faithful and approved votary, servant, soldier,[...]. (...)*."** [stigma]***

[Gal. 6.17: “To conclude: let no one give me any more trouble, because the scars I have on my body show that I am the slave of Jesus.”]

TRANSLATION OF MESSAGE NO. 69

The above series of three Strong’s numbers has one translation:-

“(You are bound with) a chain to the Lord (to whom you belong). (You bear) the mark of the Lord (Jesus) pricked (cut) into your body (to indicate that you belong to Him. It marks you as the Lord’s faithful and approved votary, servant, soldier, and slave. From this time forward let no one trouble you.)”
70. $4536 + 792 + 2630 = 7958.$

8 August 2006

"4536" "..., a trumpet: Mt. xxiv.31 [...] ; 1 Co. xiv.8; Heb. xii.19; Rev. i.10; iv.1; viii.2,6,13; ix.14; "...", a trumpet which sounds at God's command (...), 1 Th. iv.16; "...", the trumpet which will sound at the last day, 1 Co. xv.52, [...]. (From Hom. down, Sept. for "..." and "...")."* 234

"792" "... ; [...; fr. Hom. down], a star: Mt. ii.7, 9, 10 [...] ; xxiv. 29; Mk. xiii.25; 1 Co. xv.41; Rev. vi.13; viii.10-12; ix.1; xii.1,4; "...", the star betokening his birth, Mt.i.i.2 (i.e. 'the star of the Messiah,'...; by the figure of the seven stars which Christ holds in his right hand, Rev. i.16; ii.1; iii.1, are signified the angels of the seven churches, under the direction of Christ, ibid. i.20; ...

"..." the morning star, Rev. xxii.16 [Rec. "..."]; ii.28 ("... I will give to him the morning star, that he may be irradiated with its splendour and outshine all others, i.e. I will cause his heavenly glory to excel that of others). ..."* 235

[Rev.8.10:“Then the third angel blew his trumpet. A large star, burning like a torch, dropped from the sky and fell on a third of the rivers and on the springs of water.”]

"2630" "...; to cast down a precipice; to throw down headlong: Lk. iv.29. (2 Chr. xxv.12; 2 Macc. xiv.43; 4 Macc. iv.25; ...)* 236

TRANSLATION OF MESSAGE NO. 70

The above series of three Strong's numbers has one translation:-

“(After the third angel blows) a trumpet, a star shall be cast down headlong on the earth.”

[Note: Coincidences
"4536" (a trumpet) :Rev. 8.2,6,10,13; 9.1.
"792" (a star) :Rev. 8.10-12; 9.1.]
2264 + 965 + 2424 + 2305 = 7958.

8 August 2006

"2264" "... Herod, the name of a royal family that flourished among the Jews in the time of Jesus and the apostles. In the N.T. are mentioned, 1. the one who gave the family its name, Herod surnamed the Great, a son of Antipater of Idumaea. Appointed king of Judaea B.C. 40 by the Roman senate ... In his closing years John the Baptist and Christ were born, Mt. ii.1; Lk. i.5; Matthew narrates in ch. ii. (...) that he commanded the male children in Bethlehem from two years old and under to be slain. ..." 237

"965" "... Bethlehem, ("..." house of bread), a little town, named from the fertility of its soil, six Roman miles south of Jerusalem; ... :Mt. ii.1, 5 sq.8,16; Lk.ii.4,15; Jn. vii.42. ..." 238

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 239

"2305" "... divinity, divine nature : Ro. i.20. ..." 240

TRANSLATION OF MESSAGE NO. 71

The above series of four Strong's numbers has one translation:-

"Herod ordered the slaying of all the young boys of Bethlehem after the Magi were led by the star to the birthplace of Jesus. The star was a sign in the heavens that revealed His divine nature."

[Note: Coincidences
"2264" (Herod, appointed king of Judaea B.C. 40 by the Roman senate) :Mt. 2.1
"965" (Bethlehem) :Mt. 2.1.
"2424" (Jesus, the Son of God, the Saviour of mankind) :Mt. 2.1.]
THIS WAS ANOTHER ASTOUNDING MESSAGE GIVEN TO ME ON 8 AUGUST 2006.

72.  $2542 + 4613 + 803 = 7958$.  8 August 2006

"2542"  "..., 1. Caesarea Philippi ("..."), situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas (...); but after being rebuilt by Philip the tetrarch, it was called by him Caesarea in honor of Tiberius Caesar (...); subsequently it was called Neronias by Agrippa II., in honor of Nero (...); now Banias, a village of about 150 [(?] "about 50" (Badeker), "some forty" (Murray)] houses: Mt. xvi.13; Mk. viii.27. ...*" 241

[Mt. 16.13: "Jesus went to the territory near the town of Caesarea Philippi, where he asked his disciples, "Who do people say the Son of Man is?""]

"4613"  "..., [... ("...", 'a hearing', fr. "...", 'to hear';...)], Simon; 1. Peter, the apostle: Mt. xvii.25; Mk. i.29 sq.36; Lk. iv.38; v.4 sq.10, etc.; see "..." 242
[See "4074"].

"4074"  "..., (an appellative prop. name, signifying 'a stone,' 'a rock,' 'a ledge' or 'cliff'; used metaph. of a soul hard and unyielding, and so resembling a rock, ...; Peter, the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (...), and dwelt with his wife at Capernaum, Mt. viii.14; Mk. i.30; Lk. iv.38, cf. 1 Co. ix. 5. He had a brother Andrew, with whom he followed the occupation of a fisherman, Mt. iv. 18; Mk. i.16; Lk. v.3. Both were received by Jesus as his companions, Mt. iv.19; Mk. i.17; Lk. v.10; Jn. i.40-42 (41-43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honored with the name of Peter, Jn. i.42 (43); Mt. xvi.18; Mk. iii.16. ..." 243

[Mt. 16.18: "And so I tell you, Peter: you are a rock, and on this rock foundation I will build my church, and not even death will ever be able to overcome it." ]

"803"  "..., [fr. Aeschyl. down]; a. firmness, stability: "..." most securely, Acts v.23. trop. certainty, undoubted truth: "..." (...), Lk. i.4, ("...", the certainty of a proof,...). b. security from enemies and dangers, safety: 1 Th. v.3 ...*" 244

[Lk. 1.4: "I do this so that you will know the full truth about everything which you have been taught."]

TRANSLATION OF MESSAGE NO. 72

The above series of three Strong's numbers has one translation:-

"At Caesarea (Philippi), Simon (Peter) confessed to Jesus the certainty of his faith, 'Thou art the Christ, the Son of the living God.' 245 "

[Note: This was the most important moment in the public ministry of Jesus. At Caesarea Philippi, Simon (Peter) understood that Jesus was the Christ, although Jesus had never before revealed this to him or his fellow disciples. This fact of faith - Simon (Peter) calling Jesus the Christ (Messiah) - is the basis of the Christian religion.

Note: Coincidences
"2542" (Caesarea Philippi) :Mt. 16.13.
"4613" (Simon the apostle) :Mt. 16.16,17.]
["("4074" (Peter, surname of the apostle Simon) :Mt. 16.18,22,23).]
TRANSLATION OF MESSAGE NO. 73

The above series of three Strong's numbers has one translation:

"Turn back morally to God, be converted to God, so that God may keep your whole spirit, soul, and body faultless at the Coming (Parousia) of Jesus Christ."

[Note: Coincidence
"2316" (spoken of the only and true God) 1 Th. 5.23.
"3648" (complete, entire, whole; faultless) 1 Th. 5.23.]
The above series of two Strong’s numbers has one translation:

“You are rooted in the secret truth that is confided only to the initiated.”
75. \[ 5045 + 2424 + 489 = 7958. \] 12 August 2006

"5045" "... fr. Hom. down, Sept. for "..."; a worker in wood, a carpenter: Mt. xiii.55; Mk. vi.3 [...] "*" 251

[Mk. 6:3: "Isn't he the carpenter, the son of Mary, and the brother of James, Joseph, Judas, and Simon? Aren't his sisters living here?" And so they rejected him.]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 252

"489" "... ("...") renumerating a reward given in compensation, requital, recompense; a. in a good sense: 2 Co. vi.13 ("...") , a concise expression for Be ye also enlarged i.e. enlarge your hearts, just as I have done (vs. 11), that so ye may recompense me, - "..."; ..."); 253

TRANSLATION OF MESSAGE NO. 75

The above series of three Strong's numbers has one translation:-

"The carpenter, Jesus (speaks now as though you were His children):
'Open your hearts to me, just as I have done to you, so that you may recompense me! "

[Note: Coincidences
"5045" (a carpenter) :Mt. 13.55; Mk. 6.3.
"2424" (Jesus, the Son of God, the Saviour of mankind) :Mt. 13.53,57; Mk. 6.1,4.]
76.  5066 + 2892 = 7958.  12 August 2006

"5066"  "... , an ordinal number, used in answer to the question on what day? one who does or suffers a thing till the fourth day, or on the fourth day: "...", i.e. he has been four days in the tomb, or it is the fourth day since he was buried, [A.V. he hath been dead four days], Jn. xi.39 ("...", already five days dead, Xen. an. 6,4 (2),9).* 254

"2892"  "... , (a Lat. word) guard: used of the Roman soldiers guarding the sepulchre of Christ, Mt. xxvii.65 sq.; xxviii.11. (Ev. Nic. c.13.)* 255

TRANSLATION OF MESSAGE NO. 76

The above series of two Strong's numbers has one translation:-

"He had been dead four days when Jesus raised Lazarus from death. God (is) helper and guard at his tomb."
77. 3132 + 4826 = 7958. 12 August 2006

"3132" "... ("...") [a seer;...]); fr. Hom. down; to act as seer, deliver an oracle, prophesy, divine: ..." 256

"4826" "... Simeon [...];
1. the second son of Jacob by Leah (Gen. xxix.33) : Rev. vii.7.
2. [R.V. Symeon], one of Abraham's descendants, Lk. iii.30.
3. that devout Simeon who took the infant Jesus in his arms in the temple: Lk. ii.25 [...], 34. ..." 257

[Luke 2:25]: "At that time there was a man named Simeon living in Jerusalem. He was a good, God-fearing man and was waiting for Israel to be saved. The Holy Spirit was with him (26) and had assured him that he would not die before he had seen the Lord's promised Messiah. (27) Led by the Spirit, Simeon went into the Temple. When the parents brought the child Jesus into the Temple to do for him what the Law required, (28) Simeon took the child in his arms and gave thanks to God: (29) "Now, Lord, you have kept your promise, and you may let your servant go in peace. (30) With my own eyes I have seen your salvation, (31) which you have prepared in the presence of all peoples: (32) A light to reveal your will to the Gentiles and bring glory to your people Israel.""

TRANSLATION OF MESSAGE NO. 77

The above series of two Strong's numbers has one translation:-

"Acted as a seer. Delivered a prophesy. The devout Simeon took the infant Jesus in his arms in the temple and prophesied by the Holy Spirit that through this child God shall fulfil His promise to Israel: To be a light to the Gentiles." 258"
TRANSLATION OF MESSAGE NO. 78

The above series of three Strong’s numbers has one translation:-

“**The fig tree’s branches have straightened themselves up!**

“Let the **fig tree** teach you a lesson. When its **branches** become green and tender and it starts putting out leaves, you know that summer is near. In the same way, when you see all these things, you will know that the time is near, ready to begin.”

The Jewish nation is likened to the **fig tree**, the Jewish patriarchs are likened to the roots of the **fig tree**, and their descendants are likened to the **branches** of the **fig tree**.

When the descendants of the Jewish patriarchs return to form the Jewish nation – the new Israel, “know that it is near, even at the doors.”

This is the time for your soul **to be elated, exalted!**

“When these things begin to happen, stand up and **raise** your heads, because your salvation is near.”

[Note: Coincidences

“4808” (**a fig tree**) :Mt. 24.32; Lk. 13.6.
“2798” (**a branch**) :Mt. 24.32; Lk. 13.19.
“352” (**to raise or lift one’s self up**) : Lk. 13.11.

7958 TOTAL]
"3972" "..., (a Lat. prop. name, Paulus), Paul. ... 2. the apostle Paul, whose Hebrew name was Saul (...). He was born at Tarsus in Cilicia (Acts xi.11; xiii.39; xxi.3) of Jewish parents (Phil. iii.5). His father was a Pharisee (Acts xxiii.6) and a Roman citizen; hence he himself was a Roman citizen by birth (Acts xxii.28; xvi.37). He was endowed with remarkable gifts, both moral and intellectual. He learned the trade of a "...") Brought to Jerusalem in early youth, he was thoroughly indoctrinated in the Jewish theology by the Pharisee Gamaliel (Acts xxii.3; v.34). At first he attacked and persecuted the Christians most fiercely; at length, on his way to Damascus, he was suddenly converted to Christ by a miracle, and became an indefatigable and undaunted preacher of Christ and the founder of many Christian churches. And not only by his unwearying labors did he establish a claim to the undying esteem of the friends of Christianity, but also by the fact, which appears from his immortal Epistles, that he caught perfectly the mind of his heavenly Master and taught most unequivocally that salvation was designed by God for all men who repose a living faith in Jesus Christ, and that bondage to the Mosaic law is wholly incompatible with the spiritual liberty of which Christ is the author.

... Paul is mentioned in the N.T. not only in the Acts and in the Epp. from his pen, but also in 2 Pet. iii.15. [...]"

"1992" "..., a letter, epistle: Acts xv.30; Ro. xvi.22; 1 Co. v.9, etc.; plur., Acts ix. 2; 2 Co. x.10, etc.; "...", letters of commendation, 2 Co. iii.1 [...]."

"1994" "..., fr. Hom. down; Sept. for "...", "...", and "...", "...", and times without number for "...", and "..."; 1. transitively, a. to turn to: "...", to the worship of the true God, Acts xxvi.20. b. to cause to return, to bring back; fig. "...", to the love and obedience of God, Lk. i.16; "...", to love for the children, Lk. i.17; "...", that they may be in [R.V. to walk in] the wisdom of the righteous, Lk. i.17; "...", supply from the context "...", and "...", Jas. v.19 sq. 2. intrans. (...); a. to turn, to turn to one's self: "...", and "...", of Gentiles passing over to the religion of Christ, Acts ix.35; xi.21; xiv.15; xv.19; b. to turn one's self about, turn back: absol. Acts xvi.18; foll. by an inf. expressing purpose, Rev. i.12. c. to return, turn back, come back; ... properly: Lk. ii.20 Rec.; vii.55; Acts xv.36; with the addition of "...", foll. by an inf. of purpose, Mt. xxiv.18; foll. by "...", with acc. of place, Mt. xii.44; [Lk. ii.39 T WH Tr mrg.]; "...", Mk. xiii.16; Lk. xvii.31; "...", to, 2 Pet. ii.22. ...metaph.: "...", Gal. iv.9; "...", Lk. xviii.4 Rec.; ...; absol. to turn back morally, to reform: Mt. xiii.15; Mk. iv.12; Lk. xxii.32; Acts iii.19; xxviii.27. In the mid. and 2 aor. pass. a. to turn to one's self about, to turn around: absol., Mt. ix.22 R G; Mk. v.30; vii.33; Jn. xxi.20. b. to return: foll. by "...", [WH text. "..."] "...", Mt. x.13 (...); "...", 1 Pet. ii.25 (see 2 a. above); to return to a better mind, repent, Jn. xii.40 [R G].*" 267

[Acts 26.20:“First in Damascus and in Jerusalem and then in all Judaea and among the Gentiles, I preached that they must repent of their sins and turn to God and do the things that would show they had repented.”]

TRANSLATION OF MESSAGE NO. 79

The above series of three Strong's numbers has one translation:-

"Paul's Epistles, Letters - turn to (them), return to (them)"
80. $3094 + 1762 + 3102 = 7958.$  

13 August 2006

“3094” “... Magdalene, a woman of Magdala: Mt. xxvii.56,61; xxviii.1; Mk. xv.40,47; xvi.1,9;Lk. viii.2; xxiv.10; Jn. xix.25; xx.1, 18.*” 268

“1762” “... i.q. “...”, the accent being thrown back, same as “...”, used adverbially [...] for “...”, is in, is among, has place, is present, (Hom. Od. 21,218;Thuc. 2,40):
Gal. iii.28 (three times); Col. iii.11; Jas. i.17; with addition of “... “...”, 1 Co. vi.5 (where Rec. “...”); in prof. auth. fr. Soph. and Thuc. on very often, it can be, is possible, is lawful; [here some would place Jas. l.c.]. ...*” 269

[Repeated three times in Gal. 3.28:
“So there is no difference between Jews and Gentiles, between slaves and free men, between men and women; you are all one in union with Christ Jesus.”

Col. 3.11:“As a result, there is no longer any distinction between Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves, and free, but Christ is all, Christ is in all.”]

“3102” “... a female disciple; i.q. a Christian woman: Acts ix. 36. (...)*” 270

[Acts 9.36 :”In Joppa there was a woman named Tabitha, who was a believer. (Her name in Greek is Dorcas, meaning "a deer").”]

TRANSLATION OF MESSAGE NO. 80

The above series of three Strong’s numbers has one translation:-

“There is no difference between Magdalene, a woman of Magdala and a female disciple – a Christian woman like you: ‘For ye are all one in Christ Jesus.’ 271”
81.  

3528 + 4430 = 7958.  

14 August 2006

"3528" "... [fr. Hom. down]; to conquer [A.V. overcome]; a. absol. to carry off the victory, come off victorious: of Christ, victorious over all his foes, Rev. iii.21, vi.2; "... "...

hath so conquered that he now has the right and power to open etc. Rev. v.5; of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions, Rev. ii.7,11,17,26; iii.5,12,21; xxi.7; ...

"4430" "...; 1. in Grk. writ. fr. Aeschyl. down, a fall, downfall; metaph. a failure, defeat, calamity; an error, lapse, sin. 2. that which is fallen; hence with the gen. of a person or with "..." added, the (fallen) body of one dead or slain, a corpse, carcase; later also with "..." omitted ..., and so in the N.T.: Mt. xiv.12 L T Tr WH; Mk. xv.45 L T Tr WH; Mt. xxiv.28; "...", Mk. vi.29; Rev. xi.8,9.

TRANSLATION OF MESSAGE NO. 81

The above series of two Strong's numbers has one translation:-

"You have [already] overcome your dead body through Christ. (You share in eternal life now)!"
The above series of two Strong's numbers has one translation:-

"Fasting, that is, abstinence (from food), is to be done often, frequently."
THIS WAS ANOTHER ASTONISHING MESSAGE GIVEN TO ME ON 14 AUGUST 2006.

83.  5059 + 2899 = 7958.  

14 August 2006, 13h10

“5059” “...” “...” (apparently akin to the verb “...”; accordingly something so strange as to cause it to be ‘watched’ or ‘observed’; [others connect it with “...” “...”, etc., hence ‘a sign in the heavens’; ...]), fr. Hom. down, Sept. for “...,” 

a prodigy, portent; miracle[A.V. wonder] performed by any one; in the N.T. it is found only in the plur. ...” 276

“2899” “...”, in class. Grk. the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment; in the N.T. for Hebr. “...”, i.e. a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft: Mt. ix.20; Mt. xiv.36; xxiii.5; Mk. vi.56; Lk. viii.44. The Jews had such appendages attached to their mantles to remind them of the law, acc. to Num. xv.37 sq. ...; [B.D. s.v. Hem of Garment; Edersheim, Jesus the Messiah, i.624; Ginsburg in Alex.’s Kitto s.v. Fringes].*” 277

[Mt. 9.20: “A woman who had suffered from severe bleeding for twelve years came up behind Jesus and touched the edge of his cloak.”

Mt. 9.21-22: “She said to herself, "If I only touch his cloak, I will get well." Jesus turned round and saw her, and said, "Courage, my daughter! Your faith has made you well." At that very moment the woman became well.”

Mt. 14.36: "They begged him to let those who were ill at least touch the edge of his cloak; and all who touched it were made well.”

Mk. 6.56: “And everywhere Jesus went, to villages, towns, or farms, people would take those who were ill to the market places and beg him to let them at least touch the edge of his cloak; and all who touched it were made well.”]

TRANSLATION OF MESSAGE NO. 83

The above series of two Strong’s numbers has one translation:-

“Miracles, wonders from touching the edge of His cloak.”

[Note: There are many miracles attributed to Jesus recorded in the New Testament but “the touching of His cloak” was the miracle that healed the most people.]
TRANSLATION OF MESSAGE NO. 84

The above series of three Strong's numbers has one translation:-

“Light of Jesus, shine before people without charge!”
Bear witness, testify without charge to strengthen your brethren. God will strengthen and establish you.
86. 1819 + 4157 + 1982 = 7958.

"1819" "... (a somewhat rare later Grk. form for “...”, “...”, q.v. [...], adv.,
suddenly: Mk. ix.8. (Sept.; Jambl., Zonar., al.; Byzant.)" 284

[Mk. 9.8: "They took a quick look round but did not see anyone else; only Jesus was with them."]

"4157" "..., fr. Hom. down, Sept. for “...”; 1. breath, the breath of life: Acts xvii.25
(Gen. ii.7; Prov. xxiv.12; Sir. xxx.29 (21); 2 Macc. iii.31; vii.9).
2. wind: Acts ii.2 (Job xxxvii.9). [...]" 285

"1982" "..., Lk. ix.34 ...; to throw a shadow upon, to envelop in shadow, to overshadow: “...”, Acts v.15. From a vaporous cloud that casts a shadow the word is transferred to a shining cloud surrounding and enveloping persons with brightness: “...”, Mt. xvii.5; Lk. ix.34; “...”, Mk. ix.7.
Tropically, of the Holy Spirit exerting creative energy upon the womb of the Virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar O.T. idea of a cloud as symbolizing the immediate presence and power of God): with the dat. Lk. i.35. ..." 286

TRANSLATION OF MESSAGE NO. 86

The above series of three Strong's numbers has one translation:

"Suddenly breath, the breath of life in the form of a bright cloud overshadows you. A voice speaks to you out of the cloud."

[Note: Coincidence
"1819" (suddenly) :Mk. 9.8;
"1982" (to overshadow) :Mk. 9.7.]
2348 + 5610 = 7958.

**2348**  "... : ... (in Acts xiv.19), ptep. "..."; plupf. 3 pers. sing. "..." (Jn. xi.21 Rec.);
[fr. Hom. down]; Sept. for "..."; to die, pf. to be dead: Mt. ii.20; Mk. xv.44;
Lk. vii.12 [...]; viii.49; Jn. xi.21, Rec. in 39 and 41, 44; xii.1 [...]; xix.33; Acts
xiv.19; xxv.19; metaph., of the loss of spiritual life: ... :1 Tim. v. 6 (...).[...]* ** 287

**5610**  "... fr. Hom. down, Sept. for "..." and in Dan. for "..."; 1. a certain definite
time or season fixed by natural law and returning with the revolving year; of the
seasons of the year, spring, summer, autumn, winter, as ...
2. the daytime (bounded by the rising and the setting of the sun), a day:
"...", Mt. xiv.15; ...
3. a twelfth part of the day-time, an hour; (the twelve hours of the
day are reckoned from the rising to the setting of the sun, Jn. xi.9 [...]: Mt. xxiv.36; ...
4. any definite time, point of time, moment: Mt. xxvi.45; more precisely defined – by
a gen. of the thing, Lk. i.10; xiv.17; Rev. iii.10; xiv.7,15; by a gen. of the pers. the fit
or opportune time for one, Lk. xxii.53; Jn. ii.4; by a pronoun or an adj.: "...
[A.V. this present hour], 1 Co. iv.11; "...", the last hour i.e. the end of this age and
very near the return of Christ from heaven (...), 1 Jn. ii.18 [...]; "...", that very hour,
Lk. ii.38 [here A.V. (not R.V.) that instant]; xxiv.33; Acts xvi.18; ... Owing to the
context "..." sometimes denotes the fatal hour, the hour of death: Mt. xxvi.45; Mk.
xiv.35, 41; Jn. xii.27; xvi.4 [here L Tr WH read "..." i.e. the time when these
predictions are fulfilled]; xvii.1; "...", 'one's hour', i.e. the time when one must
undergo the destiny appointed him by God: so of Christ, Jn. vii.30; viii.20, cf. xvi.21.
..." ** 288

**TWO TRANSLATIONS OF MESSAGE NO. 87**

The above series of two Strong's numbers has two translations:

1.) "(Jesus) died at the ninth hour."

2.) "Your hour has come to die to self. That is, the time when you must undergo the
destiny appointed you by God!"
88. \[2816 + 5142 = 7958.\] 15 August 2006

"2816" "...; Sept. for "..." and much oftener for "..."; 1. to receive a lot, receive by lot; esp. to receive a part of an inheritance; receive as an inheritance, obtain by right of inheritance; so, particularly in the Attic orators, w. a gen. of the thing; in later writ. not infreq. w. an acc. of the thing (...); absol. to be an heir, to inherit: Gal. iv.30 fr. Gen. xxi.10. 2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become a partaker of, to obtain [cf. English “inherit”], (...); in bibl. Grk. everywh. w. the acc. of the thing; so very freq. in the O.T. in the phrase "..." and "...", of the occupation of the land of Canaan by the Israelites, as Lev. xx.24; Deut. iv.22, 26; vi.1, etc. ... ; hence it became a formula denoting to partake of eternal salvation in the Messiah's kingdom: Mt. v.5 (4) (fr. xxxvi. (xxxvii.) 11), "...", Mt. xix.29; Mk x.17; Lk. x.25; xviii.18; "...", Mt. xxv.34; "...", 1 Co. vi.9 sq.; xv.50; Gal. v.21; "...", Heb. i.14; "...", Heb. vi.12; "...", 1 Co. xv.50; "..." [Rec. "..."], Rev. xxi.7; "...", Heb. i.4; "...", Heb. xii.17; 1 Pet. iii.9. [...]" 289

"5142" "...; fr. Hom. down; to nourish, support; to feed: "...", Mt. vi.26; xxv.37; Lk.xii.24; Acts xii.20; Rev. xii.6,14; to give suck, Lk. xxiii.29 L T Tr WH; to fatten, Jas. v.5 [here A.V. nourish]. to bring up, nurture, Lk. iv.16 [here T WH mrg. "..."](1 Macc. iii.33; xi.39, and often in prof. auth.). [...]" 290

TRANSLATION OF MESSAGE NO. 88

The above series of two Strong's numbers has one translation:-

"In Christ, you have obtained an inheritance now!
You have inherited His authority and His name.
You have inherited the Kingdom of God.
And to fulfil God's will on earth, you must prepare others for the coming of His Kingdom.
You must feed and nurture their spiritual hunger."
"2816" "...; Sept. for "..." and much oftener for "..."; 1. to receive a lot, receive by lot; esp. to receive a part of an inheritance; receive as an inheritance, obtain by right of inheritance; so, particularly in the Attic orators, w. a gen. of the thing (...) ; absol. to be an heir, to inherit: Gal. iv.30 fr. Gen. xxi.10. 2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become a partaker of, to obtain [cf. English "inherit"], (...) ; in bibl. Grk. everywh. w. the acc. of the thing; so very freq. in the O.T. in the phrase "...” and “...”, of the occupation of the land of Canaan by the Israelites, as Lev. xx.24; Deut. iv.22, 26; vi.1, etc. (...) ; hence it became a formula denoting to partake of eternal salvation in the Messiah's kingdom: Mt. v.5 (4) [fr. xxxvi. (xxxvii.) 11], "...", Mt. xix.29; Mk x.17; Lk. x.25; xvi.18; "...", Mt. xxv.34; "...", 1 Co. vi.9 sq.; xv.50; Gal. v.21; "...", Heb. i.14; "...", Heb. vi.12; "...", 1 Co. xv.50; "..." [Rec. "..."], Rev. xxi.7; "...", Heb. i.4; "...", Heb. xii.17; 1 Pet. iii.9. [...]*

"2817" "...; Sept. time and again for "...", several times for "...", "...", etc.; 1. an inheritance, property received (or to be received) by inheritance, (Isocr., Dem., Aristot.) : Mt. xxi.38; Mk. xii.7; Lk. xii.13; xx.14. 2. what is given to one as a possession ([cf. English "inheritance"]); (...) : "...", Acts vii.5; "...", Heb. vi.8 [...]. Agreeably to the O.T. usage, which employs "..." now of the portion of the holy land allotted to each of the several tribes (Josh. xiii.23,28, etc.), now of the whole territory given to Israel for a possession (Deut. iv.38; xv.4, etc.- and nothing appeared to the Israelites more desirable than the quiet, prosperous, permanent possession of this land, ...), the noun "...", lifted to a loftier sense in the N.T., is used to denote a. the eternal blessedness in the consummated kingdom of God which is to be expected after the visible return of Christ: Gal. iii.18; Col. iii.24 (...); Heb. ix.15; 1 Pet. i.4; "...", destined for us, Eph. i.14; "...", given by God, 18. b. the share which an individual will have in that eternal blessedness : Acts xx.32; Eph. v.5.*

"2325" "...; Sept. for "..."; [fr. Aeschyl., Hdt. down]; to reap, harvest; a. prop. : Mt. vi.26; Lk. xii.24; Jas. v.4; [fig. Jn. iv.36 (bis)]. b. in proverbial expressions about sowing and reaping: "...", one does the work, another gets the reward, Jn. iv.37 sq. (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' [al. do not restrict the reference to converted Samaritans]); ... c. As the crops are cut down with the sickle, "..." is fig. used for to destroy, cut off: Rev. xiv.15; with the addition of "...", to remove the wicked inhabitants of the earth and deliver them up to destruction, ib. 16 [...]*

TRANSLATION OF MESSAGE NO. 89

The above series of three Strong's numbers has one translation:-

"In Christ, you have obtained an inheritance now!
It is the ultimate inheritance of eternal life.
You have inherited the Kingdom of God.
It is the Word (Logos) which builds you up and gives you your share of the eternal inheritance in the consummated Kingdom of God.

"The saying is true, 'One sows, another reaps.' "
You have been sent to reap the harvest of the earth.
That is your work: to bring in the Kingdom!"
2605 + 2316 + 1656 + 1381 = 7958.

15 August 2006

"2605" "...; to announce, declare, promulgate, make known; to proclaim publicly, publish..." Acts xiii.5; xv.36; pass. Acts xvii.13; "...", Acts xvi.21; ...

with the included idea of celebrating, commending, openly praising (Lat. praedicare): "...", Ro. i.8 [A.V. is spoken of]; 1 Co. xi.26. ...

"2316" "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts i.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ...

[Theos]

"1656" "...

mercy: that of God towards sinners, Tit. iii.5; "..." "...", to receive i.e. experience, Heb. iv.16; that of men : readiness to help those in trouble, Mt. ix.13 and xii.7 (fr. Hos. vi.6); Mt. xxiii.23. But in all these pass. L T Tr WH have adopted the neut. form "...", (q.v.), much more com. in Hellenistic writ. than the masc. "...", which is the only form in classic Grk. [Soph. (Lex.s.v.) notes "...", in Polyb. 1,88,2; ...]. The Grk. Mss. of the O.T. also freq. vary between the two forms. Cf. [WH. App. p.158]; W.66 (64); B.22 (20)."

"1656" "...

mercy, kindness or good will towards the miserable and afflicted, joined with a desire to relieve them;

1. of men towards men: Mt. ix.13; xii.7; xii.23, (in these three pass. acc. to L T Tr WH); Jas. ii.13; iii.17; "...", to exercise the virtue of mercy, show one's self merciful, Jas. ii.13; with the addition of "...", (in imitation of the very com. Hebr. phrase "...", Gen. xxi.23; xxiv.12; Judg. i.24, etc.; ...); to show, afford, mercy to one, Lk. x.37. 2. of God towards men; a. unic.: Lk. i.50; in benedictions: Gal. vi.16; 1 Tim. i.2; 2 Tim. i.2; [(prob.) Tit.i.4 R L]; 2 Jn. 3; Jude 2. "...", magnified his mercy towards her, i.e. showed distinguished mercy to her, (after the Hebr., see Gen.xix.19), Lk. i.58. b. esp. the mercy and clemency of God in providing and offering to men salvation by Christ: Lk. i.54; Ro. xv.9; Eph. ii.4; [Tit. iii.5 L T Tr WH; Heb. iv.16 L T Tr WH]; 1 Pet. i.3; "...", (gen. of quality [...], wherein mercy dwells, -as we should say, the heart of mercy, Lk.i.78; "...", see 1 above), Lk. i.72; "..."; vessels (fitted for the reception) of mercy, i.e. men whom God has made fit to obtain salvation through Christ, Ro. ix.22; "...", by (in consequence of, moved by) the mercy shown you in your conversion to Christ, Ro. xi.31 [...]. 3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life: Jude 21; [2 Tim. i.16, 18, (on the repetition of "...", see 18 cf. Gen. xix.24; 1 S. iii.21; xv.22; 2 Chr. vii.2; Gen. i.27, etc. ...); but Prof Grimm understands "...", here as referring to God; see "...", c. a.]. [...]*

"1381" "...

a proving, putting to the proof: "...", (q.v.), much more com. in Hellenistic Grk. than the classic "...", to tempt by proving, Heb. iii.9 L T Tr WH. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; "...", Sir. vi.21.)*
TRANSLATION OF MESSAGE NO. 90

The above series of four *Strong’s* numbers has one translation:-

"Announce, declare, promulgate, make known. Proclaim publicly, publish, preach: ‘God’s Mercy towards sinners was *proven* on earth in the life of Jesus’!

*God* appeared in human form as Christ the Saviour: “he saved us. It was not because of any good deeds that we ourselves had done, but because of his own mercy that he saved us, through the Holy Spirit, who gives us new birth and new life by washing us.“ 301 “
91. \[3177 + 1381 + 3400 = 7958.\]

15 August 2006

"3177" "...; to translate into the language of one with whom I wish to communicate, interpret! to try, 1. to test, examine, prove, scrutinize (to see whether a thing to be genuine or not), as metals: ...; "...", Prov. xvii.3, [cf. Zech. xiii.9], 1 Pet. i.7; other things: Lk. xii. 56; xiv.19; 2 Co. viii.8; Gal. vi.4; 1 Th. ii.4; v.21; "...", Ro. ii.18; Phil. i.10, [al. refer these pass. to 2; see "...", 2b.]; men, 1 Tim. iii.10 (in the pass.); "...", 1 Co. xi.28; 2 Co. xiii.5, (...); "...", Heb. iii.9 (R G, fr. Ps. xciv.(xcv.) 9; ... 2. to recognise as genuine, after examination, to approve, deem worthy: 1 Co. xvi.3; "...", 2 Co. viii.22; "..." in that which he approves, deems right, Ro. xiv.22; "..." we have been approved by God to be intrusted with the business of pointing out to men the way of salvation, 1 Th. ii.4; "..." they did not think God worthy to be kept in knowledge, Ro. i.28. [...]"*

[1 Co. 16.3:“After I come, I shall give letters of introduction to the men you have approved, and send them to take your gift to Jerusalem.”
2 Co. 8.22:“So we are sending our brother with them; we have tested him many times and found him always very eager to help. And now that he has so much confidence in you, he is all the more eager to help.”]

"See 1381"
"... a proving, putting to the proof: "..." to tempt by proving, Heb. iii.9 L T Tr WH. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; "...", Sir. vi.21.)"*

"3400" "... (a word of Lat. origin [...]), a mile, among the Romans the distance of a thousand paces or eight stadia, [somewhat less than our mile]: Mt. v. 41. (...)"*

TRANSLATION OF MESSAGE NO. 91

The above series of three Strong's numbers has one translation:-

"Translate into the language of one with whom I wish to communicate, interpret! Test, examine, scrutinize, prove your own work the distance of a thousand paces, that is, a mile long!

Recognize as genuine, after examination, to approve, deem worthy (to proclaim publicly, publish)."
92. $2658 + 1062 + 286 + 3952 = 7958.$

"2658" "...; pf. "..." (1 Co. x.11 L T Tr WH); to come to, arrive at; a. prop. : foll. by "..." w. acc. of place, Acts xvi.1; xviii.19,24; xxi.7; xxv.13; xxvii.12; xxviii.13, (...); "...", to a place over against, opposite another, Acts xx.15; "...", i.e. whose lifetime occurs at the ends of the ages, 1 Co. x. 11. b. metaph. "..." like the Lat. ad aliquid pervenio, i.e. to attain to a thing: Acts xxvi.7; Eph. iv.13; Phil. iii.11; "...", to one, that he may become partaker of it, 1 Co. xiv. 36. (Polyb., Diod.; eccl. writ.)*

"1062" "..., [prob. fr. r. gam to bind, unite; Curtius p. 546 sq.], as in Grk. writ. fr. Hom. down; 1. a wedding, or marriage-festival: Jn. ii.1 sq.; Rev. xix.7 (under the figure of a marriage here is represented the intimate and everlasting union of Christ, at his return from heaven, with his church); "...", ibid. 9 (a symbol of the future blessings of the Messiah's kingdom); esp. a wedding-banquet, a marriage-feast: Mt. xxii.8,10 [...],11,12; plur. (referring apparently to the several acts of feasting), Mt. xxii.2 sqq.9;xxv.10; Lk xii.36; xiv.8, (...). 2. marriage, matrimony: Heb. xiii.4.*

"286" "..., [fr. Soph. and Arstph. down], a lamb: Acts viii.32; 1 Pet. i.19; "...", consecrated to God, Jn. i.29,36. In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. ...

"3952" "...; 1. presence: 1 Co. xvi.17; 2 Co. x.10; ...
2. the presence of one coming, hence the coming, arrival, advent, ...:
2 Co. vii.6 sq.; 2 Th. ii.9 ... In N.T. esp. of the advent, i.e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously, the kingdom of God: Mt. xxiv.3;...1 Th. iii.13; iv.15; v. 23;...[Parousia]

TRANSLATION OF MESSAGE NO. 92

The above series of four Strong's numbers has one translation:

"Come to the marriage feast of the Lamb (of God) at the Coming (Parousia) of Jesus Christ!

(You would attain to the future blessings of the Messiah's Kingdom)."
“3952” “... 1. presence: 1 Co. xvi.17; 2 Co. x.10; ...
2. the presence of one coming, hence the coming, arrival, advent, ...
2 Co. vii.6 sq.; 2 Th. ii.9 ... In N.T. esp. of the advent, i.e. the future, visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously, the kingdom of God: Mt. xxiv.3;...1 Th. iii.13; iv.15; v. 23;...*" 310 [Parousia]

“2424” “... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...

“1582” “...; to hang from: “...”, hung upon his lips (Verg. Aen. 4,79), Lk. xix.48,
where T WH “...”, after codd. NB, a form which T conjectures “a vulgari usu haud alienum fuisse;” [cf. B.u.s.; WH. App. P.168]. (Plat., Philo, Plut.,al.)* 311

[Lk. 19.47-48 : (47): “Everyday Jesus taught in the Temple. The chief priests, the teachers of the Law, and the leaders of the people wanted to kill him, (48) but they could not find a way to do it, because all the people kept listening to him, not wanting to miss a single word”.]

TRANSLATION OF MESSAGE NO. 93

The above series of three Strong’s numbers has one translation:-


The presence of one coming, the Coming (Parousia) of Jesus. Hang from His lips. Listen closely.”

[Note: This message refers to Message Number 21 dated 17 July 2006.]
"5072" "... of four months, lasting four months: "..." sc. "...", Jn. iv.35, where Rec. "...", as in Judg. xix.2 Alex.; xx.47. (Thuc., Aristot., Polyb., Plut.,al.)*" 313

"2325" "...; Sept. for "..."; [fr. Aeschyl., Hdt. down]; to reap, harvest; a. prop.: Mt. vi.26; Lk. xii.24; Jas. v.4; [fig. Jn. iv.36 (bis)]. b. in proverbial expressions about sowing and reaping: "...", one does the work, another gets the reward, Jn. iv.37 sq. (where the meaning is 'ye hereafter, in winning over a far greater number of the Samaritans to the kingdom of God, will enjoy the fruits of the work which I have now commenced among them' [al. do not restrict the reference to converted Samaritans]); ... c. As the crops are cut down with the sickle, "...", is fig. used for to destroy, cut off: Rev. xiv.15; with the addition of "...", to remove the wicked inhabitants of the earth and deliver them up to destruction, ib. 16 [...]" 314

"561" "...; 1. over against, opposite: "...", Mt. xxvii.61; ['...", Mk. xii. 41 Tr txt. WH mrg.]. 2. in the sight of, before: Mt. xxi.2 R G; xxvii.24 ...; Acts iii.16; Ro. iii. 18 (Ps. xxxv.(xxxvi.) 2). 3. in opposition to, against: "...", Acts xvii.7. (Common in Sept. and Apocr.; Polyb.1,86,3.)" 315

TRANSLATION OF MESSAGE NO. 94

The above series of three Strong's numbers has one translation:-

"Four months to reap (the harvest) before you!"

[Note: Coincidences "5072" (four months) :Jn. 4.35
 "2325" (to reap, harvest) :Jn. 4.36,37,38.]
95.  $4582 + 3376 = 7958.$  

16 August 2006

“4582” “..., (fr. ‘…” brightness), fr. Hom. down; Hebr. ‘...’}, the moon: Mt. xxiv.29; 
Mk. xiii.24; Lk. xxi.25; Acts ii.20; 1 Co. xv.41; Rev. vi.12; viii.12; xii.1; xxi.23.*” 316

“3376” “..., (w. Alex. acc. ‘…”, Rev. xxii.2 Lchm.;…);[fr. Hom. down]; 1. a month: 
Lk. i.24,26,36,56; iv.25; Acts vii.20; xiii.11; xix.3; xxvii.11; Jas. v. 17; 
Rev. ix. 5,10, 15; xi.2; xiii.5; xxi.2. 2. the time of the new moon, new moon, 
(barbarous Lat. novilunium; after the use of the Hebr. ‘...”, which denotes both a 
compares Is. lxvi.23] (the first day of each month, when the new moon appeared, 
was a festival among the Hebrews; cf. Lev. xxiii.24; Num. xxviii.11; Ps. lxxx.(lxxxi.) 
4; [al. refer the passage to 1 (see Mey. ad loc.)].*” 317

[Lk. 1.26:”In the sixth month of Elizabeth’s pregnancy God sent the angel 
Gabriel to a town in Galilee named Nazareth.”
Psalm 81:3-4:”Blow the trumpet for the festival, when the moon is new and when 
the moon is full. This is the law in Israel, an order from the God of Jacob.”]

TRANSLATION OF MESSAGE NO. 95

The above series of two Strong’s numbers has one translation:­

"The moon will no longer shine in the month of the Coming of the Son of Man.”
2424 + 4318 + 225 + 979 + 12 = 7958. 16 August 2006

“2424” "..., Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...” 318

“4318” "... 1. the act of bringing to, a moving to, (Thuc., Aristot., Polyb., al.). 2. access, approach, (...)[al., as Meyer on Ro. as below (yet see Weiss in the 6th ed.), Elliec. on Eph., insist on the transitive sense, introduction]: "...", Ro. v.2; to God: i.e. (dropping the figure) that friendly relation with God whereby we are acceptable to him and have assurance that he is favorably disposed to us, Eph. ii.18, iii.12.* 319

“225” "..., [fr. Hom. down], verity, truth. I. objectively; 1. univ. what is true in any matter under consideration (opp. to what is feigned, fictitious, false): Jas. iii.14; "...", Jn. viii.45 sq.; xvi.7; Ro. ix.1; 1 Co. xii.6; 1 Tim. ii.7; ... 2. In reference to religion, the word denotes what is true in things appertaining to God and the duties of man, (‘moral and religious truth’); and that a. with the greatest latitude, in the sceptical question "...", Jn. xviii.38; b. the true notions of God which are open to human reason without his supernatural intervention: Ro. i.18; c. the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians: "...", the truth which is the gospel or which the gospel presents, Gal. ii.5,14, [...]; and absol. "..." and "...": Jn. i.14,17; viii.32,40[xvi.13]; xvi.19; 1 Jn. i.8; ii.4,21; 2 Jn. 1-3; Gal. iii.1 (Rec.); ... II. subjectively; truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit: Jn. viii.44; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth: 1 Co. v.8; xiii.6 (...); Eph. iv.21 [...]; v.9; [vi.14]; "...", the truth as it is discerned in thee, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; "...", which belongs to God, i.e. his holiness [...], Ro. iii.7; spec. veracity (of God in keeping his promises), Ro. xv.8; "...", sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. ([nor in 1 Thess., Philem., Jude]). ...” 320

“979” "..., [fr. Hom. down]; a. life extensively, i.e. period or course of life [...]: Lk. viii.14; 1 Tim. ii.2; 2 Tim. ii.4; 1 Jn. ii.16; 1 Pet. iv.3 [Rec.]. b. (as often in Grk. writ. fr. Hes. opp. 230,575; Hdt., Xen.) that by which life is sustained, resources, wealth, [A.V. living]: Mk. xii.44; Lk. viii.43 [...]; xv.12,30; xxi.4; 1 Jn. iii.17 [goods]. (For "...", in Prov. xxxi. 14 (xxix.32).)" 321

“12” "..., in classic Greek an adj., ... bottomless (so perhaps in Sap. x.19), unbounded ("...", "...", Aeschy. Sept. (931) 950). ... Hence of ‘the deep’ sea: Gen. i.2; vii.11; Deut. viii.7; Sir. i.3; xvi.18, etc.;...” 322

TRANSLATION OF MESSAGE NO. 96

The above series of five Strong’s numbers has one translation:-

"Jesus has given you access to God because you know that God’s truth has been revealed in Him.

(‘I am the way, the truth, and the life: no man cometh unto the Father, but by me.’ 323)

Without the truth, people cannot know the true way of life and so they will live in the way of darkness that leads to the bottomless pit - the (infernal) abyss."

[See: Message Number 44 dated 31 July 2006.]
"2424" "..., *Jesus... 3. *Jesus*, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...” 324

"4330" "... to permit one to approach or arrive: Acts xxvii.7 [R.V. txt. to suffer further; (cf. "...", IV.2; *Smith*, Voyage and Shipwreck of St. Paul, 3d ed., p.78; Hackett ad loc.). Not found elsewhere." 325

"225" "..., [fr. Hom. down], verity, truth. I. objectively; 1. univ. *what is true in any matter under consideration* (opp. to what is feigned, fictitious, false): Jas. iii.14; "...", Jn. viii.45 sq.; xvi.7; Ro. ix.1; 1 Co. xii.6; 1 Tim. ii.7; ... 2. In reference to religion, the word denotes *what is true in things appertaining to God and the duties of man*, ('moral and religious truth'); and that a. with the greatest latitude, in the sceptical question "...", Jn. xviii.38; b. the true notions of God which are open to human reason without his supernatural intervention: Ro. i.18;... c. *the truth, as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man*, opposed alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians: "..." the truth which is the gospel or which the gospel presents, Gal. ii.5,14, [...]; and absol. "..." and "...": Jn. i.14,17; viii.32,40;[xvi.13]; xvii.19; 1 Jn. i.8; ii.4,21; 2 Jn. 1-3; Gal. iii.1 (Rec.); ...

II. subjectively; *truth as a personal excellence; that candor of mind which is free from affectation, pretence, simulation, falsehood, deceit*: Jn. viii.44; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth: 1 Co. v.8; xiii.6 (...); Eph. iv.21 [...]; v.9; [vi.14]; "..." the truth as it is discerned in thee, thy habit of thinking and acting in congruity with truth, 3 Jn. 3; "..." which belongs to God, i.e. his holiness [...], Ro. iii.7; spec. veracity (of God in keeping his promises), Ro. xv.8; "..." sincerely and truthfully, 2 Jn. 1; 3 Jn. 1. The word is not found in Rev. (nor in 1 Thess., Philem., Jude)). ...” 326

"979" "..., [fr. Hom. down]; a. life extensively, i.e. period or course of life [...]: Lk. viii.14; 1 Tim. ii.2; 2 Tim. ii.4; 1 Jn. ii.16; 1 Pet. iv.3 [Rec.]. b. (as often in Grk. wrt. fr. Hes. opp. 230,575; Hdt., Xen.) that by which life is sustained, resources, wealth, [A.V. living]: Mk. xii.44; Lk. viii.43 [...]; xv.12,30; xxi.4; 1 Jn. iii.17 [goods]. (For "..." in Prov. xxxi. 14 (xxix.32.).) 327

TRANSLATION OF MESSAGE NO. 97

The above series of four *Strong's* numbers has one translation:-

"*Jesus permits you further progress.*

*Jesus lets you arrive at your true life* as revealed in Him.

The light (*Jesus*) drives away the darkness and reveals the *true life*, so that in *Jesus* you have *life!*
“3686” “..., cf. Latin nomen [English name], with prefixed o [but see Curtius ...446]),
Sept. for “...”, [fr. Hom. down], the name by which a person or a thing is called,
and distinguished from others;
1. univ.: of prop. names, Mk. iii.16; vi.14; Acts xiii.8; etc.; “...", Mt. x.2; Rev. xxi.14; “..." or “..."; “...", sc. “...", named, foll. by
the name in the nom. [...] Lk. i.26 sq.; ii.25; viii.41; xxiv.13,18; Acts xiii.6, (...); “...
[L..."] “...", Mk. xiv.32; “...", etc., Lk. i.5,27; “..." sc. “..." or “..." [B.u.s.], Jn. i.6;
iii.1; xviii.10; Rev. vi.8; “...", foll. by the name [...] Mt. xxvii.32; Mk. v.22; Lk. i.5;
x.38; xvi.20; xxiii.50; Acts v.1.34; viii.9; ix.10-12,33,36; x.1; xii.28; xii.13; xvi.1,14;
xvii.34; xviii.2,7,24; xix.24; xx.9; xxi.10; xxvii.1; xxviii.7; Rev. ix.11, ..., “...
[devout recognition of the title conferred on him by God (i.e. the title “..."),
Phil. ii.10 [but the interp. of “..." here follows that of “..." in vs. 9 above; ...]
2. By a usage chiefly Hebraistic the name is used for everything which the name
covers, everything the thought or feeling of which is roused in the mind by
mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests,
pleasure, command, excellences, deeds, etc.; thus, “..." out of regard for [...] the
name of prophet which he bears, i.e. because he is a prophet, Mt. x.41; “...", by
baptism to bind any one to recognize and publicly acknowledge the dignity and
authority of one [...] Mt. xxvii.19; Acts viii.16; xii.5; 1 Co. i.13,15. ... Acc. to a very
freq. usage in the O.T. (...), the name of God in the N.T. is used for all those qualities
which to his worshippers are summed up in that name, and by which God makes
himself known to men; it is therefore equiv. to his divinity, Lat. numen, (not his
nature or essence as it is in itself), the divine majesty and perfections, so far forth as
these are apprehended, named, magnified, (...); so in the phrases “..." sc. “...", Lk.
i.49; “...", Mt. vi.9; Lk. xi.2; “...", Heb. xiii.15; “...", Ro. xv.9; “...", Jn. xii.28;
[Rev.xv.4]; “...", “...", Jn. vii.26,27; “...", Rev. xi.18; xv.4 [G L T Tr WH]; ... f. “...”
[A.V. for the name of Christ]... - [but acc. to the better txts. in Acts v.41; 3 Jn. 7, “..."
is used absolutely, the Name, sc. “...", of the Lord Jesus; so cod. Vat. Jas. v.14; cf.
Cev. xxiv.11,16; Bp. Lghtft. on Ignat. ad Eph. 3,1; ... So Bp. Lghtft. in Phil. ii.9; (see 1
above)]. ...4. Like the Lat. nomen, i.q. the cause or reason named: “...", in this cause,
i.e. on this account, sc. because he suffers as a Christian, 1 Pet. iv.16 L T Tr WH
[...];” 328

“4272” “...; 1. to give before, give first: Ro. xi.35 (Xen., Polyb., Aristot.).
2. to betray: Aeschyl., Hdt., Eur., Plat., al.; “...", 4 Macc. iv.1.* 329

TRANSLATION OF MESSAGE NO. 98

The above series of two Strong's numbers has one translation:-

“(Jesus): the name given first to Him by God.”
“5546” "... a Christian, a follower of Christ: Acts xi.26; xxvi.28; 1 Pet. iv.16. The name was first given to the worshippers of Jesus by the Gentiles, but from the second century (Justin Mart. [e.g. apol. 1,4 p.55 a.; dial. C. Tryph. ... 35; cf. ‘Teaching’ etc. 12,4]) onward accepted by them as a title of honor. ...” 330

“2412” "... (fr. "...", and "..." it is becoming), befitting men, places, actions or things sacred to God; reverent: Tit. ii.3. (4 Macc. ix.25; xi.19; Plat., Philo, Joseph., Lcian., al.) [...]” 331

TRANSLATION OF MESSAGE NO. 99

The above series of two Strong's numbers has one translation:-

“A Christian, a follower of Christ is to behave in a manner befitting a person of holiness, who is sacred to God.”
100. $3136 + 3046 + 1776 = 7958.$  16 August 2006

“3136” “... “...” (Jn. xi.1 [cf. B.17 (15); WH. App. p.156], “...”, (Chald. “...” mistress, Lat. *domina*), *Martha*, sister of Lazarus of Bethany: Lk. x.38,40 sq.; Jn. xi.1, 5,19-39; xii.2. [On the accent cf. Kautzsch p.8].”* 332

“3046” “... a pound, a weight of twelve ounces: Jn. xii.3; xix.39.[...].”* 333

“1776” “...” [pres. pass. ptep. “...”]; (“...” fr. “...” a crowd, annoyance); in the classics fr. Arstph., Xen., Plat. on; to excite disturbance, to trouble, annoy, (“...”, in a person); in Grk. writ. foll. by both “...” and “...” pass. with “... “...”, Lk. vi.18 T Tr WH; absol. of the growth of a poisonous plant, fig. representing the man who corrupts the faith, piety, character, of the Christian church: Heb. xii.15 fr. Deut. xxix.18 after cod. Alex. which gives “...” for “... “...”, which agreeably to the Hebr. text is the reading of cod. Vat. (Gen. xlviii.1; 1 S. xix.14, etc.) [COMP.: “...”].”* 334

TRANSLATION OF MESSAGE NO. 100

The above series of three *Strong’s* numbers has one translation:-

“*Martha* had served Jesus and those who sat at the table with Him when her sister Mary took a pound of very expensive perfume and anointed His feet.
This annoyed Judas Iscariot.”

[Note: Coincidence
“3136” (*Martha, sister of Lazarus of Bethany*) : Jn. 12.2.
“3046” (*a pound, a weight of twelve ounces*) : Jn. 12.3.]
101. 2381 + 4827 + 750 = 7958. 16 August 2006

“2381” “..., Thomas, one of Christ’s disciples: Mt. x.3; Mk. iii.18; Lk. vi.15; Jn. xi.16; xiv.5; xx.24-29 [in 29 Rec. only]; xxi.2; Acts i.13. [B.D. s.v.]*” 335

“4827” “..., a fellow-disciple: Jn. xi.16 (Plat. Euthyd. p.272 c.; Aesop. fab. 48). ...*” 336

“750” “…, a bibl. word [Test. xii. Patr. Test. Jud. ... 8], chief shepherd: of Christ the head of the church, 1 Pet. v.4; see “...” b.*” 337

TRANSLATION OF MESSAGE NO. 101

The above series of three Strong’s numbers has one translation:

“ Thomas (called the Twin) said to his fellow-disciples,
“Let us all go with the Teacher, so that we may die with him!” ” 338

Jesus Christ is the Chief Shepherd of His disciples.
(Jesus Christ is the Head of the Church.).”

[Note: Coincidence
“2381” (Thomas, one of Christ’s disciples) :Jn. 11.16.
“4827” (a fellow-disciple) :Jn. 11.16.]
102.  759 + 4539 + 2660 = 7958.  

16 August 2006

“759”  "..., (fr. "..." to prepare, whence "..." to season;[al. connect it with r. ar ("...") to plough (cf. Gen. xxvii.27); al.al.], spice, perfume: Mk. xvi.1; Lk. xxiii.56; xxiv.1; Jn. xix.40. (2 K. xx.13; Esth. ii.12; Cant. iv.10,16. [Hippocr.], Xen., Theophr. and subseq. writ.) 339

[Mk. 16.1:“After the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices to go and anoint the body of Jesus.”]

“4539”  "..., [Hebr. 'peaceful'],..., Salome, the wife of Zebedee, and the mother of the apostles James the elder and John: Mk. xv.40; Mk. xvi.1. 340

[Mk. 16.1: “After the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices to go and anoint the body of Jesus.”]

“2660”  "...; to prick, pierce; metaph. to pain the mind sharply, agitate it vehemently: used esp. of the emotion of sorrow; "..." ("...") L T Tr WH; they were smitten in heart with poignant sorrow [A.V. lit. pricked], Acts ii.37 ("...", Ps. cviii. (cix.) 16; add, Gen.xxxiv.7; Sir. xii.12; xiv.1, etc.; of lust, Sus. 10; of violent pity, Joann. Malal. chronogr. 1,18, ed. Bonn. p.460). Cf. Fritzsche on Rom. ii. p.558 sqq. 341

TRANSLATION OF MESSAGE NO. 102

The above series of three Strong's numbers has one translation:-

“Salome and the other women had gone to the tomb to anoint the body of Jesus with spices. But they found the stone rolled back and the body gone. An angel appeared to them and announced the good news that Jesus had risen.

When Salome heard this, poignant sorrow, like a sword, pierced her heart.
She had asked Jesus for places of special privilege for her sons when He became King.

(Immediately Salome understood Jesus’ role as King, and that her sons would certainly endure the same suffering and death as Jesus.)”

[Note: Coincidence
“759” (spice, perfume)  :Mk. 16.1.
“4539” (Salome, mother of apostles James and John)  :Mk. 16.1.]
103. 2424 + 4428 + 976 + 130 = 7958.  
16 August 2006

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 342

"4428" "..., in class. Grk. fr. Hom. down; to fold together, roll up: "...", Lk. iv.20 [A.V. closed]; ..." 343

[Lk. 4.20: "Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him," ]

"976" "..., (..., the plant called papyrus,... ;fr. its bark [rather, the cellular substance of its stem (for it was an endogenous plant)] paper was made..., a written book, a roll, or scroll: Mt. i.1; Lk. iii.4; Mk. xii.26; Acts i.20; "...", Phil. iv.3; Rev. iii.5, etc. ..." 344

"130" "..., shedding of blood: Heb. ix.22. Several times also in eccl. writ." 345

TRANSLATION OF MESSAGE NO. 103

The above series of four Strong's numbers has one translation:-

"Jesus rolled up the scroll of Isaiah after reading aloud from chapter 61, and declared that this scripture was now fulfilled in Him.

Jesus came to fulfill what the Law promised, to do the will of God on earth. And according to the Law sins were forgiven only by the shedding of blood. By the shedding of His blood, Jesus took away the sins of the world and established a new covenant between God and all people."

[Note: Coincidence
"2424" (Jesus, the Son of God, the Saviour of mankind) :Lk. 4.20.
"4428" (to fold together, roll up) :Lk. 4.20.
"976" (a written book, a roll, or scroll) :Lk. 4.20.]
"5368" "..." fr. Hom. down; 1. to love; to be friendly to one, (Sept. several times for "...") : "...", Mt. x.37; Jn. v.20 [...]; xi.3,36; xv.19; xvi.27; xx.2; xxi.15-17; 1 Co. xvi.22; Rev. iii.19; ...; "...", to love i.e. delight in, long for, a thing: "...", Mt. xxiii.6; "...", Lk. xx.46; ...; Jn. xii.25; ...; foll. by an inf., like the Lat. amo facere, to love to do, i.e. to do with pleasure: Mt. vi.5 (Is. lvi.10; ...). 2. to kiss: "...", Mt. xxvi.48; Mk. xiv.44; Lk. xxii.47, (often in the Grk. writ.; Sept. for "...", Gen. xxvii.26 sq., and often). 3. ...; but "...", an inclination prompted by sense and emotion, Lat. amare; ...

"2590" "...", [cf. Lat. carpo; A.S. hearf-est (harvest i.e. the ingathering of crops); Curtius ...42]; Hebr. "..."; fr. Hom. down; fruit; 1. prop.: the fruit of trees, Mt. xii.33; xxi.19; Mk. xi.14; Lk. vi.44; xiii.6 sq.; of vines, Mt. xxi.34; Mk. xii.2; Lk. xx.10; 1 Co. ix.7; of the fields, Lk. xii.17; Mk. iv.29; 2 Tim. ii.6; [Jas. v.7]; "...", Jas. v.18; "...", to bear fruit (after the Hebr."..."...", Mt. iii.10; vii.17-19; xiii.26; Lk. iii.9; vi.43; viii.8; xiii.9; Rev. xxi.2; "...", Mt. xii.8; Mk. iv.7 sq.; "...", Mt. viii.18 T WH; Jn. xii.24; xv.2,4 sq.; (trop. xv.8,16); "...", to yield fruit, Rev. xxi.2; to render (pay) the fruit, Mt. xxi.41; ... 2. Metaph. that which originates or comes from something; an effect, result; a. i.q. "...", work, act, deed: with gen. of the author, "...", Gal. v.22; "...", Eph. v.9 (Rec. "..."); "...", Phil. i.11 [cf. b. below]; of Christian charity, i.e. benefit, Ro. xv.28; "...", to accomplish much (for the propagation of Christianity and its furtherance in the souls of men), Jn. v.8,16; used of men’s deeds as exponents of their hearts [...], Mt. vii.16, 20; "...", Jas. iii.17; "...", deeds required for the attainment of salvation in the kingdom of God, Mt. xxi.43; "...", to exhibit deeds agreeing with a change of heart, Mt. iii.8; Lk. iii.8, (cf. "...", Acts xxvi.20). b. advantage, profit, utility: Phil. i.22; iv.17; "...", to get fruit, Ro. i.13; vi.21 sq.; ... c. by a Hebraism "...", praises, which are presented to God as a thank-offering: Heb.xiii.15 (Hos. xiv.2; Prov. xii.14; xxix.49 (xiii.31) ). ... d. "...", to gather fruit (i.e. a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labors have fitted souls to obtain eternal life, Jn. iv. 36.*" 347

TRANSLATION OF MESSAGE NO. 104

The above series of two Strong’s numbers has one translation:-

“You [the Church] love to bring forth the fruits of righteousness. (That is, deeds required for the attainment of salvation in the Kingdom of God.)”
105. 3028 + 4930 = 7958. 16 August 2006

“3028” “..., [fr. Soph. and Thuc. down], a receiving: Phil. iv.15, ...*” 348

“4930” “..., completion, consummation, end, (so in Grk. writ. fr. Polyb. on; Sept. chiefly for “...”; for “...” in Dan. xii.4,13; in other senses fr. Aeschyl. down): “...” or “...”, Mt. xiii.39, 40 L T Tr WH, 49; xxiv.3; xxviii.20; “...”, Mt. xiii.40 R G; “...”, Heb. ix.26 (...); “...” and “...”, Dan. ix.27; xii.4; “...”, ibid. 13; “...”, of his death, Sir. xi.27 (25); cf. xxi.9.* 349

TRANSLATION OF MESSAGE NO. 105

The above series of two Strong’s numbers has one translation:-

“I entered into a partnership with you and share your account of giving and receiving. This is a sign to mark the Coming of the Kingdom: the Consummation, the End of the world (the End of the Age).”
106. 1229 + 3952 + 2777 = 7958. 16 August 2006

"1229" "...; fr. Pind. down; to carry a message through, announce everywhere, through places, through assemblies of men, etc.; to publish abroad, declare, [...]; "...", Lk. ix.60; Acts xxi.26 ("...", sc. to all who were in the temple and were knowing to the affair); with the addition "...", Ro. ix.17 fr. Ex.ix.16. (Lev. xxv.9; Josh. vi.10; Ps. ii.7; [lviii.(lix.)13]; Sir. xliii.2; 2 Macc. iii.34.)"

"3952" "...; 1. presence: 1 Co. xvi.17; 2 Co. x.10; ...
2. the presence of one coming, hence the coming, arrival, advent, ...:
2 Co. vii.6 sq.; 2 Th. ii.9 ... In N.T. esp. of the advent, i.e. the future visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously, the kingdom of God: Mt. xxiv.3;...1 Th. iii.13; iv.15; v.23;...*"

"2777" "...; 1. a little head (Lat. capitellum, capitulum). 2. the highest part, extremity or end of anything; as the capital of a column, 1 K. vii.9, 31 etc.; ...
3. hence the tips or knobs (the umbilici of the Romans [or rather the cornua; see Gardthausen, Griech. Palaeogr. p.52 sq.; Rich, Dict. s.v. umbilicus]) of the wooden rod around which parchments were rolled seem to have been called "...", because they resembled little heads; so that 3. the Alexand. writ. transferred the name "..." to the roll or volume itself: "...", Heb. x.7 (fr. Sept. of Ps. xxxix. (xl.) 8 for "...", as in Ezek. ii.9, and without "...", iii.1-3; 2 Esdr. vi.2 [...] ), Itala : in volumine libri, in the roll of the book [...]. The different opinions are noticed by Bleek ad loc.*"
TRANSLATION OF MESSAGE NO. 107

The above series of two Strong’s numbers has one translation:-

"Examine together, that is, discuss Matthew, (the tax collector who became an apostle of Jesus).

Discuss whether Matthew was the author of the Gospel that bears his name. Certainly the Gospel of Matthew, which has the sayings of our Lord, does not say that it was written by Matthew."
108. 1694 + 1078 + 965 + 4221 = 7958.  18 August 2006

"1694" "..., Immanuel, (fr. "..." and "...", God with us), i.q. savior, a name given to Christ by Matthew, i.23, after Is. vii.14. Acc. to the Orthodox interpretation the name denotes the same as "...", and has reference to the personal union of the human nature and the divine in Christ. ...

"1078" "...; 1. source, origin: "...", a book of one's lineage, i.e. in which his ancestry or his progeny are enumerated (i.q. "...", Gen. v.1, etc.), [Mt. i.1]. 2. used of birth, nativity, in Mt. i.18 and Lk. i.14, for Rec. "...", "..." ("...", equiv. to "...", Judith xii.18 cf. 20); "...", his native (natural) face, Jas. i.23. 3. of that which follows origin, viz. existence, life: "...", the wheel [cf. Eng. "machinery"] of life, Jas. iii.6 (...); but others explain it the wheel of human origin which as soon as men are born begins to run, i.e. the course [cf. Eng. "round"] of life. 

"965" "..., Bethlehem, ("...", house of bread), a little town, named from the fertility of its soil, six Roman miles south of Jerusalem; ...:Mt. ii.1, 5 sq.8,16; Lk.ii.4,15; Jn. vii.42.

"4221" "..., a cup, a drinking vessel; a. prop.: Mt. xxxiii.25 sq., xxvi.27;..., with a gen. of the thing with which the cup is filled: "...", Mt. x.42; "...", Mk. ix.41;... b. By a figure common to Hebrew, Arabic, Syriac, and not unknown to Latin writers, one's lot or experience, whether joyous or adverse, divine appointments, whether favorable or unfavorable, are likened to a cup which God presents one to drink [...]: so of prosperity, Ps. xv.(xvi.)5; xxii.(xxiii.)5; cxv. (cxvi.) 13; of adversity, Ps. x.(xi.).6;xxxiv. (xxxv.).9; Is. li.17; 22. In the N.T. of the bitter lot (the sufferings) of Christ: Mt. xxvi.39,42 Rec.; Mk. xiv.36; Lk. xxii.42; Jn. xviii.11; "...", to undergo the same calamities which I undergo, Mt. xx.22,23; Mk. x.38,39, (..., i.e. that he might be treated as harshly as I was); used of divine penalties: Rev. xiv.10; xvi.19; xviii.6. (...").

TRANSLATION OF MESSAGE NO. 108

The above series of four Strong's numbers has one translation:-

"(The name of the Messiah), Immanuel, God with us, was a name given to Jesus Christ in the Gospel of Matthew. It means that God has come to us in the birth of Jesus Christ in Bethlehem, as it was promised and foretold. God is with us. And knowing that Jesus is with us, will help you to drink the cup that God presents you."
109.  4006 + 2424 + 1528 = 7958.  18 August 2006

"4006” "..., trust, confidence [R.V.], reliance: 2 Co. i.15; iii.4; x.2; Eph. iii.12;
"...", 2 Co. viii.22; "...", Phil. iii.4. ...” 359

"2424” "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...” 360

"1528” "...; to call in unto one’s self, to invite in to one’s house: "...", Acts x.23.
[Polyb., al.]” 361

TRANSLATION OF MESSAGE NO. 109

The above series of three Strong’s numbers has one translation:-

"Trust. Jesus. Call (Him) in, invite (Him) into your house.”
110.  2424 + 299 + 4239 + 818 + 178 = 7958.  18 August 2006

"2424"  "...
  Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"299"  "...
  without blemish, free from faultiness, as a victim without spot or blemish: 1 Pet. i.19 (Lev. xxii.21); Heb. ix.14; in both places allusion is made to the sinless life of Christ. Ethically, without blemish, faultless, unblamable: Eph. i.4; v.27; Col. i.22; Phil. ii.15 L T Tr WH; Jude 24; Rev. xiv.5. (Often in Sept.; [Hesiod, Simon., Iambl.,] ... [SYN. ...]* 363 [Rev. 14.5]:"They have never been known to tell lies; they are faultless.""

"4239"  "...
  see "...

[This word "..." is represented by Strong's number 4235] 4235 "...
  fr. Hom.down; gentle, mild, meek: Mt. v.5 (4); xi.29; xxi.5; 1 Pet. iii.4; Sept. several times for "..." and "...". [...]* 365

"818"  "...
  to dishonor, insult, treat with contumely, whether in word, in deed, or in thought: [Mk. xii.4 T Tr mrg. WH (...)]; Lk. xx.11; Jn. viii.49; Acts v.41; Ro.ii.23; Jas. ii.6 [...].Pass.:Ro. I.24,...;[...]. (In Grk. writ. fr. Hom. down; Sept.)* 366

[Mk. 12.4:"
  "Then the owner sent another slave; the tenants beat him over the head and treated him shamefully." "
Jn. 8.49:"
  "I have no demon," Jesus answered. "I honour my Father, but you dishonour me."
"
Acts 5.41: "As the apostles left the Council, they were happy, because God had considered them worthy to suffer disgrace for the sake of Jesus."
Ro. 2.23: "You boast about having God's law - but do you bring shame on God by breaking his law?"
"
"178"  "...
  uncondemned; punished without being tried: Acts xvi.37; xxii.25.
(Not found in prof. writ.)* 367

[Acts 16.37:"
  "But Paul said to the police officers, "We were not found guilty of any crime, yet they whipped us in public – and we are Roman citizens! Then they threw us in prison. And now they want to send us away secretly. Not likely! The Roman officials themselves must come here and let us out.""
Acts 22.25: "But when they had tied him up to be whipped, Paul said to the officer standing there, "Is it lawful for you to whip a Roman citizen who hasn't even been tried for any crime?"
"

TRANSLATION OF MESSAGE NO. 110

The above series of five Strong's numbers has one translation:-

"Jesus: unblemished, faultless, without blame; gentle, meek, mild - humble;
dishonored, insulted,
treated with contumely [contempt],
in word, in deed, and in thought;
punished without (legal) trial, uncondemned."

[Note: Coincidence
"818" (to dishonor, insult, treat with contumely) :Jn. 8.49.
"2424" (Jesus, the Son of God, the Saviour of mankind) :Jn. 8.49.]
111. 1381 + 3850 + 2727 = 7958. 18 August 2006

"1381" "...; Sept. chiefly for "..."; as in Grk. writ. fr. [Hdt., Thuc.], Xen. and Plat. on, to try; 1. to test, examine, prove, scrutinize (to see whether a thing to be genuine or not), as metals: ...; "...", Prov. xvii.3; [cf. Zech. xiii.9], 1 Pet. i.7; other things: Lk. xii.56; xiv.19; 2 Co. viii.8; Gal. vi.4; 1 Th. ii.4; v.21; ";", Ro. ii.18; Phil. i.10; [al. refer these pass. to 2; see "...", 2b.]; men, 1 Tim. iii.10 (in the pass.); ";", 1 Co. xi.28; 2 Co. xiii.5, (...); "...", Heb. iii.9 [R, G, fr. Ps. xciv.(xcv.) 9; 2. to recognise as genuine, after examination, to approve, deem worthy: 1 Co. xvi.3; "...", 2 Co. viii.22; "..." in that which he approves, deems right, Ro. xiv.22; "..." they did not think God worthy to be kept in knowledge, Ro. i.28. [...]*"

[1 Co. 16.3:"After I come, I shall give letters of introduction to those you have approved, and send them to take your gift to Jerusalem."]

2 Co. 8.22:"So we are sending our brother with them; we have tested him many times and found him always very eager to help. And now that he has so much confidence in you, he is all the more eager to help."]

"See 1381"

"... a proving, putting to the proof. "..." to tempt by proving, Heb. iii.9 L T Tr WH. ([Lys.], Xen., Plat., Dem., Polyb., Plut., al.; "...", Sir. vi.21.)*"

"3850" "...; 1. a placing of one thing by the side of another, juxtaposition, as of ships in battle, ... 2. metaph. a comparing, comparison of one thing with another, likeness, similitude, (...): univ., Mt. xxiv.32; Mk. xiii.28; an example by which a doctrine or precept is illustrated, Mk. iii.23; Lk. xiv.7; a thing serving as a figure of something else, Heb. ix.9; this meaning also very many interpreters give the word in Heb. xi.19, but see 5 below; spec. a narrative, fictitious but agreeable to the laws and history of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed [...]; Mt. xiii.3, 10, 13, 24, 31, 33–35, 53; xxi.33, 45; [xxii.1]; Mk. iv.2, 10, [11], 13, 30, 33 sq.; ... (lit. to set forth the kingdom of God in a parable), to illustrate (the nature and history of) the kingdom of God by the use of a parable, Mk. iv. 30 L T Tr txt. WH. 3. a pithy and instructive saying, involving some likeness or comparison and having percceptive or admonitory force; an aphorism, a maxim: Lk. v.36; vi.39; Mt. xv.15; ... Since sayings of this kind often pass into proverbs, "..." is 4. a proverb: Lk. iv.23 (1 S. x.12; Ezek. xii.22 sq.; xviii.2 sq.). 5. an act by which one exposes himself or his possessions to danger, a venture, a risk, ..., Heb. xi.19 (...); others with less probability explain it, in a figure, i.e. as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.*"

[Heb. 11.19: "Abraham reckoned that God was able to raise Isaac from death – and, so to speak, Abraham did receive Isaac back from death."]

"2727" "...; nowhere met with in the O.T.; very rare in prof. auth.; 1. prop. to sound towards, sound down upon, resound; ...", Philostr. p.791 [icon.1,19]; to charm with resounding sound, to fascinate, ...", Lcian. Jup. trag. 39. 2. to teach orally, to instruct: ... In the N.T. only used by Luke and Paul: "...", 1 Co. xiv.19; pass. ";", by hearing the law, wont to be publicly read in the synagogues, Ro. ii.18; ...; pass. w. acc. of the thing: "...", Acts xviii.25; "...", Gal. vi.6; ... 3. to inform by word of mouth, pass. to be orally informed: ..., "..." (gen. of pers.), foll. by "...", Acts xxi.21; ";..."*"

[Acts 18.25: "He had been instructed in the Way of the Lord, and with great enthusiasm he proclaimed and taught correctly the facts about Jesus. However, he knew only the baptism of John."]
Acts 21:21: “They have been told that you have been teaching all the Jews who live in Gentile countries to abandon the Law of Moses, telling them not to circumcise their children or follow the Jewish customs.”

TRANSLATION OF MESSAGE NO. 111

The above series of three Strong’s numbers has one translation:-

“Examine the parables. You will discern their meaning to teach, to instruct and to inform others of the coming Kingdom.”
2356 + 2424 + 3140 + 38 = 7958.

"2356" "... (...; hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: ... univ. religious worship, Jas. i.26 sq.; ... religious discipline, religion: "...", of Judaism, Acts xxvi.5.;... "...", i.e. worthy to be embraced by all nations, a world-religion,..."^372

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21,..."^373

"3140" "...; fr. [Simon., Pind.], Aeschyl., Hdt. down; to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something, or that (so in the N.T.) he knows it because taught by divine revelation or inspiration, (sometimes in the N.T. the apostles are said "...", as those who had been eye- and ear-witnesses of the extraordinary sayings, deeds and sufferings of Jesus, which proved his Messiahship; so too Paul, as one to whom the risen Christ had visibly appeared; cf. Jn. xv.27; xix.35; xxi.24; Acts xxiii.11; 1 Co. xv.15; 1 Jn. i.2; ...; a. in general; absol. to give (not to keep back) testimony: Jn. xv.27; Acts xxvi.5; foll. by "...", recitative and the orat. direct., Jn. iv.39; also preceded by "...", Jn. i.32; "...", with an acc. of the place into (unto) which the testimony (concerning Christ) is borne, Acts xxiii.11 [...]; "...", inserted parenthetically (...), 2 Co. viii.3; i.q. to prove or confirm by testimony, 1 Jn. v. 6 sq.; used of Jesus, predicting what actually befell him, Jn. xiii.21; of God, who himself testifies in the Scriptures that a thing is so (viz. as the author declares), foll. by the recitative "...", Heb. vii.17 R. "...", w. gen. of a pers., to bear witness concerning one: Jn. i.7 sq.; ...; w. an acc. of the thing, to testify a thing, bear witness to (of) anything: Jn. iii.32; supply "...", in Jn. xix.35; "...", Jn. i.2; "...", who has borne witness of (viz. in the book, i.e. the Apocalypse) what God has spoken and Jesus Christ testified (sc. concerning future events; ...), Rev. i.2; "...", to cause these things to be testified to you in the churches or for, on account of, the churches, Rev. xxii.16; unless "...", be dropped from the text and the passage translated, to you, viz. the (seven) churches (of Asia Minor), the prophet reverting again to i.4;... w. a dat. of the person: to declare to one by testimony (by suggestion, instruction), Heb. x.15; foll. by direct discourse, Rev. xxii.18 G L T Tr WH; to testify to one what he wishes to testify concerning him: Acts xxii.5; foll. by "...", Mt. xxiii.31; Jn. iii.32; Ro. x.2; Gal. iv.15;... b. emphatically; to utter honourable testimony, give a good report: w. a dat. of the pers., Lk. iv.22; "...", on account of, for a thing, Heb. xi.4;..."^374

"38" "...", a word used only by bibl. and eccl. writ. (...), signifying 1. consecration, purification, "...", 2. the effect of consecration: sanctification of heart and life, 1 Co. i.30 (Christ is he to whom we are indebted for sanctification); 1 Th. iv.7; Ro. vi.19, 22; 1 Tim. ii.15; Heb. xii.14; "...", sanctification wrought by the Holy Spirit, 2 Th. ii.13; 1 Pet. i.2. It is opposed to lust in 1 Th. iv.3 sq. (It is used in a ritual sense, Judg. xvii.3 [Alex.];Ezek. xlv.4;[Am. ii.11]; Sir. vii.31,etc.) [On its use in the N.T. cf. Ellic. on 1 Th. iv.3; iii.13.][^375

[1 Th. 4.7:"God did not call us to live in immorality, but in holiness,”

Ro. 6.19: “(I use everyday language because of the weakness of your natural selves.) At one time you surrendered yourselves entirely as slaves to impurity and wickedness for wicked purposes. In the same way you must now surrender yourselves entirely as slaves of righteousness for holy purposes.”

1 Tim. 2.15: "But a woman will be saved through having children, if she perseveres in faith and love and holiness, with modesty.”]
TRANSLATION OF MESSAGE NO. 112

The above series of four Strong’s numbers has one translation:-

“Religion of Jesus bears witness to holiness and sanctification.”

[Note: Coincidence

“2356” (religious discipline, religion) : Acts 26.5.

“3140” (to bear witness, testify; to give testimony) : Acts 26.5.]
138

113. 2356 + 2424 + 2083 + 1095 = 7958. 18 August 2006

“2356” “... (...; hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: ... univ. religious worship, Jas. i.26 sq.;... religious discipline, religion: “...”, of Judaism, Acts xxvi.5...; “...”, i.e. worthy to be embraced by all nations, a world-religion, ...” 376

“2424” “... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...” 377

“2083” “... [fr. Hom. down], Sept. “...”; a comrade, mate, partner [A.V. fellow]: Mt. xi.16 (...); voc. in kindly address, friend (my good friend): Mt. xx.13; xxii.12; xxvi.50.** 378

[Mt. 20.13: “ ‘Listen, friend,’ the owner answered one of them, ‘I have not cheated you. After all, you agreed to do a day’s work for one silver coin.’ ” ”]

[Mt. 22.12: “Friend, how did you get in here without wedding clothes?” the king asked him. But the man said nothing.” ”]

[Mt. 26.50: “Jesus answered, “Be quick about it, friend!” Then they came up, arrested Jesus, and held him tight.”]

“1095” “...; fr. Hom. down; ... ; to grow old: Jn. xxi.18; of things, institutions, etc., to fail from age, be obsolescent :Heb. viii.13 (to be deprived of force and authority; ... : “that which is becoming old and faileth for age”). ...” 379

[Heb. 8.13: “By speaking of a new covenant, God has made the first one old; and anything that becomes old and worn out will soon disappear.”]

[Jn. 21.18: “I am telling you the truth: when you were young, you used to get ready and go anywhere you wanted to; but when you are old, you will stretch out your hands and someone else will bind you and take you where you don’t want to go.” ”]

TRANSLATION OF MESSAGE NO. 113

The above series of four Strong’s numbers has one translation:-

“Religion of Jesus, a friend of old.”

[Illustration of Message Number 113 follows on next page.]
Below: Illustration of Message Number 113.

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"3957" "... (Chald."...", Heb."...", fr. "...") to pass over, to pass over by sparing; the Sept. also constantly use the Chald. form "...", except in 2 Chron. [and Jer. xxxviii. (xxxi.) 8] where it is "..."; Josephus has "...", antt. 5,1,4;14,2,1; 17,9,3; b.j.2,1,3), an indeclinable noun [...]; prop. a passing over; 1. the paschal sacrifice (which was accustomed to be offered for the people’s deliverance of old from Egypt), or 2. the paschal lamb i.e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, where hidden by God to slay and eat a lamb, and to sprinkle their door-posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii.sq.; Num. ix.; Deut. xvi.): "..." "...", Mk. xiv.12; Lk. xxii.7; (Ex. xii.21); Christ crucified is likened to the slain paschal lamb, 1 Co. v.7; "...", Mt. xxvi.17; Mk. xiv.12,14; Lk. xxii.11,15; Jn. xviii.28; "...", 2 Chr. xxx.17 sq. 3. the paschal supper: "...", Mt. xxvi.19; Mk. xiv.16; Lk. xxii.8,13; "..." to celebrate the paschal meal, Mt. xxii.18. 4. the paschal festival, the feast of Passover, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvi.2; Mk. xiv.1; Lk. ii.41; xxii.11; Jn. ii.13, 23; vi.4; xi.55; xii.1; xiii.1; xviii.39; xix.14; Acts xii.4; "..." he instituted the Passover (of Moses), Heb. xi.28 [...]; "..." the Passover is celebrated [R.V. cometh], Mt.xxvi.2. [...] 

[1 Co. 5.7: “You must remove the old yeast of sin so that you will be entirely pure. Then you will be like a new batch of dough without any yeast, as indeed I know you actually are. For our Passover Festival is ready, now that Christ, our Passover lamb, has been sacrificed.”]

"3466" "... in class. Grk. a hidden thing, secret, mystery: ...; plur. generally mysteries, religious secrets, confided only to the initiated and not to be communicated by them to ordinary mortals; [...]. In the Scriptures 1. a hidden or secret thing, not obvious to the understanding: 1 Co. xiii.2; xiv.2; (of the secret rites of the Gentiles, Sap. xiv.15,23). 2. a hidden purpose or counsel; secret will: ... Judith ii.2; ...

In the N.T., God’s plan of providing salvation for men through Christ, which was once hidden but now is revealed: Ro. xvi.25, 1 Co. ii.7 (...) ; Eph. iii.9; Col. 1.26 sq.; ...; "...", which is contained and announced in the gospel, Eph. vi.19; "...", said of the consummation of this purpose, to be looked for when Christ returns, Rev. x.7; ...

"...", the stewards of God’s mysteries, i.e. those intrusted with the announcement of God’s secret purpose to men, 1 Co. iv.1; used generally, of Christian truth as hidden from ungodly men: ... 3.Like "..." and "..." in rabbinitic writers, it denotes the mystic or hidden sense:... of an O.T. saying, Eph. v.32; of a name, Rev. xvii.5; of an image or form seen in a vision, Rev. i.20; xvii.5; of a dream, Dan. (Theodot.) ii.18 sq. 27-30, ...

[Mysterion]

[Eph. 3.9:“and of making all people see how God’s secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages,”

Eph. 5.32:“There is a deep secret truth revealed in this scripture, which I understand as applying to Christ and the church.”]

"535" "... (to finish, complete), completion: Luke xiv.28. ..."

[Lk. 14.28: “If one of you is planning to build a tower, you sit down first and work out what it will cost, to see if you have enough money to finish the job.”]
TRANSLATION OF MESSAGE NO. 114

The above series of three *Strong’s* numbers has one translation:-

“*The Paschal* (*Passover*) *mystery* is *completed* in you.

(You have suffered and been glorified with Jesus Christ to provide salvation for the world through Him.)”
TRANSLATION OF MESSAGE NO. 115

The above series of two Strong’s numbers has one translation:

“‘It is necessary for you to control your tongue’!
“Words of thanksgiving and cursing pour out from the same mouth. My brothers and sisters, this should not happen!” (says) Jesus.”
116. 5598 + 2360 = 7958. 19 August 2006

"5598"  "... : omega, the last (24th) letter of the Grk. alphabet: ..., i.e. the last ...
..., Rev. i.8,11 Rec.; xxi.6; xxii.13. [...]" 386

["I am the first and the last," says the Lord God Almighty, who is, who was,
and who is to come." (Rev. 1.8).]

"2360"  "... : ("..." clamor, tumult); in Grk. writ. to cry aloud, make a noise by outcry;
in N.T. to trouble, frighten; Pass. pres. "..."; to be troubled in mind, to be
frightened, alarmed: Mt. xxiv.6 [...]; Mk. xiii.7; 2 Th. ii.2;[1 aor. ptep. "...",
Lk. xxiv.37 Tr mrg. WH mrg.]. (Cant. v.4.)" 387

[Lk. 24.37 Tr mrg. WH mrg.:"They were terrified, thinking that they were
seeing a ghost."]

TRANSLATION OF MESSAGE NO. 116

The above series of two Strong's numbers has one translation:-

"The prophet and servant of God of the last days.
The end of time when the people [Christians] are facing persecution.
They should not be troubled.
But they should not assume that "the day of Christ" has already taken place.
Political troubles shall signal the coming of the end!"
TRANSLATION OF MESSAGE NO. 117

The above series of two Strong’s numbers has one translation:

"Make known your thoughts! Declare! Say:
'It is thoroughly clear, plain, evident!
‘The matter becomes even plainer; a different priest has appeared, who is like Melchizedek."
118. \[5463 + 2424 + 71 = 7958.\] 19 August 2006

"5463" "... fut. ..." (Lk. i.14; Jn. xvi.20,22; Phil. i.18, for the earlier form "...", cf. [...] ...fr. Hom. down; Sept. for "...", "...", "..."); to rejoice, be glad; a. in the prop. and strict sense: [Mk. xiv.11]; Lk. xv.5 [32]; xix.6,37; xiii.5; xxiii.8; Jn. iv.36; vii.56; xx.20; Acts v.41; viii.39; xi.23; xiii.48; 2 Co. [vi.10]; vii.7; xiii.9,11 [some refer this to b. in the sense of farewell]; Phil. ii.17,28; Col. ii.5; 1 Th. v.16; 1 Pet. iv.13; 3 Jn. 3... b. in a broader sense, to be well, to thrive; in salutations, the impv. "...", hail/ Lat. salve, (so fr. Hom. down): Mt.xxvi.49; xxvii.29; Mk. xv.18; Lk. i.28; Jn. xix.3; plur. "...", [A.V. all hail], Mt. xxviii.9; at the beginning of letters the inf. "..." (sc. "..." or ")

Mk. 14.11: "They were pleased to hear what he had to say, and promised to give him money. So Judas started looking for a good chance to hand Jesus over to them."

Lk. 15.5: "When you find it, you are so happy that you put it on your shoulders"

Jn. 4.36: "The one who reaps the harvest is being paid and gathers the crops for eternal life; so another who sows and the one who reaps will be glad together."

Acts 15.23: "and they sent the following letter by them: "We, the apostles and the elders, your brothers, send greetings to all our brothers of Gentile birth who live in Antioch, Syria, and Cilicia."

Jas. 1.1: "From James, a servant of God and of the Lord Jesus Christ: Greetings to all God’s people scattered over the whole world."

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..."

"71" "...; fr. Hom. down]; to drive, lead. 1. properly [A.V. ordinarily, to bring]; a. to lead by laying hold of, and in this way to bring to the point of destination: of an animal, Mt. xxi.7; Lk. xix.35, Mk. xii.7 (T Tr WH "...")); [Lk. xix.30]; "..." foll. by "..." with acc. of place, Lk. iv.9 [al. refer this to 2 c.]; x.34; ("...", Lk. xxii.54); Jn. xviii.28; ... b. to lead by accompanying to (into) any place: "..."; Acts xii.26 (25); "...", Acts xvii.15; "..." "...", to persons, Jn. i.42 (43); ... c. to lead with one’s self; attach to one’s self as an attendant: "...", 2 Tim. iv.11; 1 Th. iv.14, ... d. to conduct, bring: "...", [Lk. xix.27]; Jn. vii.45; [xix.4,13]; Acts v. 21,26,[27]; xix.37; xx.12; xxv. 6, 23; ..."; Mk. x.2 (where T Tr WH "..."); [Lk. xix.30, see a. above]; ... e. to lead away, to a court of justice, magistrate, etc.: simply, Mk. xiii.11; [Acts xxv.17]; "..." with acc., Mt. x.18; Lk. xxi.12 (T Tr WH "..."); ... 2. tropically; a. to lead, guide, direct: Jn. x.16; "...", Ro.ii.4. b. to lead through, conduct, etc.: "..., Heb. ii.10, ... c. to move, impel, of forces and influences affecting the mind: Lk. iv.1; ... 3. to pass a day, keep or celebrate a feast, etc.: "... sc. ...", Lk. xxv.20 ... 4. intrans. to go, depart, (...));[...]; ...) "... let us go, Mt. xxvi.46; Mk. xiv.42; Jn. xiv.31; "...", Jn. xi.15; "..." with acc. of place, Mk. i.38; Jn. xi.7, ...

[1 Th. 4.14: "We believe that Jesus died and rose again, and so we believe that God will take back with Jesus those who have died believing in him."

Jn. 10.16: "There are other sheep which belong to me that are not in this sheepfold. I must bring them, too; they will listen to my voice, and they will become one flock with one shepherd."

Ro.2.4: "Or perhaps you despise his great kindness, tolerance, and patience. Surely you know that God is kind, because he is trying to lead you to repent.]"
TRANSLATION OF MESSAGE NO. 118

The above series of three Strong's numbers has one translation:

"Rejoice! Be glad! Hail Jesus who is leading all people to eternal life!

Do not mourn for those who have gone before you as if you shall never see them again. At the Lord's Coming (Parousia), God shall bring with Jesus those who are "asleep" [dead]."

[Note: Coincidence
“2424” (Jesus, the Son of God, the Saviour of mankind) :1 Th. 4.14.
“71” (to lead with one's self; to bring) :1 Th. 4.14.]
147 5496 + 2424 + 38 = 7958. 19 August 2006

"5496" "... to lead by the hand: "...", Acts ix.8; xxii.11. (Anacr., Diod., Plut., Lcian., Artem., al.)* 395

[Acts 9.8: "Saul got up from the ground and opened his eyes, but could not see a thing. So they took him by the hand and led him into Damascus."]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 396

"38" "..., a word used only by bibl. and eccl. writ. (...), signifying 1. consecration, purification, "..." 2. the effect of consecration: sanctification of heart and life, 1 Co. i.30 (Christ is he to whom we are indebted for sanctification); 1 Th. iv.7; Ro. vi.19, 22; 1 Tim. ii.15; Heb. xii.14; "..." sanctification wrought by the Holy Spirit, 2 Th. ii.13; 1 Pet. i.2. It is opposed to lust in 1 Th. iv.3 sq. (It is used in a ritual sense, Judg. xvii.3 [Alex.]; Ezek. xlv.4; [Am. ii.11]; Sir. vii.31, etc.) [On its use in the N.T. cf. Ellic. on 1 Th. iv.3; iii.13.]* 397

[1 Th. 4.7:"God did not call us to live in immorality, but in holiness." Ro. 6.19: "I use everyday language because of the weakness of your natural selves. At one time you surrendered yourselves entirely as slaves to impurity and wickedness for wicked purposes. In the same way you must now surrender yourselves entirely as slaves of righteousness for holy purposes.” 1 Tim. 2.15: "But a woman will be saved through having children, if she perseveres in faith and love and holiness, with modesty."]

TRANSLATION OF MESSAGE NO. 119

The above series of three Strong’s numbers has one translation:-

"You were led by the hand to Jesus who called you to live in holiness. The effect of your consecration to God is the sanctification of your heart and your life.

Jesus (Christ) is the one to whom you are indebted for sanctification." 398"
**TRANSLATION OF MESSAGE NO. 120**

The above series of two *Strong’s* numbers has one translation:-

"You have treasure in heaven.
(God has appointed eternal salvation to you).
'Hosanna to the Son of David.'
“2564” “...; [fr. Hom. down]; Hebr. “...”; Lat. voco; i.e.1. to call (Germ. rufen [...]); a. to call aloud, utter in a loud voice: “...”, as long as the word ‘to-day’ is called out or proclaimed, Heb. iii.13; “...”, to call one to approach or stand before one, Mt. xxv.14; Mk. iii.31 L T Tr WH; Lk. xix.13; “...”, his own sheep each by its name, Jn. x.3 (...); used of Christ, calling certain persons to be his disciples and constant companions, Mt. iv.21 (note what precedes in 19: “...”); Mk. i.20; to order one to be summoned, Mt. ii.15 [see just below]; before the judges, Acts iv.18; xxiv.2; foll. by “...” with gen. of place, i.e. to call out, call forth from: Mt. ii.15, cf. Heb. xi. 8. metaph. to cause to pass from one state into another. “...”, 1 Pet. ii.9. b. like the Lat. voco i.q. to invite; ... prop.: “...”, Mt. xxii.3, 9; Lk. xiv.8 sq.; Jn. ii.2; to a feast, Lk. xiv.16; 1 Co. x.27 [...]; Rev. xix.9; ... metaph.: to invite one, “...”, to something, i.e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of God as inviting men by the preaching of the gospel (“...”, 2 Th. ii.14) to the blessings of the heavenly kingdom : “...”, 1 Th. ii.12; “...”, 1 Tim. vi.12; “...”, 1 Pet. v.10; “...”, 1 Co. i.9; so “...” used alone: Ro. vii.30; ix.24 sq.; 1 Co. vii.17 sq. 20–22,24; ... 2. to call i.e. to name, call by name; a. to give a name to; with two acc., one of the object the other of the name as a predicate [to call one (by) a name: Mt. x.25 Rec.; ... pass. w. the nom. of the name, to receive the name of, receive as a name: Mt. ii.23; xxvii.8; Lk. i.32,60,62; ii.4, etc.; “...”, called, whose name or surname is, Lk. vii.11; ix.10; x.39; Acts vii.58; xxvii.16; “...” [...]:Lk. vi.15; viii.2,[xxii.3 T Tr WH]; xxiii.33; Acts i.23; x.1; xiii.1,[xxv.22 L T Tr WH]; xxvii.14; Rev. xii.9; xvi.16; “...”, Lk. i.59 (...); after the Hebr. “...”, “...”, with the name in the acc., to give some name to one, call his name : Mt. i.21,23,25; Lk. i.13,31; pass., Lk. ii.21; Rev. xiii.9. Gen. xvii.19; 1 S. i.20, etc. (...). ... b. Pass. “...” with predicate nom. to be called, i.e. to bear a name or title (among men) [...]: Lk. i.35; xxii.25; Acts vii.10 [Rec. om. “...”]; 1 Co. xv.9; ... c. “...”, with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxvii.9; Pass., ib. 7 sq. 10; Rev. xiii.11 [but Tr mrg. WH br. “...”]; to give a name to one and mention him at the same time, Mt. xxv.43,45; Lk. xxiv.44. [COMP.: ...]”

[Mt. 20.8: “When evening came, the owner told his foreman, ‘Call the workers and pay them their wages, starting with those who were hired last and ending with those who were hired first.’ ”
Mt. 25.14: “At that time the Kingdom of heaven will be like this. Once there was a man who was about to go on a journey; he called his servants and put them in charge of his property.’ ”
Mt. 4.21:“He went on and saw two other brothers, James and John, the sons of Zebedee. They were in their boat with their father Zebedee, getting their nets ready. Jesus called them,”
Rev. 12.9: “The huge dragon was thrown out – that ancient serpent, called the Devil, or Satan, that deceived the whole world. He was thrown down to earth, and all his angels with him.”
Rev. 16.16:“Then the spirits brought the kings together in the place that in Hebrew is called Armageddon.”]

“5394” “...; to ignite, set on fire, (Sir. iii.30; Ex. ix.24; Ps. xcvi. (xcvii.3); to burn up, 1 Mac. iii.5; Soph. Philoct. 1199): in fig. disc. to operate destructively, have a most pernicious power, Jas. iii.6; in the pass. of that in which the destructive influences are kindled, ibid. (see “...”, p. 558 (b) top).”

[On p. 558, under “...” is Strong’s Concordance Number 4442.]

“4442” “...”, fr. Hom. down; Heb. “...”, fire: ..., “...”, a flaming fire or fire of flame, 2 Th. i.8 R G L mrg. T Tr mrg. WH (Ex. iii.2 cod. Vat.; Sir. xliv.19);...; God is called “...”, as one who when angry visits the obdurate with penal destruction, Heb. xii.29.”
TRANSLATION OF MESSAGE NO. 121

The above series of two Strong’s numbers has one translation:

“Called to ignite, to set the earth on fire.
To burn up “his enemies round him.”

“Fire goes in front of him
and burns up his enemies round
him.”

[See: Message Number 24 dated 22 July 2006.]
TRANSLATION OF MESSAGE NO. 122

The above series of two Strong’s numbers has one translation:

“Decide – judge (for yourself) from what is demonstrated by sure “signs”:
the indubitable evidence, the infallible proof.

“For 40 days after his death he appeared to them many times in ways that proved beyond doubt that he was alive. They saw him, and he talked with them about the Kingdom of God.” 

"5039" “... (fr. “...” to show or prove by sure signs; fr. “...” a sign), fr. Aeschyl. and Hdt. down, that from which something is surely and plainly known; an indubitable evidence, a proof; (Hesych. “...”): Acts i.3 (Sap. v.11; 3 Macc. iii.24).”
"1586" "...; in Grk. writ. fr. Hdt., down; Sept. for "..."; to pick out, choose; in the N.T. (exc. Lk. ix.35, where the reading is doubtful) always mid., "...", to pick or choose out for one's self; "...", Lk. x.42; xiv. 7; "...", one from among many (of Jesus choosing his disciples), Jn. vi.70; xiii.18; xv.16; Acts i.2; "...", from a number of persons (Sir. xlv.16), Lk. vi.13; "...", Jn. xv.19; used of choosing one for an office, Acts vi.5; foll. by "...", Acts i.24; to discharge some business, Acts xvii.22,25; "...", (al. "...") "...", foll. by the acc. and inf. denoting the end, God made choice among us, i.e. in our ranks, Acts xv.7, where formerly many, misled by the Hebr."..." (1 S. xvi.9; 1 K. viii.16, etc., and the Sept. of these pass.), wrongly regarded "..." as the object on which the mind of the choosers was as it were fixed;[...]. Especially is God said "..." whose whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii.17 (Deut. xiv.2, [cf. iv.37]; 2 Macc. v.19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii.20; 1 Co. i.27 sq.; with two acc. one of the object, the other of the predicate [...], Jas. ii.5; "...", so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph.i.4. In Lk. ix.35 L mrg. T Tr WH Jesus is called "..." (R G L txt. "..."), as being dear to God beyond all others and exalted by him to the preeminent dignity of Messiah; [...]

[Jn. 6.70: "Jesus replied, "I chose the twelve of you, didn't I? Yet one of you is a devil!!""
Jn. 13.18: "I am not talking about all of you; I know those I have chosen. But the scripture must come true that says, 'The man who shared my food turned against me.'"]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21,...

"3948" "...; 1. an inciting, incitement: "..." [A.V. to provoke unto love], Heb. x.24. 2. irritation, [R.V. contention]: Acts xv.39; Sept. twice for "...", violent anger, passion, Deut. xxix.28; Jer. xxxix. (xxxii.) 37; Dem. p.1105, 24.*

[Jer. 32.37: "I am going to gather the people from all the countries where I have scattered them in my anger and fury, and I am going to bring them back to this place and let them live here in safety."]

TRANSLATION OF MESSAGE NO. 123

The above series of three Strong's numbers has one translation:-

"Chosen by Jesus for Himself as an incitement for you to do good: to provoke you to show love in good deeds.

"You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of him in my name."

Yet simply to mention the name of Jesus causes irritation and disputes (in anger) between people. They do not understand that the religion of Jesus is not only concerned with the sacred. His values of love can be fulfilled in their daily lives. People must change and learn a new way of loving both God and one another!"
"1586" "... in Grk. wrt. fr. Hdt., down; Sept. for "..."; *to pick out, choose*; in the N.T. (exc. Lk. ix.35, where the reading is doubtful) always mid., "...", *to pick or choose out for one's self*; "...", Lk. x.42; xiv. 7; "...", one from among many (of Jesus choosing his disciples), Jn. vi.70; xiii.18; xv.16; Acts i.2; "...", from a number of persons (Sir. xlv.16), Lk. vi.13; "...", Jn. xv.19; used of choosing one for an office, Acts vi.5; foll. by "...", Acts i.24; to discharge some business, Acts xv.22,25; "...", (al. "...") "...", foll. by the acc. and inf. denoting the end, *God made choice among us, i.e. in our ranks*, Acts xv.7, where formerly many, misled by the Hebr."..." (1 S. xvi.9; 1 K. vii.16, etc., and the Sept. of these pass.), wrongly regarded "..." as the object on which the mind of the chooser was as it were fixed;[...]. Especially is God said "..." those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii.17 (Deut. xiv.2, [cf. iv.37]; 2 Macc. v.19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii.20; 1 Co. i.27 sq.; with two acc. one of the object, the other of the predicate [...]; Jas. ii.5; "...", so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph.i.4. In Lk. ix.35 L mrg. T Tr WH Jesus is called "..." (R G L txt. "..."), as being dear to God beyond all others and exalted by him to the preeminent dignity of Messiah; ...*" 413

"3056" "...", [fr. Hom. dom.], Sept. esp. for "...", ...; prop. a *collecting, collection,*... I. As respects SPEECH: 1. *a word*, ... i.e. a word which, uttered by the living voice, embodies a conception or idea: Heb. xii.19; "...", Mt. xxii.46; "...", Mt. viii.8 [...] Lk. vii.7; "...", 1 Co. xiv.19; "...", ... xiv.9; 2. *what some one has said*; a *saying*; a univ.: Mt. xix.22 [...] Mk. v.36 [...] vii.29; ... "...", the words, commands, counsels, promises, etc., of any teacher, Mt. x.14; xxiv.35; Mk. viii.38; Lk. ix.44; Jn. xiv.24; Acts xx.35; ... b. of *the sayings of God,* i.e. decree, mandate, order: Ro. ix.28; with "..." added, 2 Pet. iii.5,7 [...] "..." (a phrase freq. in the O.T.), Jn. x.28; ... i.q. promise: "..." (equiv. to "..."), Heb. iv.2; "...", Ro. ix.6; plur. Ro. iii.4; univ. a *divine declaration recorded in the O.T.*, Jn. xii.38; xv.25; 1 Co. xv.54; "...", as "..." often in the O.T. prophets, an oracle or utterance by which God discloses, to the prophets, or through the prophets, future events: used collectively of the sum of such utterances, Rev. i.2, 9; ... c. what is declared, a thought, declaration, aphorism, (Lat. sententia): "..." (reference is made to what follows, so that "..." in vs. 12 is explicative), Mt. xix.11; a dictum, maxim or weighty saying: 1 Tim. i.15; iii.1; 2 Tim. ii.11; Tit. iii.8; ... II. Its use as respects the MIND alone, Latin ratio; i.e. 1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase "...", of the divine mind, pervading and noting all things by its proper force, Heb. iv.12. 2. account, i.e. regard, consideration: "...", to have regard for, make account of a thing, care for a thing, Acts xx.24 R G ... III. In several passages in the writings of John "..." denotes the essential WORD of God*: i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn.i.1,14; (1 Jn. v.7 Rec.); with "..." added (see "...", 2a.), 1 Jn. i.1; "...", Rev. xix.13 ..." 414 [Logos]

[Heb.4.12]"The word of God is alive and active, sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of the heart."  
Jn. 1.1:“In the beginning the Word already existed; the Word was with God, and the Word was God.”  
Jn. 1.14:“The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father’s only Son.”]
“3316” “..., one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant; a medium of communication, arbitrator, (Vulg.[and A.V.] mediator) : “...” [...], i.e. every mediator, whoever acts as mediator, “...”, does not belong to one party but to two or more, Gal. iii.20. Used of Moses, as one who brought the commands of God to the people of Israel and acted as mediator with God on behalf of the people, ib. 19 (cf. Deut. v.5; hence he is called “...” by Philo also, vit. Moys. iii. ...19). Christ is called “...”, since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Tim. ii.5; also “...”, Heb. viii.6; ix.15; xii.24. (...; once in Sept., Job ix.33.) Cf. Fischer, De vitiis lexx. N.T. p.351 sqq.*“  

TRANSLATION OF MESSAGE NO. 124

The above series of three Strong’s numbers has one translation:-

“(You have) chosen for yourself, the Word of God, the mediator between God and man!”
TRANSLATION OF MESSAGE NO. 125

The above series of three Strong’s numbers has one translation:-

"Prophesy, that is, be a prophet, speak forth by divine inspiration on the righteous judgment of God. People must sincerely repent because only the penitent will receive His reward of (eternal) life on Judgment Day!

Warn the people of God’s Judgment:-

“But you have a hard and stubborn heart, and so you are making your own punishment even greater on the Day when God’s anger and righteous judgements will be revealed."  

“For God will reward every person according to what he has done. Some people keep on doing good, and seek glory, honour, and immortal life; to them God will give eternal life.”

Remind the people that Hosea prophesied about their insincere repentance:-

“That is why I have sent my prophets to you with my message of judgement and destruction. What I want from you is plain and clear:”

“I want your constant love, not your animal sacrifices. I would rather have my people know me than burn offerings to me.”

[Note: Coincidence

"1341" (righteous judgment) :Ro. 2.5; (Hos. 6.5).
"2222" (life) :Ro. 2.7.]
126. $2784 + 3952 + 1222 = 7958.$

20 August 2006

"2784" ...; fr. Hom. down; Sept. for "..."; to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ. to publish, proclaim openly: something which has been done, Mk. vii.36; "...", Mk. i.45 (here joined with "..."); foll. by indir. disc., Mk. v.20; Lk. viii.39; something which ought to be done, foll. by the inf. (...), Ro. ii.21; "..."; the authority and precepts of Moses, Acts xv.21; ... b. spec. used of the public proclamation of the gospel, and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi.1; Mk. i.38; iii.14; xvi.20; Ro. x.15; ... "...", to proclaim to persons one whom they are to become acquainted with in order to learn what they ought to do: "...", or "...", Acts vii.5; xix.13; Phil. i.15; 1 Co. i.23; 2 Co. iv.5 (where it is opp. to "...") to proclaim one’s own excellence and authority); 2 Co. xi.4; pass., "...", 1 Tim. iii.16; with "..." and gen. of pers. added, 2 Co. i.19; "...", the authority and precepts of Moses, Acts xv.21; ... "...", foll. by direct disc. (of an angel as God’s herald), Rev. v.2; ...

[Mk. 1.38: "But Jesus answered, “We must go on to the other villages round here. I have to preach in them also, because that is why I came.”"]

Mk. 16.20: "The disciples went and preached everywhere, and the Lord worked with them and proved that their preaching was true by the miracles that were performed.”

Ro. 10.15: "And how can the message be proclaimed if the messengers are not sent out? As the scripture says, “How wonderful is the coming of messengers who bring the good news!”

Rev. 5.2: "And I saw a mighty angel, who announced in a loud voice, “Who is worthy to break the seals and open the scroll?”

"3952" ...; 1. presence: 1 Co. xvi.17; 2 Co. x.10; ...

2. the presence of one coming, hence the coming, arrival, advent; ...

2 Co. vii.6 sq.; 2 Th. ii.9 ... In N.T. esp. of the advent, i.e. the future visible, return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment, and set up formally and gloriously, the kingdom of God: Mt. xxiv.3; ...1 Th. iii.13; iv.15; v. 23; ...* 425 [Parousia]

"1222" ..., adv., (fr. "..." and "..."), prop. now in some way, whatever that way is; it is used when something is affirmed in a slightly ironical manner, as if with an affectation of uncertainty, perhaps, doubtless, verily: "..." not surely (Germ. doch nicht etwa), hardly I trow; (...). Once in Scripture: Heb. ii.16.* 426

[Heb. 2.16: "For it is clear that it is not the angels that he helps. Instead, as the scripture says, “He helps the descendants of Abraham.”"]

TRANSLATION OF MESSAGE NO. 126

The above series of three Strong’s numbers has one translation:-

"Be a herald of divine truth (the gospel) to all people. Proclaim with formality, gravity, and an authority which must be listened to and obeyed. Publish, proclaim openly: preach that God has opened your ears and now you are verily able to hear the voice of the Holy Spirit speaking to you about the Coming (Parousia) of Jesus Christ!

Your speech impediment has been removed, and you speak plainly and straight what you hear."
127. 2564 + 5207 + 187 = 7958.  20 August 2006

“2564” “... [fr. Hom. down]; Hebr. “...”; Lat. voco; i.e.1. to call (Germ. rufen [...]);
a. to call aloud, utter in a loud voice; “...”, as long as the word ‘to-day’ is called out or
proclaimed, Heb. iii.13; “...”, to call one to approach or stand before one, Mt. xx.8;
xiiii.3 (...)Mt. xxiv.14[Mk. iii.31 T Tr WH]; Lk. xix.13; “...”, his own sheep each by
its name, Jn. x.3 (...); used of Christ, calling certain persons to be his disciples and
constant companions, Mt. iv.21 (note what precedes in 19: “...”); Mk. i.20; to order
one to be summoned, Mt. ii.15 [see just below]; before the judges, Acts iv.18; xxiv.2;
foll. by “...” with gen. of place, i.q. to call out, call forth from: Mt. ii.15, cf. Heb. xi. 8.
metaph. to cause to pass from one state into another. “...”, 1 Pet. ii.9.  b. like the Lat.
voco i.q. to invite; ... prop.: “...”, Mt. xxii.3, 9; Lk. xiv.8 sq.; Jn. ii.2; to a feast,
Lk. xiv.16; 1 Co. x.27 [...]; Rev. xix.9; ... metaphor.: to invite one, “...”, to
something, i.e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of
God as inviting men by the preaching of the gospel (“...”, 2 Th. ii.14) to the blessings
of the heavenly kingdom: “...”, 1 Th. ii.12; “...”, 1 Tim. vi.12; “...”, 1 Pet. v.10; “...”,
1 Co. i.9; so “...” used alone: Ro. viii.30; ix.24 sq.; 1 Co. vii.17 sq. 20-22,24; ...
2. to call i.e. to name, call by name; a. to give a name to; with two acc., one of the
object the other of the name as a predicate [to call one by (a) name: Mt. x.25
Rec.;..., pass. w. the nom. of the name, to receive the name of, receive as a name:
Mt. ii.23; xxvii.8; Lk. i.32,60,62; ii.4, etc.; “...”, called, whose name or surname is,
Lk. vii.11; ix.10; x.39; Acts vii.58; xxvii.8,16; “...” [...]Lk. vi.15; vii.2;[xxii.3 T Tr
WH]; xxiii.33; Acts i.23; x.1; xiii.1[xv.22 T Tr WH]; xxvii.14; Rev. xii.9; xvi.16;
...”; “...”, Lk. i.59 (...); after the Hebr. “...”; “...”, with the name in the acc.,
to give some name to one, call his name: Mt. i.21,23,25; Lk. i.13,31; pass., Lk. ii.21;
Rev. xix.13; Gen. xvii.19; 1 S. i.20, etc. (...).
... b. Pass. “...” with predicate nom. to be called, i.e. to bear a name or title (among
men) [...]Lk. i.35; xxii.25; Acts viii.10 [Rec. om. “...”]; 1 Co. xv.9;
... c. “...”, with an acc. of the predicate or a title of honor, to salute one by a name:
Mt. xxiii.9; Pass., ib. 7 sq. 10; Rev. xix.11 [but Tr mrg. WH br. “...”];
to give a name to one and mention him at the same time, Mt. xxii.43,45; Lk.
xx.44. [COMP.: ...]”

“5207” “... a son (male offspring); ... 2. In Dan. vii.13 sq., cf. 18,22,27, the appellation
son of man (“...”) symbolically denotes the fifth kingdom, universal and Messianic; and
by this term its humanity is indicated in contrast with the barbarity and ferocity of the
four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian)
typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written
towards the close of the 2d cent. before Christ [... ; Schodde, Book of Enoch, p.20
sqq.] the name ‘son of man’ is employed to designate the person of the Messiah:
46, 2sq.; 48,2; 62,7,9.14; 63,11; 69,26 sq.; 70,1; 71,17. ...
3. The title “...”, the Son of Man, is used by Jesus of himself (speaking in the third person)
in Mt.viii.20;ix.23; xi.19;xii.8,32,40;xiii.37,41;xvi.13, 27 sq.; xvii.9, 12,
22; xviii.11 Rec.; ...
[Mt. 8.20:”Jesus answered him, ”Foxes have holes, and birds have nests, but
the Son of Man has nowhere to lie down and rest.” ”]

“187” “... to flourish, come to maturity: Rev. xiv.18. (Very freq. in prof. writ.)”

TRANSLATION OF MESSAGE NO. 127

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

The above series of three Strong’s numbers has one translation:-

"The Son of Man has called you. ‘Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.’"
128. 4395 + 3466 + 97 = 7958.  20 August 2006

"4395" "...; Sept. for ‘...’ and ‘...’; Vulg. propheto [three times prophetizo]; to prophesy, i.e. to be a prophet, speak forth divine inspiration; to predict (Hdt., Pind., Eur., Plat., Plut., al.): a. univ.: Mt. vii.22. b. with the idea of foretelling future events pertaining esp. to the kingdom of God: Mt. xi.13; Acts ii.17,18; xxi.9; ‘...’, Mt. xv.7; Mk. vii.6; 1 Pet. i.10; ‘...’, over i.e. concerning one (...), Rev. x.11; ‘...’ (i.e. Christ), Barn. ep. 5,6; ‘...’ foll. by ‘...’ with the words uttered by the prophet, Jude 14; foll. by ‘...’, Jn. xi.51. c. to utter forth, declare, a thing which can only be known by divine revelation: Mt. xxvi.68; Mk. xiv.65; Lk. xxii.64, cf. vii.39; Jn. iv.19. d. to break forth under sudden impulse in lofty discourse or in praise of the divine counsels: Lk. i.67; Acts xix.6, (1 S. x.10, 11; xix.20, 21, etc.): - or, under the like prompting, to teach, refute, reprove, admonish, comfort others (...), 1 Co. xi.4,5; xiii.9; xiv.1,3,4,5,24, 31, 39. e. to act as a prophet, discharge the prophetic office: Rev. xi.3. [...

"3466" "..., in class. Grk. a hidden thing, secret, mystery: ...; plur. generally mysteries, religious secrets, confided only to the initiated and not to be communicated by them to ordinary mortals; [...]. In the Scriptures
1. a hidden or secret thing, not obvious to the understanding:
   1 Co. xiii.2; xiv.2; (of the secret rites of the Gentiles, Sap. xiv.15,23).
2. a hidden purpose or counsel; secret will: ... Judith ii.2; ...
In the N.T., God’s plan of providing salvation for men through Christ, which was once hidden but now is revealed: Ro. xvi.25, 1 Co. ii.7 (...);
   Eph. iii.9; Col. 1.26 sq.; ...
   ‘...’, which is contained and announced in the gospel, Eph. vi.19;
   ‘...’, said of the consummation of this purpose, to be looked for when Christ returns, Rev. x.7; ...
   ‘...’, the stewards of God’s mysteries, i.e. those intrusted with the announcement of God’s secret purpose to men, 1 Co. iv.1; used generally, of Christian truth as hidden from ungodly men: ...
3. Like ‘...’ and ‘...’ in rabbinc writers, it denotes the mystic or hidden sense:..: of an O.T. saying, Eph. v.32; of a name, Rev. xvii.5; of an image or form seen in a vision, Rev. i.20; xvii.5; of a dream, Dan. (Theodot.) ii.18 sq. 27-30, ...

[Mysterion]

[Eph. 3.9]:“and of making all people see how God’s secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden all the past ages,”

[Eph. 5.32]:“There is a deep secret truth revealed in this scripture, which I understand as applying to Christ and the church. ”

"97" "..., [fr. Pind. down], guileless; of things, unadulterated, pure: of milk, 1 Pet. ii.2. [...]* 433

TRANSLATION OF MESSAGE NO. 128

The above series of three Strong’s numbers has one translation:-

"Prophesy, that is, be a prophet, speak forth by divine inspiration on the mysteries of God. Announce God’s secret purpose to all people.
The divine truth which is hidden from ungodly people.
It is God’s plan of providing salvation for the world through Christ, which was once hidden but now is revealed in the pure milk of the Word of God.

“Be like newborn babies, always thirsty for pure spiritual milk, so that by drinking it you may grow up and be saved." 434 "
TRANSLATION OF MESSAGE NO. 129

The above series of four Strong’s numbers has one translation:-

"Be a herald of divine truth (the gospel) to all people. Proclaim with formality, gravity, and an authority which must be listened to and obeyed. Publish, proclaim openly: preach that God has opened your ears and you are able to hear the voice of the Holy Spirit speaking to you about the religion of Jesus. Your speech impediment has been removed, and you speak plainly and straight what you hear. Set forth (for yourself) in words, lay the message before the people!"
21 August 2006

160. 2919 + 2424 + 2615 = 7958.

"2919" "...; Sept. for "...", and also for "..." and "..."; Lat. cerno, i.e. 1. to separate, put asunder; to pick out, select, choose, ...; to separate, put asunder; to pick out, select, choose, ...; "...", Joseph. ant. 11,3,10); hence 2. to approve, esteem: "...", one day above another, i.e. to prefer [...], Ro. xiv.5 ...; 3. to be of opinion, deem, think: "...", thou hast decided (judged) correctly, Lk. vii.43; foll. by an inf. Acts xv.19; foll. by a direct quest.1 Co. xi.13; "...", "..." etc. to be of opinion etc. 2 Co. v.14; foll. by the acc. with inf. Acts xvi.15; ... 4. to determine, resolve, decree: "...", 1 Co. vii.37 ... 5. to judge; a. to pronounce an opinion concerning right and wrong: ... in a forensic sense [(differing from "...", the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)], of a human judge: "...", to give a decision respecting one, Jn. vii.51; "...", Jn. xviii.31; Acts xxiii.3; xxiv.6 Rec.; ... Where the context requires, used of a condemnatory judgment, i.e. to condemn: simply, Acts xiii.27. ... of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absol., Jn. v.30; viii.50; "...", 1 Pet. ii.23; "...", Rev. xix.11; "...", 1 Co. v.13; pass. Jas. ii.12; "...", 2 Tim. iv.1; 1 Pet. iv.5; "...", pass., Rev. xi.18; ...; "...", the inhabitants of the world, Acts xvii.31 [...] ...; "...", pass., Rev. xx.12 sq.; with acc. of the substance of the judgment, thou didst pronounce this judgment, "...", Rev. xvi.5; contextually, used specifically of the act of condemning and decreeing (or inflicting) penalty on one: "...", Jn. iii.18; v.22; xii.47 sq.; Acts vi.7; Ro. ii.12; ... b. to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: univ. and without case, Jn. vii.16,26; "...", Jn. viii.15; "...", Jn. vii.24; "...", Mt. vii.2; ...; ... of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, 1 Co. v.12; of those who judge severely (unfairly), finding fault with this or that in others, Mt. vii.1; Lk. vi.37; Ro. ii.1; "...", Ro. ii.1,3; xiv.3 sq. 10,13; foll. by "..." with dat. of the thing, Col. ii.16; Ro. xiv.22; hence i.q. to condemn: Ro. ii.27; Jas. iv. 11 sq. ... 6. Hebraistically i.q. to rule, govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment: Mt. xix.28; Lk. xxii.30; ("...", 2 K. xv.5; 1 Macc. ix.73; Joseph. antt. 5,5,3; "...", Ps. ii.10; Sap. i.1; cf. Gesenius, Thes. iii. p.1463 sq.). 7. Pass. and mid. to contend together, of warriors and combatants (Hom., Diod.,al.); to dispute (...); in a forensic sense, to go to law, have a suit at law: with dat. of the pers. with whom [...], Mt. v.40 (Job ix.3; xiii.19; Eur. Med. 609); foll. by "...", with gen. of the pers. with whom one goes to law, and "...", with gen. of the judge, 1 Co. vi. (1),6. [COMP.: ...]*" 439

[Rev. 16.5:"I heard the angel in charge of the waters say, "The judgements you have made are just, O Holy One, you who are and who were!"

Rev. 20.12:"And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books."]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 440

"2615" "...; [fr. Hdt. down]; to bring into bondage, enslave: "...", Gal. ii.4 L T Tr WH; 2 Co. xi.20 [...]; mid. to enslave one's self, bring into bondage to one's self: Gal. ii.4 R G.*" 441

[Gal. 2.4:"although some wanted it done. Pretending to be fellow-believers, these men slipped into our group as spies, in order to find out about the freedom we have through our union with Christ Jesus. They wanted to make slaves of us."].
TRANSLATION OF MESSAGE NO. 130

The above series of three Strong’s numbers has one translation:-

“Decide – judge (for yourself) whether your union with Jesus has set you free from those who might bring you into bondage.”

[Note: Coincidence
“2424” (Jesus, the Son of God, the Saviour of mankind) :Gal. 2.4.
“2615” (to bring into bondage, enslave) :Gal. 2.4.]
131. 2784 + 4991 + 183 = 7958. 21 August 2006

"2784" "...; fr. Hom. down; Sept. for "..."; to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ. to publish, proclaim openly: something which has been done, Mk. vii.36; "...", Mk. i.45 (here joined with "..."); foll. by indir. disc., Mk. v.20; Lk. viii.39; something which ought to be done, foll. by the inf. (...), Ro. ii.21; "...", the authority and precepts of Moses, Acts xv.21; ... b. spec. used of the public proclamation of the gospel, and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi.1; Mk. i.38; iii.14; xvi.20; Ro. x.15; ...

"4991" "...; deliverance, preservation, safety, salvation: deliverance from the molestation of enemies, Acts vii.25; with "..." added, Lk. i.71; preservation (of physical life), safety, Acts xxvii.34; Heb. xi.7. in an ethical sense, that which conduces to the soul's safety or salvation: "...", Lk. xix.9; "...", 2 Pet. iii.15; in the technical biblical sense, the Messianic salvation ..., a. univ.: In. iv.22; Acts iv.12; xiii.47; Ro. xi.11; ... b. salvation as the present possession of all true Christians ...: 2 Co. i.6; vii.10; Phil. i.19; ... c. future salvation, the sum benefits and blessings which Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Ro. xiii.11; 1 Th. v.9; Heb. ix.28; 1 Pet.i.5, 10; Rev. xii.10; ..." 443

"183" "...; ("..." to restrain, control), that cannot be restrained: Jas. iii.8 R G. (Job xxxi.11; 3 Macc. vi.17; Diod. 17.38 "...", al.)* 444

[445]

TRANSLATION OF MESSAGE NO. 131

The above series of three Strong's numbers has one translation:-

"Be a herald of divine truth (the gospel) to all people.
Proclaim with formality, gravity, and an authority which must be listened to and obeyed. Publish, proclaim openly: preach that God has opened your ears and you are able to hear the voice of the Holy Spirit speaking to you about the Messianic salvation that cannot be restrained.

Your speech impediment has been removed, and you speak plainly and straight what you hear.
"Salvation is to be found through him alone; in all the world there is no one else whom God has given who can save us." 445"
132. 5613 + 2345 = 7958.  21 August 2006

"5613" "..., an adverbial form of the relative pron. "..., ..., ..." which is used in comparison, as, like as, even as, according as, in the same manner as, etc. (Germ. wie): but it also assumes the nature of the conjunction, of time, of purpose, and of consequence. ... I. "...," as an adverb of comparison; 1. ...: Jn. vii.46 [L WH om.Tr br."..." etc.]; 1 Co. iii.15; iv.1; ix.26; Eph. v.28,33; Jas. ii.12; ...; sometimes in the second member of the sentence the demonstrative word ("...," or the like) is omitted and must be supplied by themind, as Mt. viii.13; Co. ii.6; ...; to this construction must be referred also 2 Co. xiii. 2 "..., ..., ...", as when I was present the second time, so now being absent [(cf. p.317a top); al. render (cf. R.V. mrg.) as If I were present the second time, even though I am now absent].

2. "...", with the word or words forming the comparison is so subjoined to a preceding verb that "..." must be mentally inserted before the same. When thus used "..." refers a. to the manner ('form') of the action expressed by the finite verb, and is equiv. to in the same manner as, after the fashion of; it is joined in this way to the subject (nom.) of the verb: Mt. vi.29; vii.29, xiii.43; 1 Th. ii.11; 2 Pet. ii.12; Jude 10, etc.; ... b. "..." joined to a verb makes reference to the 'substance' of the act expressed by the verb, i.e. the action designated by the verb is itself said to be done "..." in like manner (just as), something else: Jn. xv.6 (...); 2 Co. iii.1 [...]; ... c. "..." makes reference to similarity or equality, in such expressions as "...," i.e. 'to be like' or 'equal to' one, Mt. xxii.30; xxviii.3.; before "...," one must sometimes supply "...," 'something like' or 'having the appearance of this or that: thus "...," i.e. something having the appearance of [R.V. as it were] a sea, Rev. iv.6 G L T Tr WH, viii.8; ix.7; xv.2, (so in imitation of the Hebr. "...,"), cf. Deut. iv.32; Dan. x.18; ... d. "..." so makes reference to the quality of a person, thing, or action, as to be equiv. to such as, exactly like, as it were. ... 3."...," with the gen. absol. presents the matter spoken of – either as the belief of the writer, 2 Co. x.20; 2 Pet. i.3; or as some one's erroneous opinion : 1 Co. iv.18; 1 Pet. iv.12; ... "..., as if, as though, 2 Co. x.9 [...]. 4."...," has its own verb, with which it forms a complete sentence; a. ..."with a finite verb is added by way of illustration, and is to be translated as, just as, (Lat. sicut, eo modo quo): Eph. vi.20; Col. iii.18; iv.4; 1 Pet. iii.6; 2 Pet. ii.1; 1 Jn. j.7; Rev. ii.28 (27) [...]; vi.13; ix.3; xviii.6 [...]. ... 5. according as: Ro. xii.3; 1 Co. iii.5; Rev. xxii.12. 6."...," like the Germ. wie, after verbs of reading, narrating, testifying, and the like, introduces that which is read, narrated, etc.: [... hence usually rendered how], (...): thus after "...," Mk. xii.26 (where T Tr WH "..."); Lk. vi.4 [...]; "...," Lk. xxiv.6 [L mrg. "...", Lk. xxiii.55; "...," Jude 5 [...], 7 [al. regard "..." here as introducing a confirmatory illustration of what precedes (A.V. even as etc.).] ... 7. "...," before numerals denotes nearly, about: as, "...," Mk. v.13; add, Mk. viii.9; 8. "..." is prefixed to adjectives and adverbs, and corresponds to the Lat. quam, how, Germ. wie, (so fr. Hom. down): "...," Ro. x.15; add, Ro. xi.33; "..., 1 Th. ii.10, (Ps. lxii.), (xliii.11); with a superlative, as much as can be: ..., as quickly as possible (very often in prof. auth.), Acts xvii.15; ...

II. "...," as an article of time; a. as, when, since; Lat. ut, cum, [...]; with the indic., "...", Mt. xxviii.8 (9); Mk. ix.21 [Tr mrg. "..."]; Lk. i.23,41,44; ... b. while, when, (Lat. dum, quando): Lk. xx.37; as long as, while: Jn. [ix.4 Tr mrg. WH mrg. (...)]; xii.35, [36], L T Tr WH [...]; Lk. xii.58; Gal. vi.10 ... III. "..." as a final particle (Lat. ut), in order that, in order to: [...], foll. by an inf. [...]; Lk. ix.52 L mrg. WH; Acts xx.24, (3 Macc. i.2; 4 Macc. xiv.1); "... so to say (...,), Heb. vii.9 [L mrg. "..."].

IV. "...," as a consecutive particle, introducing a consequence, so that: so (acc. to the less freq. usage) with the indic. (...), Heb. iii.11; iv.3, (Hebr. "...", Ps. xciv. (xcv.) 11); [but many interp. question this sense with the indic. (the exx. fr. Hdt. are not parallel), and render "..." in Heb. II. cc. as (so R.V.).] 446

[2 Co. 13.2:"I want to say to those of you who have sinned in the past, and to all the others; I said it before during my second visit to you, but I will say it again now that I am away: the next time I come nobody will escape punishment." Heb. 7.9: "And, so to speak, when Abraham paid the tenth, Levi (whose descendants collect the tenth) also paid it."]
“2345” "…; *touch, handle:* "…" touch not sc. impure things, Col. ii.21 [...]; "…", Heb. xii.20 ([Aeschyl.], Xen., Plat., Tragg., al.); like the Hebr. "…", *to do violence to, to injure:* "…", Heb. xi.28 (...). [SYN. ...]*" 447

[Heb. 12.20: “because they could not bear the order which said, “If even an animal touches the mountain, it must be stoned to death.””
Heb. 11.28: “It was faith that made him establish the Passover and order the blood to be sprinkled on the doors, so that the Angel of Death would not kill the firstborn sons of Israelites.”]

A VERY IMPORTANT MESSAGE!

TRANSLATION OF MESSAGE NO. 132

The above series of two Strong’s numbers has one translation:-

“As long as the outer Tent (the present age) still stands, there is no way into the inner Tent (the heavenly Kingdom).

Animal sacrifices offered to God cannot prevent the Angel of Death from *touching* people.”
\[165\]

\[133. \ 3850 + 2344 + 1764 = 7958. \quad 21\ \text{August 2006} \]

"3850"  
1. a placing of one thing by the side of another, juxtaposition, as of ships in battle, ...  
2. metaph. a comparing, comparison of one thing with another, likeness, similitude, (...): univ., Mt. xxiv.32; Mk. xiii.28; an example by which a doctrine or precept is illustrated, Mk. iii.23; Lk. xiv.7; a thing serving as a figure of something else, Heb. ix.9; this meaning also very many interpreters give the word in Heb. xi.19, but see 5 below; spec. a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom, are figuratively portrayed [...]:Mt. xiii.3,10,13,24,31,33-35, 53; xxi.33, 45; [xxii.1]; Mk. iv.2, 10,[11],13,30,33 sq.; (lit. to set forth the kingdom of God in a parable), to illustrate (the nature and history of) the kingdom of God by the use of a parable, Mk. iv. 30 L txt. T Tr txt. WH.  
3. a pithy and instructive saying, involving some likeness or comparison and having perceptive or admonitory force; an aphorism, a maxim: Lk. v.36; vi.39; Mt. xv.15; ... Since sayings of this kind often pass into proverbs, "..." is 4. a proverb: Lk. iv.23 (1 S. x.12; Ezek. xii.22 sq.; xviii.2 sq.).  
5. an act by which one exposes himself or his possessions to danger, a venture, a risk, ...; others with less probability explain it, in a figure, i.e. as a figure, either of the future general resurrection of all men, or of Christ offered up to God and raised again from the dead; others otherwise.*"  

"2344"  
...; Sept. often for "..."; Lat. thesaurus; i.e. 1. the place in which goods and precious things are collected and laid up; a. a casket, coffer, or other receptacle, in which valuables are kept: Mt. ii.11. b. a treasury (...) c. storehouse, repository, magazine, (Neh. xiii.12; Deut. xxviii.12, etc.; ...): Mt. xiii.52 [...]; metaphor of the soul, as the repository of thoughts, feelings, purposes, etc.:[Mt. xii.35a G L T Tr WH, 35b]; with epex. gen. "...", ibid. xii.35a Rec.; Lk. vi.45.  
2. the things laid up in a treasury, collected treasures: Mt. vi.19-21; Lk. xii.33 sq.; Heb. xi.26. "...", to have treasure laid up for themselves in heaven, is used of those to whom God has appointed eternal salvation: Mt. xix.21; Mk. x.21; Lk. xviii.22; something precious, Mt. xiii.44; used thus of the light of the gospel, 2 Co. iv.7; with an epex. gen. "..." (...) "...", i.q. "...", Col. ii.3.*"  

[Mt. 6.19-21: "Do not store up riches for yourselves here on earth, where moths and rust destroy, and robbers break in and steal. Instead, store up riches for yourselves in heaven, where moths and rust cannot destroy, and robbers cannot break in and steal. For your heart will always be where your riches are."]  
Mt. 13.44: "The Kingdom of heaven is like this. A man happens to find a treasure hidden in a field. He covers it up again, and is so happy that he goes and sells everything he has, and then goes back and buys that field."

"1764"  
... (Heb. ix.9), and by syncope "..."; fut. mid. "..."; to place in or among; to put in; ... (prop. as it were to stand in sight, stand near) to be upon, impend, threaten: 2 Th. ii.2; fut. mid. 2 Tim. iii.1. pf. ptep. close at hand, 1 Co. vii. 26; as often in Grk. writ. (in the grammarians "...", sc. "...", is the present tense [...] or present: "...", Heb. ix.9; "...", opp. to "...", Ro. viii.38; 1 Co. iii.22; ...  
[Many (so R.V.) would adopt the meaning present in 2 Th. ii.2 and 1 Co. vii.26 also; but cf. Mey. on Gal. i.c.]*"  

[1 Co. 7.26:"Considering the present distress, I think it is better for a man to stay as he is."]  
Heb. 9.9:"This is an illustration which points to the present time. It means that the offerings and animal sacrifices presented to God cannot make the worshipper's heart perfect,"]
TRANSLATION OF MESSAGE NO. 133

The above series of three *Strong's* numbers has one translation:-

"[This is] a parable, from the treasure of the past, which points to the present age. It means that gifts and animal sacrifices offered to God cannot perfect the conscience."

[Note: Coincidence
"3850" *(a comparison, parable, proverb, figure)* :Heb. 9.9.
"1764" *(close at hand, present)* :Heb. 9.9.]
“2172” “...” (Ro. ix.3) and “...” (Acts xxvii.29 T Tr, ...); 1. to pray to God (Sept. in this sense for “...” and “...” (Acts xxvi.29); “...” (Xen. mem. 1,3,2; symp. 4,55; often in Sept.)), foll. by acc. w. inf. Acts xxvi.29; “...” w. gen. of pers., for one, Jas. v.16 where L WH txt. Tr. mrg. “...” (Xen. mem. 2,2,10). [SYN. see “...”, fin.]. 2. to wish: “...”, 2 Co. xiii.9; foll. by acc. with inf. 3 Jn.2, [al. adhere to the religious sense, to pray, pray for; in both the preceding pass.]; Acts xxvii.29; “...” (... “...”, I could wish to be, Ro. ix.3. [COMP.: ...]* 451

“1656” “...”, mercy: that of God towards sinners, Tit. iii.5; “...” “...”, to receive i.e. experience, Heb. iv.16; that of men: readiness to help those in trouble, Mt. ix.13 and xii.7 (fr. Hos. vi.6); Mt. xxiii.23. But in all these pass. L T Tr WH have adopted the neut. form “...” “...” (q.v.), much more com. in Hellenistic writ. than the masc. “...” “...”, which is the only form in classic Grk. [Soph. (Lex.s.v.) notes “...” “...” in Polyb. 1,88,2;...]. The Grk. Mss. of the O.T. also freq. waver between the two forms. Cf. [WH. App. p.158]; W.66 (64); B.22 (20).* 452

“4130” “...”, see “...”. [This word is on page 509 of Thayer’s] 454

“...; fr. Hom. on; Sept. for “...”, also for “...” (to satiate) and pass. “...” (to be full); to fill: “...”, Lk. v.7; “...” [...], a thing with something, Mt. xxvii.48; [Jn. xix.29 R G]; in pass., Mt. xxii.10; Acts xix.29;[“...”, Jn. xii.3 Tr mrg.;...]. what wholly takes possession of the mind is said to fill it: pass. “...”, Lk.v.26; “...”, Acts iii.10; prophecy are said “...”, i.e. to come to pass, to be confirmed by the event, Lk. xxi.22 G L T Tr WH (...). time is said “...”, to be fulfilled, or completed, i.e. finished, elapsed, Lk. i.23,57 [...];ii;6,21 sq.; so “...”, Job xv.32; and “...” to (ful-) fill the time i.e. to complete, fill up, Gen. xxix.27; Job xxxix.2. [COMP.: ...]* 455

[Lk. 2.21:] “A week later, when the time came for the baby to be circumcised, he was named Jesus, the name which the angel had given him before he had been conceived.”]
TRANSLATION OF MESSAGE NO. 134

The above series of three Strong's numbers has one translation:-

“Pray for Mercy!

“Go and find out what is meant by the scripture that says: ‘It is kindness that I want, not animal sacrifices.’ I have not come to call respectable people, but outcasts.”

“For God will not show mercy when he judges the person who has not been merciful; but mercy triumphs over judgement.”

Be filled with fear and wonder for all prophecies which are written will come to pass.

“For those will be ‘The Days of Punishment’, to make all that the Scriptures say come true.”

The time has come for all things which are written to be fulfilled!”
1832 = 2784 + 3342 = 7958.

"1832" "... it is lawful; a. foll. by the pres. inf.: Mt. xii.2,10 [Tdt. inf. aor.],12; xiv.4; Lk. vi.2 [R G T]; xiv.3 [L T Tr WH inf. aor.]; with the aor. inf.: Mt. [xv.26 L T]; xxi.17; xxvii.6; Mk. iii.4; xii.14; Lk. vi.9; Acts ii.29 ("..." scil. "...", allow me, [...]); with the inf. omitted because readily suggested by the context, Mk. ii.24 and Rec. in Acts viii.37. b. foll. by dat. of pers. and a pres. inf.: Mk. vi.18; Acts xvi.21; xxii.25; ... c. foll. by the acc. and inf.: Lk. vi.4; xx.22 T Tr WH; so here and there even in classic writ.; ...

[ Mt. 12.12 ]: "And a human being is worth much more than a sheep! So then, our Law does allow us to help someone on the Sabbath."

Lk. 14.3: "and Jesus asked the teachers of the Law and the Pharisees, "Does our Law allow healing on the Sabbath or not?"

"2784" "...; fr. Hom. down; Sept. for "..."; to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ. to publish, proclaim openly: something which has been done, Mk. vii.36; "...", Mk. i.45 (here joined with "..."?; foll. by indir. disc., Mk. v.20; Lk. vii.39; something which ought to be done, foll. by the inf. (...), Ro. ii.21; "...", the authority and precepts of Moses, Acts xv.21; ... b. spec. used of the public proclamation of the gospel, and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers: absol., Mt. xi.1; Mk. i.38; iii.14; xvi.20; Ro. x.15; ...

[ Mk. 1.38 ]: "But Jesus answered, "We must go on to the other villages round here. I have to preach in them also, because that is why I came.""

Mk.16.20: "The disciples went and preached everywhere, and the Lord worked with them and proved that their preaching was true by the miracles that were performed."

Ro. 10.15: "And how can the message be proclaimed if the messengers are not sent out? As the scripture says, "How wonderful is the coming of messengers who bring the good news!"

Rev.5.2: "And I saw a mighty angel, who announced in a loud voice, "Who is worthy to break the seals and open the scroll?"

"3342" "... adv.; 1. between (in the midst, Hom. II.1,156; Sap. xviii.23) a. adverbially of time, "...", meanwhile, in the mean time, cf. "..." (see "..."); Jn. iv.31 (...). b. like a prep. w. a gen. [...]: of place [fr. Hdt. 1,6 down], Mt. xxiii.35; Lk. xi. 51; xvi.26; Acts xii.6; of parties, Mt.xviii.15; Acts xv.9; Ro. ii.15. 2. acc. to a somewhat rare usage of later Grk. (Joseph. c. Ap. 1,21,2 [...]; b.j.5,4,2; ...), after, afterwards: "..." the next (following) sabbath, Acts xiii.42 [...].

[ Jn. 4.31 ]: "In the meantime the disciples were begging Jesus, "Teacher, have something to eat!"

Acts 13.42: "As Paul and Barnabas were leaving the synagogue, the people invited them to come back the next Sabbath and tell them more about these things."
TRANSLATION OF MESSAGE NO. 135

The above series of three Strong's numbers has one translation:-

"It is right, it is lawful for you to be a herald of divine truth (the gospel) to all people in the meanwhile!

-To proclaim with formality, gravity, and an authority which must be listened to and obeyed;

-To publish, proclaim openly that God has opened your ears and you are able to hear the voice of the Holy Spirit speaking to you;

-To preach the gospel throughout the earth in the intervening time between the First Coming of Jesus Christ and His [Final] Coming (Parousia)!

Your speech impediment has been removed, and you speak plainly and straight what you hear."
136. 1379 + 1588 + 4991 = 7958.  
22 August 2006

"1379" "...: to decree, command, enjoin, lay down an ordinance..." Esth. iii.9;... 
Dan. ii.13; Pass. [...] ; ordinances are imposed upon me, I suffer ordinances to be imposed upon me: Col. ii.20 [R.V. do ye subject yourselves to ordinances;...]« 462

"1588" "..., picked out, chosen; rare in Grk. writ,...; Sept. for "..." and "(...)"; in the N.T. 1. chosen by God, and a. to obtain salvation through Christ (...); hence Christians are called "(...) the chosen or elect of God, [...]", ("(...)", said of pious Israelites, Is. lxv.9, 15, 23; Ps. civ. (cv.) 43, cf. Sap. iv. 15): Lk. xviii.7; Ro. viii.33; Col. iii.12; Tit. i.1; without the gen."(...)", Mt. xxiv.22,24; Mk.xiii.20,22; 1 Pet. i.1; ...; "(...)", those who have become true partakers of the Christian salvation are contrasted with "(...)", those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the 'called' and the 'chosen' here as like partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; [...]], Mt. xx.16 [...] ; xxii.14; finally, those are called "(...)" who are destined for salvation but have not yet been brought to it, 2 Tim. ii.10 [...].  b. The Messiah is called preeminently "(...)", as appointed by God to the most exalted office conceivable: Lk. xxiii.35, cf. ix. 35 L mrg. T Tr WH; ... c. Angels are called "(...)", as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v.21;...  2. univ. choice, select, i.e. the best of its kind or class, excellent, preeminent: applied to certain individual Christians, 2 Jn. 1, 13; with "(...)" added, eminent as a Christian (...), Ro. xvi.13; of things : "(...)", 1 Pet. ii.4, [6], (Is. xxviii.16; 2 Esdr. v.8; Enoch c.8 Grk. txt., ed. Dillmann p.82 sq.).« 463

"4991" "(...) deliverance, preservation, safety, salvation: deliverance from the molestation of enemies, Acts vii.25; with "(...)" added, Lk. i.71; preservation (of physical life), safety, Acts xxvii.34; Heb. xi.7. in an ethical sense, that which conduces to the soul's safety or salvation: "(...)", Lk. xix.9; "(...)", 2 Pet. iii.15; in the technical biblical sense, the Messianic salvation ... a. univ.: Jn. iv.22; Acts iv.12; xiii.47; Ro. xi.11; ... b. salvation as the present possession of all true Christians ... : 2 Co. i.6; vii.10; Phil. i.19; ... c. future salvation, the sum benefits and blessings which Christians, redeemed from all earthy ills, will enjoy after the visible return of Christ from heaven in the consummated and eternal kingdom of God: Ro. xiii.11; 1 Th. v.9; Heb. ix.28; 1 Pet.i.5, 10; Rev. xii.10; ...« 464

TRANSLATION OF MESSAGE NO. 136

The above series of three Strong's numbers has one translation:-

"Before the creation of the world, God decreed His blessings to certain persons. (You were) chosen by God, and “called” to obtain salvation through Christ. Hence you (Christians) are called the chosen or elect of God."
172

137. 406 + 4613 + 1589 + 1350 = 7958. 23 August 2006

"406" "..., Andrew, (a Grk. name [meaning manly];...), a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, afterwards an apostle of Christ: Jn. i.40, 44 (41, 45); vi.8; xii.22; Mt. iv.18; x.2; Mk. i.16, 29; iii.18; xiii.3; Lk. vi.14; Acts i.13.*" 465

"4613" "..., ("...", 'a hearing', fr. "...", 'to hear';... Simon; 1. Peter, the apostle: Mt. xvii.25; Mk. i.29 sq.36; Lk. iv.38; v.4 sq.10, etc.; see "...") 466 [See "4074"].

"4074" "..., (an appellative prop. name, signifying 'a stone,' 'a rock, 'a ledge' or 'cliff'; used metaph. of a soul hard and unyielding, and so resembling a rock, ...; answering to the Chald. "...", q.v., Jn. i.42 (43)), Peter, the surname of the apostle Simon. He was a native of Bethsaida, a town of Galilee, the son of a fisherman (...), and dwelt with his wife at Capernaum, Mt. viii.14; Mk. i.30; Lk. iv.38, cf. 1 Co. ix. 5. He had a brother Andrew, with whom he followed the occupation of a fisherman, Mt. iv.18; Mk. i.16; Lk. v.3. Both were received by Jesus as his companions, Mt. iv.19; Mk. i.17; Lk. v.10; Jn. i.40-42 (41-43); and Simon, whose pre-eminent courage and firmness he discerned and especially relied on for the future establishment of the kingdom of God, he honoured with the name of Peter, Jn. i.42 (43); Mt. xvi.18; Mk. iii.16. ... This is not the place to relate and refute the ecclesiastical traditions concerning Peter's being the founder of the church at Rome and bishop of it for twenty-five years and more; the discussion of them may be found in Hase, Protestant. Polemik gegen die rom.-kathol. Kirche, ed. 4, p.123 sqq.; [...]. This one thing seems to be evident from Jn. xxi.18 sqq., that Peter suffered death by crucifixion [cf. Keil ad loc.; others doubt whether Christ's words contain anything more than a general prediction of martyrdom]. ... He is called in the N.T., at one time, simply "...", Acts xv.14, and (and that, too, most frequently [...]), "...", then again "...", (q.v.), Mt. xvi.16; Lk. v.8; Jn. i.42 (43)); vi.[8],68; xiii.6,9,24,[36]; xviii.10,15,25; xx.2,6; xxi.2 sq. 7,11,15; once "...", (2 Pet. i.1 where L WH txt. "..."); ..., Mt. iv.18; x.2; ..., Acts x.18; xi.13; ";...", Acts x.5,32." 467

"1589" "..., election, choice; a. the act of picking out, choosing: "...", (gen. of quality; ...), i.q. "...", sc. "...", Acts ix.15, spec. used of that act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; - "...", the decree made from choice [A.V. the purpose acc. to election, cf. ...], Ro. ix.11 (...); particularly that by which he determined to bless certain persons through Christ, Ro. xi.28; "...", according to an election which is due to grace, or a gracious election, Ro. xi.5; with gen. of the pers. elected, 1 Th. i.4; 2 Pet. i.10; b. the thing or person chosen: i.q. "...", Ro. xi.7. (Plat., Aristot., Polyb., Diod., Joseph., Dion. Hal., al.)*" 468

[Ro. 9:11-12;"But in order that the choice of one son might be completely the result of God's own purpose, God said to her, "The elder will serve the younger." He said this before they were born, before they had done anything either good or bad; so God's choice was based on his call, and not on anything they had done."]

"1350" "..., a net :Mt. iv.20 sq.; Mk. i.18 sq.; Lk. v.2, 4-6; Jn. xxi.6,8,11. ..." 469
TRANSLATION OF MESSAGE NO. 137

The above series of four Strong's numbers has one translation:-

“Andrew and Simon (called Peter) were God's choice before Jesus called them from their nets to follow Him.

“As Jesus walked along the shore of Lake Galilee, he saw two brothers who were fishermen, Simon (called Peter) and his brother, Andrew, catching fish in the lake with a net. Jesus said to them, “Come with me, and I will teach you to catch men.” At once they left their nets and went with him.”  "470

Their calling and election to be apostles of Jesus was made before they were born. It was based on God’s call and His election – the election of grace - and not on anything Andrew and Simon (Peter) had done!

“It is the same way now: there is a small number left of those whom God has chosen because of his grace.”  "471 "

[Note: Coincidences
“406” (Andrew) :Mt. 4.18, Mk. 1.16.
“4613” (Simon (Peter)) :Mt. 4.18, Mk. 1.16.
"1350" (net) :Mt. 4.20, Mk. 1.18.]
The above series of three Strong's numbers has one translation:

"He let them go, and the evil spirits went out of the man and entered the pigs. The whole herd – about 2,000 pigs in all - rushed down the side of the cliff into the lake and was drowned."

Jesus had broken the demonic hold on the man by driving out the evil spirits that possessed him and bringing them under His control.

Through your faith, Jesus has delivered you too from the evil hold on the present age. You have listened to His voice, and you have become part of His flock."

[Note: Coincidence
"1367" (two thousand) :Mk. 5.13.
"2424" (Jesus) :Mk. 5.1,2,6,7,8,9,10,12,15,17,18,19,20.]
The above series of three Strong's numbers has one translation:—

"The hand of Jesus is holy. By the hand of Jesus you are made holy."

[Note: Coincidences

"5495" (the hand) :Mk. 3.1,5.

"2424" (Jesus, the Son of God, the Saviour of mankind) :Mk. 3.1,5.]
TWO TRANSLATIONS OF MESSAGE NO. 140

The above series of two Strong's numbers has two translations:

1.) "The Master of the House calls you to Himself (through the preaching of the gospel).
"For God's promise was made to you and your children, and to all who are far away - all whom the Lord our God calls to himself." 481"

2.) "The Master of the House - the Lord - has called you (to preach the gospel to them)."
141.  3199 + 2424 + 2335 = 7958.  24 August 2006

“3199” “...; it is a care: "...”, to one; as in Grk. writ. with nom. of the thing, “...”,
Acts xviii.17; with gen. of the thing (as often in Attic), “...”; 1 Co. ix.9 [...];
the thing which is a care to one, or about which he is solicitous, is evident
from the context, 1 Co. vii.21; “...”, gen. of obj., to care about, have regard
for, a pers. or a thing: Mt. xxii.16; Mk.xii.14; Jn. x.13; xii.6; 1 Pet. v.7,
(Hdt. 6, 101;...); foll. by “...”, Mk. iv.38; Lk. x.40.* 482

[1 Pet. 5.7: “Leave all your worries with him, because he cares for you.”]

“2424” “... , Jesus. 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...

“2335” “...; fr. [Aeschyl.], Hdt. down; 1. a viewing, beholding. 2. that which is
viewed; a spectacle, sight: Lk. xxiii.48. (3 Macc. v.24).* 484

TRANSLATION OF MESSAGE NO. 141

The above series of three Strong’s numbers has one translation:-

“Care about Jesus, have regard for Jesus like those who watched the spectacle of His
death.
“When the people who had gathered there to watch the spectacle saw what happened, they
all went back home, beating their breasts in sorrow.” 485 ”

[Note: Coincidence
“2424” (Jesus, the Son of God, the Saviour of mankind) :Lk. 23.46,49.
“2335” (a spectacle, sight) :Lk. 23.48.]
142. $5122 + 2424 + 412 = 7958.$

24 August 2006

"5122" "..., [fr. Hom. II. 3, 235 down], the name; accus. absol.[...] by name: Mt. xxvii.57.*" 486

[Mt. 27.57: “When it was evening, a rich man from Arimathea arrived; his name was Joseph, and he also was a disciple of Jesus.”]

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 487

"412" "..., ("...") priv. and ("...")), unspeakable: 1 Pet. i.8 (to which words are inadequate). ([...]; Heliod. 6,15 p. 252 (296); and in eccl. writ.)*" 488

[1 Pet.1.8:“You love him, although you have not seen him, and you believe in him, although you do not now see him. So you rejoice with a great and glorious joy which words cannot express,”] 489

TRANSLATION OF MESSAGE NO. 142

The above series of three Strong’s numbers has one translation:-

“His name (is) Jesus, the name which fills you with unspeakable joy because you love Jesus as Lord.

“You love him, although you have not seen him, and you believe in him, although you do not now see him. So you rejoice with a great and glorious joy which words cannot express,” 489

[Note: Coincidences

"5122" (the name; by name) :Mt. 27.57.
"2424" (Jesus, the Son of God, the Saviour of mankind) :Mt. 27.57; 1 Pet. 1.7.
"412" (unspeakable) : 1 Pet. 1.8.]
179

143. \[ 896 + 2424 + 4638 = 7958. \] 24 August 2006

“896” 
“..., an indecl. noun (Hebr. “...”, Chald. “...” contr. fr. “...”), lord: Ro. xi.4. This was the name of the supreme heavenly divinity worshipped by the Semitic nations (the Phoenicians, Canaanites, Babylonians, Assyrians), often also the Israelites themselves, and represented by the Sun: “...”, Ro. xi.4. ... Since in this form the supreme power of nature generating all things, and consequently a male deity, was worshipped, with which the female deity Astarte was associated, it is hard to explain why the Sept. in some place say “...” “...” (Num. xxii.41; Judg. ii.13; 1 K. xvi.31; xix.18, etc.), in others “...” “...” (Hos. ii.8; 1 S. vii.4, etc. [...]). Among the various conjectures on this subject the easiest is this: that the Sept. called the deity “...” “...” in derision, as weak and impotent, just as the Arabs call idols goddesses and the Rabbins “...”; ... But Prof. Dillman shows (in the Monatsbericht d. Akad.zu Berlin, 16 Juni 1881, p.601 sqq.), that the Jews (just as they abstained from pronouncing the word Jehovah) avoided uttering the abhorred name of Baal (Ex. xxiii.13). As a substitute in Aramaic they read “...”, “...” or “...”, and in Greek “...” (cf. 1 K. xviii.19, 25). This substitute in Grk. was suggested by the use of the fem. article. Hence we find in the Sept. “...” “...” everywhere in the prophetic bks. Jer., Zeph., Hos., etc., while in the Pentateuch it does not prevail, nor even in Judges, Sam., Kings, (exc. 1 S. vii.4; 2 K. xxi.3). It disappeared, too, (when the worship of Baal had died out) in the later versions of Ag., Sym., etc. The apostle’s use in Ro. l.c. accords with the sacred custom; cf. the substitution of the Hebr. “...” in Ish-bosheth, Mephi-bosheth, etc. 2 S. ii.8,10; iv.4 with 1 Chr. viii.33,34, also 2 S. xi.21 with Judg. vi.32; etc.]**

“2424” 
“..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...”**

“4638” 
“..., a tent, tabernacle: of the temple as God’s habitation, Acts vii.46 (Ps. xiv. (xv.) 1; xxvii.xxvii. i; xlii. (xliii.) 3; xlvi. (xlvii.) 5; Pausan. 3,17,6; of the tabernacle of the covenant, 1 K. ii.28); metaph. of the human body as the dwelling of the soul (...): “...”, of life on earth, 2 Pet. i.13; “...” (the author blending the conceptions of a tent and of a covering or garment, as Paul does in 2 Co. v.2), ibid. 14. (Eur., Xen., Plut., al.; Sept. for “...” and “...”).”**

**TWO TRANSLATIONS OF MESSAGE NO. 143**

The above series of three Strong’s numbers has two translations:-

1.) “Rid yourself of the idols of Baal. Jesus is the only way into the presence of the Lord. Jesus is the new Tabernacle – the new Temple - where the Lord lives.

Sing psalms as you enter into union with the Lord through Jesus:-

“LORD, who may enter your Temple? Who may worship on Zion, your sacred hill?”

“I love the house where you live, O LORD, the place where your glory dwells.”

“Send your light and your truth; may they lead me and bring me back to Zion, your sacred hill, and to your Temple, where you live.”
2.) “Rid yourselves of the idols of Baal. *Jesus is* the presence of the Lord and *not* an idol!

You – believers - must have patience, and wait for the heavenly *body* which will *clothe* you at death when you will pass into the presence of the Lord.

“For we know that when this tent we live in - our body here on earth – is torn down, God will have a house in heaven for us to live in, a home he himself has made, which will last for ever.” 496

“And now we sigh, so great is our desire that our home which comes from heaven should be put on over us;” 497”
144. $4006 + 2424 + 1528 = 7958$. 25 August 2006

"4006” “…, trust, confidence [R.V.], reliance: 2 Co. i.15; iii.4; x.2; Eph. iii.12; 
” “…”, 2 Co. viii.22; “…”, Phil. iii.4. …* 498

"2424” “…, Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; 
Lk. i.31; ii.21, … *499

"1528” “…; to call in unto one's self, to invite in to one’s house: “…”, Acts x.23. 
[Polyb., al.]*” 500

TRANSLATION OF MESSAGE NO. 144

The above series of three Strong’s numbers has one translation:-

“Trust. Jesus. Call (Him) in, invite (Him) into your house.”

[Note: This message was given to me on 18 August 2006 (Message Number 109) and is repeated today.]
145. 4346 + 2424 + 1188 = 7958.  
25 August 2006

"4346" "... an inclination or proclivity of mind; a joining the party of one, (....); partiality: ...", led by partiality (Vulg. in [aliam or] alteram partem declinando), 1 Tim. v.21 [R G T WH Tr txt.]; "...", Clem. Rom.1 Cor. 21,7; "...", ib. 50,2, cf. 47, 3 sq. (...)* 501

[1 Tim. 5.21: "In the presence of God and of Christ Jesus and of the holy angels I solemnly call upon you to obey these instructions without showing any prejudice or favour to anyone in anything you do."]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"1188" "...; prop. of that hand which is wont to take hold of as well as to point out; ..., the right: Mt. v. 29,39; Lk. xxii.50; Jn. xviii.10; Rev. x.2; "...", Mt. v.30; Lk. vi.6; Acts iii.7; Rev. i.16; xiii.16; and (with "...") omitted "...", like "...", "..."), Mt. vi.3; xxvii.29; Rev. i.20; ii.1; v.7; "...", on the right hand i.e.] at the right side, Rev. v.1 [but al. take it more closely, in the right hand; cf. vs.7 and xx.1]; "...", to pledge either a mutual friendship, or a compact, by joining the right hands: Gal. ii.9 (1 Macc.vi.58; xi.50,62,66; xii.50; 2 Macc. xi.26; xii.11; xii.22;...); "...", Mt. vi.29; Lk. ii.21; "...", to occupy the places of honor nearest the king, Mt. xx.21,23; Mk. x.37,40; "...", 1 K. ii.19; Ps. xlii.(xlv.) 10. Hence, after Ps. cix. (cx.) 1 as applied to the Messiah (Mt. xxii.44; Mk. xii.36; Lk. xx.42), Christ is said to have ascended "...", or "...", (at or on the right hand) of God, Mt. xxvi.64; Mk. xiv.62; xvi.19; Lk. xxii.69; Acts ii.34; Heb. i.13; "...", or "...", Ro. viii.34; Eph. i.20; Col. iii.1; Heb. i.3; viii.1; x.12; xii.2; - to indicate that he has become a partner in [God's universal government (....). That these expressions are to be understood in this figurative sense, and not of a fixed and definite place in the highest heavens (as Chr. Fr. Fritzsche in Nov. Opuscc. acad. p.209 sqq. tries to prove, after the orthodox theologians of the reformed church), will be questioned by no one who carefully considers Rev. iii.21. Christ is once spoken of as "...", as though in indignation at his adversaries [acc. to others, to welcome his martyred servant] he had risen from his heavenly throne, Acts vii.55 sqq."

503

TRANSLATION OF MESSAGE NO. 145

The above series of three Strong's numbers has one translation:-

"[In your ministry] do not show partiality when you discipline believers.

And Christ Jesus, who is seated on the right hand of God, will give you the "right" to sit with Him in heaven.

At the Final Judgment Christ Jesus will put you on His right hand"

[Note: Coincidences

"4346" (partiality) : 1 Tim. 5.21.
"2424" (Jesus, the Son of God) : 1 Tim. 5.21; Mt. 26.64; Mk. 14.62; 16.19.
"1188" (at or on the right hand) : Mt. 26.64; Mk. 14.62; 16.19.]
TRANSLATION OF MESSAGE NO. 146

The above series of three Strong's numbers has one translation:

"You have peace and joy in the Holy Spirit. And so you are [always] confident of your salvation."

[Note: Coincidences
"1515" (peace; peace between individuals) : Ro. 14.17.
"4151" (the Holy Spirit) : Ro. 14.17; 2 Co. 5.5.
"2292" (to be of good courage, to be hopeful, confident) : 2 Co. 5.6, 8.]
“993” “... Boanerges, Hebrew “...”, i.e. sons of thunder (as Mark himself explains it), [the name given by our Lord to James and John the sons of Zebedee]: Mark iii.17; “...” pronounced Boa as Noabhym for Nêbhym; see Lightf. Horae Hebr. ad. loc.; “...”, in Ps. lv.15 a tumultuous crowd, seems in Syriac to have signified thunder; so that the name “...” seems to denote fiery and destructive zeal that may be likened to a thunder-storm, and to make reference to the occurrence narrated in Luke ix.54. […]” 507

“2424” “... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...” 508

“4541” “... a Samaritan (Samarites, Curt.4,8,9; Tac. ann.12,54; Samaritanus, Vulg. [(2 K. xvii.29 ‘Samaritae’)] and eccl. writ.), i.e. an inhabitant either of the city or of the province of Samaria. The origin of the Samaritans was as follows: After Shalmaneser [...], king of Assyria, had sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into the land of Samaria which he had devastated and depopulated [...], those Israelites who had remained in their desolated country [cf. 2 Ch. xxx.6,10; xxxiv.9] associated and intermarried with these heathen colonists and thus produced a mixed race. When the Jews on their return from exile were preparing to rebuild the temple of Jerusalem, the Samaritans asked to be allowed to bear their part of the common work. On being refused by the Jews, who were unwilling to recognize them as brethren, they not only sent letters to the king of Persia and caused the Jews to be compelled to desist from their undertaking down to the second year of Darius [Hystaspis] (B.C. 520), but also built a temple for themselves on Mount Gerizim, a place held sacred even from the days of Moses [cf. Deut. xxvii.12, etc.], and worshipped Jehovah there according to the law of Moses, recognizing only the Pentateuch as sacred. This temple was destroyed B.C. 129 by John Hyrcanus. Deprived of their temple, the Samaritans have nevertheless continued to worship on their sacred mountain quite down to the present time, although their numbers are reduced to some forty or fifty families. Hence it came to pass that the Samaritans and the Jews entertained inveterate and unappeasable enmity towards each other. Samaritans are mentioned in the foll. N.T. pass.: Mk. x. 5; Lk. ix.52; x.33; xvii.16; Jn. iv.9 [...], 39 sq.; viii.48; Acts viii.25. In Hebr. the Samaritans are called “...”, 2 K. xvii.29. ...” 509

[Lk.9:51-56: (51) “As the time drew near when Jesus would be taken up to heaven, he made up his mind and set out on his way to Jerusalem. (52) He sent messengers ahead of him, who went into a village in Samaria to get everything ready for him. (53) But the people there would not receive him, because it was clear that he was on his way to Jerusalem. (54) When the disciples James and John saw this, they said, “Lord do you want us to call fire down from heaven to destroy them?” (55) Jesus turned and rebuked them, (56) Then Jesus and his disciples went to another village.”]

TRANSLATION OF MESSAGE NO. 147

The above series of three Strong’s numbers has one translation:-

“Boanerges, meaning "sons of thunder”, was the name given by Jesus to James and John because of their fiery zeal. The Samaritans refused to receive Jesus on the start of His journey to Jerusalem. “When the disciples James and John saw this, they said, “Lord do you want us to call fire down from heaven to destroy them?”” 510

[Note: Coincidences
“993” (Boanerges; thunder [thunderstorm with lightning]) : Mk.3.17; Lk.9.54.
“2424” (Jesus, the Son of God, the Saviour of mankind) : Mk.3.17; Lk.9.55,56.
“4541” (a Samaritan) : Lk. 9.52.]
2424 + 2564 + 2970 = 7958.

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21."

"2564" "... [fr. Hom. down]; Hebr. "..."; Lat. voco; i.e.1. to call (Germ. rufen [...]);
a. to call aloud, utter in a loud voice: "...", as long as the word 'to-day' is called out or proclaimed, Heb. iii.13; "...", to call one to approach or stand before one, Mt. xx.8; xxi.3 (...); Mt. xxv.14;[Mk. iii.31 L T Tr WH]; Lk. xix.13;
"...", his own sheep each by its name, Jn. x.3 (...); used of Christ, calling certain persons to be his disciples and constant companions, Mt. iv.21 (note what precedes in 19: "..."); Mk. i.20; to order one to be summoned, Mt. ii.15 [see just below]; before the judges, Acts iv.18; xxiv.2; foll. by "..." with gen. of place, i.q. to call out, call forth from: Mt. ii.15, cf. Heb. xi. 8. metaphor. to cause to pass from one state into another:
"...", 1 Pet. ii.9.

b. like the Lat. voco i.q. to invite; ... prop. : "...", Mt. xxii.3, 9; Lk. xiv.8 sq.; Jn. ii.2; to a feast, Lk. xiv.16; 1 Co. x.27 [...]; Rev. xix.9; ... metaphor.:
to invite one, "...", to something, i.e. to participate in it, enjoy it; used thus in the Epp. of Paul and Peter of God as inviting men by the preaching of the gospel ("..."); 2 Th. ii.14 to the blessings of the heavenly kingdom : "...", 1 Th. ii.12; "...", 1 Tim. vi.12; "...", 1 Pet. v.10; "...", 1 Co. i.9; so "..." used alone : Ro. viii.30; ix.24 sq.; 1 Co. vii.17 sq. 20-22,24; ... 2. to call i.e. to name, call by name; a. to give a name to; with two acc., one of the object the other of the name as a predicate [to call one (by) a name: Mt. x.25 Rec.; ...; pass. w. the nom. of the name, to receive the name of, receive as a name: Mt. ii.23; xxvii.8; Lk. i.32,60,62; ii.4, etc.; "...", called, whose name or surname is, Lk. vii.11; ix.10; x.39; Acts vii.58; xxvii.8,16; "...")[ ...]:Lk. vii.15; vii.2;[xxii.3 T Tr WH]; xxiii.33; Acts i.23; x.16; xxii.1;[xxv.22 L T Tr WH]; xxvii.14; Rev. xii.9; xvi.16; ...; Lk. i.59 (...); after the Hebr. "...", "...", with the name in the acc., to give some name to one, call his name: Mt. i.21,23,25; Lk. i.13,31; pass., Lk. ii.21; Rev. xix.13; Gen. xvii.19; 1 S. i.20, etc. (...).

... b. Pass. "..."); with predicate nom. to be called, i.e. to bear a name or title (among men) [...]; Lk. i.35; xxii.25; Acts viii.10 [Rec. om. "..."]; 1 Co. xv.9; c. "...", with an acc. of the predicate or a title of honor, to salute one by a name: Mt. xxvii.9; Pass., ib. 7 sq. 10; Rev. xix.11 [but Tr mrg. WH br. "..."]; to give a name to one and mention him at the same time, Mt. xxii.43,45; Lk. xx.44. [COMP.: ...]

[Mt. 20.8]""When evening came, the owner told his foreman, 'Call the workers and pay them their wages, starting with those who were hired last and ending with those who were hired first.'"

Mt. 25.14: "At that time the Kingdom of heaven will be like this. Once there was a man who was about to go on a journey; he called his servants and put them in charge of his property."

Mt. 4.21: "He went on and saw two other brothers, James and John, the sons of Zebedee. They were in their boat with their father Zebedee, getting their nets ready. Jesus called them,"

Rev. 12.9:"The huge dragon was thrown out - that ancient serpent, called the Devil, or Satan, that deceived the whole world. He was thrown down to earth, and all his angels with him."

Rev. 16.16:"Then the spirits brought the kings together in the place that in Hebrew is called Armageddon."

"2970" "... (fr. "..."); accordingly i.q. Germ. Gelag; cf. Curtius ...45); fr. [Hom. h. Merc., Theogn.] Hdt. down; a revel, carousal, i.e. in the Grk. writ. prop. a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally, of feasts and drinking-parties that are protracted till late at night and indulge in revelry; plur. [revellings]: Ro. xiii.13; Gal. v.21; 1 Pet. iv.3. (Sap. xiv.23; 2 Macc. vi.4.) [...]*
TRANSLATION OF MESSAGE NO. 148

The above series of three Strong’s numbers has one translation:-

“Jesus is calling people out from feasts and drinking-parties that last till late at night and indulge in revelry:

“they are envious, get drunk, have orgies, and do other things like these. I warn you now as I have before: those who do these things will not possess the Kingdom of God.” 514

“Let us conduct ourselves properly, as people who live in the light of day - no orgies or drunkenness, no immorality or indecency, no fighting or jealousy.” 515

“You have spent enough time in the past doing what the heathen like to do. Your lives were spent in indecency, lust, drunkenness, orgies, drinking parties, and the disgusting worship of idols.” 516 “
149. 1694 + 3588 + 2078 + 76 + 522 = 7958.  
28 August 2006  

"1694" "..., Immanuel, (fr. "..." and "...", God with us), i.q. savior, a name given to Christ by Matthew, i.23, after Is. vii.14. Acc. to the Orthodox interpretation the name denotes the same as "...", and has reference to the personal union of the human nature and the divine in Christ. ...*"  

"3588" "...", "...", "...", ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xviii.28.

2. in prose, where it makes a partition or distributes into parts:
   "...", that... this, the one... the other: Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "...", Acts xxviii.24; Phil. i.16 sq.; "...", Heb. vii.5 sq. 20 (21), 23 sq.; ...

II. As the DEFINITE or PREPOSITIONAL ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as (Jn.i.1 sq.), etc. b. apppellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as, ..., etc.
   "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "...", the (promised and expected) prophet, Jn. i.21; vii.40; "...", the salvation which all good men hope for, i.e. the Messianic salvation; "...", etc.; "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "...", Jas. ii.25; "...", 1 Co. xv.8; ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "...", Mt. xxiv.29; Mk. xiii.25; "...", Mt. viii.20; Lk. ix.58, etc.; ...

"2078" "..., Sept. for "...", "..."; [fr. Hom. down]; extreme, last in time or in place; 1. joined to nouns: "...", the last in a series of places [A.V. lowest], Lk. xiv.9 sq.; in a temporal succession, the last: "...", that remains after the rest have been conquered, 1 Co. xv.26; "...", that remains when the rest have one after another been spent, Mt. v.26; so..., Lk. xii.59; "...", the trumpet after which no other will sound, 1 Co. xv.52, cf. Meyer ad loc; ... 2. "...", "...", "...", "...", absol. or with the genitive, a. of time: "...", who had come to work last, Mt. xx.8, 12,[14]; the meaning of the saying "...", is not always the same: in Lk. xiii.30 it signifies, those who were last invited to enter the divine kingdom will be first to enter when the opportunity comes, i.e. they will be admitted forthwith, while others, and those too who were first among the invited, will be shut out then as coming too late; in Mt. xiii.30; xx.16 it means, the same portion in the future kingdom of God will through his goodness be assigned to those invited last as to those invited first, although the latter may think they deserve something better; cf. Mk.x.31. "...", i.e. the eternal, Rev. i.11 Rec., 17; ii.8, xii, xxii.13. ... "...", with gen. of pers. the last state of one: Mt. xii.45; Lk. xi.26; 2 Pet. ii.20 [but without gen. of pers.]. Neut. "...", adv., last; [w. gen. of pers., Mk. xii.22 L T Tr WH]; 1 Co. xv.8.

b. of space: "...", the uttermost part, the end, of the earth, Acts i.8; xiii.47. c. of rank, grade of worth, last, i.e. lowest: Mk. ix.35; Jn. viii.9 Rec.; 1 Co. iv.9.**  

"76" "..., 1. Adam, the first man and the parent of the whole human race: Lk. iii.38; Ro. v.14; 1 Co. xv.22,45; 1 Tim. ii.13 sq.; Jude 14. In accordance with the Rabbinic distinction between the former Adam ("..."), the first man, the author of 'all our woe', and the latter Adam ("..."); the Messiah, the redeemer, in 1 Co. xv. 45 Jesus Christ is called "...", [see "...", 1] and contrasted with "...", Ro. v.14 "...", sc. "...", ....*  

517 518 519 520
The scripture says, "The first man, Adam, was created a living being"; but the last Adam is the life-giving Spirit.

...; to lift off, take or carry away; pass., "..." "..." to be taken away from any one: Mt. ix.15; Mk. ii.20; Lk. v.35. (In Grk. writ. fr. Hdt. down.)*" 521

Jesus answered, "Do you expect the guests at a wedding party to be sad as long as the bridegroom is with them? Of course not! But the day will come when the bridegroom will be taken away from them, and then they will fast." 522

TRANSLATION OF MESSAGE NO. 149

The above series of five Strong's numbers has one translation:-

"Immanuel, God with us, the last Adam has been taken away from His disciples, and since then they have fasted.

Jesus was asked why His disciples did not fast. "Jesus answered, "Do you expect the guests at a wedding party to be sad as long as the bridegroom is with them? Of course not! But the day will come when the bridegroom will be taken away from them, and then they will fast." 522"
TRANSLATION OF MESSAGE NO. 150

The above series of four Strong’s numbers has one translation:-

“The angel Gabriel announced the birth of John the Baptist to an old priest named Zachariah in the Temple. He told Zachariah that his wife would bear him a son. He was to name him John. From his birth he would be filled with God’s life giving Holy Spirit.”

[Note: Coincidences
“1043” (Gabriel) :Lk. 1.19,26;
“2197” (Zachariah) :Lk. 1.5,12,18,21,40,59,67; Lk. 3.2;
“2491” (John; John the Baptist) :Lk. 1.13,60,63; Lk. 3.2.]
28 August 2006

"5207" "..., a son (male offspring); ... 2. In Dan. vii.13 sq., cf. 18,22,27, the appellation son of man ("...") symbolically denotes the fifth kingdom, universal and Messianic; and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [...; Schodde, Book of Enoch, p. 20 sqq.]) the name 'son of man' is employed to designate the person of the Messiah: 46, 2sq.; 48, 2; 62, 7.9.14; 63, 11; 69, 26 sq.; 70, 1; 71, 17; ... 3. The title "...", the Son of Man, is used by Jesus of Himself (speaking in the third person) in Mt.viii.20;ix.6;x.23; xi.19;xi.8,32,40;xi.37,41;xi.13, 27 sq.; xvii.9, 12, 22; xviii.11 Rec.;...

"2227" "...; ("...") making alive); 1. to produce alive, beget, or bear living young, (Aristot., Theophr.). 2. to cause to live, make alive, give life: "...", of God, 1 Tim. vi.13 R G [cf. Neh. ix.6; 2 K. v.7; ...]; by spiritual power to arouse and invigorate, 2 Co. iii.6; Gal. iii.21; to give "...", like a name the Johannean sense), Jn. vi.63; of the dead, to reanimate, restore to life: 1 Co. xv.45; "...", Jn. v.21; Ro. iv.17; vii.11; pass. 1 Co. xv.22; i.q. to give increase of life: thus of physical life, "...", Barn. ep. c. 6, 17; of the spirit, "...", quickened as respects the spirit, endued with new and greater powers of life, 1 Pet. iii.18; ... metaph. (Geop. 9.11,7) of seeds quickening into life, i.e. germinating, springing up, growing: 1 Co. xv.36. [COMP. ...]* 528

"524" "...; to cease to feel pain or grief; a. to bear troubles with greater equanimity, cease to feel pain at: Thuc. 2,61 etc. b. to become callous, insensitive to pain, apathetic: so those who have become insensitive to truth and honor and shame are called "...", [A.V. past feeling] in Eph. iv.19. (Polyb. 1.35,5 "..." "...") dispirited and useless for war, [cf. Polyb. 16,12,7.]* 529

TRANSLATION OF MESSAGE NO. 151

The above series of three Strong's numbers has one translation:-

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

"The Son of Man gives new life to those who have stopped feeling pain or grief, and have become apathetic and are past feeling.

"They have lost all feeling of shame; they give themselves over to vice and do all sorts of indecent things without restraint." 530"
"Shut the door. [Say] a prayer to God for the final restoration of all things.

"He must remain in heaven until the time comes for all things to be made new, as God announced through his holy prophets who lived long ago." 

[Note: Coincidences

"2808" (to shut, shut up) :Mt.6.6; Mt.25.10; Lk.11.7; Jn.20.19,26; Acts 21.30;
"2374" (a (house) door) :Mt.6.6; Mt.25.10; Lk.11.7; Jn.20.19,26; Acts 21.30;
"2171" (a prayer to God; a vow) :Acts 21.23.]
153. 4394 + 2284 + 1280 = 7958. 28 August 2006

"4394” “..., prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21; - of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining there to: Rev. xi.6; xxii.19;..." 536

"2284” “...; 1. to be astonished: Acts ix.6 Rec. (Hom., Soph., Eur.)
2. to astonish, terrify: 2 S. xxii.5; pass. to be amazed: Mk. i.27; x.32; foll. by "..." w. dat. of the thing, Mk. x.24; to be frightened, 1 Macc. vi.8; Sap. xvii.3; Plut. Caes.45; Brut.20. [COMP.: ...]” 537

[Mk. 1.27: “The people were all so amazed that they started saying to one another, “What is this? Is it some kind of new teaching? This man has authority to give orders to the evil spirits, and they obey him!”
Mk. 10.24: “The disciples were shocked at these words, but Jesus went on to say, “My children, how hard it is to enter the Kingdom of God!” ”]

"1280” “...; in the Grk. Bible only in [Dan. ii.3 Symm. and] Luke; prop. thoroughly ("...") "..." (q.v.), to be entirely at a loss, to be in perplexity: absol. Acts ii.12; foll. by "..." with inf. Lk. ix.7; "...", Lk. xxiv.4 (here the mid. is to be at a loss with one’s self, for which L T Tr WH read the simple "..."); Acts v.24; "...", foll. by indir. discourse, Acts x.17.(Plat., Aristot., Polyb., Diod., Philo, Plut., al.)*” 538

[Dan. 2.3: “he said to them,”I’m worried about a dream I have had. I want to know what it means.”
Acts 2.12: “Amazed and confused, they kept asking each other, “What does this mean?”
Lk. 9.7: “When Herod, the ruler of Galilee, heard about all the things that were happening, he was very confused, because some people were saying that John the Baptist had come back to life.”
Lk. 24.4: “They stood there puzzled about this, when suddenly two men in bright shining clothes stood by them.”
Acts 5.24: “When the chief priests and the officer in charge of the temple guards heard this, they wondered what had happened to the apostles.”
Acts 10.17: “While Peter was wondering about the meaning of this vision, the men sent by Cornelius had learnt where Simon’s house was, and they were now standing in front of the gate.”]

TRANSLATION OF MESSAGE NO. 153

The above series of three Strong’s numbers has one translation:-

“Prophecy. The people will be all so amazed that they will say to one another, ‘What thing is this? what new doctrine is this?’ 539
Thoroughly confused, they will ask each other, ‘What does this mean?’ 540
They will wonder what has happened to them.”
TRANSLATION OF MESSAGE NO. 154

The above series of four Strong’s numbers has one translation:-

"Prophecy. A costly, severely punishing reformation will take place to straighten thoroughly all things which are out of line with the Lord. It will be a rectification, that is, the Messianic restoration.

Confused, the people will ask each other, ‘What does this mean?’ They will wonder what has happened to them."
194

155. 4394 + 140 + 2284 + 1140 = 7958.  28 August 2006

“4394” “…, prophecy, i.e. discourse emanating from divine inspiration and declaring
the purposes of God, whether by reproving and admonishing the wicked, or
comforting the afflicted, or revealing things hidden, especially by foretelling
future events. Used in the N.T. – of the utterances of the O.T. prophets:
Mt. xiii.14; 2 Pet. i.20, 21…; of the prediction of events relating to Christ’s
kingdom and its speedy triumph, together with the consolations and
admonitions pertaining thereto: Rev. xi.6; xxii.19;…” 546

“140” “…; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;…) 547  [chosen]

[Mt. 12.18: “Here is my servant, whom I have chosen,
the one I love, and with whom I am pleased.
I will send my Spirit upon him, and he will announce
my judgement to the nations.”]

“2284” “…; 1. to be astonished: Acts ix.6 Rec. (Hom., Soph., Eur.)
2. to astonish, terrify: 2 S. xxii.5; pass. to be amazed: Mk. i.27; x.32;
foll. by “…” w. dat. of the thing, Mk. x.24; to be frightened, 1 Macc. vi.8;
Sap. xvii.3; Plut. Caes.45; Brut.20.  [COMP.: …] 548

[Mk. 1.27: “The people were all so amazed that they started saying to one
another, “What is this? Is it some kind of new teaching? This man has authority
to give orders to the evil spirits, and they obey him!”
Mk. 10.24: “The disciples were shocked at these words, but Jesus went on to say,
“My children, how hard it is to enter the Kingdom of God!” ”]

“1140” “…; 1. the divine Power, deity, divinity; so sometimes in prof. auth. as
Joseph. b.j. 1,2,8; …, and once in the N.T. “…”, Acts xvii.18.
2. a spirit, a being inferior to God, superior to men […], in both a good
sense and a bad; thus Jesus, after his resurrection, said to his disciples, “…
as Ignat. (ad Smyrn. 3,2) records it; “…” (gen. of apposition), Lk. iv.33; (“…”,
Tob. iii.8,17; “…”, ibid. vi.8). But elsewhere in the Scriptures used, without an
adjunct, of evil spirits or the messengers and ministers of the devil [W. 23 (22)]:
Lk. iv.35; ix.1,42; x.17; Jn. x.21; Jas. ii.19; (Ps. xc. (xci).6; Is. xiii. 21; xxxiv.14;
Tob. vi.18; viii.3; Bar. iv. 35);… Josephus also makes mention of “… taking
possession of men, antt. 6,11,2 sq.; 6,8,2; 8,2,5; but he sees in them, not as
the N.T. writers do, bad angels, but the spirits of wicked men deceased, b.j. 7,6,3.” 549

[Lk. 4.33: “In the synagogue was a man who had the spirit of an evil
demon in him; he screamed out in a loud voice,”]

TRANSLATION OF MESSAGE NO. 155

The above series of four Strong’s numbers has one translation:-

“Prophecy. Chosen to astonish the devils: the messengers and ministers of the Devil, the
god of evil.”
The above series of three Strong's numbers has one translation:-

"Prophecy. Jesus, whose miracles revealed His divine Power and His divinity, has given you His divine power and authority over all devils: the messengers and ministers of the Devil, the god of evil."

[Note: Coincidence
"2424" (Jesus, the Son of God, the Saviour of mankind) : Acts 17.18.
"1140" (1. the divine Power, deity, divinity) : Acts 17.18.]
196

157. \[4394 + 2424 + 1063 + 77 = 7958.\]

29 August 2006

"4394" "... prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets:

Mt. xiii.14; 2 Pet. i.20, 21...; of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;..." 553

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 554

"1063" "... a conjunction, which acc. to its composition, "..." and "..." (i.q. "..."), is properly a particle of affirmation and conclusion, denoting truly therefore, verily as the case stands, "the thing is first affirmed by the particle "..."", and then is referred to what precedes by the force of the particle "..." (...). Now since by a new affirmation not infrequently the reason and nature of something previously mentioned are set forth, it comes to pass that, by the use of this particle, either the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, for (Lat. nam, enim; Germ. denn); or some previous declaration is explained, whence "..." takes on an explicative force: for, the fact is, namely (Lat. videlicet, Germ. namlich). Thus the force of the particle is either conclusive, or demonstrative, or explicative and declaratory; ... The use of the particle in the N.T. does not differ from that in the classics.

I. Its primary and original Conclusive force is seen in questions (in Grk. writ. also in exclamations) and answers expressed with emotion; where, acc. to the connexion, it may be freely represented by assuredly, verily, forsooth, why, then, etc.: "..." etc. ye profess not to know whence he is; herein then is assuredly a marvellous thing, why, herein etc. Jn. ix.30; "...", "..." etc. by no means in this state of things, nay verily, but etc. Acts xvi.37; certainly, if that is the case, 1 Co. viii.11 L T Tr WH. It is joined to interrogative particles and pronouns: "..." etc. Jn. vii.41 (do ye then suppose that the Christ comes of Galilee? What, doth the Christ, etc.?); "..." "...", 1 Co. xi.22 (what! since ye are so eager to eat and drink, have ye not, etc?);

"...", "...": Mt. xxvii.23 ("...", ye demand that he be crucified like a malefactor, Why, what evil hath he done?); Mt. ix.5 (your thoughts are evil; which then do ye suppose to be the easier, etc?); ... II. It adduces the Cause or gives the Reason of a preceding statement or opinion; 1. univ. : Mt. ii.5; vi.24; Mk. i.22; ix.6; Lk. i.15,18; xvi.4; Jn.ii.25; Acts ii.25; Ro. i.9,11; 1 Co. xi.5; ... 2. Often the sentences are connected in such a way that either some particular statement is established by a general proposition ("the particular by the universal"), as in Mt. vii.8; xii.12; xii.14; Mk. iv.22,25; Jn. iii.20; 1 Co. xii.12; Heb. v.13, etc.; or what has been stated generally, is proved to be correctly stated by a particular instance ("the universal by the particular"): Mk. vii.10; Lk. xii.52,58; Ro. vii.2; 1 Co.i.26; xii.8. 3. To sentences in which something is commanded or forbidden, "..." annexes the reason why the thing must either be done or avoided: Mt. i.20 sq.; ii.20; iii.9; vii.2; Ro. xiii.11; Col.iii.3;... III. It serves to explain, make clear, illustrate, a preceding thought or word: for i.q. that is, namely; a. so that it begins an exposition of the thing just announced [...] Mt.i.18 [R G]; xix.12; Lk. xi.30; xviii.32. In Ro. viii.18 "..." introduces a statement setting forth the nature of the "..." just mentioned. a. so that the explanation is intercalated into the discourse, or even added by way of appendix: Mt. iv.18; Mk. i.16; ii.15; v.42; Ro. vii.1; 1 Co. xvi.5. In Mk. xvi.4 the information "..." is added to throw light on all that has been previously said (in vs. 3 sq.) about the stone.

IV. As respects Position: "..." never occupies the first place in a sentence, but the second, or third, or even the fourth ("...", 2 Co. i.19-acc. to true text). Moreover, "not the number but the nature of the word after which it stands is the point to be noticed," Hermann on Soph. Phil. 1437." 555
“77” “... without expense, requiring no outlay: 1 Co. ix.18 ("... that I may make Christian instruction gratuitous").” 556

TRANSLATION OF MESSAGE NO. 157

The above series of four Strong’s numbers has one translation:-

“Prophecy. Jesus has rewarded you. For you will have the privilege of preaching the Gospel without charge, so that you will not misuse your rightful privilege to work for the Gospel.”
TRANSLATION OF MESSAGE NO. 158

The above series of four Strong’s numbers has one translation:-

“Prophecy. Jesus has a small scroll (little book) open in His hand covered with an eternal gospel.

You are commanded to take the open scroll and to eat it.
You will take in the Word of God and say the scroll tastes sweet as honey.

[Then] you will announce the eternal gospel “unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”
199

4394 + 2424 + 975 + 165 = 7958. 29 August 2006

"4394" "... prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21... - of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;..." 562

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 563

"975" "... (dimin. of "..."), a small book, a scroll: Lk. iv.17,20; Jn. xx.30; Gal. iii.10; 2 Tim.iv.13, etc.; a written document; a sheet on which something has been written, "..." [bill of divorcement]: Mt. xix.7; Mk. x.4; see "...", 1. "...", the list of those whom God has appointed to eternal salvation: Rev. xiii.8 [Rec."..."]; xvii.8; xx.12; xxi.27; ... [From Hdt. down.]." 564

[Rev. 13.8: "All people living on earth will worship it, except those whose names were written before the creation of the world in the book of the living which belongs to the Lamb that was killed."
Rev. 17.8: "That beast was once alive, but lives no longer; it is about to come up from the abyss and will go off to be destroyed. The people living on earth whose names have not been written before the creation of the world in the book of the living, will all be amazed as they look at the beast. It was once alive; now it no longer lives, but it will reappear."
Rev. 20.12: "And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books."
Rev. 21.27: "But nothing that is impure will enter the city, nor anyone who does shameful things or tells lies. Only those whose names are written in the Lamb's book of the living will enter the city."]

"165" "...; but more probable is the conjecture [cf. Etym. Magn.41,11] that "..." is so connected with "..." to breathe, blow, as to denote properly that which causes life, vital force; cf. Harless on Eph. ii.2). [But "..." (= "...") is now generally connected with "...", "...", Skr. evas (aivas), Lat. aevum, Goth. aëvs, Germ. ewig, Eng. aye, ever,... In Greek authors 1. age (Lat. aevum, which is "..." with the Aeolic digamma), a human lifetime (in Hom., Hdt., Pind., Tragic poets), life itself (Hom. Il. 5,685 "...", etc.). 2. an unbroken age, perpetuity of time, eternity, (Plat. Tim. p.37 d.38 a;...). With this signification the Hebrew and Rabbinc idea of the word "..." (of which in the Sept. "..." is the equiv.) combines in the bibl. and eccl. writ. Hence in the N.T. used 1. a. univ.: in the phrases "...", "...", (Gen. vi.3), for ever, Jn. vi. 51,58; xiv.16; Heb. v.6; vi. 20, etc.;..." 565

[Jn. 6.51: "I am the living bread that came down from heaven. If anyone eats this bread, he will live for ever. The bread that I will give him is my flesh, which I give so that the world may live."
Jn.14.16: "I will ask the Father, and he will give you another Helper, who will stay with you for ever."
Heb. 5.6: "He also said in another place, "You will be a priest for ever, in the priestly order of Melchizedek."
Heb. 6.20: "On our behalf Jesus has gone in there before us, and has become a high priest for ever, in the priestly order of Melchizedek."]
TRANSLATION OF MESSAGE NO. 159

The above series of four *Strong’s* numbers has one translation:

“Prophecy. Jesus’ book of the living will be opened at the Final Judgment. Written before the creation of the world, the book of the living holds the names of those who will live forever - those whom God has appointed to eternal salvation.

“And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books.”

Only those whose names are written in Jesus’ book of the living will enter the new Jerusalem.

“But nothing that is impure will enter the city, nor anyone who does shameful things or tells lies. Only those whose names are written in the Lamb’s book of the living will enter the city.”
201

160.  4394 + 1412 + 1431 + 721 = 7958.  1 September 2006

"4394" "... prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21...; of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;..." 568

"1412" "... to make strong, confirm, strengthen: Col. i.11; Eph. vi.10 WH mrg.; 1 aor. "...", Heb. xi.34 (R G "..."). (Ps. lxvii. (lxviii.)29; Eccl. x.10; Dan. ix.27 [Theod.; Ps. lxiv. (lxv.) 4 Aq.; Job xxxvi.9 Aq.] and occasionally in eccl. and Byz. wrt.; ..." 569

[Col. 1.11-12: "May you be made strong with all the strength which comes from his glorious power, so that you may be able to endure everything with patience. And with joy give thanks to the Father, who has made you fit to have your share of what God has reserved for his people in the kingdom of light.”
Heb. 11.34: “put out fierce fires, escaped being killed by the sword. They were weak, but became strong; they were mighty in battle and defeated the armies of foreigners.”]

"1431" "... from [Aeschyl. and] Hdt. down; a gift: Jn. iv.10; Acts viii.20; xi.17; Ro. v.15; 2 Co. ix.15; Heb. vi.4; "...", according to the measure in which Christ gave it, Eph. iv.7;...; Acts ii.45; "...", Ro. v.17 [...]; "...", Eph. iii.7. The acc. "..." (prop. as a gift, gift-wise [...]) is used adverbially; Sept. for "..."; a. freely, for naught, gratis, gratuitously: Mt. x.8; Ro. iii.24; 2 Co. xi.7; 2 Th. iii.8; Rev. xxi.6; xxii.17... b. by a usage of which as yet no example has been noted fr. Grk. wrt., without just cause, unnecessarily: Jn. xv.25 (Ps. lxviii. (lxix.) 5; xxxiv. (xxxv.) 19); Gal. ii.21, (Job i.9 [...]; Ps. xxxiv. (xxxv.) 7 [...]; so the Lat. gratuitus: ..."] 570

[Ro. 5.15: “But the two are not the same, because God’s free gift is not like Adam’s sin. It is true that many people died because of the sin of that one man. But God’s grace is much greater, and so is his free gift to so many people through the grace of the one man, Jesus Christ.”
2 Co. 9.15: “Let us thank God for his priceless gift!”
Heb. 6.4: “For how can those who abandon their faith be brought back to repent again? They were once in God’s light; they tasted heaven’s gift and received their share of the Holy Spirit;”
Mt. 10.8: “Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons. You have received without paying, so give without being paid.”]

"721" "... (dimin. fr. "...", q.v.), [fr. Lys. down], a little lamb, a lamb: Rev. xiii.11; Jesus calls his followers "..." in Jn. xxi.15; "..." is used of Christ, innocently suffering and dying to expiate the sins of men, very often in Rev., as v.6, 8,12, etc. (Jer. xi.19; xxvii. (l.) 45; Ps. cxiii. (cxiv.) 4,6; Joseph. antt. 3,8,10.)"] 571

[Jn. 21.15: “After they had eaten, Jesus said to Simon Peter, “Simon son of John, do you love me more than these others do?” “Yes, Lord,” he answered, “you know that I love you.” Jesus said to him, “Take care of my lambs.””
Rev. 5.6: “Then I saw a Lamb standing in the centre of the throne, surrounded by the four living creatures and the elders. The Lamb appeared to have been killed. It had seven horns and seven eyes, which are the seven spirits of God that have been sent throughout the whole earth.”
Rev. 5.12: “and sang in a loud voice: “The Lamb who was killed is worthy to receive power, wealth, wisdom, and strength, honour, glory, and praise!””]
TRANSLATION OF MESSAGE NO. 160

The above series of four Strong’s numbers has one translation:-

“Prophecy. You will be strengthened with the gift of the Lamb.
(Jesus Christ who innocently suffered and died to pay for the sins of men).”
203

161. 129 + 3957 + 3021 + 851 = 7958. 1 September 2006

“129”  “... blood, whether of men or of animals; 1. a. simply and generally: Jn. xix.34; Rev. viii.7 sq.; xi.6; ... 2. blood shed or to be shed by violence (very often also in the classics); a.: Lk. xiii.1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [...] of the victims); “...” [...] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii.4; “...” and “...” (...”, Gen. ix.6; Is. lix.7, etc.) to shed blood, slay, Mt. xxiii.35; Lk. xi.50; Acts xxii.20; Ro. iii.15; Rev. xvi.6 ...; hence “...” is used for the bloody death itself: Mt. xxiii.30,35; xxvii.24; Lk. xi.51; Acts [ii.19, ...] xx.26; Rev. xvii.6; ... b. It is used specially of the blood of sacrificial victims having a purifying or expiating power (Lev. xvi.11); Heb. ix.7,12 sq.18-22, 25; x:4; xi.28; xiii.11. c. Frequent mention is made in the N.T. of the blood of Christ (“...”, 1 Co. x.16; “...”, xi.27; “...”, Rev. vii.14; xii.11, cf. xiv.13) shed on the cross (“...”, Col. i.20) for the salvation of many, Mt. xxvii.28; Mk. xiv.24, cf. Lk. xxii.20; the pledge of redemption, Eph. i.7 (“...”; so too in Col. i.14 Rec.); 1 Pet. i.19 (...); having expiatory efficacy, Ro. iii.25; Heb. ix.12; by which believers are purified and cleansed from the guilt of sin, Heb. ix.14; xii.24; xiii.12; 1 Jn. 1.7 (cf. 1 Jn. v.6,8); Rev. i.5; vii.14; 1 Pet. i.2; are rendered acceptable to God, Ro. v.9, and find access into the heavenly sanctuary, Heb. x.19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. ii.13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i.20; with which Christ purchased for himself the church, Acts xx.28, and gathered it for God, Rev. v.9. Moreover, since Christ’s dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a federative or covenant sacrifice: “...” the blood by the shedding of which the covenant should be ratified, Mt. xxvii.28; Mk. xiv.24, or has been ratified, Heb. x.29; xiii.20 (cf. ix.20); add, 1 Co. xi.25; Lk. xxii.20 [...] (in both which the meaning is, ’this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant’), 1 Co. xi.27; ... “...” (i.e. of Christ), to appropriate the saving results of Christ’s death, Jn. v.53 sq. 56. ...

“3957”  “... (Chald.”...”, Heb.”...”fr. “...” to pass over, to pass over by sparing; the Sept. also constantly use the Chald. form “...”, except in 2 Chron. [and Jer. xxxviii. (xxxii.) 8] where it is “...”; Josephus has “...”, antt. 1.4;14,2,1; 17,9,3; b.1,2,1,3), an indeclinable noun [...]; prop. a passing over; 1. the paschal sacrifice (which was accustomed to be offered for the people’s deliverance of old from Egypt), or 2. the paschal lamb i.e. the lamb which the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of that day on which their fathers, preparing to depart from Egypt, where bidden by God to slay and eat a lamb, and to sprinkle their doorposts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings (Ex. xii.sq.; Num. ix.; Deut. xvi.): “...”...”, Mk. xiv.12; Lk. xxii.7, (Ex. xii.21); Christ crucified is likened to the slain paschal lamb, 1 Co. v.7; “...”, Mt. xxvi.17; Mk. xiv.12,14; Lk. xxii.11,15; Jn. xviii.28; “...”, 2 Chr. xxi.17 sq. 3. the paschal supper: “...”, Mt. xxvi.19; Mk. xiv.16; Lk. xxii.8,13; “...” to celebrate the paschal meal, Mt. xxvi.18. 4. the paschal festival, the feast of Passover, extending from the fourteenth to the twentieth day of the month Nisan: Mt. xxvii.2; Mk. xiv.1; Lk. iv.1; xxii.1; Jn. ii.13, 23; vi.4; xi.55; xii.1; xiii.1; xviii.39; xix.14; Acts xii.4; “...” he instituted the Passover (of Moses), Heb. xi.28 [...]; “...” the Passover is celebrated [R.V. cometh], Mt.xxvi.2. [...]*

[1 Co. 5.7: “You must remove the old yeast of sin so that you will be entirely pure. Then you will be like a new batch of dough without any yeast, as indeed I know you actually are. For our Passover Festival is ready, now that Christ, our Passover lamb, has been sacrificed.”]
...; fr. Hom. down; Sept. for "..."; to whiten, make white: "...", Mk. ix.3; Rev. vii.14.* 

[Rev. 7.14: "I don’t know, sir. You do," I answered. He said to me, "These are the people who have come safely through the terrible persecution. They have washed their robes and made them white with the blood of the Lamb." ]

...; in Grk. writ. fr. Hom. down; to take from, take away, remove, carry off: "...", Lk. i.25; to cut off, "...", Mt. xxvi.51; Mk. xiv.47 [...]; Lk. xxii.50 [...], ("...", 1 Macc. vii.47; for "...", 1 S. xvii.51); to take away, "..." with gen. of a thing, Rev. xxii.19; "..." with gen. of pers. Lk. x.42 [...], (Gen. xxxi.31; Job xxxvi.7; Prov. iv.16 [Alex.], etc.); mid. (prop. to take away or bear off for one’s self), Lk. xvi.3, (Lev. iv.10; Mic. ii.8; in Grk. writ. with a simple gen. for "..."; "..." to take away sins, of victims expiating them, Heb. x. 4, (Jer. xi.15; Sir. xlvi.11); mid. of God putting out of his sight, remembering no more, the sins committed by men, i.e. granting pardon for sins (...): Ro. xi.27.*

[Ro. 11.27: "I will make this covenant with them when I take away their sins." ]

TRANSLATION OF MESSAGE NO. 161

The above series of four Strong’s numbers has one translation:-

"The blood of the Paschal Lamb in which you have washed your robe and made it white has taken away your sins. (You have come out of great persecution)."

[Note: Coincidence
"129" (blood) :Rev. 7.14.
"3021" (to whiten, make white) :Rev. 7.14.

In Rev. 7.14, "a lamb" is used of Christ, i.e. Strong’s Concordance Number 721. See: Message Number 160.]
205

5 September 2006

"2414" "... -Jerusalem [A.V. Hierusalem and Jerusalem], the capital of Palestine, situated nearly in the centre of the country, on the confines of the tribes of Benjamin and Judah, in a region so elevated that "...", to go up, fitly describes the approach to it from any quarter. The name is used in the N.T.
1. to denote, either the city itself, Mt. ii.1; Mk. iii.8; Jn. i.19, etc.; or its inhabitants, Mt. ii.3; iii.5; xxii.37; Lk. xiii.34. 2. "...", [the new Jerusalem that now is], with its present religious institutions, i.e. the Mosaic system, so designated from its primary external location, Gal. iv.25, with which is contrasted "..." (after the rabbin. phrase, "...". Jerusalem that is above, i.e. existing in heaven, according to the pattern of which the earthly Jerusalem "..." was supposed to be built [...], i.e. metaph. the City of God founded by Christ, now wearing the form of the church, but after Christ's return to put on the form of the perfected Messianic kingdom, Gal. iv.26;"...", the heavenly Jerusalem, i.e. the heavenly abode of God, Christ, the angels, beatified men (as well the saints of the O.T. as Christians), and as citizens of which true Christians are to be regarded while still living on earth, Heb. xii.22; "..." in the visions of John 'the Revelator', the new Jerusalem, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed: Rev. iii.12; xxi.2,10."* 576

"4622" "...; in the Sept. when it denotes the city of Jerusalem "..." "..." occurs , as Ps. ci. (cii.) 14,17; cxxxi. (cxxxii.) 13; cxxvi. (cxxxvii.) 1), Hebr. "..." [i.e. acc. to some, 'protected' or 'protecting'; acc. to others, 'sunny'; al.al.]. Sion [so A.V., but properly (with R.V.)] Zion; 1. the hill on which the higher and more ancient part of Jerusalem was built ("..." city of David, because David captured it);... 2. used very often for the entire city of Jerusalem itself: Ro. ix. 33 and 1 Pet. ii.6, (after Is. xxviii.16); Ro. xi.26 (fr. Is. lx.20); "..." (...), Mt. xxi.5; Jn. xii.15. 3. Since Jerusalem, because the temple stood there, was called the dwelling-place of God (cf. Mt. v.35; "...", Ps. cxxxii. (cxxxii).13), the expression "..." is transferred to heaven, as the true dwelling-place of God and heavenly beings, the antitype of the earthly Zion: Heb. xii.22; Rev. xiv.1.* 577

[Heb. 12.22:“Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, with its thousands of angels.”]

"922" "... heaviiness, weight, burden, trouble: load, "..." (...), to impose upon one difficult requirements, Acts xv.28; "...", Rev. ii.24 (where the meaning is, 'I put upon you no other injunction which it might be difficult to observe'; cf. ...); "...", i.e. either the burden of a thing, as "..." the wearisome labor of the day Mt. xx.12, or that which a person bears, as in Gal. vi.2 (where used of troublesome moral faults; the meaning is, 'bear one another's faults'). "..." a weight of glory never to cease, i.e. vast and transcendent glory (blessedness), 2 Co. iv. 17;...; (...). weight, i.q. authority: "..." to have authority and influence, 1 Th. ii.7 (6), (so also in Grk. writ; ...). [...]* 578

[Acts 15.28: “The Holy Spirit and we have agreed not to put any other burden on you besides these necessary rules;” Rev. 2.24:“But the rest of you in Thyatira have not followed this evil teaching; you have not learnt what the others call 'the deep secrets of Satan'. I say to you that I will not put any other burden on you.”] Gal. 6.2:“Help to carry one another's burdens, and in this way you will obey the law of Christ.” 2 Co. 4.17: “And this small and temporary trouble we suffer will bring us a tremendous and eternal glory, much greater than the trouble.”]
TRANSLATION OF MESSAGE NO. 162

The above series of three Strong’s numbers has one translation:

“ ‘Instead, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, with its thousands of angels.’”

By the blood of the Lamb, you have entrance into the “city of the living God”. Bear the burdens (faults) of others.”

[Note: Coincidence
“2414” (Jerusalem) :Heb. 12.22.
“4622” (Zion) :Heb. 12.22.]
163. $5392 + 2424 + 142 = 7958.$

5 September 2006

“5392” “…; to close the mouth with a muzzle, to muzzle: prop. “…”, the ox,
1 Co. ix.9 R G L WH txt. (see “…”); 1 Tim. v.18; fr. Deut. xxv.4 where for “…”;
(univ. to fasten, compress, “…”, Arsthph. nub. 592); metaph. to stop the
mouth, make speechless, reduce to silence: “…”, Mt. xxii.34; 1 Pet. ii.15;
pass. to become speechless, hold one’s peace, Mt. xxii.12; Mk. i.25; iv.39;
Lk. iv.35, (…; univ. to be kept in check, 4 Macc. i.35).”

[1 Tim. 5.18: “For the scripture says, “Do not muzzle an ox when you are using it
to thresh corn” and “Workers should be given their pay.”
Mt. 22.34: “When the Pharisees heard that Jesus had silenced the Sadducees,
they came together,”
1 Pet. 2.15: “For God wants you to silence the ignorant talk of foolish people by
the good things you do.”
Mt. 22.12: “Friend, how did you get in here without wedding clothes?” the king
asked him. But the man said nothing.”
Mk. 1.25: “Jesus ordered the spirit, “Be quiet, and come out of the man!””
Mk. 4.39: “Jesus stood up and commanded the wind, “Be quiet!” and he said
to the waves, “Be still!” The wind died down, and there was a great calm.”]

“2424” “…, Jesus… 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, …”

“142” “…; [fr. Hom. down]; in the Sept. generally, i.q. “…; to lift up, raise.
1. to raise up; a. to raise from the ground, take up: stones, Jn. viii.59;
serpents, Mk. xvi.18; a dead body, Acts xx.9. b. to raise upwards, elevate, lift up: the
hand, Rev. v.5; the eyes, Jn. xi.41; the voice, i.e. speak in a loud tone, cry out, Lk.
xxvi.13; Acts iv.24, (also in prof. writ.)…
2. to take upon one’s self and carry what has been raised, to bear: “…”,
Mt. iv.6; Lk. iv.11, (Ps. xc. (xci.) 12); a sick man, Mk. ii.3; “…”, Mt. xi.29
(Lam. iii.27); a bed, Mt. ix.6; Mk. ii.9, 11 sq.; Lk. v.24 sq.; Jn. v.8-12; …
3. to bear away what has been raised, carry off; a. to move from its place:
Mt. xxii.21; Mk. xi.23, (“…” be thou taken up, removed […] sc. from thy
place); Mt. xxii.13 [Rec.]; Jn. ii.16; xi.39, 41; xx.1. b. to take off or away what is
attached to anything: Jn. xix.31,38 sq.; to tear away, Mt. ix.16;…
c. to remove: 1 Co. v.2 (cast out from the church, where “… should be read
for Rec. “…”); tropically: faults, Eph. iv.31; “…”, Jn. i.29, [36 Lchm. in br.],
to remove the guilt and punishment of sin by expiation, or to cause that sin be neither
imputed nor punished (“…” “…”, 1 S. xv.25; “…”, 1 S. xxv.28, i.e.
to grant pardon for an offence); but in 1 Jn. iii.5 “…” is to cause our sins to cease, i.e.
that we no longer sin, while we enter into fellowship with Christ, who is free from sin,
and abide in that fellowship, cf. vs. 6. d. to carry off, carry away with one: Mt.
xiv.12,20; xv.37; xx.14; xxiv.17 sq.; … e. to appropriate what is taken: Lk. xix.21
sq.; Mk. xv.24. f. to take away from another what is his or what is committed to
him, to take by force: Lk. vi.30; xi.52; “…” with gen. of pers., Mt. xiii.12; xvi.43;
xxiv.28; Lk. viii.12,18;…
g. to take and apply to any use: Acts xxii.11;1 Co. vi.15. h. to take from among the
living, either by a natural death, Jn. xvii.15 (“…” take away from intercourse with the
world), or by violence, Mt. xxiv.39; Lk.xxiii.18; Jn. xix.15; Acts xxi.36; with the
addition of “…”, Acts xxii.22; “…”, of a bloody
death inflicted upon one, Acts viii.33 (Is. liii.8). i. of things; to take out of the way,
destroy: “…”, Col. ii.14; cause to cease : “…”, Acts viii.33 (Is. liii.8).
[COMP.: …]”

[Acts 20.9: “A young man named Eutychus was sitting in the window, and as Paul kept
on talking, Eutychus got sleepy and sleeper, until he finally went sound asleep and
fell from the third storey to the ground. When they picked him up, he was dead.”
Lk. 4.11: “It also says, ‘They (the angels) will hold you up with their hands so that not
even your feet will be hurt on the stones.’”]
Mk. 2.3: “when four men arrived, carrying a paralysed man to Jesus.”
Mt. 24.39: “yet they did not realize what was happening until the flood came and swept them all away. That is how it will be when the Son of Man comes.”
Acts 21.36: “They were all coming after him and screaming, “Kill him!”

TRANSLATION OF MESSAGE NO. 163

The above series of three Strong’s numbers has one translation:-

“You have been muzzled. Be still! Jesus.
“Behold the Lamb of God, which taketh away the sin of the world”. 583"

[Note: Coincidences
“5392” (to muzzle; make speechless, reduce to silence) :Mt. 22.34; Mk. 4.39.
“2424” (Jesus, the Son of God, the Saviour of mankind) :Mt. 22.34; Mk. 4.39; Jn. 1.29,36.
“142” (to remove) Jn. 1.29,36.]
164. \[2424 + 5261 + 273 = 7958.\] 6 September 2006

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"5261" "..., prop. 1. a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them: Clem. Alex. strom. 5,8,50. Hence 2. an example set before one: 1 Pet. ii. 21 (2 Macc. ii.28; Clem.Rom.1 Cor. 16,17; 33,8; [...], and often in eccl. writ.; "...", Clem. Rom.1 Cor. 5,7 [where see Bp. Lightft.]).* 584

[1 Pet. 2.21:”It was to this that God called you, for Christ himself suffered for you and left you an example, so that you would follow in his steps.”]

"273" "...,("..." to blame), blameless, deserving no censure (Tertull. irreprehensibilis), free from fault or defect :Lk. i.6; Phil. ii.15; iii.6; 1 Th. iii. 13 [WH mrg. "..."]; Heb. viii.7 (in which nothing is lacking); in Sept. i.q. "...", Job i.1, 8 etc. Com. in Grk. writ. [...]”* 585

[Heb. 8.7:”If there had been nothing wrong with the first covenant, there would have been no need for a second one.”]

TRANSLATION OF MESSAGE NO. 164

The above series of three Strong’s numbers has one translation:-

“Jesus set before you an example, so that you would follow in His steps and be blameless, faultless, deserving no censure before God.”
210. 

1698 + 2424 + 3836 = 7958. 

6 September 2006

“1698-1700” “..., possess. pron. of the first pers., mine; a. that which I have; what I possess: Jn. iv.34; xiii.35; [xv.11 “...” (…)]; xviii.36; Ro. x.1; Philem. 12, and often; “...” with my own hand […], 1 Co. xvi.21; Gal. vi.11; Col. iv.18; as a predicate, Jn. vii.16; xiv.24; xvi.15; substantively, “...” that which is mine, mine own, esp. my money, Mt. xxv.27; divine truth, in the knowledge of which I excel, Jn. xvi.15; univ. in plur. “...” my goods, Mt. xx.15; Lk. xv.31. b. proceeding from me: “...”, Mk. viii.38; Lk. ix.26 […]; “...”, Jn. viii.37; …

c. pertaining or relating to me; ... appointed for me: “...”, Jn. vii.6.

... equiv. to a gen. of the object : “...”, Lk. xxii.19; 1 Co. xi.24; exx. fr. Grk. writ. are given by W. … 22,7; […]. … “...” it is mine, equiv. to, it rests with me: Mt. xx.23; Mk. x.40. In connecting the article with this pron. the N.T. writ. do not deviate fr. Attic usage; … 587

[587]

“2424” “..., Jesus… 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, … 588

“3836” “..., adv., from all sides, from every quarter: Mk. i.45 Rec. [Hdt., Thuc., Plat., al.]* 589

[Mk. 1.45] “But the man went away and began to spread the news everywhere. Indeed, he talked so much that Jesus could not go into any town publicly. Instead, he stayed out in lonely places, and people came from everywhere.”

TRANSLATION OF MESSAGE NO. 165

The above series of three Strong’s numbers has one translation:-

“ ‘My disciple’, Jesus (says), ‘is recognized by his following the example of love and humble service set by Me. My disciples must love one another. My disciples must continue My work: My ministry of healing and exorcisms. Then everyone shall recognize you as My disciple. And people shall come to you from all sides, from every quarter.’ ”

[Note: Coincidences

“1698” (me, mine, my) :Jn. 13.35;
“2424” (Jesus; the Son of God, the Saviour of mankind) :Jn. 13.31; Mk. 1.45.
“3836” (from all sides, from every quarter) : Mk. 1.45.]
211

166.  $3584 + 3586 + 788 = 7958.$  6 September 2006

"3584" "..., fr. Hdt. down, dry; "...,"...,"...,", Lk. xxiii.31 (in a proverb, saying, 'If a good man is treated so, what will be done to the wicked?' cf. Ps. i.3, Ezek.xx.47. Is. lvi.3; Ezek. xvii.24); of members of the body deprived of their natural juices, shrunk, wasted, withered: as "...,", Mt. xii.10; Mk. iii.3 L T Tr WH; Lk. vi.6,8; men are spoken of as "...,"., withered, Jn. v.3. of the land in distinction from water, "...," sc. "...," (Sept. for "...,", Gen. i.9 sq.; Jon. 1.9; ii.11, and often [...] Mt. xxiii.15; Heb. xi.29 where L T Tr WH add "...,"."

[Lk. 23.31: "For if such things are done when the wood is green, what will happen when it is dry?" (in a proverb, saying, 'If a good man is treated so, what will be done to the wicked?")

Ezek. 20.47: "Tell the southern forest to hear what the Sovereign LORD is saying: Look! I am starting a fire, and it will burn up every tree in you, whether green or dry. Nothing will be able to put it out. It will spread from south to north, and everyone will feel the heat of the flames."

Heb. 11.29: "It was faith that made the Israelites able to cross the Red Sea as if on dry land; when the Egyptians tried to do it, the water swallowed them up."

"3586" "..., (fr. "...," to scrape, plane), fr. Hom. down; Sept. for ...,; 1. wood: univ. 1 Co. iii.12; ..., Rev. xviii.12; that which is made of wood, as a beam from which any one is suspended, a gibbet, a cross, [A.V. tree, q.v. in B.D. Am. ed.], Acts v.30; x.39; xiii.29; Gal. iii.13; 1 Pet. ii.24, (..., Gen. xi.19; Deut. xxi.23; Jos. x.26; Esth. v.14) ... a use not found in the classics [...]. A log or timber with holes in which the feet, hands, neck, of prisoners were inserted and fastened with thongs (Gr. "...,", "...,", "...,", "...,", Lat. nervus, by which the Lat. renders the Hebr. "...,", a fetter, or shackle for the feet, Job [xiii.27]; xxxiii.11; cf. Fischer, De vitiis lex.x.t.p.458 sqq.; [B.D. s.v. Stocks]): Acts xvi.24 (Hdt. 6.75; 9.37; Arstph. eq. 367,394,705); a cudgel, stick, staff, plur., Mt. xxi.47,55; Mk. xiv.43,48; Lk.xxii.52, (...). 2. a tree: Lk. xxiii.31 (Gen. i.29; ii.9; iii.1; Is. xiv.8,etc.)..."

[Acts 5.30: "The God of our ancestors raised Jesus from death, after you had killed him by nailing him to a cross."

1 Pet. 2.24: "Christ himself carried our sins in his body to the cross, so that we might die to sin and live for righteousness. It is by his wounds that you have been healed."

"788" "..., adv., nearer, (...): Acts xxvii.13 [...]. (Hom., Hdt., tragic poets; Joseph. antt. 19,2,4)...

[Acts 27.13: "A soft wind from the south began to blow, and the men thought that they could carry out their plan, so they pulled up the anchor and sailed as close as possible along the coast of Crete."

TRANSLATION OF MESSAGE NO. 166

The above series of three Strong's numbers has one translation:-

"The time for the dry wood to be burned up has drawn nearer. It means the time for the wicked to be punished has drawn very near.

On His way to the Cross, Jesus turned to them and said, "Women of Jerusalem! Don't cry for me, but for yourselves and your children. For the days are coming when people will say, 'How lucky are the women who never had children, who never bore babies, who never nursed them!'"
That will be the time when people will say to the mountains, ‘Fall on us!’ and to the hills, ‘Hide us!’
For if such things as these are done when the wood is green, what will happen when it is dry?” 

The final words come from a proverb which says:
‘If a good man is treated so, what will be done to the wicked?’ ”

[Note: Coincidence
“3584” (dry) :Lk. 23.31.
“3586” (wood) :Lk. 23.31.]
213

167. 1470 + 4151 + 2337 = 7958.  7 September 2006

"1470"  "... to conceal in something; "..." (Diod. 3,63; Apollod. 1,5,1 ...4); contextually, to mingle one thing with another: Mt. xiii.33; Lk. xiii.21 here
T Tr WH "..." ("...", Hom. Od. 5,488.)* 594

[Lk. 13.21;"It is like this. A woman takes some yeast and mixes it with forty litres of flour until the whole batch of dough rises."]

"4151"  "..., Lat. spiritus; i.e. 1. a movement of air, (gentle) blast;...
2. the spirit, i.e. the vital principle by which the body is animated ...
3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel:...
4. The Scriptures also ascribe a "..." to God, i.e. God’s power and agency, ...
a. ... i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
Lk. iii.16, 22; ... 2 Co.v.5; ...* 595

"2337"  "...; ("..." a breast, [cf. Peile, Etym. p.124 sq.]); 1. trans. to give the breast, give suck, to suckle :Mt. xxiv.19; Mk. xiii.17; Lk. xxi.23, (Lys., Aristot.,al.; Sept. for "..."); "...", Lk. xxiii.29 R G.  2. intrans. to suck: Mt. xxi.16 (Aristot., Plat., Lcian., al.; Sept. for "..."); "...", Lk. xi.27; Job iii.12; Cant. viii. 1; Joel ii.16; Theocr. iii.16.* 596

[Lk. 11.27;"When Jesus had said this, a woman spoke up from the crowd and said to him,"How happy is the woman who bore you and nursed you!""]

TRANSLATION OF MESSAGE NO. 167

The above series of three Strong’s numbers has one translation:-

“Concealed in, mixed with the pure milk of the Holy Spirit which you have sucked like a suckling (baby).”
168. 1921 + 2424 + 3613 = 7958.  7 September 2006

“1921” “...” (“...” denotes mental direction towards, application to, that which is known); in the Sept. chiefly for “...” and “...”, “...”; 1. to become thoroughly acquainted with, to know thoroughly, know well, [...] 1 Co. xiii.12 (where “...” and “...” i.e. to know thoroughly, know well, divine things, are contrasted [...]; with an acc. of the thing, Lk. i.4; 2 Co. i.13; “...”, Col. i.6; “...”, 1 Tim. iv.3; “...”, 2 Pet. ii.21 [...]; 2. univ. to know; a. to recognize: “...”, i.e. by sight, hearing, or certain signs, to perceive who a person is, Mt. xiv.35; Mk. vi.54; Lk. xxiv.16,31; Mk. vi.33 [R T, but G WH mrg. without the accus.]; by attraction, “...”, “...”, Acts iii.10; iv. 13; “...”, his rank and authority, Mt. xvii.12; with acc. of the thing, to recognize a thing to be what it really is: “...”, Acts xiii.14; “...”, Acts xxvii.39. b. to know i.q. to perceive: “...”, Lk. v.22; “...”, foll. by acc. of the thing with a ptep. [...], Mk. v.30; foll. by “...”, Lk. i.22; “...” foll. by “...”, Mk. ii.8. c. to know, i.e. to find out, ascertain: sc. “...”, Acts ix.34; xxiii.7; Acts xix.34; xxii.29; xxiv.11 L T Tr WH; xxvii.1; “...”, foll. by an indirect quest., Acts xxiii.28 L T Tr WH; [“...” etc. Acts xxii.24]; “...” (gen. of pers.) “...” (gen. of thing), Acts xxiv.8. d. to know i.e. to understand: Acts xxv.10. [From Hom. down.]*

[1 Co. 13.12: “What we see now is like a dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete- as complete as God’s knowledge of me.”
Mt. 14.35:“where the people recognized Jesus. So they sent for the sick people in all the surrounding country and brought them to Jesus.”
Mk. 2.8:“At once Jesus knew what they were thinking, so he said to them, ‘Why do you think such things?’”]

“2424” “...” Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...”

“3613” “...” a dwelling-place, habitation: Jude 6; of the body as the dwelling-place of the spirit, 2 Co. v.2 (2 Macc. xi.2; 3 Macc. ii.15; [Joseph. c. Ap. 1,20,7]; Eur., Plut., Ceb. tab. 17).**

[2 Co. 5.2:“And now we sigh, so great is our desire that our home which comes from heaven should be put on over us;”]

TRANSLATION OF MESSAGE NO. 168

The above series of three Strong’s numbers has one translation:-

“Know that Jesus has made a dwelling-place with you.”
169. \[3701 + 2424 + 1833 = 7958.\] 7 September 2006

“3701” “... 1. *the act of exhibiting one’s self to view:* “...”, *2 Co. xii.1 [A.V. visions; cf. Meyer ad loc.]* (“...”, *Add. to Esth. iv.l.44 (13);[cf. Mal.iii.2]; “...”, *coming into view, Sir. xliii.2).* 2. *a sight, a vision,* an appearance presented to one whether asleep or awake: “...” *Acts xxvi.19; “...”, *Lk. i.22; w. gen. of appos. “...”, *Lk. xxiv.23.* A later form for “...” [cf. W. 24], *Anthol. 6,210,6; for “...”, *Dan. [Theodot.] ix.23; x.1,7 sq.*

[2 Co. 12.1: “I have to boast, even though it doesn’t do any good. But I will now talk about visions and revelations given me by the Lord.”]

“2424” “... *Jesus... 3. Jesus,* the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...”

“1833” “... *to search out; to examine strictly; inquire:* “...” and with the adv. “...” added, Mt. ii.8; foll. by an indir. quest. Mt. x.11; “...” *inquire of some one,* foll. by a direct question, Jn. xxi.12. (Sept; often in Grk. writ. fr. Thuc. down.)”

[Jn. 21.12: “Jesus said to them, “Come and eat.” None of the disciples dared ask him, “Who are you?” because they knew it was the Lord.”]

TRANSLATION OF MESSAGE NO. 169

The above series of three Strong’s numbers has one translation:—

“*During your vision of Jesus,* you did not *ask* Him, “Who are you?” because you knew it was *Jesus.*”
170. \[1473 + 2424 + 3479 + 582 = 7958.\] 9 September 2006

"1473" "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("..."..."..."'); Mt. iii.14 ("..."..."..."..."'); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"..."..."...", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ..." 603

[Acts 9.10]:“There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, “Ananias!” “Here I am, Lord,” he answered.”

Jn. 1.23:“John answered by quoting the prophet Isaiah: “I am ‘the voice of someone shouting in the desert: Make a straight path for the Lord to travel!’ ”

Acts 7.32: “‘I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled with fear and dared not look.”

"2424" "...; Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"3479" "...; a Nazarene, of Nazareth, sprung from Nazareth, a partial name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i.24; xiv.67; xvi.6; Lk. iv.34; [xxiv.19 ...]; and L T Tr WH in Mk. x.47.*" 605

[Mk. 1.24]:“‘What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are — you are God’s holy messenger!’ ”

Mk. 14.67:“When she saw Peter warming himself, she looked straight at him and said, “You, too, were with Jesus of Nazareth.” ”

"582" "...; a. a writing off, transcript (from some pattern). b. an enrolment (or registration) in the public records of persons together with their property and income, as the basis of an ... (census, or valuation), i.e. that it might appear how much tax should be levied upon each one: Lk. ii.2; Acts v.37; ...*" 606

[Lk. 2.2]:“When this first census took place, Quirinius was the governor of Syria.”

TRANSLATION OF MESSAGE NO. 170

The above series of four Strong’s numbers has one translation:-

“I, Jesus of Nazareth (according to) the transcript of the census.”

[Note: Coincidences

"2424" (Jesus, the Son of God) :Mk. 1.24; 14.67; 16.6; Lk. 4.34; 24.19; Mk. 10.47.

"3479" (a Nazarene, of Nazareth) :Mk. 1.24; 14.67; 16.6; Lk. 4.34; 24.19; Mk. 10.47.]
TRANSLATION OF MESSAGE NO. 171

The above series of four Strong's numbers has one translation:-

"I, (your) sweet Lord Jesus."

[Note: Coincidences

"2424" (Jesus, the Son of God, the Saviour of mankind) 
:Lk. 11.1; 22.34,35,36; Jn. 11.11,13,14; 13.1,2,3,7,8,10,11,12, 21.15,16,17,20.

"2962" (Lord) 
:Lk. 11.1; 22.33,38; Jn. 11.12; 13.6,9,13,14; 21.15,16,17,20.]

"...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("..."..."..."); Mt. iii.14 ("..."..."..."); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"..."..."...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ..." 607

[Acts 9.10:"There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" Here I am, Lord," he answered."
Jn. 1.23:"John answered by quoting the prophet Isaiah: "I am the voice of someone shouting in the desert: Make a straight path for the Lord to travel!""
Acts 7.32: "I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembled with fear and dared not look."

"2962"...he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used ... b. "..." is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii.27; xxv.20,22; Lk. xiii.8; xiv.22, etc.; the disciples salute Jesus their teacher and master, Mt. vii.25; xvi.22; Lk. ix.54; x.17,40; xi.1; xxii.33,38; Jn. xi.12; xiii.6,9,13; xxi. 15-17, 20 sq.; ... c. this title is given ... to GOD, the ruler of the universe ... : Mt. i.22 [R G]; v.33; Mk. v.19; Lk. i. 6, 9, 28, 46; Acts vii.33; viii.24; xi.21;2 Tim. i.16,18, [...] Heb. viii.2; Jas. iv.15; v.15; Jude 5 [R G], etc.; ... to the MESSIAH; and that ... to the Messiah regarded univ.: Lk. i.43; ii.11; Mt. xxi.3; xxii.45; Mk. xi.3; xiii.36; ... to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x.36; Ro. xiv.8; 1 Co. vii.22; viii.6; Phil.ii.9-11): Eph. iv.5; ... The appellation "...", applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii.13; x.1; xi.39; xii.42; xiii.15; xvii.5 sq.; xxii.31 [R G L Tr br.]; Jn. iv.1 [...]; vi.23; xi.2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv.34; Jn. xx.2,18, 20, 25; xxi.7,12. ..." 608 [Kyrios]

"2424"...Jesus...3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 609

"1099"...sweet: Jas. iii.11 (opp. to "...");12 (opp. to "..."); Rev. x.9,[10].
[From Hom. down.]*" 610

[Jas. 3.11:"No spring of water pours out sweet water and bitter water from the same opening."
Rev. 10.10:"I took the little scroll from his hand and ate it, and it tasted sweet as honey in my mouth. But after I swallowed it, it turned sour in my stomach."]
"1473" "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("..." ... "; Mt. iii.14 ("..." ... "..."); v.22, 28, 39, and often: "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ... ... , "behold me, here am I": Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ..." 611

[Acts 9.10:"There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered." Jn. 1.23:"John answered by quoting the prophet Isaiah: "I am 'the voice of one shouting in the desert: Make a straight path for the Lord to travel!' " " Acts 7.32: "I am the God of your ancestors, the God of Abraham, Isaac, and Jacob. Moses trembled with fear and dared not look."]

"4151" "..., Lat. spiritus; i.e. 1. a movement of air, (gentle) blast;... 2. the spirit, i.e. the vital principle by which the body is animated ... 3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel:... 4. The Scriptures also ascribe a "..." to God, i.e. God's power and agency, ... a. ... i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;... Lk. iii.16, 22; ... 2 Co.v.5; ...*

"2334" "...; [fr. Aeschyl. and Hdt. down]; Sept. for "..." and Chald. "..."; 1. to be a spectator, look at, behold, Germ. schauen, (the "..." were men who attended the games or the sacrifices as public deputes; cf. Grimm on 2 Macc. iv.19) ; absol.: Mt. xxvii.55; Mk. xv.40; Lk. xxii.35; foll. by indir. disc., Mk. xii.41; xv.47; used esp. of persons and things looked upon as in some respect noteworthy : "...", Jn. vi.40; xvi.10,16 sq.19; Acts iii.16; xxv.24; Rev. xi.11 sq.; "...", the majesty of the Father resplendent in the Son, Jn. xii.45; "..." with ptep. [...: Mk. v.15]; Lk. x.18; Jn. vi.19; [x.12]; ...; to view attentively, take a view of, survey: "...", Mt. xxvii.1; to view mentally, consider: foll. by orat. oblq., Heb. vii.4. 2. to see; i.e. a. to perceive with the eyes: "...", Lk. xxiv.37; "..." with a ptep., ibid. 39; "...", "...", Jn. ix.8; "..." (after the Hebr.; ...), i.q. to enjoy the presence of one, have intercourse with him, Acts xx.38; "...", used of one from whose sight a person has been withdrawn, Jn. xiv.19; "...", i.e. so to speak, has no eyes with which it can be see the Spirit; he cannot render himself visible to it, cannot give it his presence and power, Jn. xiv.17. b. to discern, descry: "...", Mk. v.38; "...", Mk.iii.11; Acts ix.7. c. to ascertain, find out, by seeing; "..." with a pred. acc., Acts xvii.22; "..." with ptep., Acts xvii.26; xxviii.6; "...", Mk. xvi.4; Jn. iv.19; xii.19; Acts xix.26; xxviii.10; ...; Hebraistically (...) i.q. to get knowledge of: Jn. vi. 62 ("..." the Son of Man by death ascending; ...", "...", i.e. to die, Jn. viii.51; and on the other hand, "...", to be a partaker of the glory, i.e. the blessed condition in heaven, which Christ enjoys, Jn. xvii.24, cf. 22. [COMP.:...]*

"[SYN. "...", "...", "...", "...", "...", "...": "..." is used primarily not of an indifferent spectator, but of one who looks at a thing with interest and for a purpose; "..." would be used of a general officially reviewing or inspecting an army, "..." as denoting the careful observation of details ...]" 613

[Mt. 27.55:"There were many women there, looking on from a distance, who had followed Jesus from Galilee and helped him.”
Mt. 28.1:"After the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the tomb.”
Lk. 24.39: “Look at my hands and my feet, and see that it is I myself. Feel me, and you will know, for a ghost doesn’t have flesh and bones, as you can see I have.”
Acts 17.22:"Paul stood up in front of the city council and said, "I see that in every way you Athenians are very religious.”"]
TRANSLATION OF MESSAGE NO. 172

The above series of three Strong’s numbers has one translation:

“I, the Holy Spirit whom you see.”
TRANSLATION OF MESSAGE NO. 173

The above series of four Strong's numbers has one translation:-

“I, the Alpha - the first, the Omega - the last, not made with hands.”
221  174.  1473 + 4394 + 1588 + 503 = 7958.  9 September 2006

"1473" "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("...", "...", "..."); Mt. iii.14 ("...", "...", "..."); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"...", "...", "...", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ..." 618

"4394" "...; prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21... of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;...*" 619

"1588" "...; picked out, chosen; rare in Grk. writ,...; Sept. for "..." and "..."; in the N.T. 1. chosen by God, and a. to obtain salvation through Christ (...); hence Christians are called "...", the chosen or elect of God, [...], ("...", said of pious Israelites, Is. lxv.9, 15, 23; Ps. civ. (cv.) 43, cf. Sap. iv. 15): Lk. xviii.7; Ro. viii.33; Col. iii.12; Tit. i.1; without the gen."...", Mt. xxiv.22,24; Mk.xiii.20,22; 1 Pet. i.1; ...; "...", those who have become true partakers of the Christian salvation are contrasted with "...", those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the ‘called’ and the ‘chosen’ here as like partakers of salvation, but the latter as the ‘choice ones’ (see 2 below), distinguished above the former; ...], Mt. xx.16 [...]; xxii.14; finally, those are called "...", who are destined for salvation but have not yet been brought to it, 2 Tim. ii.10 [...]. b. The Messiah is called preeminently "...", as appointed by God to the most exalted office conceivable: Lk. xxiii.35, cf. ix. 35 L mrg. T Tr WH; ... c. Angels are called "...", as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v.21;... 2. univ. choice, select, i.e. the best of its kind or class, excellent, preeminent: applied to certain individual Christians, 2 Jn. 1, 13; with "...", added, eminent as a Christian (...), Ro. xvi.13; of things : "...", 1 Pet. ii.4, [6], (Is. xxviii.16; 2 Esdr. v.8; Enoch c.8 Grk. txt., ed. Dillmann p.82 sq.).*" 620

"503" "...; ("...", looking in the eye); 1. prop. to look against or straight at. 2. metaph. to bear up against, withstand: "...", of a ship, [cf. our ‘look the wind in the eye,’ ‘face’ (R.V.) the wind]: Acts xxvii.15. (Sap. xii.14; often in Polyb.; in eccl. writ.).*" 621

TRANSLATION OF MESSAGE NO. 174

The above series of four Strong’s numbers has one translation:-

"I, Prophecy (to) the chosen or elect of God, looked straight at you. I faced you, looked you in the eye like the wind.

(You were like a ship caught in a storm at sea and) could not bear up against the wind."
TRANSLATION OF MESSAGE NO. 175

The above series of four Strong’s numbers has one translation:-

"I, Jesus, the Paschal Lamb always.
I, Jesus, am perpetually sacrificed.
At any and every feast of Passover when the Paschal Lamb is sacrificed."
“4151”  "... Lat. *spiritus*; i.e. 1. a movement of air, (gentle) blast;...
2. the spirit, i.e. the vital principle by which the body is animated ...
3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel:...
4. The Scriptures also ascribe a "..." to God, i.e. God’s power and agency, ...
a. ... i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18; 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
Lk. iii.16, 22; ... 2 Co.v.5; ...*" 626

“2225”  "...; 1. prop. to bring forth alive ... 2. to give life (...): "...", of God, 1 Tim. vii.13
L T Tr WH, [(1 S. ii.6)]. 3. in the Bible to preserve alive: "...", Lk. xvii.33;
pass. Acts vii.19. (For "...", Ex. i.17; Judg. viii.19; [1 S. xxvii.9, 11; 1 K. xxvii.31].)
[1 Tim. 6.13: “Before God, who gives life to all things, and before Christ Jesus, who firmly professed his faith before Pontius Pilate, I command you”]

“1582”  "...; to hang from: "...", hung upon his lips (Verg. Aen. 4,79), Lk. xix.48, ...
[Lk. 19.47 and 48 :
(47) “Everyday Jesus taught in the Temple. The chief priests, the teachers of the Law, and the leaders of the people wanted to kill him, (48) but they could not find a way to do it, because all the people kept listening to him, not wanting to miss a single word”.
]

TRANSLATION OF MESSAGE NO. 176

The above series of three Strong’s numbers has one translation:

177. 1473 + 5207 + 1278 = 7958.  10 September 2006

"1473"  "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("...", "..."); Mt. iii.14 ("...", "...", "..."); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"...", "...", "...", "behold me, here am I": Acts ix.10 (1 S. iii.8)."...", like "...", I am:
Jn. i.23; Acts vii.32, [...]. ..." 629

[Acts 9.10: There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered."
Jn. 1.23: John answered by quoting the prophet Isaiah: "I am 'the voice of someone shouting in the desert: Make a straight path for the Lord to travel!' ""
Acts 7.32: "I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembling with fear and dared not look."]

"5207"  "..., a son (male offspring); ... 2. In Dan. vii.13 sq., cf. 18,22,27, the appellation son of man ("...") symbolically denotes the fifth kingdom, universal and Messianic; and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [...; Schodde, Book of Enoch, p.20 sqq.]) the name 'son of man' is employed to designate the person of the Messiah: 46, 2sq.; 48,2; 62,7.9.14; 63,11; 69,26 sq.; 70,1; 71,17. ...
3. The title "...", the Son of Man, is used by Jesus of himself (speaking in the third person) in Mt.viii.20;ix.6;x.23; xi.19;xii.8,32,40;xiii.37,41;xvi.13, 27 sq.; xvii.9,12, 22; xviii.11 Rec.;..." 630

[Mt. 8.20: "Jesus answered him, "Foxes have holes, and birds have nests, but the Son of Man has nowhere to lie down and rest." "]

"1278"  "...: to work out laboriously, make complete by labor. ... a. to exert one's self, strive; b. to manage with pains, accomplish with great labor; in prof. auth. in both senses [fr. Aeschyl. down]. c. to be troubled, displeased, offended, pained, [cf. colloq. Eng.to be worked up;...]: Acts iv.2; xvi.18. (Aquila in Gen. vi.6; 1 S. xx.30; Sept. in Eccl. x.9 for "...", Hesych. "...")*" 631

[Acts 4.2: "They were annoyed because the two apostles were teaching the people that Jesus had risen from death, which proved that the dead will rise to life."
Eccl. 10.9: "If you work in a stone quarry, you get hurt by stones. If you split wood, you get hurt doing it."]

TRANSLATION OF MESSAGE NO. 177

The above series of three Strong's numbers has one translation:-

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

"I, the Son of Man, am grieved: troubled, displeased, offended, pained!"
225

10 September 2006

“602” “..., an uncovering; 1. prop. a laying bare, making naked (1 S. xx.30).
2. tropically, in N.T. and eccl. language [see end], a. a disclosure of truth, instruction, concerning divine things before unknown- esp. those relating to the Christian salvation- given to the soul by God himself, or by the ascended Christ, esp. through the operation of the Holy Spirit (1 Co. ii.10), and so to be distinguished from other methods of instruction; hence “...”, Eph. iii.3.
“...”, a spirit received from God disclosing what and how great are the benefits of salvation, Eph. i.17, cf.18. with gen. of the obj.; “...”, Ro. xvi.25. with gen. of the subj., “...” “...” “...”, 2 Co. xii.1 (revelations by ecstacies and visions, [so 7]); Gal. i.12; Rev. i.1 (revelation of future things relating to the consummation of the divine kingdom); “...” Gal. ii.2; “...” to speak on the ground of [al. in the form of] a revelation, agreeably to a revelation received, 1 Co. xiv.6; equiv. to “...”, in the phrase “...”, 1 Co. xiv. 26. e. equiv. to “...” as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, manifestation, appearance, cf. “...”, 2,d, and e. “...” “...” “...” a light to appear to the Gentiles [al. render ‘a light for a revelation (of divine truth) to the Gentiles,’ and so refer the use to a. above], Lk. ii.32; “...”, Ro. ii.5; “...”, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, Ro. viii.19; “...”, of the glory clothed with which he will return from heaven, 1 Pet. iv.13; of this return itself the phrase is used “...” : 2 Th. i.7; 1 Co. i.7; 1 Pet. i.7,13. (...)*

[Lk. 2.32 “A light to reveal your will to the Gentiles and bring glory to your people Israel.”]

“5033” “..., adv., [fr. Hom. down], very quickly; “...”, as quickly as possible [A.V. with all speed], Acts xvii.15.*" 633

[Acts 17.15: “The men who were taking Paul went with him as far as Athens and then returned to Berea with instructions from Paul that Silas and Timothy should join him as soon as possible.”]


[Acts 3.8: “he jumped up, stood in his feet, and started walking around. Then he went into the Temple with them, walking and jumping and praising God.”]

“509” “..., adv.; a. from above, from a higher place: “...” (...), Mt. xxvii.51 [...]; Mk. xv.38; “...” from the upper part, from the top, Jn. xix.23. Often (also in Grk. writ.) used of things which come from heaven, or from God as dwelling in heaven : Jn. iii.31; xix.18; Jas. i.7; i.15,17. b. from the first: Lk. i.3; then, from the beginning on, from the very first: Acts xxvi.5. Hence c. anew, over again, indicating repetition, (a use somewhat rare, but wrongly denied by many [Mey. among them;cf. his comm. on Jn. and Gal. as below]): Jn. iii.3, 7 “...”, where others explain it from above, i.e. from heaven. But, acc. to this explanation, Nicodemus ought to have wondered how it was possible for any one to be born from above; but this he did not say; [cf. Westcott, Com. on Jn. p.63]. ... “...” “...” (on this combination of synonymous words cf. Kuhner ...534,1; [...] ; Grimm on Sap.xix.5 (6)): Gal. iv.9 (again, since ye were in bondage once before).*” 635

[Jn. 3.31: “He who comes from above is greater than all. He who is from earth belongs to the earth and speaks about earthly matters, but he who comes from heaven is above all.”

Jas. 1.17: “Every good gift and every perfect present comes from heaven; it comes down from God, the Creator of the heavenly lights, who does not change or cause darkness by turning.”]
TRANSLATION OF MESSAGE NO. 178

The above series of four Strong’s numbers has one translation:

“Revelation. A disclosure of divine truth, an instruction, given to you by Jesus Christ through the operation of the Holy Spirit:

'As quickly as possible, with all speed jump up and give others the things which have been revealed to you from above, from heaven.' "

TRANSLATION OF MESSAGE NO. 179

The above series of three Strong's numbers has one translation:

"Revelation. A disclosure of divine truth, an instruction, given to you by Jesus Christ through the operation of the Holy Spirit:

'As quickly as possible, with all speed serve others. Heal all those who long to be restored to (spiritual) health.' "
180. 4031 + 1503 + 2424 = 7958. 10 September 2006

"4031" "..., having full power over a thing: ["...", to secure], Acts xxvii.16.
(Sus. 39 cod. Alex.; eccl. writ.)* 639

[Acts 27.16:“We got some shelter when we passed to the south of the little island of Cauda. There, with some difficulty, we managed to make the ship’s boat secure.”]

"1503" "...; to be like: ...", Jas. i.6,23. [From Hom. down.]* 640

[Jas.1.23:“Whoever listens to the word but does not put it into practice is like a man who looks in a mirror and sees himself as he is.”]

"2424" "..., Jesus. 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ..." 641

TRANSLATION OF MESSAGE NO. 180

The above series of three Strong’s numbers has one translation:-

“You managed to secure – to come by – a supernatural gift of faith. You are a doer of the Word like Jesus.

“Whoever listens to the word but does not put it into practice is like a man who looks in a mirror and sees himself as he is.” 642"
181. 1473 + 3566 + 2919 = 7958.  11 September 2006

"1473"  "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("...", "..."); Mt. iii.14 ("...", "...", "..."); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"...", "...", "...", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."..., like "...", I am: Jn. i.23; Acts vii.32; [...]. ... 643

"3566"  "...; a bridegroom: Mt. ix.15; xxv.1,5 sq.10; Mk. ii.19 sq.; Lk. v.34 sq.; Jn.ii.9; iii.29; Rev. xviii.23. (From Hom. down; Sept. for "...")* 644

"2919"  "...; Sept. for "..." and also for "..." and "..."; Lat. cerno, i.e. 1. to separate; to pick out, select, choose; ...; "..." [chosen, picked], 2 Macc. xiii.15; "..." ..., Joseph. ant. 11,3,10); hence 2. to approve, esteem: "...", one day above another, i.e. to prefer [...], Ro. xiv.5 ... 3. to be of opinion, deem, think: "...", thou hast decided (judged) correctly, Lk. vii.43; foll. by an inf. Acts xv.19; foll. by a direct quest.1 Co. xi.13; "..."; "...", etc. to be of opinion etc. 2 Co. v.14; foll. by the acc. with inf. Acts xvi.15; ... 4. to determine, resolve, decree: "...", 1 Co. vii.37 ... 5. to judge; a. to pronounce an opinion concerning right and wrong; ... in a forensic sense [(differing from "...", the official term, in giving prominence to the intellectual process, the sifting and weighing of evidence)], of a human judge: "...", to give a decision respecting one, Jn. vii.51; "...", Jn. xviii.31; Acts xxiii.3; xxiv.6 Rec.; ... Where the context requires, used of a condemnatory judgment, i.q. to condemn: simply, Acts xii.27; ... of the judgment of God or of Jesus the Messiah, deciding between the righteousness and the unrighteousness of men: absol., Jn. v.30; viii.50; "...", 1 Pet. ii.23; "...", Rev. viii.11; "...", 1 Co. v.13; pass. Jas. ii.12; "...", 2 Tim. iv.1; 1 Pet. iv.5; "...", pass., Rev. vi.18 [...]; "...", the inhabitants of the world, Acts xvii.31 [...]; ...; ...; pass., Rev. xx.12 sq.; with acc. of the substance of the judgment, thou didst pronounce this judgment, "...", Rev. vi.5; contextually, used specifically of the act of condemning and decreeing (or inflicting) penalty on one: "...", Jn. iii.18; v.22; xii.47 sq.; Acts vii.7; Ro. ii.12; ... b. to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others: univ. and without case, Jn. vii.16,26; "...", Jn. viii.15; "...", Jn. vii.24; "...", Mt. vii.2; ...; ...; of the disciplinary judgment to which Christians subject the conduct of their fellows, passing censure upon them as the facts require, 1 Co. v.12; of those who judge severely (unfairly), finding fault with this or that in others, Mt. vii.1; Lk. vi.37; Ro. ii.1; "...", Ro. ii.1,3; xiv.3 sq. 10.13; foll. by "...", ... with dat. of the thing, Col. ii.16; Ro. xiv.22; hence i.q. to condemn: Ro. ii.27; Jas. iv.11 sq. 6. Hebraistically i.q. to rule, govern; to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment: Mt. x.18; Lk. xx.30; ("...", 2 K. xv.5; 1 Macc. ix.73; Joseph. antt. 5,3,3; "...", Ps. li.10; Sap. i.1; cf. Gesenius, Thes. iii. p.1463 sq.). 7. Pass. and mid. to contend together, of warriors and combatants (Hom., Diod.,al.); to dispute (...); in a forensic sense, to go to law, have a suit at law: with dat. of the pers. with whom [...], Mt. v.40 (Job ix.3; xiii.19; Eur. Med. 609); foll. by "...", ... with the gen. of the pers. with whom one goes to law, and "..." with gen. of the judge, 1 Co. vi. (1),6. [COMP.: ...]* 645

[Rev. 16.5:"I heard the angel in charge of the waters say, "The judgements you have made are just, O Holy One, you who are and who were!""]

[Rev. 20.12:"And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books."]
TRANSLATION OF MESSAGE NO. 181

The above series of three Strong's numbers has one translation:-

"I, the bridegroom, shall judge (the whole world)!"
"1473" "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("... ... "); Mt. iii.14 ("... ... "); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ... "... " ... ", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. "..." 646

[Acts 9.10: "There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered." Jn. 1.23: "John answered by quoting the prophet Isaiah: "I am 'the voice of someone shouting in the desert: Make a straight path for the Lord to travel!' " " Acts 7.32: " 'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembled with fear and dared not look."]

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 647

"3566" "... a bridegroom: Mt. ix.15; xxv.1,5 sq.10; Mk. ii.19 sq.; Lk. v.34 sq.; Jn.ii.9; iii.29; Rev. xviii.23. (From Hom. down; Sept. for "...") 648

"495" "... adv. of place, over against, on the opposite shore, on the other side, with a gen.: Lk. viii.26." 649

[Lk. 8.26: "Jesus and his disciples sailed on over to the territory of Gerasa, which is across the lake from Galilee."

TRANSLATION OF MESSAGE NO. 182

The above series of four Strong's numbers has one translation:-

"I, Jesus, the bridegroom, on the opposite shore, on the other side."
TRANSLATION OF MESSAGE NO. 183

The above series of three Strong's numbers has one translation:-

"You have been transferred and placed in Jesus.

Jesus said to you, 'Ephphatha, that is, Be opened.' God has opened up your ear of faith to receive the power of hearing.

(That is why you will always speak out about your faith.)"
The above series of four Strong’s numbers has one translation:

“I, Jesus, (seen) here in a spectacle.”
TRANSLATION OF MESSAGE NO. 185

The above series of four Strong's numbers has one translation:-

“You have washed in the blood of Jesus. Praise (Him)”
3049 + 2424 + 129 + 2356 = 7958.  13 September 2006

“3049”  "...; ("..."); Sept. for "..."; [a favorite word with the apostle Paul, being used (exclusive of quotations) some 27 times in his Epp., and only four times in the rest of the N.T.]; 1. (rationes conferre) to reckon, count, compute, calculate, count over; hence a. to take into account, to make account of: "...", Ro. iv.3.[4]; metaph. to pass to one’s account, to impute [A.V. reckon]; "...", 1 Co. xiii.5; "...", 2 Tim. iv.16. [A.V. lay to one’s charge]; "...", "...", Ro. iv.6.[8 (yet here L mrg. T Tr WH txt. read "...")] ; "...", 2 Co. v.19; in imitation of the Hebr. "...", "..." (or "...") "..." (equiv. to "..."); "...", a thing is reckoned as or to be something, i.e. as avail ing or equivalent to something, as having the like force and weight, (cf. Fritzsche on Rom. vol. i.p.137; [...]): Ro. ii.26; ix.8; "...", Acts xix.27; Is. xli.17; Dan.[(Theodot."...") iv.32; Sap. iii.17; ix.6; ... b. i.q. to number among, reckon with: "...", Mk. xv.28 [yet G T WH om.Tr br. the vs.] and Lk. xxi.37, after Is. lxxiii.12, where Sept. "...". c. to reckon or account, and treat accordingly: "...", Ro. viii.36 fr. Ps. xliii. (xliv.) 23; ... 2. (in animo rationes conferre) to reckon inwardly, count up or weigh the reasons, to deliberate, [A.V. reason]; "...", one addressing himself to another, Mk. xi.31 R G ("...", with myself, in my mind, Plat. apol. p.21 d.). 3. by reckoning up all the reasons to gather or infer; i.e. a. to consider, take account; weigh, meditate on: "...", a thing, with a view to obtaining it, Phil. iv.8; foll. by "...", Heb. xi.19; [Jn. xi.50 (Rec. "...")]; "...", foll. by "...", 2 Co. x.11. b. to suppose, deem, judge: absol. 1 Co. xii.11; "...", 1 Pet. v.12; "...", anything relative to the promotion of the gospel, 2 Co. iii.5; ... "...", to hold [A.V. ‘count’] one as, 2 Co. x.2 [...] with a preparatory "...", preceding, 1 Co. iv.1. c. to determine, purpose, decide, [cf. American ‘calculate’], foll. by an inf. (Eur. Or. 555): 2 Co. x.2. [COMP.: ...] 662

“2424”  "...", Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

“129”  "...", blood, whether of men or of animals; 1. a. simply and generally: Jn. xix.34; Rev. viii.7 sq.; xi.6; 2. blood shed or to be shed by violence (very often also in the classics); a.: Lk. xiii.1 (the meaning is, whom Pilate had ordered to be massacred while they were sacrificing, so that their blood mingled with the blood [...] of the victims): "...", [...] the blood of an innocent [or righteous] man viz. to be shed, Mt. xxvii.4; "...", and "...", Gen. ix.6; Is. lix.7, etc.) to shed blood, slay, Mt. xxi.35; Lk. xi.50; Acts xxii.20; Ro. iii.15; Rev. xvi.6; ... hence "...", is used for the bloody death itself: Mt. xxi.35,36; xvii.24; Lk. xi.51; Acts [ii.19, [...]] xx.26; Rev. xvi.6; b. It is used specially of the blood of sacrificial victims having a purifying or expiatory power (Lev. xvii.11): Heb. vii.7,12 sq.18-22, 25; x.4; xi.28; xiii.11. c. Frequent mention is made in the N.T. of the blood of Christ ("...", 1 Co. x.16; ..., xi.27; "...", Rev. vii.14; xii.11; cf. xix.13) shed on the cross (...", Col. i.20) for the salvation of many, Mt. xxvii.28; Mk. xiv.24, cf. Lk. xxii.20; the pledge of redemption, Eph. i.7 ("...", so too in Col. i.14 Rec.); 1 Pet. i.19 (...); having expiatory efficacy, Ro. iii.25; Heb. ix.12; by which believers are purified and cleansed from the guilt of sin, Heb. ix.14; xii.24; [xiii.12]; 1 Jn. i.7 (cf. 1 Jn. v.6,8); Rev. i.5; vii.14; 1 Pet. i.2; are rendered acceptable to God, v.9, and find access into the heavenly sanctuary, Heb. x.19; by which the Gentiles are brought to God and the blessings of his kingdom, Eph. ii.13, and in general all rational beings on earth and in heaven are reconciled to God, Col. i.20; with which Christ purchased for himself the church, Acts xx.28, and gathered it for God, Rev. v.9. Moreover, since Christ’s dying blood served to establish new religious institutions and a new relationship between men and God, it is likened also to a federative or covenant sacrifice: "...", the blood by the shedding of which the covenant should be ratified, Mt. xxi.28; Mk. xiv.24, or has been ratified, Heb. x.29; xiii.20 (cf. ix.20); add, 1 Co. xi.25; Lk. xxii.20 [...] (in both which the meaning is, ‘this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant’), 1 Co. xi.27; ... "...", (i.e. of Christ), to appropriate the saving results of Christ’s death, Jn. vi. 53 sq. 56. ..." 664
“2356” "..., (... ; hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies; ... univ. religious worship, Jas. i.26 sq.;... religious discipline, religion: "...", of Judaism, Acts xxvi.5...; "...", i.e. worthy to be embraced by all nations, a world-religion, ...* 665

TRANSLATION OF MESSAGE NO. 186

The above series of four Strong’s numbers has one translation:-

"Take into account the shedding of Jesus’ Blood, since it served to establish a new religion (and a new relationship between God and man)."
237

187. \[3134 + 2424 + 2400 = 7958.\] 13 September 2006

"3134" "..., the Chald. words "...", i.e. *our Lord cometh*, or *will come*:
1 Co. xvi.22.[BB.DD.; cf. Klostermann, Probleme etc. (1883) p.220 sqq.;

[Marana tha — Our Lord, come!]

[1 Co. 16.22: "Whoever does not love the Lord - a curse on him!
Marana tha - Our Lord, come!"

"2424" "..., *Jesus... 3. Jesus*, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ...

"2400" "..., a demonstrative particle, [in Grk. writ. fr. Soph. down], found in the N.T.
esp. in the Gospels of Matthew and of Luke, used very often in imitation of the Hebr.
"...", and giving a peculiar vivacity to the style by bidding the reader or hearer to
attend to what is said: *behold! see! lo! It is inserted in the discourse after a gen.
absol. Mt. i.20; ii.1,13; ix.18; xii.46; xvii.5; xxvi.47; xxviii.11. ... The simple "..."
is the exclamation of one pointing out something, Mt. xii.2; 47 [WH here in mrg. only];
xiii.3; xxiv.26; Mk. iii.32; Lk. iii.34; and calling attention, Mk. xv.35 [T Tr WH "..."];Lk.
xxii.10; Jn. iv.35; 1 Co. xv.51; 2 Co. v.17; Jas. v.9; Jude 14; Rev. i.7; ix.12; xi.14;
xvi.15; xx.22 [Rec.]; in other places it is i.q. *observe or consider*: Mt. x.16; xi.8;
xix.27; xx.18; xxii.4; Mk. x.28,33; xiv.41; Lk. ii.48; vii.25; xviii.28,31, etc.; ...; for
the Hebr. "...", so that it includes the copula: Lk. i.38; i.q. *here I am*: Acts ix.10; Heb.
i.13. "..." is inserted in the midst of a speech, Mt. xxiii.34 [here WH mrg. "...", (see the
Comm.)]; Lk. xiii.16; Acts ii.7; xiii.11; xx.22,25. The passages of the O.T. containing
the particle which are quoted in the New are these: Mt.i.23; xi.10; xii.18; xii.5; Mk.
i.2; Lk. vii.27; Jn. xii.15; Ro. ix.33; Heb. ii.13; viii.8; x.9; 1 Pet. ii.6. Like the Hebr.
"...", "..." and "..." stand before a nominative which is not followed by a finite verb, in
such a way as to include the copula or predicate [...] e.g. *was heard*, Mt. iii.17; *is, is
or was here, exists*, etc.,Mt. xii.10 L T Tr WH, 41; Mk. xxii.21 R G L; Lk. v.12,18; vii.37;
x.31; xiii.11 (R G add "."); xvii.21; xiii.22; xxii.38,47; xxiii.50; Jn. xiii.26 [Rec.,27
R G]; Acts viii.27,36; 2 Co. vi.2; Rev. vi.2,5,8; vii.9 [not L]; xii.3; xiv.14; xii.11;
xxi.3; is *approaching*, Mt. xxv.6 G L T Tr WH (Rec. adds "..."); but also in such a way
as to have simply demonstrative force: Mt. xi.19; Lk. vii.34. " 668

[Mt. 11.19: "When the Son of Man came, he ate and drank, and everyone said ,
'Look at this man! He is a glutton and a drinker, a friend of tax collectors and other
outcasts!' God's wisdom, however, is shown to be true by its results." ]

TRANSLATION OF MESSAGE NO. 187

The above series of three Strong's numbers has one translation:-

"Marana tha" ("Our Lord, come!"
Come, Lord *Jesus!*
*Behold! See! lo! (Look!): the Lord is coming (to you)!")
238

188. 4394 + 3134 + 430 = 7958.  13 September 2006

"4394" "..., prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21...; of the prediction of events relating to Christ’s kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;...* 669

"3134" "..., the Chald. words "..." "...", i.e. our Lord cometh, or will come: 1 Co. xvi.22.[BB.DD.; cf. Klostermann, Probleme etc. (1883) p.220 sqq.; Kautzsch, Gr. pp.12, 174; Nestle in Theol. Stud. Aus Wurtem.1884 p.186 sqq.]* 670

[1 Co. 16.22: "Whoever does not love the Lord- a curse on him! Marana tha – Our Lord, come!"]

"430" "...: in the N.T. only in the mid."..."; to hold up, (e.g. "...","...", Hom. et al.); hence in mid. to hold one’s self erect and firm (against any pers. or thing), to sustain, to bear (with equanimity), to bear with, endure, with a gen. of the pers. (in Grk. writ. the accus. is more com. both of the pers. and of the thing), of his opinions, actions, etc.: Mt. xvii.17; Mk. ix.19; Lk. ix.41; 2 Co. xi.19; Eph. iv.2; Col. iii.13. foll. by gen. of the thing: 2 Th. i.4 [WH mrg. "..."] (...). foll. by "..." with gen. of both pers. and thing, 2 Co. xi.1 ( (...). without a case, 1 Co. iv.12 (we endure). foll. by "...", 2 Co. xi.20. Owing to the context, to bear with i.e. to listen: with gen. of the pers., Acts xviii.14; of the thing, 2 Tim.iv.3; Heb. xiii.22. [COMP.: "..."]* 671

[Mt. 17.17:""]Jesus answered, "How unbelieving and wrong you people are! How long must I stay with you? How long do I have to put up with you? Bring the boy here to me!"

2 Co. 11.19:"You yourselves are so wise, and so you gladly tolerate fools!"

Eph. 4.2:"Be always humble, gentle, and patient. Show your love by being tolerant with one another.”

1 Co. 4.12:"we wear ourselves out with hard work. When we are cursed, we bless; when we are persecuted, we endure;”]

TRANSLATION OF MESSAGE NO. 188

The above series of three Strong’s numbers has one translation:-

"Prophecy. You will cry out, “Marana tha ("Our Lord, come!")", calling for the Coming of Jesus.

When you are persecuted because of your faith, you will endure it."
239

189. 763 + 762 + 1991 + 4442 = 7958. 15 September 2006

"763" ... want of reverence towards God, impiety, ungodliness: Ro. i.18; 2 Tim. ii.16; Tit. ii.12; plur. ungodly thoughts and deeds, Ro. xi.26 (fr. Is. lix. 20); ... [ ...] works of ungodliness, a Hebraism, Jude 15; ... their desires to do ungodly deeds, Jude 18. (In Grk. writ. [Eur.], Plat. and Xen. down; in the Sept. it corresponds chiefly to ...). [672]

[2 Tim. 2.16: "Keep away from profane and foolish discussions, which only drive people further away from God."
Ro. 11.26: "And this is how all Israel will be saved. As the scripture says, "The Saviour will come from Zion and remove all wickedness from the descendants of Jacob.""

"762" ... unquenched (Ovid, inexstinctus), unquenchable (Vulg. inexstinguibilis): ... Mt. iii.12; Lk. iii.17; Mk. ix.43, and R G L br. in 45. (Often in Hom.; ... " of the perpetual fire of Vesta, Dion. Hal. antt.1,76;[of the fire on the altar, Philo de ebriet. ...34 (Mang. i.378); de vict. off. ...5 (Mang. ii.254); of the fire of the magi, Strabo 15,(3)15; see also Plut. symp.l.vii. probl.4; Aelian. nat. an.5,3; cf. Heinichen on Euseb. h.e.6,41,15].) [673]

[Mt. 3.12: "He has his winnowing shovel with him to thresh out all the grain. He will gather his wheat into his barn, but he will burn the chaff in a fire that never goes out."]

"1991" ...; a later word; to establish besides, strengthen more; to render more firm, confirm: ... one's Christian faith, Acts xiv.22; xv.32,41; xviii.23 R G.* [674]

[Acts 14.22: "They strengthened the believers and encouraged them to remain true to the faith. "We must pass through many troubles to enter the Kingdom of God," they taught."]

"4442" ... [prob. fr. Skr. pu ' to purify' (cf. Germ. feuer); ... fr. Hom. down; Hebr. "..."; fire: Mt. iii.10,12; vii.19; xvii.15; Mk. ix.22; Lk. iii.9,17; ix.54; Jn. xv.6; Acts ii.19; xxvii.5; 1 Co. iii.13; Heb. xi.34; Jas. iii.5; v.3; Rev. viii.7; ix.17, 18; xi.5; xiii.13; xiv.18; xv.2; xvi.8; xx.9; ...", to kindle a fire, Lk. xxii.55 [T Tr txt. WH "..."]; ...", Lk. xvii.29; ... [ ...]", Rev. xv.16; xvi.8; ...", Mt. xiii.40 [R L T WH "..."]; Heb. xii.18 [...] ]; Rev. viii.8; xxi.8; ...", a fiery flame or flame of fire, Acts iii.30; 2 Th. i.8 R G L mrg. T Tr mrg. WH (Ex. iii.2 cod. Alex.; Is. xxix.6); ...", a flaming fire or fire of flame, 2 Th. i.8 R G L mrg. T Tr mrg. WH (Ex. iii.2 cod. Vat.; Sir. xlv.19); ...", lamps of fire, Rev. iv. 5; ...", Rev. x.1; ..." coals of fire, Acts ii.3; ...", 1 Pet. i.7; ..." (see "...", b.) ...", Rev. i.18; ...", as one who in conflagration has escaped through the fire not uninjured, i.e. dropping the fig. not without damage, 1 Co. iii.15; ..." ...", Zech. iii.2, cf. Am. iv. 11. of the fire of hell we find the foll. expressions, ... which are to be taken either tropically (of the extreme penal torments which the wicked are to undergo after their life on earth; so in the discourses of Jesus), or literally (so apparently in the Apocalypse); ...", Mk. ix.44,46, [T WH om.Tr br. both verses],48; ...", Mt. xviii.8; xxv.41, cf. 4 Macc. xii.12; ...", Mk. ix.43, 45 [G T TR WH om. L br. the cl.]; ...", Mt. v.22; ...", Mt. v.22; xviii.9; Mk. ix.47 [R G Tr br.]; ...", Mt. xii.42, 50, (Dan. iii.6); ...", Rev. xiv.20; xx.10,14,15; ...", 2 Pet. iii.7; ...", Rev. xiv.10 (cf. Lk. xvi.24); ..." (see "...", II.b. bb.),Mt. iii.11;Lk. iii.16 ... the tongue is called ...", as though both itself on fire and setting other things on fire, partly by reason of the fiery spirit which governs it, partly by reason of the destructive power it exercises, Jas. iii.6; since fire disorganizes and sunders things joined together and compact, it is used to symbolize dissension, Lk. xii.49. Metaphorical expressions: ...", to snatch from danger of destruction, Jude 23; ..." (see ...", Mk. ix.49; ...", fiery, burning anger [see ...",1], Heb. x.27 ("..."), Zeph. i.18; iii.8); God is called ...", as one who when angry visits the obdurate with penal destruction, Heb.xii.29. [675]
TRANSLATION OF MESSAGE NO. 189

The above series of four Strong’s numbers has one translation:-

“Lack of reverence for God, ungodliness and ungodly deeds will be punished. Those who reject God will be burned up with unquenchable fire.

Only those who have been confirmed and strengthened in their Christian faith, who have received the Holy Spirit - the unshakable Kingdom of God – will not be destroyed by fire.

“because our God is indeed a destroying fire.” 676 "

[Note: Coincidences

“762” (unquenchable) : Mt. 3.12; Lk. 3.17; Mk. 9.43,45.

“4442” (fire) : Mt. 3.12; Lk. 3.17; Mk. 9.43,45.]
The above series of three Strong's numbers has one translation:-

"Chosen. God gives you the victory over death and darkness through Jesus Christ. (But) then, are you better than any other person? No, in no way.

Paul said:-
"Well then, are we Jews in any better condition than the Gentiles? Not at all! I have already shown that Jews and Gentiles alike are all under the power of sin."

You must realize that you are a sinner.

"God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all: everyone has sinned and is far away from God's saving presence."

Your faith in Jesus Christ has set you free from the "power of sin".
The above series of three Strong's numbers has one translation:-

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

"You have been appointed by the Son of Man to speak the truth."
192. 4341 + 1998 + 1619 = 7958. 15 September 2006

“4341” "…; from [Antipho, Arstph., Thuc.], Xen., Plat. down; to call to; in the N.T. found only in the mid. [...] to call to one’s self; to bid to come to one’s self: “...”, a. prop. : Mt. x.1; xv.10, 32; xviii.2,32; xx.25; Mk. iii.13,23; vi.7; vii.14; viii.1,34; x.42; xii.43; xv.44; Lk. vii.18 (19); xv.26; xvi.5; xviii.16; Acts v.40; vi.2; xiii.7; xx.1 [RG L]; xxiii.17,18,23; Jas. v.14. b. metaph. God is said “…” the Gentiles, aliens as they are from him, by inviting and drawing them, through the preaching of the gospel, unto fellowship with himself in the Messiah’s kingdom, Acts ii.39: the Holy Spirit and Christ are said to call unto themselves [...] those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel: foll. by an inf. indicating the purpose, Acts xvi.10; foll. by “…” Acts xiii.2 (...).*

[Acts 2.39: “For God’s promise was made to you and your children, and to all who are far away - all whom the Lord our God calls to himself.”]

“1998” “…; to run together besides (i.e. to others already gathered): Mk. ix.25.
Not used by prof. writ.**

[Mk. 9.25: “Jesus noticed that the crowd was closing in on them, so he gave a command to the evil spirit. “Deaf and dumb spirit”, he said, “I order you to come out of the boy and never go into him again!” ”]

“1619” “…, adv., earnestly, fervently: Acts xii.5 L T Tr WH; “…”, 1 Pet.i.22. (Jonah iii.8, Joel i.14; 3 Macc. v.9. Polyb. etc. Cf. Lob. ad Phryn. p.311; [...] )*“

[1 Pet. 1.22: “Now that by your obedience to the truth you have purified yourselves and have come to have a sincere love for your fellow-believers, love one another earnestly with all your heart.”]

TRANSLATION OF MESSAGE NO. 192

The above series of three Strong’s numbers has one translation:-

“God calls to Himself the people He wants through the preaching and teaching of the Word.

All those who fervently come running together to Him in that one place where they receive the Holy Spirit.”
2354 + 5604 = 7958.

17 September 2006

“2354” “...; fr. Hom. down; Sept. for “...”, “...”, etc.; 1. to lament, to mourn: Jn. xvi.20; of the singers of dirges, [to wail], Mt. xi.17; Lk. vii.32. 2. to bewail, deplore: Lk. xxiii.27.*”

[Mt. 11.17; “We played wedding music for you, but you wouldn’t dance! We sang funeral songs, but you wouldn’t cry!” Lk. 23.27; “A large crowd of people followed him; among them were some women who were weeping and wailing for him.”]

“5604” “... (1 Th. v.3; Is. xxxvii.3) ...; fr. Hom. II. 11, 271 down, the pain of childbirth, travail-pain, birth-pang: 1 Th. v.3; plur. “...” ([pangs, throes, R.V. travail]; Germ. Wehen) i.q. intolerable anguish, in reference to the dire calamities which the Jews supposed would precede the advent of the Messiah, and which were called “...” “...” [see the Comm. (esp.) Keil on Mt. l.c.], Mt. xxiv.8; Mk. xiii.8 (9); “...” [Tr mrg.”...”], the pangs of death, Acts ii.24, after the Sept. who translated the words “...” “...” by “...”, deriving the word “...” not, as they ought, from “...”, i.e. “...’cord’, but from “...”, “...”, Ps. xvii. (xviii.) 5; cxiv. (cxvi.) 3; 2 S. xxii.6.*”

TRANSLATION OF MESSAGE NO. 193

The above series of two Strong’s numbers has one translation:-

“You lament and mourn this generation’s inability to listen to God’s Word and to discern God’s Kingdom and the signs of Its coming.

You are like a woman who is suffering the pain of childbirth. (You are ready for the Coming of Jesus!)”
194. 5517 + 2441 = 7958.  17 September 2006

"5517" "... made of earth, earthy: 1 Co. xv.47-49. ("...", Anon. in Walz, Rhett. i.p.613,4; [Hippol. haer. 10,9, p.314, 95].)" 690

[1 Co. 15.47-49:(47) "The first Adam, made of earth, came from the earth; the second Adam came from heaven. (48) Those who belong to the earth are like the one who was made of earth; those who are of heaven are like the one who came from heaven. (49) Just as we wear the likeness of the man made of earth, so we will wear the likeness of the Man from heaven."]

"2441" "... clothing, apparel: univ., Lk. vii.25; Acts xx.33; 1 Tim. ii.9; of the tunic, Mt. xxvii.35 Rec.; Jn. xix.24; of the cloak or mantle, Lk. ix.29. (Sept.; Theophr., Polyb., Diod., Plut., Athen.) [...]

[Acts 20.33: "I have not wanted anyone’s silver or gold or clothing." ]

TRANSLATION OF MESSAGE NO. 194

The above series of two Strong's numbers has one translation:

"You are made of earth like the first Adam.
You wear the clothing of earth which is your physical body.

When you are raised from the dead that clothing (physical body) is exchanged for the new clothing (spiritual body) which is made possible through the Resurrection of Christ: the second Adam."
"5590" "... ("...") to breathe, blow, fr. Hom. down, Sept. times too many to count for "...", occasionally also for "..."; 1. breath (Lat. anima), i.e. a. the breath of life; the vital force which animates the body and shows itself in breathing: Acts xx.10; of animals, Rev. viii.9, ... b. life... c. that in which there is life; a living being: "...", a living soul, 1 Co. xv.45; [Rev. xvi.3 R Tr mrg.], ... 2. the soul (Lat. animus), a. the seat of the feelings, desires, affections, aversions, ... b. the soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life: 3 Jn. 2; "...", Heb. xiii.17; "...", "...", 1 Pet. ii.11; ...*" 692

"This word "...") (psyche), Thayer's indicates, can mean either the breath of life or the soul." ... "...") psyche refers to human life, generally in the context of losing that life." 693

"2368" "..., Sept. mostly for "...") an aromatic substance burnt, incense: generally in plur., Rev. v.8; viii.3 sq.; xviii.13; "...", when the incense is burned, Lk. i.10; "...") ib. 11. (Soph., Hdt., Arstph., Plat., Diod., Joseph.; Sept.)*" 694

TRANSLATION OF MESSAGE NO. 195

The above series of two Strong's numbers has one translation:-

"The prayer of a humble soul is received as incense before the throne of God."
2471 1941 + 2962 + 2424 + 631 = 7958.  18 September 2006

"1941" "...; Sept. very often for "..."; 1. to put a name upon, to surname: "..." (Xen., Plato, al.), Mt. x.25 G T Tr WH (Rec. "..."); pass. "...", he who is surnamed, Lk. xxii.3 R G L; Acts x.18; xi.13; xii.12; xv.22 R G; ... Pass. with the force of a mid. [...] to permit one's self to be surnamed: Heb. xi.16; Mid. w. "...": 1 Pet. i.17 "..." etc. i.e. if ye call (for yourselves) on him as father, i.e. if ye surname him your father. 2 "...", after the Hebr. "...", the name of one is named upon some one, i.e. he is called by his name or declared to be dedicated to him (...) : Acts xv.17 fr. Am. ix.12 (the name referred to is the people of God); Jas. ii.7 (the name "..."). 3 "..." with the acc. of the object; prop. to call something to one [cf. Eng. to cry out (or against) one]; to charge something to one as a crime or reproach; to summon one on any charge, prosecute one for a crime; to blame one for, accuse one of, (...): "..." (i.e. accused of commerce with Beelzebul, of receiving his help, cf. Mt. ix.34; xii.24; Mk. iii.22; Lk. xi.15). 4. to call upon (like Germ. anrufen), to invoke; Mid. to call upon for one's self, in one's behalf: any one as a helper, Acts vii.59, ...; "...", as my witness, 2 Co. i.23 (Plat. legg. 2,664 c.); as a judge, i.e. to appeal to one, make appeal unto: "...", Acts xxv.11 sq.; xxvi.32; xxviii.19;["...", Acts xxv.21]; foll. by the inf. pass. Acts xxv.21 (to be reserved). 5. Hebraistically (like "...") to call upon by pronouncing the name of Jehovah, Gen. iv.26; xii.8; 2 K. v.11, etc.; cf. Gesenius, Thesaur. p.1231b [or Hebr. Lex. s.v. "..."]; an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: Ps. iii.2; vi.2; vii.2,etc.) "...", I call upon (on my behalf) the name of the Lord, i.e. to invoke, adore, worship, the Lord, i.e. Christ : Acts ii.21 (fr. Joel ii.32 (iii. 5)); ix.14,21; xxii.16; Ro. x.13 sq.; 1 Co. i.2; "...", Ro. x.12; 2 Tim. ii.22; (often in Grk. writ. "...", as Xen. Cyr. 7,1,35; Plat. Tim. p.27 c.; Polyb. 15,1,13).*" 695

2962 "...; he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used ... b."..." is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii.27; xxv.20,22; Lk. xii.8; xiv.22, etc.; the disciples salute Jesus their teacher and master, Mt. vii.25; xvi.22; Lk. ix.54; x.17,40; xi.1; xxii.33,38; Jn. xi.12; xiii.6,9,13;xxi. 15-17, 20 sq., ... c. this title is given ... to GOD, the ruler of the universe ... : Mt. i.22 [R G]; v.33; Mk. v.19; Lk. i. 6, 9, 28, 46; Acts vii.33; viii.24; xi.21;2 Tim. i.16,18, [...] Hev. viii.2; Jas. iv.15; v.15; Jude 5 [R G],etc.; ... to the MESSIAH; and that ... to the Messiah regarded univ.: Lk. i.43; ii.11; Mt. xxi.3; xxii.45; Mk. xi.3; xii.36; ... to JESUS as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x.36; Ro. xiv.8; 1 Co. vii.22; viii.6; Phil.ii.9-11): Eph. iv.5; ... The appellation ...", applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii.13; x.1; xi.39; xii.42; xiii.15; xvi.5 sq.; xxii.31 [R G L Tr br.]; Jn. iv.1 [...] vi.23; xi.2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv.34; Jn. xx.2,18, 20,25; xxi.7,12. "..." 696 [Kyrios]

2424 "...; Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 697

631 "... ;("..." to touch with the hands, handle, work with the hands, knead), to wipe off, Mid. "..." to wipe one’s self off, to wipe off for one’s self. "...", Lk. x.11. (In Grk. writ. fr. Arstph. down.)*" 698

[Lk. 10.10-11: (10)"But whenever you go into a town and are not welcomed, go out in the streets and say (11) ‘Even the dust from your town that sticks to our feet we wipe off against you. But remember that the Kingdom of God has come near you!’"]
TRANSLATION OF MESSAGE NO. 196

The above series of four Strong’s numbers has one translation:-

“You called upon the Lord Jesus for help to be saved. And you are now saved, and called upon to spread the message of the Lord so that many might be saved.

But wipe the dust off your feet as a testimony against those who do not welcome you, nor listen to you.”

22 September 2006

"1964" "...; to swear falsely, forswear one's self: Mt. v.33. (Sap. xiv.28; 1 Esdr. i.46; by Grk. writ. fr. Hom. down.)" 699

[Mt. 5.33: "You have also heard that people were told in the past, 'Do not break your promise, but do what you have vowed to the Lord to do.'"]

"1981" "...; to fix a tent or habitation on: "...", to take possession of and live in the houses (of the citizens), Polyb. 4,18,8; "...", 4,72,1; trop. "...", of the power of Christ descending upon one, working within him and giving him help, [A.V. rest upon], 2 Co. xii.9.*

[2 Co. 12.9: "But his answer was: "My grace is all you need, for my power is greatest when you are weak." I am most happy, then, to be proud of my weaknesses, in order to feel the protection of Christ's power over me."]

"4013" "...; fr. Hdt. down; 1. trans. a. to lead around [...]. b. i.q. to lead about with one's self. "..." (Xen. Cyr. 2,2,28; "...",Dem. p.958,16), 1 Co. ix.5. 2. intrans. to go about, walk about, (Ceb. tab. c.6) : absol. Acts xiii.11; with an acc. of place (depending on the prep. in compos., ...), Mt. iv.23 [R G; (al. read the dat. with or without "...")]; ix.35; xxiii.15; Mk. vi.6.*

[1 Co. 9.5: "Haven't I the right to follow the example of the other apostles and the Lord's brothers and Peter, by taking a Christian wife with me on my travels?"
Acts 13.11: "The Lord's hand will come down on you now; you will be blind and will not see the light of day for a time.""
Mk. 6.6: "He was greatly surprised, because the people did not have faith. Then Jesus went to the villages round there, teaching the people."]

TRANSLATION OF MESSAGE NO. 197

The above series of three Strong's numbers has one translation:-

" "You have also heard that people were told in the past, 'Do not break your promise, but do what you have vowed to the Lord to do.' " 702

You shall not forswear yourself, but shall perform your vow to the Lord. The power of Christ rests upon you, and works within you and gives you help. You shall go about teaching people and by teaching them you shall win their souls for the Kingdom of God."

[Note: Message Number 197 was the last numerical message I received before my trip to the United Kingdom: 26 September to 6 October 2006. (It was a very appropriate personal message speaking to me directly!)]
TRANSLATION OF MESSAGE NO. 198

The above series of three Strong's numbers has one translation:-

"Allow yourself to be baptized in Christ, who is the image of God. "

"Christ is the visible likeness of the invisible God. He is the firstborn Son, superior to all created things. "

"907"  
1. prop. to dip repeatedly, to immerge, submerge, (of vessels sunk, Polyb. 1,51,6; 8,8,4; of animals, Diod. 1,36).  
2. to cleanse by dipping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. 
to wash one's self, bathe; so Mk. vii.4 [...]; Lk. xi.38, (2 K. v.14 "...", for "..."); Sir. xxxxi. (xxxiv.) 30; Judith xii.7).  
3. metaph. to overwhelm, as "...", Diod. 1,73; ...  
II. In the N.T. it is used particularly of the rite of sacred ablution, first instituted by 
John the Baptist, afterwards by Christ's command received by Christians and adjusted 
to the contents and nature of their religion (...), viz. an immersion in water, performed 
as a sign of the removal of sin, and administered to those who, impelled by a desire 
for salvation, sought admission to the benefits of the Messiah's kingdom; [for patristic 
refff. respecting the mode, ministrant, subjects, etc. of the rite, cf. Soph. Lex. s.v.; 
Dict. of Chris. Antiq. s.v. Baptism].  
a. The word is used absolutely, to administer the rite of ablution, to baptize, (Vulg. baptizo;...):Mk. i.4; Jn. i.25 sq.28; iii.22 sq. 26; 
iv.2; x.40; 1 Co. i.17; with the cognate noun "...", Acts xix.4; "..." substantively i.q. 
"...", Mk. vi.14, [24 T Tr WH]. "...", Jn. iv.1; Acts viii.38; 1 Co. i.14,16. Pass. to be 
baptized: Mt. iii.13 sq.16; Mk. xvi.16; Lk. iii.21; Acts ii.41; viii.12,13,[36]; x.47; 
xv.15; 1 Co. i.15 L T Tr WH; x.2 L T Tr mrg. WH mrg. Pass. in a reflex. sense [1...], 
to allow one's self to be initiated by baptism, to receive baptism: Lk. [iii.7,12]; vii.30; 
Acts ii.38; ix.18; xvi.33; xviii.8; ...  
b. with Prepositions; aa. "...", to mark the element 
into which the immersion is made: "...", Mk. i.9. ... bb. "...", with dat. of the thing in 
in which one is immersed: "...", Mk. i.5; "...", Jn. i.31 (...). of the thing used in baptizing 
: "...", Mt. iii.11; ... cc. Pass. "...", L T Tr WH "...", [...] "...", relying on the name of Jesus 
Christ, i.e. reposing one's hope on him, Acts ii.38. dd. "...", on behalf of the dead, 
i.e. to promote their eternal salvation by undergoing baptism in their stead, 
1 Co. xv.29; ... 703  
"5547"  
... , anointed: 1. of the Messiah, viewed in his generic aspects [the word, that is 
to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; 
xxiii.10; xxiv.5,23; ...  
2. It is added, as an appellative ('Messiah', 'anointed'), to the 
proper name "...": a. "...", Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ...  
b. "...", is a proper name ...: Mt. i.17; xi.2;Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ...  
Mt. i.1,18 ... 704 [ Christ]  
"1504"  
...; [fr. Aeschyl. and Hdt. down]; Sept. mostly for "..."; an image, figure, likeness; 
a. Mt. xxii.20; Mk. xii.16; Lk. xx.24; Ro. i.23; 1 Co. xv.49; Rev. xiii.14 sq.; xiv.9,11; 
xx.2; xvi.2; xix.20; xx.4; "...", the image of the things (sc. the heavenly things), in 
Heb.x.1, is opp. to "...", just as in Cic. de off. 3,17 solida et expressa effigies is opp. to 
umbra; "...", used of the moral likeness of renewed men to God, Col. iii. 10; "...", the 
image of the Son of God, into which true Christians are transformed, is likeness not 
only to the heavenly body (cf. 1 Co. xv.49; Phil. iii.21), but also to the most holy and 
blessed state of mind, which Christ possesses: Ro. viii.29; 2 Co. iii.18.  
b. metonymically, "...", "...", the image of one; one in whom the likeness of any one is 
seen: "...", "...", is applied to man, on account of his power of command (...), 1 Co. xi.7; 
to Christ, on account of his divine nature and absolute moral excellence, Co. i.15; 
2 Co. iv.4;[cf. Bp. Lghtft. and Mey. on Col. l.c.].""  
"[SYN. "...", "...", "..."; "...", adds to the idea of likeness the suggestions of 
representation (as a derived likeness) and manifestation. ...]" 705  

TRANSLATION OF MESSAGE NO. 198

The above series of three Strong's numbers has one translation:-

"Allow yourself to be baptized in Christ, who is the image of God. "
TRANSLATION OF MESSAGE NO. 199

The above series of two Strong's numbers has one translation:-

"Fall down at His feet for all things are delivered to the Son by His Father.

Jesus said:-

"My Father has given me all things. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him."
TRANSLATION OF MESSAGE NO. 200

The above series of two Strong’s numbers has one translation:

"Jesus (says), 'It is necessary for you to control your tongue!'

"Words of thanksgiving and cursing pour out from the same mouth. My brothers and sisters, this should not happen!"
201.  5534 + 2172 + 252 = 7958.  undated

"5534" "...; impers. verb, it is necessary; it behooves; foll. by an inf. Jas. iii.10
[(...). From Hom. on. SYN. see "...", fin.]* 714

[From Hom[er] on. SYN. see "...", fin. is Strong’s number 1163]

"1163" "...; an impers. verb [...; fr. Hom. down]; ("...", sc. "...", to have need of, be in want of; cf. Germ. es bedarf), it is necessary, there is need of, it behooves, is right and proper; foll. either by the inf. alone (cf. our one ought), or by the acc. with inf. [...], it denotes any sort of necessity; as a. necessity lying in the nature of the case: Jn. iii.30; 2 Tim. ii.6. b. necessity brought on by circumstances or by the conduct of others towards us: Mt. xxvi.35 (...), cf. Mk. xiv.31; Jn. iv.4; Acts xxvii.21; 2 Co. xi.30; [xii.1 L T Tr WH txt.]; or imposed by a condition of mind: Lk. ii.49; xix.5. c. necessity in reference to what is required to attain some end: Lk. xii.12; Jn. iii.7; Acts ix.6; xvi.30; 1 Co. xi.19; Heb. ix.26 (...); Heb. xi.6. d. a necessity of law and command, of duty, equity: Mt. xviii.33; xxiii.23; Lk.xi.42; xiii.14; xv.32; xviii.1; xxii.7; Jn. iv.20; Acts v.29; xv.5; Ro. i.27 ("...", "...", sc. "...", the recompense due by the law of God); Ro. vii.6; viii.26; xiii.3; 1 Co. vii.2, etc. or of office: Lk. iv.43; xiii.33; Jn. ix.4; x.16; Eph. vi.20; Col. iv.4; 2 Tim. ii.24. e. necessity established by the counsel and decree of God, esp. by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the O.T. prophecies: Mt. xvii. 10; xxiv.6; Mk. ix.11; Acts iv.12; 1 Co. xv.53; in this use, esp.of what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension: Lk. xxiv.46 [R G L br.]; Mt. xxvi.54; Jn. iii.14; Acts iii.21, etc. (of the necessity of fate in Hdt. 5.33; with the addition "...", 8,53; Thuc. 5.26.)

[SYN. "...", "...", "...", "...", "...", seems to be more suggestive of moral obligation, denoting esp. that constraint which arises from divine appointment;... Schmidt ch. 150.]* 715

"2172" "...; impf. "..." (Ro. ix.3) and "..." (Acts xxvii.29 T Tr, ...); ... 1. to pray to God (Sept. in this sense for "...", and "...") : "..." (as very often in class. Grk. fr. Hom. down [...]), foll. by acc. w. inf., Acts xxvi.29; "..." (Xen. mem. 1.3.2; symp. 4.55; often in Sept.), foll. by acc. w. inf. 2 Co. xiii.7; "...", w. gen. of pers., for one, Jas. v.16 where L WH txt. Tr. mrg. "..." (Xen. mem. 2.2.10).

[SYN. see "...", fin. 2. to wish: "...", 2 Co. xiii.9; foll. by acc. with inf. 3 Jn.2, [al. adhere to the religious sense, to pray, pray for, in both the preceding pass.]; Acts xxvii.29; "..." ("...") "...", I could wish to be, Ro. ix.3. [COMP.: ...]* 716

"252" "... salt (i.q. "...") : Jas. iii.12. ([Hippocr., Arstph.,] Plat. Tim. p. 65 e.; Aristot., Theophr., al.)* 717

TRANSLATION OF MESSAGE NO. 201

The above series of three Strong’s numbers has one translation:-

"It is necessary for you to pray for one another.
"So then, confess your sins to one another and pray for one another, so that you will be healed. The prayer of a good person has a powerful effect." 718

You should control your tongue!
"A fig tree, my brothers and sisters, cannot bear olives; a grapevine cannot bear figs, nor can a salty spring produce sweet water." 719 "
202. $5099 + 2424 + 435 = 7958.$

"5099" "..." : fut."..."; fr. Hom. down; to pay, to recompense ; "...", to pay penalty, suffer punishment, 2 Th. i.9 (...; "...", Sept. Prov. xxvii.12). [COMP.: "..."]

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"435" "..., a man, Lat. vir. The meanings of this word in the N.T. differ in no respect fr. classic usage; for it is employed 1. with a reference to sex, and so to distinguish a man from a woman; either a. as a male: Acts viii.12; xvii.12; 1 Tim. ii.12; or b. as a husband: Mt. i.16; Mk. x.2; Jn. iv. 16 sqq.; Ro. vii.2 sqq.; 1 Co. vii.2 sqq. ... 2. with a reference to age, and to distinguish an adult man from a boy: Mt. xiv. 21; xv. 38 (...); ... 3. univ. any male person, a man; so where "..." might have been used: Lk. viii.41; ix. 38; Acts vi.11; x.5, etc. ... 4. when persons of either sex are included, but named after the more important: Mt. xiv. 35; Acts iv. 4; [Meyer seems inclined (see his com. on Acts l.c.) to dispute even these examples; but al. would refer several other instances (esp. Lk. xi. 31; Jas. i.20) to the same head]."

TRANSLATION OF MESSAGE NO. 202

The above series of three Strong's numbers has one translation:-

"At the Coming (Parousia) of Jesus, (the) people will suffer punishment."

TRANSLATION OF MESSAGE NO. 203

The above series of four Strong's numbers has one translation:

"A soul can attain (eternal) life always when it is in a state of holiness (moral purity) before God."
"4920" "... 1. prop. to set or bring together, in a hostile sense, of combatants, Hom. Il. 1.8; 7.210. 2. to put (as it were) the perception with the thing perceived; to set or join together in the mind, i.e. to understand, (so fr. Hom. down; Sept. for "..." and "..."): with an acc. of the thing, Mt. xiii.23,51; Lk. ii.50, xvii.34; xxiv.45; foll. by "...", Mt. xvi.12; xvii.13; foll. by an indirect quest., Eph. v.17; "...", 'on the loaves' as the basis of their reasoning [...], Mk. vi.52; where what is understood is evident from the preceding context, Mt. xiii.19; xv.10; Mk. vii.14; absol., Mt. xiii.13-15; xv.10; Mk. iv.12; viii.17,21; Lk. viii.10; Acts vii.25; xxviii.26 sq.; Ro. xv.21; 2 Co. x.12; "..." or "..." as subst. [...], the man of understanding, Hebraistically i.q. a good and upright man (as having knowledge of those things which pertain to salvation; see "..."): Ro. iii. 11 (fr. Ps. xiii.(xiv.)2). [SYN. See "...", fin.]*

"3038" "...(fr. "...") and the verbal adj. "...", spread (paved) with stones (...); "...", substantively, a mosaic or tessellated pavement: so of a place near the praetorium or palace at Jerusalem, Jn.xix.13 (see "...");of places in the outer courts of the temple, 2 Chr. vii.3; ...* [i.e. 'The Stone Pavement.]

[It refers to "3037"].

[3037] "...(fr. Hom. down); a stone: ...; of building stones, Mt. xxi.42,44 [...]; xxiv.2; Mk. xii.10; xiii.1 sq.; Lk. xix.44; xx.17 sq.; xxi.5 sq.; Acts iv.11; 1 Pet. ii.7; metaph. of Christ:"...", "...", "...", "...", (cf. 2 Esdr. v.8), "...", 1 Pet. ii.6 (Is. xxviii.16); "...", see "...", 1 Pet. ii.4; "...", one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, ibid. 8 (7); Ro. ix.33; of Christians: "...", "...", living stones (see "...", u.s.), of which the temple of God is built, 1 Pet. ii.5; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, "...", costly stones, 1 Co. iii.12. ..."*

[1 Pet. 2.5:“Come as living stones, and let yourselves be used in building the spiritual temple, where you will serve as holy priests to offer spiritual and acceptable sacrifices to God through Jesus Christ.”]

TRANSLATION OF MESSAGE NO. 204

The above series of two Strong's numbers has one translation:-

"You understand the spiritual temple is spread (paved) with living stones that form a mosaic or tessellated pavement (of all people of the world)."
The above series of four Strong's numbers has one translation:

"I, Jesus, am the mighty arm of God - the power of God. My religion is spread (paved) with living stones that form a mosaic or tessellated pavement in the spiritual temple."
206.  646 + 2424 + 2532 + 2356 = 7958.  

30 October 2006

"646"  "..., a falling away, defection, apostasy; in the Bible sc. from the true religion: Acts xxi.21; 2 Th. ii.3, [(Josh. xxii.22; 2 Chr. xxix.19; xxxiii.19]; Jer. ii.19; xxxvi.(xxix.) 32 Compl.; 1 Macc.ii.15). ...*" 737

"2424"  "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 738

"2532"  "..., a conj., and; the most freq. by far of all the particles in the N.T. [...] I. It serves as a copulative i.e. to connect (Lat. et, atque, Germ. und.); 1. it connects single words or terms: a. univ., as "...", Mt. xvi.1; "...", he who is God and Father (see "..."); "...", Lk. viii.15; "...", Heb. i.1; it is repeated before single terms, to each of which its own force and weight is thus given : "...", Ro. ix.4; "...", Ro. vii.12; add, Mt. xxiii.23; Lk. xiv.21; Jn. xvi.8; Acts xv.20, 29; xxi.25; Heb. ix.10; Rev. v.12; xviii.12 sq.; cf. W.519 sq. (484). ..." 739

"2356"  "..., (... ;hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: ... univ. religious worship, Jas. i.26 sq.;... religious discipline, religion: "...", of Judaism, Acts xxvi.5...; "...", i.e. worthy to be embraced by all nations, a world-religion, ...*" 740

TRANSLATION OF MESSAGE NO. 206

The above series of four Strong's numbers has one translation:-

"A falling away, defection, apostasy [from] Jesus and religion."
"4151" "..., Lat. *spiritus*; i.e. 1. a movement of air, (gentle) blast;...
2. the *spirit*, i.e. the vital principle by which the body is animated ...
3. a *spirit*, ... c. a spirit higher than man but lower than God, i.e. an *angel*:
4. The Scriptures also ascribe a "..." to God, i.e. *God's power and agency*, ...
a. ... i.e. the *Holy Spirit* (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36;...
Lk. iii.16, 22; ... 2 Co.v.5; ... *" 741

"2504" "...; 1. *and I*, the *kai* simply connecting: Jn. x.27, etc.; *and I* (together),
Lk. ii.48; distributively, *and I* (in like manner) : Jn. vi.56; xv.4; xvii.26;
*and I* (on the other hand), Jas. ii.18 ("..."; Lk. xxii.29; Acts xxii.19; *and I* (indeed), Jn. vi.57; Ro. xi.3. at the beginning of a period, Lat. *et equidem*,
*and I* (to speak of myself) : Jn. i.31,33 sq.; xii.32; 1 Co. ii.1; with the *kai*
used consecutively (...), cf. our *and so* : Mt. xi.28; Jn. xx.15; Acts xxii.13;
2 Co. vi.17; "..." "...", *both ... and*: "...", "...", *both me (my person) and my origin*, Jn. vii.28.  2. *I also; I as well; I likewise; in like manner I*: so that one puts himself on a level with others, Mt. ii.8; x.32; Lk. xi.9; xvi.9;
Jn. xv.9,[10 Tdf.]; xvi.18; Acts x. 26; 1 Co. vii.40; 2 Co. xi.16,18,21 sq.;
in the second member of a comparison, after "...", "...", "...", Acts xxvi.29;
1 Co. vii.8; xi.1; Rev. ii.28 (27); see under *kai*, II.1 a. with a suppression
of the mention of those with whom the writer compares himself: Eph.i.15
(as well as others); 1 Th. iii.5 (as well as my companions at Athens; cf. Lunemann ad loc.). "...": Lk. i.3; Acts viii.19; 1 Co. xv.8; "...": 1 Co. xvi.4.
i.q. *I in turn* : Mt. xvi.18; xxi.24; Lk. xx.3; Gal. vi.14.
3. *even I, this selfsame I*, the *kai* pointing the statement :Ro. iii.7;
cf. Herm. ad Vig.p. 835." 742

"1303" "...: *to place separately, dispose, arrange, appoint*, [...]. In the N.T. only in
Mid., pres. "..."; 2 aor. "..."; fut. "..."; 1. *to arrange, dispose of, one's own affairs*;
a. "..."; of something that belongs to one (often so in prof. auth. fr. Xen.
down); with dat. of pers. added, *in one's favor, to one's advantage*; hence to assign a
thing to another as his possession: "..." (to appoint), Lk. xxii.29. b. *to dispose of by will, make a testament*: Heb. ix.16 sq.; (...).  2. "..." ("...", Jer. xxxviii.(xxxi.) 31 sqq.),
to *make a covenant, enter into covenant, with one*, [...]: Heb. viii.10, (Gen. xv.18);
"...", Acts iii.25; Heb. x.16, (Deut. vii.2); "...", 1 Macc. i.11. The Grks. said "...", "...",
Xen. Cyr. 3,1,21. [COMP.: ...]*" 743

[Lk. 22.29: "and just as my Father has given me the right to rule,
so I will give you the same right."
Gen. 15.18: "Then and there the Lord made a covenant with Abram. He said,
"I promise to give your descendants all this land from the border of Egypt to the
River Euphrates," ]

TRANSLATION OF MESSAGE NO. 207

The above series of three *Strong's* numbers has one translation:-

"The Holy Spirit and I have made a covenant with you."
"5485"  "..., fr. Hom. down, Hebr. "...", grace; i.e.  1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech (Eccl. x.12; Sir. xxi.16; xxxvi.21; Hom. Od. 8,175; ..., Dem. 51.9, 1419.16; ..., verbal pleasantnesses which the foolish affect in order to ingratiate themselves, Sir. xx.13), "...
(gen. of quality), Lk. iv.22; ..., Eph. iv.29; ..., with grace [the subst. "...
being added; see Bp. Lghtft.], Col. iv.6.  2. good-will, loving-kindness, favor: in a broad sense, ..., Lk. ii.52; ..., to have favor with one, Acts ii.47; ..., Acts vii.10; ["...
(q.v. II.2), Acts xxx.3 (...,); ..., (of God) "...", attends and assists one, Lk. ii.40; Acts iv.33; "...
(...)
(see ".") , Acts xxiv.27; xxxv.9; favor (i.e. act of favoring [...]), 2 Co.
vi.4. "...
is used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men: "...
Lk. i.30; ..., Acts vii.46; ..., sc. ", ..., this wins for us (God's) favor [R.V. is acceptable], 1 Pet. ii.19; with ", added, ib. 20; ...
The apostles and N.T. writers at the beginning and end of their Epp. crave for their readers the favor ('grace') of God or of Christ, to which all blessings, esp. spiritual, are due: Ro. i.7; xvi.20,24 [R G]; 1 Co. i.3; xvi.23; 2 Co. i.
iii.13 (14); Gal. i.3; vi.18; Eph. i.2; ... Moreover, the word ", ...
contains the idea of kindness which bestows upon one what he has not deserved:Ro. xi.6;
hence ", and ", are contrasted in Ro. iv.4,16; ..., and ", in Ro. xi.6; , ib. 5;
but the N.T. writers use ", ..." pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ: Ro. iii.24; v.17,20
sq.;[vi.1];1 Co. xv.10; Gal. i.15; ii.21; ..., ..., Acts xx.24; it is styled 'the grace of
Christ', in that through pity for sinful Christ left his state of blessedness with God
in heaven, and voluntarily underwent the hardships and miseries of human life, and
by his sufferings and death procured salvation for mankind: [Acts xvii.9]; 2 Co. vi.
iii.14. ..., is used of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues: 2 Co. iv.15; vi.1; 2 Th. i.12; "..., Acts xviii.27; ..., to be subject to the power of grace, opp. to ..., Ro. vi.14 sq.; ..., Gal.
iv.4; ..., Acts xiii.43 [G L T Tr WH]; ..., ibid. Rec.; ..., (R G WH txt. om. the art.),
prompted by grace, Col. iii.16; the grace of God promoting the progress and blessings of the Christian religion, Acts xi.23; [prompting its possessors to benefactions, 2 Co.
ix.14]; sustaining and aiding the efforts of the men who labor for the cause of Christ, 1 Co. xv.10; 2 Co. i.12; the favor of Christ, assisting and strengthening his followers and ministers to bear their troubles, 2 Co. xii.
3. what is due to grace; a. the spiritual condition of one governed by the power of divine grace, what the theologians call the 'status gratiae': ..., v.3 (..., 1 Pet.
v.12; ..., 2 Pet. iii.18; ..., 2 Tim. ii.1. b. a token or proof of grace, 2 Co. i.15 [A.V.
benefit (WH txt. Tr mrg. ..., q.v. under b.)]; a gift of grace; benefaction, bounty;
used of alms, 1 Co. vii.3; 2 Co. viii.6 sq. 19, (Sir. iii.29 (31); xxvii.15; xxx.6; 4 Macc.
v.8; Xen. Ages.4.3 sq.; Hier. 8,4); ... the aid or succor of divine grace: ..., 1 Pet.
v.5; Jas. iv.6; the salvation offered to Christians is called ", a gift of divine grace, 1 Pet.
i.10,13; of the various blessings of Christ experienced by souls: ..., ..., Jn. i.16;
..., the gift of grace seen in the reception of life [...], 1 Pet. iii.7; capacity and ability
due to the grace of God (...), Eph. iv.7; ..., Acts vi.8 G L T Tr WH; ..., the aggregate of the extremely diverse powers and gifts granted to Christians, 1 Pet. iv.10; used of the power to undertake and administer the apostolic office: ..., i.e. ..., Ro.
i.5; ..., (Paul), Ro. xiii.3,6; xv.15; ...; ..., of the gifts of knowledge and utterance conferred upon Christians, 1 Co. i.4; ... 4. thanks (for benefits, services, favors); prop.: ..., with thanksgiving, 1 Co. x.30; ..., (Lat. gratiam habere alio;
to be thankful to one, Lk. xvii.9; 1 Tim. i.12; ...; with a ptep. added to the dat. (by apposition),1 Co. xv.57; 2 Co. ii.14; viii.6; foll. by ", ... with a dat. of the thing [...], 2 Co.
xv.15. i.q. recompense, reward, Lk. vi.32-34 (for which Mt. v.46 uses ",
wart ...
"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..."\textsuperscript{745}

"49" "..., purification, lustration, [Dion. Hal. 3,22, i.p.469,13; Plut. de defect. orac.15]: Acts xxi.26 (equiv. to "...", Num. vi.5), Naziritic; see "...",1.*"\textsuperscript{746}

TRANSLATION OF MESSAGE NO. 208

The above series of three Strong's numbers has one translation:

"The grace of Jesus is your lustration (purification)."
209. 2946 + 5012 = 7958. 31 October 2006

“2946” “... thing rolled: with epexeget. gen. "...", rolled (wallowed) mud or mire,
2 Pet. ii.22 [R G L Tr. mrg.]. The great majority take the word to mean
‘wallowing-place’, as if it were the same as "...", (Vulg. in volutabro luti).
But just as "...", signifies the vomit, thing vomited, and not the place of
vomiting; so "...", denotes nothing else than the thing rolled or wallowed.
But see [the foll. word, and] "...". 747

“... a rolling, wallowing, (Hippiatr. p. 204,4; [cf. Prov. ii.18 Theod.]):
“... "... "...", to a rolling of itself in mud, [to wallowing in the mire],
2 Pet. ii.22 T Tr txt. WH. See the preceding word. 748

“5012” “... the having a humble opinion of one’s self; a deep sense of one’s
(moral) littleness; modesty, humility, lowliness of mind; (Vulg. humilitas,
Luth. Demuth) : Acts xx.19; Eph. iv.2; Phil. ii.3; Col. iii.12; 1 Pet. v.5;
used of an affected and ostentatious humility in Col. ii.18,23.
(The word occurs neither in the O.T., nor in prof. auth. – [...].) 749

TRANSLATION OF MESSAGE NO. 209

The above series of two Strong’s numbers has one translation:-

“Treat false teachers and their followers with humility.
“What happened to them shows that the proverbs are true:
“A dog goes back to what it has vomited” and
“A pig that has been washed goes back to roll in the mud.” 750
TRANSLATION OF MESSAGE NO. 210

The above series of four Strong's numbers has one translation:-

"The Church, the assembly (of Christians) will be led into all the truth by the Spirit, precisely as Jesus promised. The Holy Spirit is a gift which marks a Christian with a seal [for eternal life in the New Age]."
211. 1577 + 2526 + 3824 + 31 = 7958.   31 October 2006

"1577" "...; prop. a gathering of citizens called out from their homes into some public place; an assembly; so used 1. among the Greeks from Thuc. [cf. Hdt.3, 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating: Acts xix.39. 2. in the Sept. often equiv. to "...", the assembly of the Israelites, Judg. xxi.8; 1 Chr. xxix.1, etc., esp. when gathered for sacred purposes, Deut. xxxi.30 (xxxi.1); Josh. viii.35 (ix.8), etc.; in the N.T. thus in Acts vii.38, Heb. ii.12. 3. any gathering or throng of men assembled by chance or tumultuously: Acts xix.32,41. 4. in the Christian sense, a. an assembly of Christians gathered for worship: "...", in the religious meeting,1 Co. xiv.19,35; "...", ib. 34; "...", 1 Co. xi.18; b. a company of Christians, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts v.11; vii.3; 1 Co. iv.17; vi.4; Phil. iv.15; 3 Jn. 6 [...];... "...", the church in one's house, i.e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv.23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lghtft. on Col. iv.15]);Ro. ro.ii.5; 1 Co. xvi.19; Col. iv.15; Phil. 2. The name "..." is used even by Christ while on earth of the company of his adherents in any city or village: Mt. xviii.17. bb. the whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be: Mt. xvi.18 (where perhaps the Evangelist employs "..." although Christ may have said "..."); 1 Co. xii.28; Eph. i.22; iii.10; v.23 sqq. 27,29,32; Phil. iii.6; Col.i. 18, 24;" 755 [ekklesia]

"2526" "...[,fr. Lys. and Plat. down], according to what, i.e. 1. as: Ro. viii.26. 2. according as; in so far as, so far forth as: 1 Pet. iv.13 (Rec. ...); 2 Co. viii.12 [ ...].*" 756

[2 Co. 8.12: "If you are eager to give, God will accept your gift on the basis of what you have to give, not on what you haven't."]

"3824" "...; prop. new birth, reproduction, renewal, re-creation, (see Halm on Cic. pro Sest. ...140), Vulg. and Augustine regeneratio; hence moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better, (effected in baptism [ ...]); Tit. iii.5 [ ...]. Commonly, however, the word denotes the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death, ...; the renewal of the world to take place after its destruction by fire, as the Stoics taught, Philo [de incorrupt. mundi...3,14,17]; ...; that signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which the primitive Christians expected in connection with the visible return of Jesus from heaven: Mt. xix.28 (where the Syriac correctly "...", in the new age or world);... (Further, the word is used of Cicero's restoration to rank and fortune on his call from exile, Cic. ad Att. 6,6; of the restoration of the Jewish nation after the exile, "...", Joseph. antt. 11,3,9; of the recovery of knowledge by recollection, "...", Olympiodor. quoted by Cousin in the Journal des Savans for 1834, p.486.) [...]"* 757

"31" "... a message, announcement, thing announced; precept declared, 1 Jn. i.5 (where Rec. has "...") [cf. Is. xxviii.9]; iii.11. [From Hom. down.]*" 758
THE MOST IMPORTANT OF ALL THE MESSAGES!

TRANSLATION OF MESSAGE NO. 211

The above series of four Strong's numbers has one translation:-

"The Church, the assembly (of Christians) must now prepare itself for the Messianic restoration in the New Age precisely as [Jesus'] message announced."
212. 2807 + 2222 + 2929 = 7958.

31 October 2006

"2807" "..., [fr. Hom. down]; a key. Since the keeper of the keys has the power to open and to shut, the word "..." is fig. used in N.T. to denote power and authority of various kinds [cf. B.D. s.v. Key], viz. "...", to open or unlock the pit, Rev. ix.1, cf. 2; "...", to shut, Rev. xx.1, cf. 3; "...", the power to bring back into life from Hades and to leave there, Rev. i.18; "...", the ability and opportunity to obtain knowledge, Lk. xi.52; "..." (...), Mt. xvi.19; "...", the power of David (who is a type of the Messiah, the second David), i.e. of receiving into the Messiah's kingdom and of excluding from it, Rev. iii.7 (apparently after Is. xxii.22, where "..." is given to the steward of the royal palace).*759

"2222" "..., life; 1. univ. life, i.e. the state of one who is possessed of vitality or is animate: 1 Pet. iii.10 (...); Heb. vii.3,16;...*760

"2929" "..., to be of crystalline brightness and transparency; to shine like crystal: Rev. xxi.11. (Not found elsewhere.)*"762

TRANSLATION OF MESSAGE NO. 212

The above series of three Strong's numbers has one translation:-

"The key to (eternal) life is clear as crystal."
TRANSLATION OF MESSAGE NO. 213

The above series of three Strong's numbers has one translation:

"Recognize what you are reading!
To know the only true God, 'The Great House' is to have eternal life."
214. 2356 + 5328 + 274 = 7958. 31 October 2006

“2356” “... (...; hence apparently primarily fear of the gods); religious worship, esp. external, that which consists in ceremonies: ... univ. religious worship, Jas. i.26 sq.; religious discipline, religion: “...”, of Judaism, Acts xxvi.5...; “...”, i.e. worthy to be embraced by all nations, a world-religion, ...” 766

“5328” “... (“...”; in Joseph. antt. 2,13 and 14 “...” [also “...”, “...”, 8,6,2, etc.]), “...”, [indecl. B.15 (14)], Pharaoh, the common title of ancient kings of Egypt (“...”, Joseph. antt. 8,6,2 [acc. to Ebers (in Riehm s.v. Pharao) the name is only the Hebr. form of the Egyptian word per-aa denoting (as even Horapollo 1,62 testifies) great house, a current title of kings akin to the Turkish “sublime porte”; al.al.; see BB.DD. s.v.]): Acts vii.13,21; Ro. ix.17; Heb. xi.24; “...” added in apposition (as if “...” were a proper name, as sometimes in the O.T.: “...”, 1 K. iii.1; ix.16; 2 K. xvii.7; Is. xxxvi.6, etc.; 1 Esdr. i.23), Acts vii.10. Cf. Vaihinger in Herzog xi. p.490 sqq.; [Ebers in Riehm u.s.].” 767

“274” “..., adv., blamelessly, so that there is no cause for censure: 1 Th. ii.10 [iii.13 WH mrg.]; v.23. [Fr. Aeschyl. down. ...]” 768

[1 Th. 2.10: “You are our witnesses, and so is God, that our conduct towards you who believe was pure, right, and without fault.”

1 Th. 5.23: “May the God who gives us peace make you holy in every way and keep your whole being - spirit, soul and body - free from every fault at the coming of our Lord Jesus Christ.”]

TRANSLATION OF MESSAGE NO. 214

The above series of three Strong’s numbers has one translation:-

“Your religion has the act of ‘The Great House’ [in Jesus Christ] at the center of religious worship. You must continue to celebrate this act of worship. People must behave blamelessly, so that there is no cause for censure at the Coming (Parousia) of Jesus Christ.”
TRANSLATION OF MESSAGE NO. 215

The above series of three Strong's numbers has one translation:-

"The revelation of 'The Great House'[in Jesus Christ] given to those people calling themselves Christians."
"601"  "...; in Grk. writ. fr. [Hdt. and] Plat. down; in Sept. equiv. to "...";
1. prop. to uncover, lay open what has been veiled or covered up;
to disclose, make bare: Ex. xx.26; Lev. xviii.11 sqq.; Num. v.18; Sus.32;
... 2. metaph. to make known, make manifest, disclose, what before was unknown;
a. pass. of any method whatever by which something before unknown becomes
evident : Mt. x.26; Lk. xii.2.  b. pass. of matters which come to light from things
done: Lk. ii.35 [some make the verb mid. here]; Jn. xii.38 (Is. liii.1); Ro. i.18; from
the gospel: Ro. i.17.  c. "..." is used of God revealing to men things unknown [Dan.
ii.19 Theod., 22,28; Ps. xcii. (xcviii.) 2; 1 S. ii.27, cf. iii.21], especially those relating
to salvation: - whether by deeds, Mt. xi.25; xvi.17; Lk. x.21 (by intimacy with Christ,
by his words and acts);-or by the Holy Spirit, 1 Co. ii.10; xiv.30; Eph. ii.5; Phil.
iii.15; 1 Pet. i.12; "..." who, what, how great his Son is, in my soul, Gal. i.16. Of Christ
teaching men: Mt. xi.27; Lk. x.22.  d. pass. of things, previously non-existent, coming
into being and to view: as, "...", Ro. viii.18 ("..." to be conferred on us); 1 Pet. v.1;
"...", 1 Pet. i.5; "...", Gal. iii.23; the day of judgment, 1 Co. iii.13.  e. pass. of persons,
previously concealed, making their appearance in public: of Christ, who will return
from heaven where he is now hidden (Col. iii.3) to the earth, Lk. xvii.30; of Antichrist,
2 Th. ii.3,6,8.*

"5328"  "...; in Joseph. antt. 2,13 and 14 "..." [also "...", "...", 8,6,2, etc.], "...", [indecl. B.15 (14)], Pharaoh, the common title of ancient kings of Egypt ("...", Joseph.
antt. 8,6,2 [acc. to Ebers (in Riehm s.v. Pharaoh) the name is only the
Hebr. form of the Egyptian word per-aa denoting (as even Horapollo 1,62
testifies) great house, a current title of kings akin to the Turkish "sublime porte";
al.al.; see BB.DD. s.v.]): Acts vii.13,21; Ro. ix.17; Heb. xi.24; "..." added in
apposition (as if "..." were a proper name, as sometimes in the O.T.: "...", 1 K. iii.1;
ix.16; 2 K. xvii.7; Is. xxxvii.6, etc.; 1 Esdr. i.23), Acts vii.10. Cf. Vaihinger in Herzog
xi. p.490 sqq.; [Ebers in Riehm u.s.].*

"2029"  "...; 1. to be an overseer (Homer, Hesiod).  2. univ. to look upon, view
attentively; to watch (Aeschyl., Dem., al.): "...", 1 Pet. iii.2; "...", sc. "...";
1 Pet. ii.12.**

[1 Pet. 2.12: "Your conduct among the heathen should be so good that when they
accuse you of being evildoers, they will have to recognize your good deeds and so
praise God on the day of his coming."
1 Pet. 3.2: "because they will see how pure and reverent your conduct is."]

TRANSLATION OF MESSAGE NO. 216

The above series of three Strong's numbers has one translation:-

"This is the mystery which is revealed: The promise of salvation that 'The Great House'
made [in Christ Jesus] is for all people. Behold!"
217. 1454 + 2424 + 4080 = 7958. 1 November 2006

"1454" "..., a rousing, excitation: "...", Plat. Tim. p.70 c.; a rising up, Ps. cxxxviii. (cxxxix.) 2; resurrection from death: Mt. xxvii.53.*" 775

"2424" "..., Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 776

"4080" "..., interrog.; how great, how large: in a material reference (denoting geometrical magnitude as disting. fr. arithmetical, "...") (Plat. Men. p.82 d.; p. 83 e.; Ptol. 1,3,3; Zech. ii.2,[6], Gal. vi.11, ...]. in an ethical reference, i.q. how distinguished, Heb. vii.4.*" 777

[Heb. 7.4:"You see, then, how great he was. Abraham, our famous ancestor, gave him a tenth of all he got in the battle."]

TRANSLATION OF MESSAGE NO. 217

The above series of three Strong's numbers has one translation:-

"The Resurrection of Jesus. How great!"
“5319” “...; to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way;
a. with an acc. of the thing : pass., Mk. iv.22; Eph. v.13; Rev. iii.18; “...”, pass.
Jn. iii.21; with “...” added, Jn. ix.3; “...”, of Christ, Jn. ii.11; sc. “...”,
2 Co. xi.6 L T Tr WH; “...”, of God as judge, 1 Co. iv.5; “...”, 2 Co. ii.14; “...”,
pass. 2 Co. vii.12; “...”, “...”, pass. 2 Co. iv.10 sq.; “...”, 2 Tim. i.10; pass. used of
something hitherto non-existent but now made actual and visible, realized, 1 Jn. iii.2
(Germ. verwirklicht werden, in die Erscheinung treten);
“...”, Heb. ix.8 (...); to bring to light or make manifest, by the advent, life, death,
resurrection, of Jesus Christ : “...”, pass. Ro. xvi.26; with “...” added,
Col. i.26; to make known by teaching : “...”, Jn. xvii.6; “...”, Col. iv.4; “...”,
of God giving instruction through the preachers of the gospel, Tit. i.3;...
pass. to become manifest, be made known : “...” sc. “...” etc. herein that, etc.
[...], 1 Jn. iv.9; “...”, Rev. xv.4.  b. with an acc. of the person, to expose to view, make
manifest, show one : “...”, of Christ coming forth from his retirement in Galilee and
showing himself publicly at Jerusalem, Jn. vii.4;
“...”, of the risen Christ, Jn. xxi.1; pass. to be made manifest, to show one’s
self, appear: “...”, 2 Co. v.10; of Christ risen from the dead, “...”, Jn. xxi.14;
Mk. xvi.14; ...; of Christ now hidden from sight in heaven but hereafter to
return visibly, Col. iii.4 (cf. 3); 1 Pet. v.4; 1 Jn. ii.28; [cf. Westcott on the Epp. of St.
John o.79 sq.]. of Christians, who after the Saviour’s return will be manifested “...”
[...], Col. iii.4.  Pass. to become known, to be plainly recognized, thoroughly
understood: who and what one is, “...”, Jn. i.31; what sort of person one is, “...”,
2 Co. v.11; “...”, ibid.; “...” foll. by “...”, 2 Co. iii.3; 1 Jn. ii.19; “...”, in every way made
manifest (such as we are) among all men to youward, 2 Co. xi.6 [but L T Tr WH give
the act. “...”, we have made it manifest.] (Hdt., Dion. Hal., Dio Cass., Joseph.)
[SYN. see “...”, fin.]*”

[ Eph. 5.13: “And when all things are brought out to the light, then their true nature is
clearly revealed;"

“2639” “... : pres. pass. impv. “...”; 1. prop. to lay down, mid. to lie down (Hom.).
2. to narrate at length, recount, set forth, [fr. Hom. on]. 3. to set down in a list or
register, to enroll, (esp. soldiers; see Passow s.v. 5;[L. and S. s.v. II.2 (yet the latter
connect this use with the signif. to choose]) : of those widows who held a prominent
place in the church and exercised a certain superintendence over the rest of the
women, and had charge of the widows and orphans supported at public expense,
1 Tim. v.9 [...]; cf. De Wette [or Ellicott] ad loc.*”

TRANSLATION OF MESSAGE NO. 218

The above series of two Strong’s numbers has one translation:-

“Your real life is Christ and when he appears, then you too will appear with him and share
his glory!”

[You were called, and you responded].

Your name was set down in a list of persons who followed the way of faith.
You chose to enroll in the service of God.”
219. 1967 + 5547 + 444 = 7958. undated

"1967" "..., a word found only in Mt. vi.11 and Lk.xi.3, in the phrase "..." ([Pesh.] Syr. "..." "..." the bread of our necessity, i.e. necessary for us [but the Curetonian (earlier) Syriac reads "..." continual; cf. Bp. Lightf. as below, I.3 p. 214 sqq.; Taylor, Sayings of the Jewish Fathers, p.139 sq.]; Itala [Old Lat.] panis quotidianus). Origen testifies [de orat. 27] that the word was not in use in ordinary speech, and accordingly seems to have been coined by the Evangelists themselves.

..., with reference to the familiar expression "..." (see "..."), and "..." is equiv. to "...", food for the morrow, i.e. necessary or sufficient food. Thus "..." and "..." admirably answer to each other, and that state of mind is portrayed which, piously contented with food sufficient from one day to the next, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future. This explanation is also recommended by the fact that in the Gospel according to the Hebrews, as Jerome testifies, the word "..." was represented by the Aramaic "...", "quod dicitur crastinus"; hence it would seem that Christ himself used the Chaldaic expression "...". Nor is the prayer, so understood, at variance with the mind of Christ as expressed in Mt. vi.34, but on the contrary harmonizes with it finely; for his hearers are bidden to ask of God, in order that they may themselves be relieved of anxiety for the morrow.

[See Bp. Lightf., ...]* 781

[Mt. 6.9-13:
(9) "This, then, is how you should pray:
`Our Father in heaven:
May your holy name be honoured;

(10) may your Kingdom come;
may your will be done on earth as it is in heaven.

(11) Give us today the food we need.

(12) Forgive us the wrongs we have done,
as we forgive the wrongs that others have done to us.

(13) Do not bring us to hard testing,
but keep us for the Evil One.'"]

"5547" "..., anointed:... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23; 2. It is added, as an appellative ("Messiah", 'anointed), to the proper name "..."; a. "...", Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name ...: Mt. i.17; xi.2; Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ... "782 [Christ]

"444" "..., [perh. fr. "..." and "...", i.e. man's face; ... From Hom. down]; man. It is used 1. univ., with ref. to the genus or nature, without distinction of sex, a human being, whether male or female : Jn. xvi.21. And in this sense a. with the article, generically, so as to include all human individuals : Mt. iv.4 ("..."); Mt. xii.35 ("..." every good person); Mt. xv.11,18; Mk. ii.27; vii.15,18,20; Lk. iv. 4; Jn. ii.25 [...]; vii.51; Ro. vii.1, etc. ..." 783

TRANSLATION OF MESSAGE NO. 219

The above series of three Strong's numbers has one translation:-

"Sufficient for all (your) daily needs - Christ - who became a human being."
220. 140 + 4990 + 2424 + 404 = 7958. 4 November 2006

"140" "... to choose: Mt. xii.18.

(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)* 784 [chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations."

"4990" "... fr. Pind. and Aeschyl. down, Sept. for "...", "...", ["..."] savior, deliverer; preserver; (Vulg. [exc. Lk. i.47 (where salutaris] salvator, Luth. Heiland)

[cf. B.D. s.v. Saviour, I.];(Cic. in Verr. ii.2,63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s.v.; Paulus, Exgt. Hdbch. ub d. drei erst. Evangel. i.p.103 sq.;[Wetstein on Lk. ii.11; B.D.u.s.]).

In the N.T. the word is applied to God, - "...", he who signally exalts me, Lk. i.47; "...", the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see "...", b. [...], 1 Tim. i.1; ii.3; Tit. i.3; ii.10; iii.4; with "..." added, Jude 25 [...]; "...", 1 Tim. iv.10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii.2; xvii.10; xlv.15, 21; Mic. vii.7, etc.); - to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii.11; Acts v.31; xiii.23; "...", Jn. iv.42; 1 Jn. iv.14; "...", 2 Tim. i.10; Tit. i.4; ii.13; iii.6; "...", 2 Pet. i. [1 (...)], 11; ii.20; iii.18; "...", 2 Pet. iii.2; "...", univ. ('the savior' i.e.) preserver of the body, i.e. of the church, Eph.v.23 ("...", of God the preserver of the world, Aristot. de mundo, c.6 p.397 b, 20); "..." is used of Christ as the giver of future salvation, on his return from heaven, Phil. iii.20.["The title is confined (with the exception of the writings of St Luke) to the later writings of the N.T." (Westcott u.s.)]* 785

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..." 786

"404" "...; to cool again, to cool off, recover from the effects of heat, (Hom.Od.4, 568; Il. 5, 795; Plut. Aem. P.25, etc.); trop. to refresh: "...", one's spirit, by fellowship, consolation, kindnesses, 2 Tim. i.16. (intrans. to recover breath, take the air, cool off, revive, refresh one's self; in Sept.[Ps. xxxviii.(xxxix.) 14; 2 S. xvi.14; Ex. xxiii.12; 1 S. xvi.23; etc., in] 2 Macc. iv. 46; xiii.11; and in the later Grk. writ.)** 787

[2 Tim.1.16:"May the Lord show mercy to the family of Onesiphorus, because he cheered me up many times. He was not ashamed that I am in prison," Ex. 23.12:"Work six days a week, but do not work on the seventh day, so that your slaves and the foreigners who work for you and even your animals can rest."]

TRANSLATION OF MESSAGE NO. 220

The above series of four Strong's numbers has one translation:-

"(You have) chosen the Saviour Jesus to refresh your spirit."
221. $140 + 5547 + 2271 = 7958.$

4 November 2006

"140" "...; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)" [chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations."]

"5547" "... , anointed: 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23;... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "..."; a. "... , Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name ...: Mt. i.17; xi.2; Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ..." [Christ]

"2271" "..., (fr. the adj. "...", q.v.; ...[fr. Hom. down];1. quietness: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. iii.12. 2. silence: Acts xxii.2; 1 Tim. ii.11 sq." [Christ]
222. 140 + 2424 + 5207 + 187 = 7958. 4 November 2006

“140”  “...; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)” 791 [chosen]

[Mt. 12.18: “Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations.”]

“2424”  “...; Jesus... 3. Jesus, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21; ...” 792

“5207”  “..., a son (male offspring); 2. In Dan. vii.13 sq., cf. 18,22,27, the appellation son of man (“...”) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (vs. 2 sqq.). But in the book of Enoch (written towards the close of the 2d cent. before Christ [...; Schodde, Book of Enoch, p.20 sqq.]) the name ‘son of man’ is employed to designate the person of the Messiah: 46, 2sq.; 48,2; 62,7,9.14; 63,11; 69,26 sq.; 70,1; 71,17; ... 3. The title “...”, the Son of Man, is used by Jesus of himself (speaking in the third person) in Mt.viii.20;ix.6;x.23; xi.19;xii.8,32,40;xiii.37,41;xvi.13, 27 sq.; xvii.9, 12, 22; xviii.11 Rec.; ...” 793

[Mt. 8.20:”Jesus answered him, “Foxes have holes, and birds have nests, but the Son of Man has nowhere to lie down and rest.””]

“187”  “...; to flourish, come to maturity: Rev. xiv.18. (Very freq. in prof. writ.)” 794

[Rev. 14.18: “Then another angel, who is in charge of the fire, came from the altar. He shouted in a loud voice to the angel who had the sharp sickle, “Use your sickle, and cut the grapes from the vineyard of the earth, because the grapes are ripe!”]

TRANSLATION OF MESSAGE NO. 222

The above series of four Strong’s numbers has one translation:-

[The title, the Son of Man, is used by Jesus of Himself (speaking in the third person).]

“(You have) chosen Jesus, the Son of Man.

‘Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.’” 795
``3513`` "..., a particle employed in affirmations and oaths, (common in Attic), and joined to an acc. of the pers. (for the most part, a divinity) or of the thing affirmed or sworn by [...] by (Lat. per, Germ. bel): 1 Co. xvi.31 (Gen. xliii.15 sq.). *" 796

[1 Co. 15.31: "My brothers, I face death every day! The pride I have in you, in our life in union with Christ Jesus our Lord, makes me declare this.
Gen. 42.15: "This is how you will be tested: I swear by the name of the king that you will never leave unless your youngest brother comes here."

``2316`` "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ...

``2129`` "...; Sept. for "..."; Vulg. benedictio; as in class. Grk. 1. praise, laudation, panegyric: of God or Christ, Rev. v.12,13; vii.12. 2. fine discourse, polished language: Plat. rep. 3 p.400 d.; Luc. Lexiph. 1; in a bad sense, language artfully adapted to captivate the hearer, fine speaking, fine speeches: Ro. xvi.18 (joined with "...", the latter relating to the substance, "...") to the expression); plur. in Aesop, fab. 229 p.150 ed. Cor. "...", "...", [but why not gen. sing.?]. By a usage unknown to native Grks. 3. an invocation of blessings, benediction: Heb. xii.17; Jas. iii.10, (Gen. xxvii.35 sq. 38, al; Sir. iii.8; xxxvii.24; Joseph. antt. 4,8,44); see "...", 2. 4. consecration; "...", the consecrated cup (for that this is the meaning is evident from the explanatory adjunct "...", ... 1 Co. x.16. 5. a concrete blessing, benefit, (Deut. xi.26, etc.; Sir. vii.32; xxxix.22, etc.); univ. 1 Pet. iii.9; of the blessings of Christianity, Ro. xv.29; Eph. i.3; "...", the salvation (by the Messiah) promised to Abraham, Gal. iii.14; of the continual fertility of the soil granted by God, Heb. vi.7 (Lev. xxv.21; "...", Ezek. xxxiv.26; cf. "...", Gen. xxvii.27); of the blessings of a collection sent from Christians to their brethren, 2 Co. ix.5 (of the gifts of men, Gen. xxxviii.11; Judg. i.15; 1 S. xxv.27); "...", that blessings may accrue, bountifully (opp. to "..."), 2 Co. ix.6 (see "...", ...). *" 798

TRANSLATION OF MESSAGE NO. 223

The above series of three Strong's numbers has one translation:-

"By God's blessing."
224. \(2219 + 4461 + 1278 = 7958\). 7 November 2006

"2219" "..., leaven: Mt. xiii.33; Lk. xiii.21, (Ex. xii.15; Lev. ii.11; Deut. xvi.3, etc.);
...; metaph. of inveterate mental and moral corruption, 1 Co. v.[7],8, (...)...;...
It is applied to that which, though small in quantity, yet by its influence thoroughly
pervades a thing: either in a good sense, as in the parable Mt. xiii.33; Lk. xiii.21,
(see "..."); or in a bad sense, of a pernicious influence, as in the proverb "..." a little
leaven leaveneth the whole lump, which is used variously, acc. to the various things
to which it is applied, viz. a single sin corrupts a whole church, 1 Co. v.6: a slight
inclination to error (respecting the necessity of circumcision) easily perverts the whole
conception of faith, Gal. v.9: but many interp. explain the passage 'even a few false
teachers lead the whole church into error.'* 799

"4461" "..., (Hebr. "...", fr. "...", much, great), prop. my great one, my honorable sir;
(...); Rabbi, a title with which the Jews were wont to address their teachers (and also
to honor them when not addressing them; cf. the French monsieur, monseigneur):
Mt. xxiii.7; translated into Greek by "...", Mt. xxii.8 G L T Tr WH; John the Baptist is
addressed by this title, Jn. iii.26; Jesus: both by his disciples, Mt. xxvi.25, 49; Mk.
x.5; xi. 21; Jn. i.38 (39), 49 (50); iv.31; ix.2; xi.8; and by others, Jn. iii.2; vi.25;
repeated to indicate earnestness [...] "..." "...", R G in Mt. xxiii.7 and Mk. xiv.45; (so
"..." "..." for "..." "..." in the Targ. on 2 K. ii.12). ...; [Ginsberg in Alex.'s Kitto, s.v.
Rabbi; ...].*# 800

"1278" "...: to work out laboriously, make complete by labor. a. to exert one's self, strive;
b. to manage with pains, accomplish with great labor; in prof. auth. in both senses
to be worked up;...]: Acts iv.2; xvi.18. (Aquila in Gen. vi.6; 1 S. xx.30; Sept. in Eccl.
x.9 for "..."; Hesych. "...").*# 801

[Acts 4.2: "They were annoyed because the two apostles were teaching the people
that Jesus had risen from death, which proved that the dead will rise to life."
Eccl. 10.9: "If you work in a stone quarry, you get hurt by stones. If you split wood,
you get hurt doing it."]

TRANSLATION OF MESSAGE NO. 224

The above series of three Strong's numbers has one translation:-

"A single immoral act corrupts a whole church, just as "a little leaven leaveneth the whole
lump." # 802

The Master (Jesus) is grieved: troubled, displeased, offended, pained!"
225. $4790 + 3168 = 7958.$

8 November 2006

"4790" "...; to become a partaker together with others, or to have fellowship with a thing: with a dat. of the thing, Eph. v.11; Phil. iv.14; Rev.xviii.4. (...)*" 803

[Eph. 5.11: "Have nothing to do with the worthless things that people do, things that belong to the darkness. Instead, bring them out to the light." Rev. 18.4: "Then I heard another voice from heaven, saying: "Come out, my people! Come out from her! You must not take part in her sins; you must not share in her punishment!" "]

"3168" "... greatness, magnificence, (...; for "...", Jer. xl. (xxxiii.) 9; the majesty of God, Lk. ix.43; "...", Acts xix.27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i.16.*" 804

[2 Pet. 1.16: "We have not depended on made-up stories in making known to you the mighty coming of our Lord Jesus Christ. With our own eyes we saw his greatness."]

TRANSLATION OF MESSAGE NO. 225

The above series of two Strong's numbers has one translation:-

"Become a partaker together with others of the divine majesty as it appeared in "the power and coming of our Lord." 805 "

[Note: These two Strong's numbers were given to me on 7 July 2006 (See Message Number 2). But today the numbers are reversed.]
226. 3168 + 2316 + 2424 + 50 = 7958. 8 November 2006

"3168" "... greatness, magnificence, (...; for "...", Jer. xl. (xxxiii.) 9; the majesty of God, Lk. ix.43; "...", Acts xix.27; of the visible splendor of the divine majesty as it appeared in the transfiguration of Christ, 2 Pet. i.16.*" 806

"2316" "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ...

"2424" "..., Jesus... 3. Jesus; the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

"50" "..., [impv. "..."] 1 Co. xiv. 38 R G Tr txt. WH mrg.];; [...; fr. Hom. down]; a. to be ignorant, not to know: absol.,1 Tim. i.13; "...", Acts xiii.27; xvii.23; Ro. x.3; "...", 2 Pet. ii.12, unless one prefer to resolve the expression thus "...", "...", [...]; foll. by "...", Ro. ii.4; vi.3; vii.1; 1 Co. xiv.38 (where the antecedent clause "...") is to be supplied again); "...", a phrase often used by Paul, [an emphatic] scitote: foll. by an acc. of the obj., Ro. xi.25; "...", 2 Co. i.8; "...", 1 Co. xii.1; 1 Th. iv.13; foll. by "...", Ro. i.13; 1 Co. x.1; in the pass. "...") he is not known', i.e. acc. to the context 'he is disregarded', 1 Co. xiv.38 L T Tr mrg. WH txt.; "...", "...", 2 Co. vi.9; "...", unknown to one, Gal. i.22; "...", to know very well, "...", 2 Co. ii.11 (Sap. xii.10). b. not to understand: "...", Mk. ix. 32; Lk. ix.45. c. to err, sin through mistake, spoken mildly of those who are not high-handed or wilful transgressors (Sir.v.15; 2 Macc. xi.31): Heb. v.2, on which see Delitzsch.*" 809

[1 Tim.1.13:"even though in the past I spoke evil of him and persecuted and insulted him. But God was merciful to me because I did not yet have faith and so did not yet know what I was doing."
Acts 17.23:"For as I walked through your city and looked at the places where you worship, I found an altar on which is written, 'To an Unknown God'. That which you worship, then, even though you do not know it, is what I now proclaim to you."
Mk. 9.32:"But they did not understand what this teaching meant, and they were afraid to ask him."
Heb. 5.2:"Since he himself is weak in many ways, he is able to be gentle with those who are ignorant and make mistakes."]

TRANSLATION OF MESSAGE NO. 226

The above series of four Strong’s numbers has one translation:-

"The majesty of the only true God reflecting in the face of Jesus was not known, not understood by those who were ignorant."
"4348" "... a stumbling-block, i.e. an obstacle in the way which if one strikes his foot against he necessarily stumbles or falls; trop. that over which the soul stumbles i.e. by which it is impelled to sin: 1 Co. viii.9 (Sir. xvii.25 (20); xxxi. (xxxiv.)19 (16); xxxix.24); "...", to put a stumbling-block in one's way, i.e. trop. to furnish one an occasion for sinning, Ro. xiv.13 [WH mrg. om.]; ...

"3037" "... Sept. for "...", [fr. Hom. down]; a stone: ...

"573" "... [fr. Aeschyl. down], simple, single (in which there is nothing complicated or confused; without folds, ...); whole; of the eye, good, fulfilling its office, sound: Mt. vi.22; Lk. xi.34, -[al. contend that the moral sense of the word is the only sense lexically warranted; cf. Test. xii. Patr.test. Isach. ...3 "...", etc. "...", ibid. ...4 "...", ...; yet cf. Fritzsche on Ro. xii.8]." 812

TRANSLATION OF MESSAGE NO. 227

The above series of three Strong's numbers has one translation:-

"The stumbling-block. The single 'stumbling stone' (Christ Jesus)

"that the scripture speaks of:

"Look, I place in Zion a stone that will make people stumble, a rock that will make them fall. But whoever believes in him will not be disappointed."

[Note: Coincidences

"4348" (a stumbling-block) :Ro. 9.32,33; 1 Pet. 2.8 (7).
"3037" (a stone) :Ro. 9.33; 1 Pet. 2.8 (7).]
TRANSLATION OF MESSAGE NO. 228

The above series of three Strong’s numbers has one translation:

“Without laying the foundation for your life on Jesus’ words and doing them, you do not appear. You do not manifest.

“How terrible for you! You are like unmarked graves which people walk on without knowing it.”

[Note: Coincidence
“5565” (without) : Lk. 6.49.
“2311” (to lay the foundation) : Lk. 6.48.]
"3588" "...” “...” "...” “...”; ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T. I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; ... 1. in the words of the poet Aratus, “...” quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: “...” “...” “...” that ... this, the one ... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; “...” “...” “...”, Acts xxviii.24; Phil. i.16 sq.; “...” “...”, Heb. vii.5 sq. 20 (21), 23 sq.; ... II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sq.; [Green p.5 sq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ... etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as “...”, etc. “...” “...”, the well-known personage who is to come, i.e. the Messiah, Mt. xi.19; Lk. vii.35; “...” “...”, the (promised and expected) prophet, Jn. i.21; vii.40; “...” “...”, the salvation which all good men hope for, i.e. the Messianic salvation; “...” “...”, etc.; “...” “...”, the cloud (well known from the O.T.), 1 Co. x.1 sq.; “...” “...”, Jas. ii.25; “...” “...”, 1 Co. xv.8. ... c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - “...” “...”, Mt. xxiv.18; Mk. xiii.25; “...” “...”, Mt. vii.20; Lk. ix.58, etc.; “...” 181

"3962" “...” “...” “...” “...”, Mt. xxviii.29; Mk. xiii.25; “...” “...”, Mt. vii.20; Lk. ix.58, etc.; “...” 328
begotten them anew to a life of holiness (…): absol., 2 Co. vi.18; Eph. ii.18; 1 Jn. ii.1, 14 (13), 16; iii.1; … d. the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and (as appears from the teaching of John) made to share also in his own divine nature; he is so called, … by Jesus himself: simply "…" (opp. to "…" "…"), Mt. xi.25-27; Lk. x.21 sq.; Jn. v.20-23, 26, 36 sq.; x.15, 30, etc.; "…", Mt. xi.27; xxv.34; xxxvi.53; Lk. x.22; … by the apostles: Ro. xv.6; 2 Co. i.3; xi.31; Eph. i.3; iii.14 Rec.; Col. i.3; Heb. i.5; 1 Pet. i.3; Rev. i.6. "…” 819 [Pater].

“5” “…, Hebr. "…" father, in the Chald. emphatic state, "…" i.e. "…" "…", a customary title of God in prayer. Whenever it occurs in the N.T. (Mk. xiv.36; Ro. viii.15; Gal. iv.6) it has the Greek interpretation subjoined to it; this is apparently to be explained by the fact that the Chaldee "…", through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative from their own tongue.** 820 [‘Abba’]

“166” “…; 1. without beginning or end, that which always has been and always will be: "…", Ro. xvi.26, …; "…", Heb. ix.14. 2. without beginning: "…", Ro. xvi.25; "…", 2 Tim. i.9; Tit. i.2; "…" a gospel whose subject-matter is eternal, i.e. the saving purpose of God adopted from eternity, Rev. xiv.6. 3. without end, never to cease, everlasting: 2 Co. iv.18 …”

"SYN. "…” (fr. Plato on) gives prominence to the immeasurableness of eternity (…); "…” accordingly is esp. adapted to supersensuous things, see the N.T. …” 821

[2 Co. 4.18: "For we fix our attention, not on things that are seen, but on things that are unseen. What can be seen lasts only for a time, but what cannot be seen last forever.”]


TRANSLATION OF MESSAGE NO. 229

The above series of five Strong’s numbers has one translation:-

“The Father, ‘Abba’, without beginning or end, eternal, from another place.”
"1473" "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a
verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11;
Mk. i.8; Lk. iii.16 ("..." ... "); Mt. iii.14 ("..." ... "); v.22, 28, 39, and
often: "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes
they are used where there is no emphasis or antithesis in them, as Mt. x.16;
Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...
"..." ... ", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am:
Jn. i.23; Acts vii.32, [...]. "..." "230. 1473 + 2424 + 3588 + 140 + 333 = 7958. 12 November 2006

"2424" "...; Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ... "824

"3588" "...", "...", "...", ... corresponds to our definite article the, (German der, die,
das), which is properly a demonstrative pronoun, which we see in its full
force in Homer, and of which we find certain indubitable traces also in all kinds of
Greek prose, and hence also in the N.T.
I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das,
emphatic; 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28.
2. in prose, where it makes a partition or distributes into parts :
"..." ... ", that ... this, the one ... the other: Mt. xiii.23 R G Tr [here the division is
threelfold]; Gal. iv.23 [...]; "..." ... "...", Acts xxviii.24; Phil. i.16 sq.; "..." ... "...", Heb.
vi.5 sq. 20 (21), 23 sq.; ...
II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the
postpositive article, - as it is called when it has the force of a relative pronoun, like
the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in
the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in
all languages the article serves to distinguish things, persons, notions, more exactly,
it is prefixed 1. to substantives that have no modifier; and a. those that
designate a person or a thing that is the only one of its kind; the art. thus
distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc.
b. appellative names of persons and things definite enough in themselves, or made so
by the context, or sufficiently well-known from history; thus, to the names of virtues
and vices, as ..., etc. 2. ...", the well-known personage who is to come, i.e.
the Messiah, Mt. xi.3; Lk. vii.19; "..." ... ", the (promised and expected) prophet, Jn.
i.21; vii.40; ..." ... ", the salvation which all good men hope for, i.e. the Messianic
salvation; "..." ... ", etc.; "..." ... ", the cloud (well known from the O.T.), 1 Co. x.1 sq.;
"..." ... ", Jas. ii.25; "..." ... ", 1 Co. xv.8. ...
c. The article prefixed to the Plural often either includes all and every one of those
who by the given name are distinguished from other things having a different name,
- "..." ... ", Mt. xxiv.29; Mk. xiii.25; "..." ... ", Mt. viii.20; Lk. ix.58, etc.; ... "825

"140" "...; to choose: Mt. xii.18.
(Often in Sept. in O.T. Apocr. and in eccl. writ.;...)"826 [chosen]

[Mt. 12.18: "Here is my servant, whom I have chosen,
the one I love, and with whom I am pleased.
I will send my Spirit upon him, and he will announce
my judgement to the nations."]
“333” “...; prop.'to survey a series of things from the lowest to the highest, Germ. ...’, [to look along up or through], (Win.De verb. comp. Pt. iii.p.3); hence, to look at attentively, to observe accurately, consider well: “...”, Acts xvii.23; Heb. xiii.7. (...)” 827

[Heb. 13.2:“Remember your former leaders, who spoke God’s message to you. Think back on how they lived and died, and imitate their faith.”]

TRANSLATION OF MESSAGE NO. 230

The above series of five Strong’s numbers has one translation:-

“I, Jesus, the chosen (of God) look again at you attentively, observe you accurately: behold you, consider you!”
231. 5547 + 1588 + 823 = 7958. 12 November 2006

"5547"  "... , anointed:... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... : Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23;... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "...": a. "... , Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G];... 

b. "..." is a proper name ...: Mt. l.17; xi.2;Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ...

Mt. i.1,18 ..."  

"1588"  "..., picked out, chosen; rare in Grk. writ.,...;Sept. for "..." and "..."; in the N.T. 1. chosen by God, and a. to obtain salvation through Christ (...); hence Christians are called "...", the chosen or elect of God,..., said of pious Israelites, Is. lxv.9, 15, 23; Ps. civ. (cv.) 43, cf. Sap. iv. 15): Lk. xviii.7; Ro. viii.33; Col. iii.12; Tit. i.1; without the gen."...", Mt. xxiv.22,24; Mk.xiii.20,22; 1 Pet. i.1; ...

"...", those who have become true partakers of the Christian salvation are contrasted with "...", those who have been invited but who have not shown themselves fitted to obtain it, [al. regard the 'called' and the 'chosen' here as like partakers of salvation, but the latter as the 'choice ones' (see 2 below), distinguished above the former; ...], Mt. xx.16 [...] ; xxii.14; finally, those are called "..." who are destined for salvation but have not yet been brought to it, 2 Tim. ii.10 [...].  b. The Messiah is called preeminently "...", as appointed by God to the most exalted office conceivable: Lk. xxiii.35, cf. ix. 35 L mrg. T Tr WH; ... c. Angels are called "...", as those whom God has chosen out from other created beings to be peculiarly associated with him, and his highest ministers in governing the universe: 1 Tim. v.21;...

2. univ. choice, select, i.e. the best of its kind or class, excellent, preeminent: applied to certain individual Christians, 2 Jn. 1, 13; with "..." added, eminent as a Christian (...), Ro. xvi.13; of things : "...", 1 Pet. ii.4, [6], (Is. xxviii.16; 2 Esdr. v.8; Enoch c.8 Grk. txt., ed. Dillmann p.82 sq.).*

"823"  "..., "...", ("..." to cut), that cannot be cut in two or divided, indivisible, [Plat. Soph. 229 d.; of time, Aristot. phys. 8,8 p. 263b,27]: "..." "..." in a moment, 1 Co. xv.52.*

TRANSLATION OF MESSAGE NO. 231

The above series of three Strong's numbers has one translation: -

"Christ, (the) chosen (of God), indivisible, cannot be cut in two or divided in a moment.

"Listen to this secret truth: we shall not die, but when the last trumpet sounds, we shall all be changed in an instant, as quickly as the blinking of an eye. For when the trumpet sounds, the dead will be raised, never to die again, and we shall all be changed."
TRANSLATION OF MESSAGE NO. 232

The above series of three Strong's numbers has one translation:-

“I, the Almighty, reconcile (those who are at variance).”
TRANSLATION OF MESSAGE NO. 233

The above series of three Strong's numbers has one translation:

“*A gift of Jesus to the faithful.*”
234. \[290\]

1473 + 2424 + 204 + 3037 + 820 = 7958.

13 November 2006

"1473" "...; personal pronoun, 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("..." ... "); Mt. iii.14 ("..." ... "); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"...", "...", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ...

[Acts 9.10:]"There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered." Jn. 1.23: "John answered by quoting the prophet Isaiah: "I am 'the voice of someone shouting in the desert: Make a straight path for the Lord to travel!' " Acts 7.32: "I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses trembled with fear and dared not look."

"2424" "...; Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21. ...

"204" "... a word wholly bibl. and eccl., [...], ("...") extreme, and ("...") corner, angle), placed at the extreme corner; "...", corner-stone; used of Christ,1 Pet. ii.6; Eph. ii.20; Sept. Is. xxviii.16 for "...", "...". For as the corner-stone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles, Eph. ii.20 [yet cf. Mey. ad loc.] compared with vss.14,16-19, 21 sq. And as a corner-stone contributes to sustain the edifice, but nevertheless some fall is going around the corner carelessly; so some are built up by the aid of Christ, while others stumbling at Christ perish, 1 Pet. ii.6-8; ...*

"3037" "...; Sept. for "...", [fr. Hom. down]; a stone: ...; of building stones, Mt. xxi.42,44 [...] ; xxiv.2; Mk. xii.10; xiii.1 sq.; Lk. xix.44; xx.17 sq.; xxii.5 sq.; Acts iv.11; 1 Pet. ii.7; metaphor of Christ: "...", (q.v.), "...", (cf. 2 Esdr. v.8), "...", 1 Pet. ii.6 (Is. xxviii.16); "...", (see "...", II.b.), 1 Pet. ii.4; "...", "...", one whose words, acts, end, men (so stumble at) take such offence at, that they reject him and thus bring upon themselves ruin, ibid. 8 (?); Ro. ix.33; of Christians: "...", "...", living stones (see "...", u.s.), of which the temple of God is built, 1 Pet. ii.6; of the truths with which, as with building materials, a teacher builds Christians up in wisdom, "...", costly stones, 1 Co. iii.12. ...* 841

"820" "...; fr. Hom. down; without honor, unhonored, dishonored: Mt. xiii.57; Mk. vi.4; 1 Co. iv.10 (opp. to "..."); base, of less esteem: 1 Co. xii.23 [here the neut. plur. of the compare., "...", (Rec. ...)].** 842

[Mt. 13.57:"And so they rejected him. Jesus said to them,"A prophet is respected everywhere except in his home town and by his own family." "

TRANSLATION OF MESSAGE NO. 234

The above series of five Strong's numbers has one translation:-

"I, Jesus, the chief corner-stone: without honor, despised."

[Note: Coincidences

"204" (placed at the extreme corner) : 1 Pet. 2.6; Is. 28.16.
"3037" (a stone) : 1 Pet. 2.6 (Is. 28.16); 1 Pet. 2.4,5,7,8.]
235. 3590 + 3772 + 596 = 7958.  
16 November 2006

"3590" "..., [fr. Hom. down], the eighth: Lk. i.59; Acts vii.8; Rev. xvii.11; xxi.20; one who has seven other companions, who with others is the eighth, 2 Pet. ii.5; so "...", with nine others, 2 Macc. v.27; ..." 843

"3772" "..., heaven; and, in imitation of the Hebr. "...", (i.e. prop. the heights above, the upper regions), ..., the heavens [], (...), i.e. 1. the vaulted expanse of the sky with all the things in it; a. generally: as opp. to the earth, Heb. i.10; 2 Pet. iii.5,10,12; "...", [heaven and earth] i.q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i.1; xiv.19; Tob. vii.17 (18); 1 Macc. ii.37, etc.): Mt. v.18; xi.25; xxiv.35; Mk. xiii.31; Lk. x.21; xvi.17;xxi.33; Acts iv.24; xiv.15; xvii.24; Rev. x.6; xiv.7; xx.11. The ancients conceived of the expanded sky as an arch or vault the outmost edge of which touched the extreme limits of the earth [see B.D. s.v. Firmament, cf. Heaven]; hence such expressions as "...", Mt. xxiv.31; ..., under heaven, i.e. on earth, Acts ii.5; iv.12; Col. i.23; "...", (sc. "...", ...) "...", [here L T Tr WH "..."] "...", out of the one part under the heaven unto the other part under heaven i.e. from one quarter of the earth to the other, Lk. xvii.24; as by this form of expression the greatest longitudinal distance is described, so to one looking up from the earth heaven stands as the extreme measure of altitude; hence, "...", Rev. xviii.5 [...](...)...; Rev. xxi.1; "...", the heavens which now are, and which will one day be burnt up, 2 Pet. iii.7; also "...", Rev. xxi.1, Heb. xii.26. b. the aerial heavens or sky, the region where the clouds and tempests gather, and where thunder and lightning are produced: "...", Mt. xvi.2 ...; 2. the region above the sidereal heavens, the seat of an order of things eternal and consummately perfect, where God dwells and the other heavenly beings: ... The highest heaven is the dwelling-place of God: Mt. v.34; xxii. 22; Acts vii.49; Rev. iv.1 sqq., ..., and heaven is appointed as the future abode of those who, raised from the dead and clothed with superior bodies, shall become partakers of the heavenly kingdom, 2 Co. v.1, and enjoy the reward of proved virtue, Mt. v. 12; Lk. vi.23; ..." 844 [ouranos]

"596" "..., a place in which any thing is laid by or up; a storehouse, granary, [A.V. garner, barn]: Mt. iii.12; vi.26; xiii.30; Lk. iii.17; xii.18,24. (Jer. xxvii.(l.)26; Thuc. 6,97.)" 845

TRANSLATION OF MESSAGE NO. 235

The above series of three Strong’s numbers has one translation:-

"The eighth heaven: (My) barn.

"Let the wheat and the weeds both grow together until harvest. Then I will tell the harvest workers to pull up the weeds first, tie them in bundles and burn them, and then to gather in the wheat and put it in my barn." 846"
236. 2424 + 3479 + 1774 + 281 = 7958.  

17 November 2006

“2424” “... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...

“3479” “... a Nazarene, of Nazareth, sprung from Nazareth, a partial name applied by the Jews to Jesus, because he had lived at Nazareth with his parents from his birth until he made his public appearance: Mk. i.24; xiv.67; xvi.6; Lk. iv.34; [xxiv.19 ...]; and L T Tr WH in Mk. x.47.*

[Mk. 1.24:” “What do you want with us, Jesus of Nazareth? Are you here to destroy us? I know who you are – you are God’s holy messenger!” ” Mk. 14.67:”“When she saw Peter warming himself, she looked straight at him and said, “You, too, were with Jesus of Nazareth.””]

“1774” “...; Sept. for “...”; to dwell in; in the N.T. with “...” “...”, dat. of pers. in one, everywhere metaphorically, to dwell in one and influence him (for good); “...” “...”, in a person’s soul, of the Holy Spirit, Ro. viii.11; 2 Tim. i.14; of “...”, 2 Tim. i.5; [of sin, Ro. vii.17 T WH (for simple “...”)]; “...” “...”, in your assembly, of Christian truth, Col. iii.16; “...” “...”, in a Christian church, of God, 2 Co. vi.16, cf. 1 Co. iii.16; [al. understand the phrase in Col. and Co. II. cc. internally, “in your hearts”; but see Meyer].”

“281” “... Hebr.” “...”; 1. verbal adj. (fr. “...” to prop.; Niph. to be firm), firm, metaphor. faithful: “...” “...”, Rev. iii.14 (where is added “...”). 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.: “...” “...” I solemnly declare unto you, e.g. Mt. 1.18; Mk. iii.28; Lk. iv.24. The repetition of the word (“...” “...”), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, most assuredly: Jn. i.51 (52); iii.3. b. at the close of a sentence; so it is, so be it, may it be fulfilled (“...”, Sept. Num. v.22; Deut. xxvii.15, etc.): Ro. i.25; ix.5; Gal. i.5; Eph. iii.21; Phil. iv.20; 1 Tim. i.17; Heb. xiii.21; 1 Pet. iv.11; Rev. i.6, and often; cf. Jer. xi.5; xxxv.(xxviii.)6; 1 K. i.30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded Amen, and thus made the substance of what was uttered their own: 1 Co. xiv.16 (“...” “...”, the well-known response Amen), cf. Num. v.22; Deut. xxvii.15 sqq.; Neh. v.13; vii.6. 2 Co. i.20 “...” “...” “...” “...”, “...” “...” “...”, i.e. had shown themselves most sure. [Cf. B.D. s.v.Amen.]

[Rev. 3.14: “”To the angel of the church in Laodicea write: “This is the message from the Amen, the faithful and true witness, who is the origin of all that God has created.”” “”]

TRANSLATION OF MESSAGE NO. 236

The above series of four Strong’s numbers has one translation:-

“Jesus of Nazareth dwells in you. Amen.”
“3588” “...” “...” “...” “...” “...” “...”, ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, “...”, quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: “...” “...” “...”, that ... this, the one ... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; “...” “...” “...”, Acts xxviii.24; Phil. i.16 sq.; “...” “...” “...”, Heb. vii.5 sq. 20 (21), 23 sq.;...

II. As the DEFINITE or PREPOSITIONAL ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc.

faithful: “...” “...”, the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; “...” “...”, the (promised and expected) prophet, Jn. i.21; vii.40; “...” “...”, the salvation which all good men hope for, i.e. the Messianic salvation; “...” “...”, etc.; “...” “...”, the cloud (well known from the O.T.), 1 Co. x.1 sq.; “...” “...”, Jas. ii.25; “...” “...”, 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, “...” “...”, Mt. xxiv.29; Mk. xiii.25; “...” “...”, Mt. viii.20; Lk. ix.58, etc.; “...” 851

“281” “...”, Hebr.”...”; 1. verbal adj. (fr. “...” to prop.; Niph. to be firm), firm, metaph. faithful: “...” “...”, Rev. iii.14 (where is added “...”). 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, surely, of a truth, truly; so freq. in the discourses of Christ in Mt. Mk. and Lk.: “...” “...” I solemnly declare unto you,” e.g. Mt. v.18; Mk. iii.28; Lk. iv.24. The repetition of the word (“...” “...”), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, most assuredly: Jn. i.51 (52); iii.3. b. at the close of a sentence; so it is, so be it, may it be fulfilled (“...” “...”), Sept. Num. v.22; Deut. xxvii.15, etc.: Ro. i.25; ix.5; Gal. i.5; Eph. iii.21; Phil. iv.20; 1 Tim. i.17; Heb. xii.21;1 Pet. iv.11; Rev. i.6, and often; cf. Jer. xi.5; xxxv.(xxviii.):6; 1 K. i.30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded Amen, and thus made the substance of what was uttered their own: 1 Co. xiv.16 (“...” “...”), the well-known response Amen), cf. Num. v.22; Deut. xxvii.15 sqq.; Neh. v.13; vii.6. 2 Co. i.20 “...” “...” “...” “...” “...”, “...” “...” “...” “...”, i.e. had shown themselves most sure. [Cf. B.D. s.v.Amen.] 852

[V. 3.14: “...” “...” To the angel of the church in Laodicea write: “This is the message from the Amen, the faithful and true witness, who is the origin of all that God has created.” “...”] 853

TRANSLATION OF MESSAGE NO. 237

The above series of three *Strong's* numbers has one translation:-

"*The Amen* says to the churches, ‘I know that your *bitter* tongue has separated you.’

“But if in your heart you are jealous, *bitter*, and selfish, don’t sin against the truth by boasting of your wisdom." 854 “
“3588” "...", the definite article (German *der, die, das*), which corresponds to our definite article *the*, (German *der, die, das*), which properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. *hic, haec, hoc*; Germ. *der, die, das*, emphatic;... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28.

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. *der, die, das*, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc. "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "...", the (promised and expected) prophet, Jn. i.21; vii.40; "...", the salvation which all good men hope for, i.e. the Messianic salvation; "...", etc.; "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "...", Jas. ii.25; "...", 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "...", Mt. xxiv.29; Mk. xiii.25; "...", Mt. viii.20; Lk. ix.58,etc.; "...".

"281" ...", Hebr."..."; 1. verbal adj. (fr. "..." to prop.; Niph. to be firm), *firm*, metaphor. *faithful*: "...", Rev. iii.14 (where is added "..."). 2. it came to be used as an adverb by which something is asserted or confirmed: a. at the beginning of a discourse, *surely, of a truth, truly*; so freq. in the discourses of Christ in Mt. Mk. and Lk.: "...", I solemnly declare unto you, 'e.g. Mt. v.18; Mk. iii.28; Lk. iv.24. The repetition of the word ("...", "..."), employed by John alone in his Gospel (twenty-five times), has the force of a superlative, *most assuredly*: Jn. i.51 (52); iii.3. b. at the close of a sentence; *so it is, so be it*, may it be fulfilled ("...", "..."), Sept. Num. v.22; Deut. xxvii.15, etc.; Ro. i.25; ix.5; Gal. i.5; Eph. iii.21; Phil. iv.20; 1 Tim. i.17; Heb. xii.21;1 Pet. iv.11; Rev. i.6, and often; cf. Jer. xi.5; xxxv.(xxviii.)6; 1 K. i.30. It was a custom, which passed over from the synagogues into the Christian assemblies, that when he who had read or discoursed had offered up a solemn prayer to God, the others in attendance responded *Amen*, and thus made the substance of what was uttered their own: 1 Co. xiv.16 ("...", the well-known response *Amen*), cf. Num. v.22; Deut. xxvii.15 sqq.; Neh. v.13; viii.6. 2 Co. i.20 "...", "...", "...", I.e. had shown themselves most sure. [Cf. B.D. s.v.Amen.]

[Rev. 3.14: "...", the angel of the church in Laodicea write: "This is the message from the Amen, the faithful and true witness, who is the origin of all that God has created." ]

"2962" "...", he to whom a person or thing belongs, about which he has the power of deciding; *master, lord*; used ... b. "..." is a title of honor, expressive of respect and reverence, with which servants salute their master, Mt. xiii.27; xxv.20,22; Lk. xiii.8; xiv.22, etc.; the disciples salute Jesus their teacher and master, Mt. viii.25; xvi.22; Lk. ix.54; x.17,40; xi.1; xii.33,38; Jn. xi.12; xiii.6,9,13;xxi. 15-17, 20 sq., ... c. this title is given ... to GOD, the ruler of the universe ... : Mt. i.22 [R G]; v.33; Mk. v.19; Lk. i. 6, 9, 28, 46; Acts vii.33; viii.24; xi.21;2 Tim. i.16,18, [...] Heb. viii.2; Jas. iv.15; v.15; Jude 5 [R G],etc.; ... to the MESSIAH; and that ... to the Messiah regarded univ.: Lk. i.43; ii.11; Mt. xxi.3; xxii.45; Mk. xi.3; xiii.36; ... to JESUS as the
Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears esp. in Acts x.36; Ro. xiv.8; 1 Co. vii.22; viii.6; Phil.ii.9-11): Eph. iv.5; ... The appellation "...", applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Lk. vii.13; xi.2; viii.2; xii.42; xiii.15; xvii.5 sq.; xxii.31 [R G L Tr br.]; Jn. iv.1 [...]; vi.23; xi.2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Lk. xxiv.34; Jn. xx.2,18,20,25; xxi.7,12. ...

"1127" "...; (fr. "...", to have been roused from sleep, to be awake, ...); to watch;
1. prop.: Mt. xxiv.43; xxvi.38,40; Mk. xiii.34; xiv.34,37; Lk. xii.37,39 R G L Tr txt.
WH txt. As to sleep is often i.q. to die, so once, 1 Th. v.10, "..." means to live, be alive on earth. 2. Metaph. to watch, i.e. give strict attention to, be cautious, active:- to take heed lest through remissness and indolence some destructive calamity suddenly overtake one, Mt. xxiv.42; xxv.13; Mk. xiii.35,[37];Rev. xvi.15; or lest one be led to forsake Christ, Mt. xxvi.41; Mk.xiv.38; or lest one fall into sin,1 Th. v.6; 1 Co. xvi.13; 1 Pet. v.8; Rev. iii.2 sq.; or be corrupted by errors, Acts xx.31; "..." "...", to be watchful in, employ the most punctilious care in a thing: Col. iv.2. (Sept.; [Bar. ii.9; 1 Macc. xii.27; Aristot. plant.1,2 p.816b,29.37]; Joseph. annt. 11,3,4; Achill.Tat.; al.) [SYN. see "..."] COMP.: "..."]*

[Mt. 24.43: ""If the owner of a house knew the time when the thief would come, you can be sure that he would stay awake and not let the thief break into his house.""
Mk. 14.37: "Then he returned and found the three disciples asleep. He said to Peter, "Simon, are you asleep? Weren't you able to stay awake even for one hour?"
Mt. 24.42: ""Be on your guard, then, because you do not know what day your Lord will come."
Mk. 13.35: ""Be on guard, then, because you do not know when the master of the house is coming - it might be in the evening or at midnight or before dawn or at sunrise."
Rev. 16.15: ""Listen! I am coming like a thief! Happy is he who stays awake and guards his clothes, so that he will not walk around naked and be ashamed in public!"
Mt. 26.41: ""Keep watch and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak."
Acts 20.31: "Watch, then, and remember that with many tears, day and night, I taught every one of you for three years."]

TRANSLATION OF MESSAGE NO. 238

The above series of four Strong's numbers has one translation:-

"The Amen, the Lord (says) 'Watch!'"

"Listen! I am coming like a thief! Happy is he who stays awake and guards his clothes, so that he will not walk around naked and be ashamed in public!" 859

"Be on your guard, then, because you do not know what day your Lord will come." 860 "

The Amen, the Lord (says) 'Watch!'
1473  "...; personal pronoun, I. 1. The nominatives "..." and "...", when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 ("...", "..."); Mt. iii.14 ("...", "...", "..."); v.22, 28, 39, and often; "...", contrasted with God, Mt. vi.12; "...", Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

"...", "...", "...", behold me, here am I: Acts ix.10 (1 S. iii.8)."...", like "...", I am: Jn. i.23; Acts vii.32, [...]. ...

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[Acts 9.10]:"There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, "Ananias!" "Here I am, Lord," he answered."

Jn. 1.23: "John answered by quoting the prophet Isaiah: "I am ‘the voice of one shouting in the desert: Make a straight path for the Lord to travel!’ " "

Acts 7.32: " ‘I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled with fear and dared not look.”]

2962  "...

"...

"...

861

862

863

864

865

[Jn. 6.51: "I am the living bread that came down from heaven. If anyone eats this bread, he will live for ever. The bread that I will give him is my flesh, which I give so that the world may live.”]
Jn. 14.16: “I will ask the Father, and he will give you another Helper, who will stay with you for ever.”
Heb. 5.6: “He also said in another place, “You will be a priest for ever, in the priestly order of Melchizedek.””
Heb. 6.20: “On our behalf Jesus has gone in there before us, and has become a high priest for ever, in the priestly order of Melchizedek.”

TRANSLATION OF MESSAGE NO. 239

The above series of five Strong’s numbers has one translation:-

“I, the Lord, declare a Righteous Age (to come)!”
“1473” “...; personal pronoun, I. 1. The nominatives “...” and “...”, when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 (“...” “...” “...”); Mt. iii.14 (“...” “...” “...”); v.22, 28, 39, and often; “...”, contrasted with God, Mt. vi.12; “...”, Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ... “...” “...”; behold me, here am I: Acts ix.10 (1 S. iii.8). “...”, like “...”, I am: Jn. i.23; Acts vii.32, [...]. ...” 866

[Acts 9.10]: “There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, “Ananias!” “Here I am, Lord,” he answered.” Jn. 1.23: “John answered by quoting the prophet Isaiah: “I am ‘the voice of someone shouting in the desert: Make a straight path for the Lord to travel!’ ” “ Acts 7.32: “ ‘I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled with fear and dared not look.”

“1759” “..., adv., (...) [fr. Hom. down]; a. here: Lk. xxiv.41; Acts x.18; xvi.28; xvii.6; xxv.24. b. hither: Jn. iv.15 sq.; Acts xxv.17* 867

[Jn. 4.15]: “Sir,” the woman said, “give me that water! Then I will never be thirsty again, nor will I have to come here to draw water.” ” Acts 25.17: “When they came here, then, I lost no time, but on the very next day I sat in the court and ordered the man to be brought in.” ”

“See 1759 “...”; adv., (fr. “...” and the syllable “...”, indicating the place whence), hence: Mt. xvii.20 L T Tr WH; Lk. xvi.26 G L T Tr WH. [From Hom. down.]* 868

“4726” “..., a groaning, a sigh: Acts vii.34; Ro. viii.26; see “...”, (...)* 869

[Ro. 8.26]: “In the same way the Spirit also comes to help us, weak as we are. For we do not know how we ought to pray; the Spirit himself pleads with God for us in groans that words cannot express.”]

TRANSLATION OF MESSAGE NO. 240

The above series of three Strong’s numbers has one translation:-

“[Until that time comes] I (the Spirit of Christ) plead here with God for you in groans that words cannot express.”
"3358" "... Sept. chiefly for "..."[cf. "..."] measure; 1. an instrument for measuring;
a vessel for receiving and determining the quantity of things, whether dry or liquid:
in proverb. disc., "..." "...", of the measure of the benefits which one confers on others,
Lk. vi.38; "...", fig. equiv. to most abundant requital, ibid.; "...", to add what is
wanting in order to fill up their ancestor's prescribed number of crimes, Mt. xxiii.32
[...]; "..." "..." [A.V. by measure; ...] i.e. sparingly, Jn. iii.34 (also "..." "...", Ezek. iv.11).
b. a graduated staff for measuring, measuring-rod: Rev. xxi.15; with "..." added
[man's measure], such as men use, Rev. xxi.17; hence in proverb. disc. the rule or
standard of judgment: Mt. vii.2; Mk. iv.24. 2. determined extent, portion measured
off, measure or limit: with a gen. of the thing received, Ro. xii.3; 2 Co. x.13; [Eph.
iv.7]; "..." "...", in proportion to the measure [cf. "..." cal. in due measure], Eph. iv.16;
the required measure, the due, fit, measure: "..." "...", the proper i.e. ripe, full age [...] (of a man), Eph. iv.13 (...).*" 870

"2424" "... Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, ..." 871

"2176" "... 1. of good name (Hes., Pind.), and of good omen, (Plat. polit. p.302 d.;
legg.6 p. 754 e.); in the latter sense used in taking auguries; but those omens were
euphemistically called "..." which in fact were regarded as unlucky, i.e. which came
from the left, sinister omens (for which a good name was desired); hence 2. left
(so fr. Aeschyl. and Hdt. down): Acts xxi.3; Rev. x.2; "..." "..." [...] [...], on the left hand
(to the left): Mt. xx.21,23; xxv.33,41; xxvii.38; Mk. x.37 [R G L],40; xv.27.*" 872

TRANSLATION OF MESSAGE NO. 241

The above series of three Strong's numbers has one translation:-

"The measure that you use for others is the measure that Jesus will use for you.
Those who have shown no mercy toward others, Jesus will put on His left.

At the Final Judgment:
"He will put the righteous people on his right and the others on his left." 873"
242.  2980 + 1255 + 3723 = 7958.  

27 November 2006

"2980" "...; ... 5. to use words in order to declare one's mind and disclose one's thoughts; to speak : ...; 2 Pet. i.21; Jas. v.10; of the declarations and prophetic announcements of God : Lk. i.45,55; Jn. ix. 29;Acts vii.6; esp. in the Ep. to the Heb.: i.1, 2 (1); iii.5; iv. 8; xi.18; xii.25; God, the Holy Spirit, Christ, are said "..." : Heb. i.1,2 (1); Mt. x.20; 2 Co. xiii.3; "...", Lk. i.70; ... [...]" 874

"1255" "...; to converse together, to talk with, ("..." denoting by turns, or one with another; see "..."); "", pass. [were talked of], Lk. i.65; "..." (...), ""["..."]", of the conference of men deliberating, Lk. vi.11. (Eur. Cycl. 175.)*" 875

"3723" "..., rightly : Mk. vii.35; Lk. vii.43; x.28; xx.21. [Aeschyl. and Hdt. down.]*" 876

TRANSLATION OF MESSAGE NO. 242

The above series of three Strong's numbers has one translation:-

"Speak to the world about the message which the Lord speaks in you. The message that you are told to talk throughout the world. The Lord speaks and teaches rightly!"
243. \[5547 \ + 1722 \ + 689 = 7958.\] 28 November 2006

"5547" "... anointed: ... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ...: Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23; ... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "...": a. "... Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name ...: Mt. i.17; xi.2; Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ..." \[877\] [Christ]

"1722" "..., a preposition taking the dative after it; Hebr."..."; Lat. in with abl.; Eng. in, on, at, with, by, among. [..] It is used locally; 1. of Place proper; ... 2. with dat. of a Person, in the person, nature, soul, thought of any one: thus "...", it lies hidden as it were in the bosom of God until it shall come forth to view, Col. iii.3, cf. Eph. iii.9; "..." "...", i.e. in the person of Christ, "..." etc., Col. i.19; ii.3 [(?,9]. phrases in which "..." "..." is said to dwell in men, Ro. vii.17 sq.; or "..." "..." (the mind, power, life of Christ) "...", [Jn. xvii.26]; Ro. viii.10; 2 Co. xiii.5; "...", Jn. vi.56; [xv.4,5]; "...", Gal. ii.20; "...", Gal. iv.19;..." \[878\]

"689" "..., Aram [or Ram], indecl. prop. name of one of the male ancestors of Christ: Mt. i.3 sq.; Lk. iii.33 [not T WH Tr mrg.; see '...' and '...']." \[879\]

TRANSLATION OF MESSAGE NO. 243

The above series of three Strong's numbers has one translation:-

"Christ's nature is formed in Aram. Christ [preached] in the tongue "of Aram" [Aramaic]."
244. \[110 + 3440 + 2192 + 1473 + 743 = 7958.\] 28 November 2006

“110” “... immortality : 1 Co. xv.53 sq.; 1 Tim. vi.16 where God is described as “...”, because he possesses it essentially – “...”. (In Grk. writ. fr. Plato down.)”

[1 Tim. 6.16: “He alone is immortal; he lives in the light that no one can approach. No one has ever seen him. To him be honour and eternal dominion! Amen.”]

“3440” “... [fr. Hom. down]; ... 2. Neut. “...” as adv., alone, only, merely:

added to the obj., Mt. v.47; x.42; Acts xviii.25; Gal. iii.2; to the gen.
Ro. iii.29 [here WH mrg. “...”]; ... [2 Tim. iv.8. “...” (sc. “...”), see “...”).”

“2192” “...; fut. “...”; impf. “...”, [1 pers. plur. “...”, 2 Jn. 5 T Tr WH], 3 pers. plur. “...” (Mk. viii.7 L T Tr WH; Rev. ix.8 L T Tr WH; ...); ... to have,...; [COMP.: ...]”

“1473” “...; personal pronoun, I. 1. The nominatives “...” and “...”, when joined to a verb, generally have force and emphasis, or indicate antithesis, as Mt. iii.11; Mk. i.8; Lk. iii.16 (“...” “...” ... “...”); Mt. iii.14 (“...” “...” “...”); v.22, 28, 39, and often, “...”, contrasted with God, Mt. vi.12; “...”, Mt. ix.14; ... But sometimes they are used where there is no emphasis or antithesis in them, as Mt. x.16; Jn. x.17; and in many edd. in Mk. i.2; Lk. vii.27; ...

“... “...”, “...”, behold me, here am I: Acts ix.10 (1 S. iii.8.) “...”, like “...”, I am: Jn. i.23; Acts vii.32, [...].”

[Acts 9.10: “There was a believer in Damascus named Ananias. He had a vision, in which the Lord said to him, “Ananias!” “Here I am, Lord,” he answered.”

Jn. 1.23: “John answered by quoting the prophet Isaiah: “I am the voice of someone shouting in the desert: Make a straight path for the Lord to travel!””

Acts 7.32: “I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.’ Moses trembled with fear and dared not look.”]

“743” “... (fr. “...”, q.v., and “...”), a bibl. and eccl. word, archangel, i.e. chief of the angels (Hebr. “...” chief, prince, Dan. x.20; xii.1), or one of the princes and leaders of the angels (“...” “...”, Dan. x.13): 1 Th. iv.16; Jude 9. For the Jews after the exile distinguished several orders of angels, and some (as the author of the book of Enoch, ix. 1 sqq.; cf. Dillmann ad. loc. p. 97 sq.) reckoned four angels (answering to the four sides of the throne of God) of the highest rank; but others, and apparently the majority (Tob. xii.15, where cf. Fritzsche; Rev. viii.2), reckoned seven (after the pattern of the seven Amshaspands, the highest spirits in the religion of Zoroaster).

See s. vv. “...” and “...”.*

TRANSLATION OF MESSAGE NO. 244

The above series of five Strong’s numbers has one translation:-

“Immortality alone have I, Archangel.”

[“Archangel, I alone have immortality.”]

[Note: Coincidence

“110” (immortality) : 1 Tim. 6.16.

“3440” (alone, only, merely : 1 Tim. 6.16.

“2192” (to have) : 1 Tim. 6.16.]
"3588" "..." "..." "..." "..." "..." "..." "...", ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: "..." "...", that ... this, the one ... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "..." "...", Acts xxviii.24; Phil. i.16 sq.; "..." "...", Heb. vii.5 sq. 20 (21), 23 sq.; ...

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc. ... "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "..." "...", the (promised and expected) prophet, Jn. i.21; vii.40; ... "...", the salvation which all good men hope for, i.e. the Messianic salvation; ... "...", etc.; ... "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "..." "...", Jas. ii.25; ... "...", 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "..." "...", Mt. xxiv.29; Mk. xiii.25; "..." "...", Mt. viii.20; Lk. ix.58, etc.; ...

"3056" "...",[fr. Hom. down], Sept. esp. for "...", ...; prop. a collecting, collection,... I. As respects SPEECH: 1. a word, ... i.e. a word which, uttered by the living voice, embodies a conception or idea: Heb. xii.19; "...", Mt. xxii.46; "...", Mt. viii.8 [...]; Lk. vii.7; "...", 1 Co. xiv.19; "...", xiv.9; 2. what some one has said; a saying; a. univ.: Mt. xix.22 [...]; Mk. v.36 [...]; "..." the words, commands, counsels, promises, etc., of any teacher, Mt. x.14; xxiv.35; Mk. viii.38; Lk. ix.44; Jn. xiv.24; Acts xx.35; ...; b. of the sayings of God;... i.q. decree, mandate, order: Ro. ix.28; with "..." added, 2 Pet. iii.5[7, ...]; "..." (a phrase freq. in the O.T.), Jn. x.35. ... i.q. promise: "..." (equiv. to "..."), Heb. iv.2; "...", Ro. ix.6; plur. Ro. iii.4; univ. a divine declaration recorded in the O.T.; Jn. xii.38; xv.25; 1 Co. xv.54. ...

..."...", as "..." often in the O.T. prophets, an oracle or utterance by which God discloses, to the prophets, or through the prophets, future events: used collectively of the sum of such utterances, Rev. i.2, 9; ... c. what is declared, a thought, declaration, aphorism, (Lat. sententia): "..." (reference is made to what follows, so that "..." in vs. 12 is explicative),Mt. xix.11; a dictum, maxim or weighty saying: 1 Tim. i.15; iii.1; 2 Tim. ii.11; Tit. iii.8; ...

II. Its use as respects the MIND alone, Latin ratio; i.e. 1. reason, the mental faculty of thinking, meditating, reasoning, calculating, etc.: once so in the phrase "...", of the divine mind, pervading and noting all things by its proper force, Heb. iv.12. 2. account; i.e. regard, consideration: "...", to have regard for, make account of a thing, care for a thing, Acts xx.24 R G ...

III. In several passages in the writings of John "..." denotes the essential WORD of God: i.e. the personal (hypostatic) wisdom and power in union with God, his minister in the creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah and shone forth conspicuously from his words and deeds: Jn.i.1,14; (1 Jn. v.7 Rec.); with "..." added (see "...", 2a.), 1 Jn. i.1; "...", Rev. xix.13 ..." 886 [Logos]
[Heb. 4.12]: "The word of God is alive and active, sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of man’s heart."

"1314" "...; fr. Hdt. down; to guard carefully: "...", Lk. iv.10 fr. Ps. xc. (xci.) 11.
"The seventy chose to employ this term esp. of God’s providential care; cf. Gen. xxviii.15; Josh. xxiv.17; Ps. xl.(xli) 3. Hence it came to pass that the later writers at the close of their letters used to write "...", cf. Theodoret. iii. pp.800, 818,826, (edd. Schulze, Nosselt, etc. Hal.)." ...

[Gen. 28.15]: "Remember, I will be with you and protect you wherever you go, and I will bring you back to this land. I will not leave you until I have done all that I have promised you."

Lk. 4.10:" "For the scripture says, 'God will order his angels to take good care of you.'"

Ps. 91.11: "God will put his angels in charge of you to protect you wherever you go."

Josh. 24.17: "The LORD our God brought our fathers and us out of slavery in Egypt, and we saw the miracles that he performed. He kept us safe wherever we went among all the nations through which we passed."

TRANSLATION OF MESSAGE NO. 245

The above series of three Strong’s numbers has one translation:

"The Word to keep you, to carefully guard you."
"1097" "...; in Grk. writ. fr. Hom. down; Sept. for "..."; Lat. nosco, novi (i.e. gnosco, gnovi); I. univ. 1. to learn to know, come to know, get a knowledge of; pass. to become known with acc., Mt. xxii.18; Mk. v.43; Acts xxi.34;...; negatively, in the sentence of Christ "...", I never knew you, never had any acquaintance with you, Mt. vii.23. to perceive, feel:... etc. Mk. v.29; "...", Lk. viii.46. 2. to know, understand, perceive, have knowledge of; a. to understand with acc.;...", Lk. xviii.34;... b. to know:...", Lk. xii.47;...", Lk. xvi.15;...; "..." to know Greek (graece scire, Cic. de fin. 2,5): Acts xxi.37, ...;... impv. "..." know ye: Mt. xxiv.32 sq.43; Mk. xiii.29; Lk. x.11; Jn. xv.18; Acts ii.36; Heb. xiii.23; 1 Jn. ii.29. 3. by a Hebraistic euphemism [cf. W.18], found also in Grk. writ. fr. the Alexandrian age down, "..." is used of the carnal connection of male and female, ...: of a husband, Mt. i.25; of the woman, Lk. i.34; (Gen. iv.1,7; xix.8; 1 S. i.19, etc.; Judith xvi.22;...). II. In particular "...", to become acquainted with, to know, of the things relating to them or pertaining to them; a. "...", the one, true God, in contrast with the polytheism of the Gentiles:Ro: i.21;Gal. iv.9;also "...", Jn. xvii.3 cf. 1 Jn.v.20;... b."...", his blessings, Phil. iii.10; in "...", 2 Co. v.16; Paul speaks of that knowledge of Christ which he had before his conversion, and by which he knew him merely in the form of a servant, and therefore had not yet seen in him the Son of God. Acc. to John's usage, "...", "..." denotes to come to know, to know, his Messianic dignity (Jn. xvii.3; vi.69); his divinity ("...", 1 Jn. iii.13 sq. cf. Jn. i.10), his consummate kindness towards us, and the benefits redounding to us from fellowship with him (in Christ's words "...", Jn. x.14 [acc. to the crit. texts "..."]); his love of God (Jn. xiv.31); his sinless holiness (1 Jn. iii.6). John unites "..." and "...", at one time putting "..." first: vi.69 [...]; but at another time "...":x.38 (acc. to R G, for which L T Tr WH read "..." [R.V. know and understand]); xviii.8 [L br. "..."];1 Jn. iv.16 (the love of God). c. "..." the things which proceed from the Spirit, 1 Co. ii.14; "...", 1 Jn. iv.6; "...", Mt. xii.11; "...", Jn. viii.32; 2 Jn. 1; absol., of the knowledge of divine things, 1 Co. xiii.12; of the knowledge of things lawful for a Christian, 1 Co. vii.2." 

"[SYN. "...", "...", "...", "...", "...": In classic usage (cf. Schmidt ch.13), "...", distinguished from the rest by its original inchoative force, denotes a discriminating apprehension of external impressions, a knowledge grounded in personal experience. ...]" 888

[Mt. 22.18: "Jesus, however, was aware of their evil plan, and so he said, "You hypocrites! Why are you trying to trap me?""]

Acts 21.34:"Some in the crowd shouted one thing, others something else. There was such confusion that the commander could not find out exactly what had happened, so he ordered his men to take Paul up into the fort."

Jn. 17.3:"And eternal life means knowing you, the only true God, and knowing Jesus Christ, whom you sent."

"3588" "...", "...", "...", "...", "...", ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: "...", "...", "...", that ... this, the one ... the other: Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "...", Acts xxviii.24; Phil. i.16 sq.; "...", Heb. vii.5 sq. 20 (21), 23 sq.;...

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that
designate a person or a thing that is the only one of its kind; the art. thus
distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc.  

b. 

appellative names of persons and things definite enough in themselves, or made so
by the context, or sufficiently well-known from history; thus, to the names of virtues
and vices, as ..., etc.  "..." "...", the well-known personage who is to come, i.e.
the Messiah, Mt. xi.3; Lk. vii.19; "..." "...", the (promised and expected) prophet, Jn.
i.21; vii.40; "..." "...", the salvation which all good men hope for, i.e. the Messianic
salvation; "..." "...", etc.; "..." "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.;
"..." "...", Jas. ii.25; "..." "...", 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those
who by the given name are distinguished from other things having a different name, -
"..." "...", Mt. xxiv.29; Mk. xiii.25; "..." "...", Mt. viii.20; Lk. ix.58, etc.; "...
889

"2316"  "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19;
Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33;
2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; "..." 890 [Theos]

"957"  "..., better; neut. adverbially in 2 Tim. i.18 [W.242 (227); B.27(24). Soph.,
Thuc., al.]." 891

[2 Tim. 1.18: “May the Lord grant him his mercy on that Day! And you know very well
how much he did for me in Ephesus.”]

TRANSLATION OF MESSAGE NO. 246

The above series of four Strong’s numbers has one translation:-

“You know the only true God. You know very well that you have eternal life.”
308

247. 1586 + 3588 + 2222 + 562 = 7958. 28 November 2006.

"1586" "... in Grk. writ. fr. Hdt., down; Sept. for "..."; to pick out, choose; in the N.T. (exc. Lk. ix.35, where the reading is doubtful) always mid., "...", to pick or choose out for one's self; "...", Lk. x.42; xiv.7; "...", one from among many (of Jesus choosing his disciples), Jn. vii.70; xiii.18; xv.16; Acts i.2; "...", from a number of persons (Syr. xlv.16), Lk. vi.13; "...", Jn. xv.19; used of choosing one for an office, Acts vi.5; foll. by "...", Acts i.24; to discharge some business, Acts xv.22,25; "...", (al. "...") "...", foll. by the acc. and inf. denoting the end, God made choice among us, i.e. in our ranks, Acts xv.7, where formerly many, misled by the Hebr."..." (1 S. xvi.9; 1 K. viii.16, etc., and the Sept. of these pass.), wrongly regarded "..." as the object on which the mind of the chooser was as it were fixed;[...]. Especially is God said "..." those whom he has judged fit to receive his favors and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight: thus of the Israelites, Acts xiii.17 (Deut. xiv.2, [cf. iv.37]; 2 Macc. v.19); of Christians, as those whom he has set apart from among the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: Mk. xiii.20; 1 Co. i.27 sq.; with two acc. one of the object, the other of the predicate [...] Jn. vi.5; "...", so that the ground of the choice lies in Christ and his merits, foll. by acc. with inf. denoting the end, Eph.i.4. In Lk. ix.35 L mg. T Tr WH Jesus is called "..." (R G L txt. "..."), as being dear to God beyond all others and exalted by him to the preeminent dignity of Messiah; ...* 892

[Lk. 10.42: "but just one is needed. Mary has chosen the right thing, and it will not be taken away from her.""
Lk. 14.7:"Jesus noticed how some of the guests were choosing the best places, so he told this parable to all of them:"
Jn. 6.70:"Jesus replied, "I chose the twelve of you, didn't I? Yet one of you is a devil!"
Jn. 13.18:"I am not talking about all of you; I know those I have chosen. But the scripture must come true that says, 'The man who shared my food turned against me.'"]

"3588" "...", "...", "...", corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.
I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: "...", "...", that ... this, the one ... the other: Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "...", Acts xxviii.24; Phil. i.16 sq.; "...", Heb. vii.5 sq. 20 (21), 23 sq.; ...
II. As the DEFINITE or PREPOSITIONAL ARTICLE (to be distinguished from the postpositive article, as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as (Jn.i.1 sq.), etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc. ...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "...", the (promised and expected) prophet, Jn. i.21; vii.40; "...", the salvation which all good men hope for, i.e. the Messianic salvation; "...", etc.; "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "...", Jas. ii.25; "...", 1 Co. xv.8. ...
The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "... "...", Mt. xxiv.29; Mk. xiii.25; "... "...", Mt. viii.20; Lk. ix.58, etc.; ...

"2222" "... life; 1. univ. life, i.e. the state of one who is possessed of vitality or is animate: 1 Pet. iii.10 (...); Heb. vii.3,16;...

"Closer study of the passages concerned reveals that zoe is used most often to refer to divine and eternal life..." 893

"562" "... ("...") to go through, finish; cf. "...")", that cannot be passed through, boundless, endless: "...", protracted interminably, 1 Tim. i.4. (Job xxxvi.26; 3 Macc. ii.9; in Grk. writ. fr. Pind. down.)* 896

TRANSLATION OF MESSAGE NO. 247

The above series of four Strong’s numbers has one translation: -

"You have chosen the life that is endless."
248. $3588 + 2288 + 874 + 1208 = 7958.$

28 November 2006

“3588” "..." and "...", also for "..." pestilence [W.29 note]; (...) death; 1. prop. the death of the body i.e. that separation (whether natural or violent) of the soul from the body by which life on earth is ended: Jn. xi.4,[13]; Acts ii.24 [Tr mrg. "..."] (...); Phil. ii.27,30; Heb. vii.23; ix.15 sq.; Rev. ix.6; xviii.8; opp. to "...", Ro. viii.38; 1 Co. iii.22; 2 Co. i.9; Phil. i.20; with the implied idea of future misery in the state beyond, 1 Co. xv.21; 2 Tim. i.10; Heb. ii.14 sq.; i.q. the power of death, 2 Co. iv.12. 2. metaphor. the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body: 2 Co. iii.7; Jas. i.15, (Clem. Rom. 2 Cor. 1,6 says of life before conversion to Christ, "...", [...]); 3. the miserable state of the wicked dead in hell is called -now simply "...", Ro. i.32 (Sap.i.12 sq.; ii.24; Tatian or. ad Graec. c.13; the author of the ep. ad Diognet. c. 10,7 distinguishes between "...", the death of the body, and "...", "..."); now "...", and "...", (as opp. to the former death, i.e. to that by which life on earth is ended), Rev. ii.11; xx.6, 14b; xxii.8, (as in the Targums on Deut. xxxiii.6; Ps. xlviii. (xlix.) 11; Is. xxii.14; [lxv.15; [...]]; 4. In the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth (...), to be followed by wretchedness in the lower world (opp. to "..."): "...", seems to be so used in Ro. v.12; vi.16, 21, [23; yet al. refer these last three exx. to 3 above]; vii.24; vii.2.6; death, in this sense, is personified in Ro. v.14,17,21; vii.5. Others, in all these pass. as well as those cited under 2, understand physical death; but see Philippi on Ro.v.12; Messner, Lehreder Apostel, p.210 sqq.**

“2288” "..." and "...", also for "..." pestilence [W.29 note]; (...) death; 1. prop. the death of the body i.e. that separation (whether natural or violent) of the soul from the body by which life on earth is ended: Jn. xi.4,[13]; Acts ii.24 [Tr mrg. "..."] (...); Phil. ii.27,30; Heb. vii.23; ix.15 sq.; Rev. ix.6; xviii.8; opp. to "...", Ro. viii.38; 1 Co. iii.22; 2 Co. i.9; Phil. i.20; with the implied idea of future misery in the state beyond, 1 Co. xv.21; 2 Tim. i.10; Heb. ii.14 sq.; i.q. the power of death, 2 Co. iv.12. 2. metaphor. the loss of that life which alone is worthy of the name, i.e. the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body: 2 Co. iii.7; Jas. i.15, (Clem. Rom. 2 Cor. 1,6 says of life before conversion to Christ, "...", [...]); 3. the miserable state of the wicked dead in hell is called -now simply "...", Ro. i.32 (Sap.i.12 sq.; ii.24; Tatian or. ad Graec. c.13; the author of the ep. ad Diognet. c. 10,7 distinguishes between "...", the death of the body, and "...", "..."); now "...", and "...", (as opp. to the former death, i.e. to that by which life on earth is ended), Rev. ii.11; xx.6, 14b; xxii.8, (as in the Targums on Deut. xxxiii.6; Ps. xlviii. (xlix.) 11; Is. xxii.14; [lxv.15; [...]]; 4. In the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth (...), to be followed by wretchedness in the lower world (opp. to "..."): "...", seems to be so used in Ro. v.12; vi.16, 21, [23; yet al. refer these last three exx. to 3 above]; vii.24; vii.2.6; death, in this sense, is personified in Ro. v.14,17,21; vii.5. Others, in all these pass. as well as those cited under 2, understand physical death; but see Philippi on Ro.v.12; Messner, Lehreder Apostel, p.210 sqq.**

“874” "..." and "...", also for "..." pestilence [W.29 note]; (...) death; 1. prop. a place from which a movement or attack is made, a base of operations: Thuc. 1.90 ("..."); Polyb. 1.41.6. 2. metaphor. that by which endeavor is excited and from which it goes forth; that which gives occasion and supplies matter for an undertaking, the incentive; the resources we avail ourselves of in attempting or performing anything: Xen.mem.3,12,4 ("..."); and often in Grk. writ.; "...", to take occasion, find an incentive, Ro. vii.8,11; "...", 2 Co. v.12; 1 Tim.v.14, (3 Macc. iii.2; both phrases often also in Grk. writ.); 2 Co. xi.12; Gal. v.13. *"
“1208” “... [fr. Hom. down; ...], second: Mt. xxii.26; Mk. xii.21; Lk. xii.38; Jn. iv.54; Rev. iv.7, etc.; the second, the other of two: Mt. xxii.39; Mk. xii.31; 1 Co. xv.47; Tit. iii.10; 2 Pet. iii.1; Heb. viii.7; x.9; “...” (see “...”, 3) Rev. ii.11; xx.14; xxi.8; “...” in 2 Co. i.15 is not a double benefit, but a second, opp. to the former which the Corinthians would have had if Paul is passing through Achaia into Macedonia had visited them “...”, [...]. The neuter “...” is used adverbially in the second place, a second time [...] Mt. xxii.39; Mk. xii.31; Co. xv.47; Tit. iii.10; 2 Pet. iii.1; Heb. viii.7; x.9; “...” (see “...”, 3) Rev. ii.11; xx.14; xxi.8; “...” in 2 Co. i.15 is not a double benefit, but a second, opp. to the former which the Corinthians would have had if Paul is passing through Achaia into Macedonia had visited them “...”, [...]. The neuter “...” is used adverbially in the second place, a second time [...].

TRANSLATION OF MESSAGE NO. 248

The above series of four Strong’s numbers has one translation:-

"The second death. Take occasion, avail yourself of opportunity to warn the churches:-

"If you have ears, then, listen to what the Spirit says to the churches! "Those who win the victory will not be hurt by the second death." # 901

"But cowards, traitors, perverts, murderers, the immoral, those who practise magic, those who worship idols, and all liars - the place for them is the lake burning with fire and sulphur, which is the second death." # 902

At the Final Judgment:-

"Then death and the world of the dead were thrown into the lake of fire. (This lake of fire is the second death.)" # 903 "

[Note: Coincidences
"2288" (death) :Rev. 2.11; 20.6, 20.14; 21.8.
"1208" (second) :Rev. 2.11; 20.14; 21.8.]
249. 3588 + 1093 + 2453 + 824 = 7958. 28 November 2006

"3588" "..." "..." "..." "..." corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; ... 1. in the words of the poet Aratus, "..." quoted by Paul in Acts xvii.28.

2. in prose, where it makes a partition or distributes into parts:
   "..." "...", that ... this, the one ... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "..." "...", Acts xxviii.24; Phil. i.16 sq.; "..." "...", Heb. vii.5 sq. 20 (21), 23 sq.; ...

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantivites that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ... etc.

b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc.
   "..." "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "..." "...", the (promised and expected) prophet, Jn. i.21; vii.40; "..." "...", the salvation which all good men hope for, i.e. the Messianic salvation; "..." "...", etc.; "..." "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "..." "...", Jas. ii.25; "..." "...", 1 Co. xv.8.

The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "..." "...", Mt. xxiv.29; Mk. xiii.25; "..." "...", Mt. viii.20; Lk. ix.58, etc.; ...

"1093" "...", Sept. very often for "..." and "...", earth; 1. arable land; Mt. xiii.5,8,23;

Mk. iv.8,20,26,28,31; Lk. xiii.7; xiv.35 (34); Jn. xii.24; Heb. vi.7; Jas. v.7; Rev. ix.4; of the earthy material out of which a thing is formed, with the implied idea of frailty and weakness:
"...", 1 Co. xv.47. 2. the ground, the earth as a standing-place, (Germ. Boden): Mt. x.29; xv.35; xxiii.35; xxvii.51; Mk. vii.6; ix.6; xv.26; xiv.35; Lk. xxii.44

[L br. WH reject the pass.]; xxiv.5; Jn. viii.6,8, [i.e. Rec.]; Acts ix.8.3. the main land, opp. to sea or water:
Mt. iv.1; vi.47; Lk. v.3; viii.27; Jn. vi.1; xxi.3 sq. 11;
Rev. xii.12. 4. the earth as a whole, the world (Lat. terrarum orbis): a. the earth as opp. to the heavens: Mt. v.18,35; vi.10; xvi.19; xviii.18; xxv.35; Mk. xiii.31; Lk. ii.14; Jn. xii.32; Acts ii.19; iv.24; 2 Pet. iii.5,7,10,13; Rev. xxi.1; "...", the things and beings that are on the earth, Eph. i.10; Col. i.16 [T WH om. L Tr br. "..."]; involving a suggestion of mutability, frailty, infirmity, alike in thought and in action, Mt. vi.19; ...
b. the inhabited earth, the abode of men and animals: Lk. xxi.35;

Acts 1.8; x.12; xi.6; xvii.26; Heb. xi.13; Rev. iii.10. ... 5. a country, land enclosed with fixed boundaries, a tract of land, territory, region; simply, if it is plain from the context what land is meant, as that of the Jews: Lk. iv.25; xxi.23; Ro. ix.28;
Jas.v.17; with a gentile noun added [then, as a rule, as anarthrous, W.121 (114 sq.)]; "...", Mt. ii.20 sq.; ...", Mt. vi.6; "...", Mt. xiv.34; Mk. vi.53; "...", Mt. x.15; xi.24; "...", Acts vii.4; "...", (see "..."); "...", Jn. iii.22; with the addition of an adj.: "...", Acts vii.6; "...", Mt. ix.26,31; with gen. of pers. one's country, native land, Acts vii.3.

"2453" "...", Jewish; a. joined to nouns, belonging to the Jewish race: "...", Acts x.28; xxii.11, (1 Macc.ii.23); "...", Acts xxi.39; "...", Acts xiii.6; "...", Acts xiv.14; "...", Acts xvi.1; xxvii.24; "...", Jn. iii.22; "...", Mk. i.5. b. without a noun, substantively, Jewish as respects birth, race, religion; a Jew: Jn. iv.9; Acts xvii.2,24; Ro. ii.28 sq.; plur., 
Rev. ii.9; iii.9; "...", ("..."); before the exile citizens of the kingdom of Judah; after the exile all the Israelites [cf. Wright in B.D. s.v. Jew], the Jews, the Jewish race: Mt. ii.2; xxvii.11,29; Mk. viii.3; xv.2; Jn. ii.6; iv.22; v.1; xviii.33, etc.; ...

"[SYN. ...]. The apostle John, inasmuch as agreeably to the state of things
in his day he looked upon the Jews as a body of men hostile to Christianity, with
whom he had come to see that both he and all true Christians had nothing in common
as respects religious matters, even in his record of the life of Jesus not only himself
makes a distinction between the Jews and Jesus, but ascribes to Jesus and his
apostles language in which they distinguish themselves from the Jews, as though the
latter sprang from an alien race: Jn. xi.8; xiii.33. And those who (not only at
Jerusalem, but also in Galilee, cf. vi.41,52) opposed his divine Master and his Master’s
cause,- esp. the rulers, priests, members of the Sanhedrin, Pharisees,—he does not
hesitate to style "…", since the hatred of these leaders exhibits the hatred of the
whole nation towards Jesus : i.19; ii.18,20; v.10,15 sq.18; vi.41,52; vii.1,11,13;
ix.18,22; x.24,31,33; xviii.14. [Cf. B.D.s.v. Jew; Franke,Stellung d.Johannes z. Volke
d.alt. Bundes. (Halle, 1882).]

"824" "... out of place; not befitting, becoming, (so in Grk. writ. fr. Thuc. down;
very often in Plato); in later Grk. in an ethical sense, improper, wicked: Lk.
xxiii.41 ("...", as in Job xxvii.6; 2 Macc. xiv.23); Acts xxv.5 L T Tr WH; (Sept.
for "..."); Job iv.8; xi.11, etc. Joseph. antt. 6,5,6; Plut. de aud. poet.c.3 "..."
and "..."); of men: 2 Th. iii.2 ("...", as in Job iv.8; xi.11, etc.); of men: 2 Th. iii.2 ("...", as in Job iv.8; xi.11, etc.); of men: 2 Th. iii.2 ("...", as in Job iv.8; xi.11, etc.); of men: 2 Th. iii.2 ("...", as in Job iv.8; xi.11, etc.)

TRANSLATION OF MESSAGE NO. 249

The above series of four *Strong's* numbers has one translation:-

"The land of the Jews, that is, the province of Judaea is out of place, improper,
unreasonable for these times.
Wickedness occurring there. Injury, harm coming to those living there!"

[Note: The province of Judaea is known to us today as the “West Bank”.
Judaea and Samaria are the biblical names for this territory.
The main Palestinian cities and towns of the West Bank are Janin, Nābūlūs, and
Rām Allāh north of Jerusalem and Bethlehem and Hebron south of Jerusalem.
Jericho is the main town of the Jordan River valley.]

[Note: Coincidence
"1093" (a tract of land, territory, region) :Jn. 3.22;
"2453" (belonging to the Jews, of Juda) :Jn. 3.22.]
"3588" "...", ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus. "...", quoted by Paul in Acts xvii.28.

2. in prose, where it makes a partition or distributes into parts: "..." "...", that this, the one... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "..." "...", Acts xxviii.24; Phil. i.16 sq.; "..." "...", Heb. vii.5 sq. 20 (21), 23 sq.; ...

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc.

... "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "..." "...", the (promised and expected) prophet, Jn. i.21; vii.40; "..." "...", the salvation which all good men hope for, i.e. the Messianic salvation; "..." "...", etc.; ... "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "..." "...", Jas. ii.25; "..." "...", 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "..." "...", Mt. xxiv.29; Mk. xiii.25; ... "...", Mt. vii.20; Mk. ix.58,etc.; ...

1520 "...", a cardinal numeral, one. Used 1. univ. a. in opp. to many; and ... added to nouns after the manner of an adjective: Mt. xxv.15 (opp. to "..." "..." "..." "..."...); Ro. v.12 (opp. to "..."...); Mt.xxv.13; xxvii.15; Lk.xvii.34 [but L WH br.]; Acts xxviii.13; 1 Co.x.8; Jas. iv.13 [R G], and often; "..." "...", save one [...], 2 Co.xi.24; with the article, "..." "...", the one man, of whom I have spoken, Ro. v.15. ... substantively, with a partit. gen.,- to denote one, whichever it may be: "..." "...", one commandment, whichever of the whole number it may be, Mt. v.19; add, Mt. vi.29; xviii.6; Mk. ix.42; Lk. xi.27; xvii.22; or, that one is required to be singled out from a certain number: Lk. xxiii.39; Jn. xix.34, etc. foll. by "..." "...", with the gen. of a noun signifying a whole, to denote that one of (out of) a company did this or that: Mt. xxii.35; xxvii.21; xxvii.48; Mk. xiv.18; Lk. xvii.15; Jn. i.40 (41); vi.8,70; xii.2 [T WH Tr mrg. in br.]4 [...]; xiii.21,23 [...]; xviii.26; Rev. v.7; vii.13; ix.13; xiii.3 [Rec. om. "..."...]. ... absol.: Mt. xxiii.8-10; Heb. ii.11; xi.12; and where it takes the place of a predicate, Gal. iii.20 [cf. W.593 (551)], 28 (ye that adhere to Christ make one person, just as the Lord himself); "..." "...", to gather together into one, Jn. xi.52; "...", Eph. ii.14; with the article, "..." "...", the one, whom I have named, Ro. v.15,19.

b. in opp. to a division into parts, and in ethical matters to dissensions: "...", Ro. xii.4 sq.; 1 Co. xii.12,20; "...", to be united most closely (in will, spirit), Jn.x.30; xvii.11, 21-23; ... c. with a negative following joined to the verb, "..." "..." "..." "...", (one ... not, i.e.) no one, (more explicit and emphatic than "..."...): "...", Mt. x.29; besides, Mt. v.18; Lk. xii.46; xi.6; this usage is not only Hebraistic (as that language has no particular word to express the notion of none), but also Greek (Arstph. eccl. 153; thesm. 549; Xen. an.5.6,12; Dion. Hal. Verb. Comp.18,etc.), cf. W.172 (163); [B.121 (106)]. 2. emphatically, so that others are excluded, and "..." is the same as a. a single (Lat. unus i.q. unicus); joined to nouns: Mt. xxi.24; Mk. vii.14 ("..." "..."...); Mk. xii.6;Lk. xii.52; Jn. xi.50; vii.21; 1 Co. xii.19; ... b. alone: "..." "..." "...", Mk. ii.7 (for which in Lk. v.21 "..."...); Mk. x.18; Lk. xvii.19. c. one and the same (not at variance with, in accord with one's self) : Ro. iii.30; Rev. xvii.13,17 [L om.]; xviii.8; ...
3. the numerical force of "…" is often so weakened that it hardly differs from the
indef. pron. "…", or from our indef. article (…), [...]): Mt. viii.19 ("…"); xix.16; xxvi.69;
Jn. vi.9 ("…", ...); Rev. viii.13; ix.13; [...]; Tob. i.19; ii.3; 3 Esdr. iv.18; Gen. xxi.15;
2 S. ii.18; Judith xiv.6; so the Hebr. "…", Dan. viii.3; Gen. xxii.13; 1 S. i.2; 1 K. xxi.
(xx.)13; see Gesenius, Lehrgeb. p.655); "…" (Lat. unus aliquis, a certain one; one,
I know not who; one who need not be named: with a subst. Mk. xiv.51 (L T Wh om.
"…")...
4. it is used distributively [...] a. "…" "…", one and one: Mt. xiv.4; xx.21; xxiv.40 L T Wh 41; xxvii.38; Mk. iv.8 [R G L Wh mrg.], 20 [R G L Tr mrg.
Wh mrg. in br.]; with the art. prefixed, "…" "…" the one, Lk. xxiv.18 R G; foll. by "…" "…" the one the other, Mt. xxiv.40 R G; foll. by "…", Mt. vi.24; Lk. vii.41;
xvi.3b; xvi.34 R Wh; xviii.10 R G T Wh mrg.; Acts xxiii.6; "…" (without the art.) ...
"…"; Lk. xvi.13c; xvi.34 G L T Tr; xviii.10 L Tr Wh txt.; "…" "…" "…" "…" "…" "…",
Rev. xvii.10. b. "…" "…", every one: Acts ii.6; xx.31; Eph. iv.16; Col. iv.6; foll. by a
partit. gen. : Lk. iv.40; xvi.5; Acts ii.3; xvii.27; xxi.26; 1 Co. xii.18; Eph. iv.7; ... c. a
solecism, com. in later Grk. (...), is "…" "…", and in combination "…" (so that either
"…" is used adverbially, or "…" as indeclinable): "…", i.q. "…". Ro. xii.5 (where L T Wh
"…", as respects each one, severally;...); with a partit. gen. 3 Macc. v.34; "…" "…"
[...]; "…" "…", every one, one by one, Mk. xiv.19; Jn. viii.9; "…", (as in Grk. writ.), of a
series, one by one, successively; "…", all in succession, Jn. xxi.25 [not Tdf.]; "…", 1 Co. xiv.31 (Xen. venat.6,14); "…", Acts xxii.19 (Xen. Cyr.1,6,22 (27); Ages.7,1); "…", ye severally, every one, Eph. v.33. 5. like the hebr. "…", "…" is put for the
ordinal "…", first [...]; "…" the first day of the week, Mt. xxviii.1; Mk. xvi.2; Lk. xxiv.1;
Jn. xx.1,19; Acts xx.7; 1 Co. xvi.2 [L T Wh "…"]; (in Grk. writ. so used only when
joined with other ordinal numbers, as "…", Hdt.5,89; Diod. 16,71. Cic. de senect. 5
uno et octogesimo anno. [Cf. Soph. Lex. s.v.])."

"2424" "…, Jesus... 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25;
Lk. i.31; ii.21, "…" "2411"

"2426" "…; ("…" to examine, test); to investigate, examine; "…", to examine
judicially: Acts xxii.24,29. (Judg. vi.29 cod. Alex.; Sus. [i.e. Dan. (Theod.)
init.]14;[Anaph. Pilati A 6 p.417 ed.Tdf.]. Not found in prof. auth.)*" 912

[Acts 22.24: "The Roman commander ordered his men to take Paul into the fort,
and he told them to whip him in order to find out why the Jews were screaming like
this against him.
Acts 22.29: "At once the men who were going to question Paul drew back from him;
and the commander was frightened when he realized that Paul was a Roman citizen
and that he had put him in chains."
Judg. 6.29: "They asked each other, "Who did this?" They investigated and found out
that Gideon son of Joash had done it."]

TRANSLATION OF MESSAGE NO. 250

The above series of four Strong's numbers has one translation:-

"The one man Jesus should be examined."
"3588" "..." "..." "..." "...", ... corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; ... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28.

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; ... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28.

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), ..., etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc.

"2424" "... Jesus... 3. Jesus; the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ..."914

"846" "... pron. ("derived from the particle "..." with the added force of a demonstrative pronoun. In itself it signifies nothing more than again, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." Klotz ad Devar. ii.p.219;[...]). It is used by the bibl. writ. both of the O.T. and of the N.T. far more frequently than the other pronouns; and in this very frequent and almost inordinate use of it, they deviate greatly from prof. auth.;[...].

I. self, as used (in all persons, genders, numbers) to distinguish a person or thing from or contrast it with another, or to give him(it) emphatic prominence. 1. When used to express Opposition or Distinction, it is added a. to the subjects implied in the verb, the personal pronouns "...", "...", "...", etc., being omitted : Lk. v.37 ("...""...""...""...""...""...", the wine, as opp. to the skins); Lk. xxii.71 ("...""...""...""...", we ourselves, opp. to witnesses whose testimony could have been taken); Jn. ii.25 ("...""...", opp. to testimony he might have called for); Jn. iv.42 (we ourselves, not thou only); Jn. ix.21 [T Tr WH om.]; Acts xviii.15 ("...""...""...",...); b. it is added to subjects expressed, whether to pronouns personal or demonstrative, or to nouns proper or common : Jn. iii.28 ("...""...""...""...", ye your- selves bear witness, not only have I affirmed); Acts xx.30 ("...""...", from among your own selves, not only from other quarters): Ro. xv.14 ("...""...", I of myself also, not only assured by report, cf. i.8); 1 Co. v.13 (...); 1 Co. vii.35; xi.13; 1 Th. iv. 9; "...""...", Acts xxiv.20; "...""...", (masc.), Acts xxv.25; "...""...", Jesus himself, personally, opp. to those who baptized by his command, Jn. iv.2; "...""...", opp. to those who believed on him on account of his miracles, Jn. ii.24; Jesus himself, not others only, Jn. iv.44; "...""...", opp. to the doctors of the law, whose decision did not seem quite to agree with the words of David, Mk. xii.36 sq.; Lk. xx.42; "...""...""...""...", opp. to his ministers, 2 Co. xi.14; "...""...""...", God himself, not another, Rev. xxi.3; ... c. it is used to distinguish one not only from his companions, disciples, servants,- as Mk. ii.25 ("...""...""...""...""...", Jn. ii.12; iv.53; xviii.1,-but also from things
done by him or belonging to him, as Jn. vii.4 (…) [L Tr mrg. WH mrg. "..."]; 1 Co. iii.15 ("..."); Lk. xxiv.15 ("..."); Jn. xiv.11 ("...") Jesus himself in person, opp. to their previous conversation about him). d. self to the exclusion of others, i.e. he etc. alone, by one's self: Mk. vi.31 ("..."); Mt. vi.4 ("...") ye alone, unattended by any of the people;…); Jn. xiv.11 (…); e. self, not prompted or influenced by another, i.e. of one's self, of one's own accord: Jn. xvi.27 (so even Hom. II. 17,254; and among Attic writ. esp. Xen.). 2. When it gives Prominence, it answers a. to our emphatic he, she, it: Mt. i.21 ("..."); HE and no other); Mt. v.4-10 ("..."); vi.4 [R G]; Mt. viii.1 (…); b. it points out some one as chief, leader, master of the rest (often so in Grk., as in the well-known phrase of the Pythagoreans "..."); […]: of Christ, Mt. vii.24; Mk. iv.38; vi.47; viii.29; Lk. v.16 sq.;…
c. it answers to our very, just, exactly, (Germ. eben, gerade): Ro. ix.3 ("..."); I myself, the very man who seems to be inimical to the Israelites); II. "...
has the force of a simple personal pronoun of the third person, answering to our unemphatic he, she, it; and that 1 as in classic Grk., in the oblique cases, him, her, it, them, etc.: numberless instances- as in the gen. absolute, e.g. "...", etc.; or in the acc. with inf., "...", Ro. i.20;… 2. Contrary to Grk. usage, in the N.T. even in the Nominative it is put for a simple personal pronoun of the third person, where the Greeks say "...", or "...", or use no pronoun at all. But, in my opinion, the question is settled by the following: "...", Mt. xiv.2; Mk. xiv.15; Lk. i.22; xv.14;…
3. Sometimes in the oblique cases the pron. is omitted, being evident from the context: Mk. vi.5 ("..."); Jn. iii.34 ("..."); Jn. x.29 ("...");… 4. Not infrequently "...", in the oblique cases is added to the verb, although the case belonging to this very verb has preceded: Mt. vii.1 (…); Mt. iv.16; v.40; viii.23,28,[R G]; ix.28;…
5. By a Hebraism "...", is used redundantly in relative sentences: "...", Mk. vii.25; "...", 1 Pet. ii.24 (…); esp. in the Apocalypse: "...", Rev. iii.8 (acc. to the true text);"...", Rev. vii.2; add vs.9; xii.12; xvii.11; far oftener in the Sept.; rare in Grk. writ. […] But to this construction must not be referred Mt. iii.12 "...", nor 1 Pet. ii.24 "...".
For in the latter passage "...", in contrast with us, who must otherwise have paid the penalty of our sins; and in the former the sense is, 'he holds his winnowing-shovel in his hand.' 6. Very often "...", is used rather laxly, where the subject or the object to which it must be referred is not expressly indicated, but must be gathered especially from some preceding name of a province or city, or from the context: Mt. iv.23 (…); Acts viii.5 (…); xx.2 (…);…
7. Sometimes, in relative sentences consisting of several members, the second member is not joined to the first by the relative "...", but by a loose connection proceeds with "..."; as, Lk. xvi.31; Acts iii.13 (…); 1 Co. vii.6 (…);
2 Pet. ii.3. This is the usage likewise of Greek as well as of Hebrew;…
III. "...", "...", "...", with the article, the same, 1 without a noun: "...", "...", immutable, Heb. i.12; xiii.8, (Thuc. 2,61); "...", "...", "...", "...", Mt. v.46 […]Lk. vi.33; "...", to profess the same opinion, 1 Co. i.10; "...", not in the same manner but reproached him with the same, cast on him the same reproach, Mt. xxvii.44, (…). "...", "...", Acts xv.27; Ro. ii.1; Eph. vi.9. "...", "...", "...", […] (…) to the same place, in the same place: Mt. xxii.34; Acts i.15; ii.1; 1 Co. xi.20; xiv.23; (Ps.i.2:…); together: Lk. xvii.35; Acts iii.1 [L Tr WH join it to ch. ii.; 1 Co. vii.5];…
2. With a noun added: Mt. xxvi.44; Mk. xv.39 ("..."); Lk. vi.38 [R G L mrg.]("..."); Phil. i.30; 1 Co. i.10 ("..."); 1 Co. xii.4 ("..."); etc. "...", "...", (with the force of a subst.: the same kind) "...", "...", 1 Pet. v.9. [Cf. "..."] 915

[Lk. 24.15: "As they talked and discussed, Jesus himself drew near and walked along with them;"

"1100" "...", [fr. Hom. down], the tongue; 1. the tongue, a member of the body, the organ of speech: Mk. vii.33,35; Lk. i.64; xvi.24; 1 Co. xiv.9; Jas. i.26; iii.5,6, 8; 1 Pet. iii.10;1 Jn. iii.18,[Rev. xvi.10]. By a poetical and rhetorical usage, esp. Hebraistic, that member of the body which is chiefly engaged in some act has ascribed to it what belongs to the man; the tongue is so used in Acts ii.26 ("..."); Ro. iii.13; xiv.11; Phil. ii.11 (the tongue of every man); of the little tongue-like
flames symbolizing the gift of foreign tongues, in Acts ii.3. 2. *a tongue*, i.e. the *language* used by a particular people in distinction from that of other nations: Acts ii.11; hence in later Jewish usage (Is.lxvi.18; Dan. iii.4; v.19 Theod.; vi.25; vii.14 Theod.; Jud. iii.8) joined with "..." "..." "..." it serves to designate people of various languages [cf. W.32], Rev. v.9; vii.9; x.11; xi.9; xiii.7; xiv.6; xvii.15. "..." to speak with other than their native i.e. in foreign tongues, Acts ii.4 cf. 6-11; "..." to speak with new tongues which the speaker has not learned previously, Mk. xvi.17 [...]; cf. De Wette on Acts p.27 sqq. [correct and supplement his ref. by Mey. on 1 Co. xii.10; cf. also B.D. s.v. *Tongues, Gift of*]. From both these expressions must be carefully distinguished the simple phrases "..." "..." (and "...", 1 Co. xiv.14), to speak with (in) a tongue (the organ of speech), to speak with tongues; this, as appears from 1 Co. xiv.7 sqq., is the gift of men who, rapt in an ecstasy and no longer quite masters of their own reason and conscious-ness, pour forth their glowing spiritual emotions in strange utterances, rugged, dark, disconnected, quite unfitted to instruct or to influence the minds of others: Acts x.46; xix.6; 1 Co. xii.30; xiii.1; xiv.2-4; 6,13,18,23, 27, 39. The origin of the expression is apparently to be found in the fact, that in Hebrew the tongue is spoken of as the leading instrument by which the praises of God are proclaimed ("...", 4 Macc. x.21, cf. Ps. xxxiv. (xxxv.)28; lxv. (lxvi.)17; lxx. (lxxi.)24; cxrv. (cxxxvi.)2; Acts ii.26; Phil. ii.11; "...", Ps. xxxviii. (xxxix.) 4), and that according to the more rigorous conception of inspiration nothing human in an inspired man was thought to be active except the tongue, put in motion by the Holy Spirit ("..." "..."); hence the contrast "..." [crit. edd. "..."] "...", 1 Co. xiv.19 cf. 9. The plur. in the phrase "...", used even of a single person (1 Co. xiv.5 sq.), refers to the various motions of the tongue. By meton. of the cause for the effect, "..." tongues are equiv. to "..." (1 Co. xiv.19) words spoken in a tongue (Zungenvortrage): xiii.8; xiv.22; "...", 1 Co. xii.10,28, of which two kinds are mentioned viz. "..." and "...", 1 Co. xiv.15; "...", something to utter with a tongue, 1 Co. xiv.26. [On ’Speaking with Tongues’ see, ...]*

TRANSLATION OF MESSAGE NO. 251

The above series of four Strong's numbers has one translation:-

"This Jesus Himself speaks with His tongue!"
252. 907 + 3588 + 3463 = 7958. 29 November 2006

“3588”  “...” here and there in Plat., Polyb., Diod., Strab., Joseph., Plut., al. I. 1. prop. to dip repeatedly, to immerge, submerge, (of vessels sunk, Polyb. 1,51,6; 8,8,4; of animals, Diod. 1,36). 2. to cleanse by dripping or submerging, to wash, to make clean with water; in the mid. and the 1 aor. pass. to wash one’s self, bathe; so Mk. vii.4 [...]; Lk. xi.38, (2 K. v.14 “...” for “...”; Sir. xxxi. (xxxiv.) 30; Judith xii.7). 3. metaph. to overwhelm, as “...”, Diod. 1,73; [...] II. In the N.T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ’s command received by Christians and adjusted to the contents and nature of their religion (...), viz. an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah’s kingdom; [for patrician refrr. respecting the mode, ministrant, subjects, etc. of the rite, cf. Soph. Lex. s.v.; Dict. of Chris. Antiq. s.v. Baptism]. a. The word is used absolutely, to administer the rite of ablation, to baptize, (Vulg. baptismo;): Mk. i.4; Jn. i.25 sq.28; iii.22 sq. 26; iv.2; x.40; 1 Co. i.17; with the cognate noun “...”, Acts xix.4; “...” substantially i.q. “...”, Mk. vi.14, [24 T Tr WH]. “...”, Jn. iv.1; Acts viii.38; 1 Co. i.14,16. Pass. to be baptized: Mt. iii.13 sq.16; Mk. xvi.16; Lk. iii.21; Acts ii.41; viii.12,13,[36]; x.47; xvi.15; 1 Co. i.15 L T Tr WH; x.2 L T Tr mrg. WH mrg. Pass. in a reflex. sense [...], to allow one’s self to be initiated by baptism, to receive baptism: Lk. [iii.7,12]; vii.30; Acts ii.38; ix.18; xvi.33; xviii.8; [...] b. with Prepositions; aa. “...”, to mark the element into which the immersion is made: “...”, Mk. i.9; “...” bb. “...”, with dat. of the thing in which one is immersed: “...”, Mk. i.5; “...”, Jn. i.31 (...). of the thing used in baptizing: “...”, Mt. iii.11; [...] cc. Pass. “...” [L Tr WH “...”] “...”, relying on the name of Jesus Christ, i.e. reposing one’s hope on him, Acts ii.38. dd. “...” on behalf of the dead, i.e. to promote their eternal salvation by undergoing baptism in their stead, 1 Co. xv.29; [...] “917

“3463” “...” “...” “...” “...” “...” “...” corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T. I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic; 1. in the words of the poet Aratus, “...”, quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts: “...” “...”, that this, the one ... the other: Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...] “...” “...” “...”, Acts xxviii.24; Phil. i.16 sq., “...” “...” “...”, Heb. vii.5 sq. 20 (21), 23 sq.; [...] II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. 18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.), etc. b. apppellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc. “...” “...”, the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; “...” “...”, the (promised and expected) prophet, Jn. i.21; vii.40; “...” “...”, the salvation which all good men hope for, i.e. the Messianic salvation; “...” “...”, etc.; “...” “...”, the cloud (well known from the O.T.), 1 Co. x.1 sq.; “...” “...”, Jas. ii.25; “...” “...”, 1 Co. xv.8. c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, “...” “...”, Mt. xxiv.29; Mk. xiii.25; “...” “...”, Mt. vii.20; Lk. ix.58,etc.; [...] “918

“3463” “[fr. Hom. down]; 1. innumerable, countless, [A.V. ten thousand]: 1 Co. iv.15; xiv.19. 2. with the accent drawn back (cf. Bttm. Ausf. Sprchl. ...70 Anm.15, vol.i.278; Passow s.v. fin.; [L. and S. s.v. III.]), “...”, “...”, “...”, “...”, ten thousand: Mt. xviii.24,” “919
A VERY IMPORTANT MESSAGE.

TRANSLATION OF MESSAGE NO. 252

The above series of three Strong’s numbers has one translation:

"Baptize the ten thousand."
“3588” “...” “...” “...” “...” corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.  
I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, “...”, quoted by Paul in Acts xvii.28.  
2. in prose, where it makes a partition or distributes into parts: “...” “...” “...”, that...this, the one...the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; “...” “...” “...”, Acts xxviii.24; Phil. i.16 sq.; “...” “...” “...”, Heb. vii.5 sq. 20 (21), 23 sq.;...  
II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as ... (Jn.i.1 sq.)..., etc.  
b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as ..., etc. “...” “...”, the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; “...” “...”, the (promised and expected) prophet, Jn. i.21; vii.40; “...” “...”, the salvation which all good men hope for, i.e. the Messianic salvation; “...” “...”, etc.; “...” “...”, the cloud (well known from the O.T.), 1 Co. x.1 sq.; “...” “...”, Jas. ii.25; “...” “...”, 1 Co. xv.8. ... c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - “...” “...”, Mt. xxiv.29; Mk. xiii.25; “...” “...”, Mt. viii.20; Lk. ix.58,etc.;... “...”, 920  
“1577” “...”; prop. a gathering of citizens called out from their homes into some public place; an assembly; so used 1. among the Greeks from Thuc. [cf. Hdt.3, 142] down, an assembly of the people convened at the public place of council for the purpose of deliberating: Acts xix.39. 2. in the Sept. often equiv. to “...”, the assembly of the Israelites, Judg. xxi.8; 1 Chr. xxix.1, etc., esp. when gathered for sacred purposes, Deut. xxxi.30 (xxxii.1); Josh. viii.35 (ix.8), etc.; in the N.T. thus in Acts vii.38, Heb. ii.12.  
3. any gathering or throng of men assembled by chance or tumultuously: Acts xix.32,41. 4. in the Christian sense, a. an assembly of Christians gathered for worship: “...”, in the religious meeting,1 Co. xiv.19,35; “...”, ib. 34; “...”, 1 Co. xi.18; b. a company of Christians; or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs according to regulations prescribed for the body for order's sake; aa. those who anywhere, in city or village, constitute such a company and are united into one body: Acts v.11; viii.3; 1 Co. iv.17; vi.4; Phil. iv.15; 3 Jn. 6 [...] “...”, the church in one's house, i.e. the company of Christians belonging to a person's family; others less aptly understand the phrase of the Christians accustomed to meet for worship in the house of some one (for as appears from 1 Co. xiv.23, the whole Corinthian church was accustomed to assemble in one and the same place; [but see Bp. Lghtft. on Col. iv.15]) Ro. xvi.5; 1 Co. xvi.19; Col. iv.15; Phil. iii.10; v.23 sqq. 27,29,32; Phil. iii.6; Col.i. 18, 24;... “...”, [ekklesia]  
“2793” “...; to be in jeopardy, to be in danger, to be put in peril: Lk. viii.23; 1 Co. xv.30; “...”, this trade is in danger of coming into disrepute, Acts xix.27; “...”, we are in danger of being accused, ib. 40. (From [Pind.] and Hdt. down; Sept.) ** 922
A VERY IMPORTANT MESSAGE TO THE CHURCH AND TO CHRISTIANS.

TRANSLATION OF MESSAGE NO. 253

The above series of three *Strong’s* numbers has one translation:

"The Church, the assembly (of Christians) is in danger."
"5547" "... anointed:... 1. of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ... Mt. ii.4; xvi.16; xxiii.10; xxiv.5,23; ... 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name "...": a. "...", Jesus the Christ ('Messiah'): Acts v.42 R G; ix.34 [R G]; ... b. "..." is a proper name ... Mt. i.17; xi.2; Ro. i.16 Rec.; vii.4; ix.5; xiv.18 ... Mt. i.1,18 ..." 923 [Christ]

"848" "... of himself, herself, itself, i.q. "...", q.v. It is very common in the edd. of the N.T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei,... have everywhere substituted "...", "...", etc. for "...", "...", etc. "...". The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N.T. "..." is correctly restored; but apparently we ought to write "..." "..." (Rec. "..." [so L mrg.T WH]), Ro. xiv.14 [L txt. Tr "..." "..."]; "..." "...", Col. i.20 [al. "..." "..."]; "..." "..." "..." [T Tr txt. WH "..."], Jn. ix.21. Cf. W.151 (143);[B.111 (97) sq.; Bp. Lghtft.on Col. l.c.,and see esp. Hort in Westcott and Hort's Grk. Test., App. p.144 sq.; these editors have introduced the aspirated form into their text "nearly twenty times" (e.g. Mt. vi.34; Lk. xii.17, 21; xxiii.12; xxiv.12; Jn. ii.24; xiii.32; xix.10; Acts xiv.17; Ro. i.27; 2 Co. iii.5; Eph. ii.15; Phil. iii.21; 1 Jn. v.10; Rev. viii.6, etc.). Cf. Rutherford, New Phryn. p.432]." 924

"1563" "... adv. of place, there; a. properly: Mt. ii.13,15; v.24, and freq. In Lk. xiii.28 "..." is not used for "..." foll. by "..." (at that time when etc.), but means in that place whither ye have been banished; cf. Meyer ad loc. "...", sc. "...", standing there, Mt. xxvi.71 [Tr mrg. "..." "..."]. It answers to a relative adv.: "...", "...", 2 Co. iii.17 Rec.; Mt. vi.21; xviii.20; xxiv.28; Mk. vi.10; Lk. xii.34; Hebraistically, where a preceding adv. or rel. pron. has already attracted the verb, "..." is added to this verb pleonastically: Rev. xii.6 G T Tr WH ("..."), 14 ("..."); cf. Deut. iv.5,14, 26; 1 Macc. xiv.34, and what was said p. 86b, 5 on the pron. "..." after a relative. b. by a negligent use common also in the classics it stands after verbs of motion for "...", thither: so after "...", Mt. ii.22; "...", Mt. xvii.20; "..." Jn. xi.8," "...", Jn. xviii.3," "...", Ro.xv.24, ..." 925

[Mt. 18.20]" "For where two or three come together in my name, I am there with them." 926 "

TRANSLATION OF MESSAGE NO. 254

The above series of three Strong's numbers has one translation:-

"Christ speaks of Himself being there.

"For where two or three come together in my name, I am there with them." 926 "

"..."
TRANSLATION OF MESSAGE NO. 255

The above series of three Strong's numbers has one translation:

"A Prophecy which, of Itself, is [already] accomplished!"
TRANSLATION OF MESSAGE NO. 256

The above series of four Strong’s numbers has one translation:-

"Inhale, breathe in the Holy Spirit! Be inspired by the Holy Spirit!

The Holy Spirit gives food which, of Itself, is the source of eternal life. You yourself must give them this food to eat. You need not go and pay two hundred silver coins for bread in order to feed them."
"4394" "... prophecy, i.e. discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the wicked, or comforting the afflicted, or revealing things hidden, especially by foretelling future events. Used in the N.T. – of the utterances of the O.T. prophets: Mt. xiii.14; 2 Pet. i.20, 21; - of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining thereto: Rev. xi.6; xxii.19;..." 934

"1431" "... from [Aeschyl. and] Hdt. down; a gift: Jn. iv.10; Acts viii.20; xi.17; Ro. v.15; 2 Co. ix.15; Heb. vi.4; "...", according to the measure in which Christ gave it, Eph. iv.7;...; Acts ii.38; x.45; "...", Ro. v.17 [...]; "..." in Eph. iii.7. The acc. "..." (prop. as a gift, gift-wise [...]) is used adverbially; Sept. for "..."; a. freely, for naught, gratis, gratuitously: Mt. x.8; Ro. iii.24; 2 Co. xi.7; 2 Th. iii.8; Rev. xxi.6; xxii.17; b. by a usage of which as yet no example has been noted fr. Grk. writ., without just cause, unnecessarily: Jn. xv.25 (Ps. lxviii. (lxix.) 5; xxxiv. (xxxv.) 19); Gal. ii.21, (Job i.9 (?); Ps. xxxiv. (xxxv.) 7 [...]; so the Lat. gratuitus; ..." 935

[Ro. 5.15:"But the two are not the same, because God’s free gift is not like Adam’s sin. It is true that many people died because of the sin of that one man. But God’s grace is much greater, and so is his free gift to so many people through the grace of the one man, Jesus Christ.”
2 Co. 9.15:“Let us thank God for his priceless gift!”
Heb. 6.4:“For how can those who abandon their faith be brought back to repent again? They were once in God’s light; they tasted heaven’s gift and received their share of the Holy Spirit;”
Mt. 10.8:“Heal the sick, bring the dead back to life, heal those who suffer from dreaded skin diseases, and drive out demons. You have received without paying, so give without being paid.”]

"848" "... of himself, herself, itself, i.q."...", q.v. It is very common in the edd. of the N.T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei, ... have everywhere substituted "...", "...", etc. for "...", "...", etc. "..." The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N.T. "..." is correctly restored; but apparently we ought to write "..." "..." (Rec. "..." [so L mrg.T WH]),Ro. xiv.14 [L txt. Tr "..." "..." ]; "..." "...", Col. i.20 [al. "..." "..." ]; "..." "..." "..." "..." [T Tr txt. WH "..." ]; Jn. ix.21.
Cf. W.151 (143); [B.111 (97) sq.; Bp. Lghtft.on Col. l.c., and see esp. Hort in Westcott and Hort’s Grk. Test., App. p.144 sq.; these editors have introduced the aspirated form into their text “nearly twenty times” (e.g. Mt. vi.34; Lk. xii.17, 21; xxiii.12; xxiv.12; Jn. ii.24; xiii.32; xix.17; xx.10; Acts xiv.17; Ro. i.27; 2 Co. iii.5; Eph. ii.15; Phil. iii.21; 1 Jn. v.10; Rev. viii.6, etc.). Cf. Rutherford, New Phryn. p.432."

"1285" "... :1 aor. "..."; ("..." clear); 1. to make clear or plain, to explain, unfold, declare: "..." "..."; Mt. xii.36 L Tr txt. WH; (Eur. Phoen. 398; Plat. legg.6,754 a.; al.; Polyb. 2,1,1; 3,52,5). 2. of things done, to declare i.e. to tell, announce, narrate: Mt. xviii.31; (2 Macc. 1,18; Polyb. 1,46,4; 2,27,3). Cf. Fischer, De vitis lexx. N.T. p.622 sqq.; Win. De verb. comp. etc. Pt. v.p.11." 937
TRANSLATION OF MESSAGE NO. 257

The above series of four Strong’s numbers has one translation:-

"Prophecy, a gift of Himself to help you to make clear the Parable of the Weeds. Declare that some Christians are worthy and some are unworthy. Tell them that a Christian must be willing to forgive his brother again and again."
"3588" "..." "..." "...", "..." corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, "...", quoted by Paul in Acts xvii.28. 2. in prose, where it makes a partition or distributes into parts:

"..." "...", that... this, the one... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]; "..." "...", Acts xxviii.24; Phil. i.16 sq.; "..." "...", Heb. vii.5 sq. 20 (21), 23 sq.;...

II. As the DEFINITE or PREPOSITIVE ARTICLE (to be distinguished from the postposotive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as... (Jn.i.1 sq.),... etc.

b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as... etc.

"..." "...", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "..." "...", the (promised and expected) prophet, Jn. i.21; vii.40; "..." "...", the salvation which all good men hope for, i.e. the Messianic salvation; "..." "...", etc. "..." "...", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "..." "...", Jas. ii.25; "..." "...", 1 Co. xv.8. ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "..." "...", Mt. xxiv.29; Mk. xiii.25; "..." "...", Mt. viii.20; Lk. ix.58, etc.;..." 938

"2222" "...", life; 1. univ. life, i.e. the state of one who is possessed of vitality or is animate: 1 Pet. iii.10 (...); Heb. vii.3,16;...

"Closer study of the passages concerned reveals that zoe is used most often to refer to divine and eternal life..." 940

"848" "...", of himself, herself, itself, i.q. "...", q.v. It is very common in the edd. of the N.T. by the Elzevirs, Griesbach, Knapp, al.; but Bengel, Matthaei,... have everywhere substituted "..." "...", etc. for "..." "...", etc. "..." The question is hard to decide, not only because the breathings and accents are wanting in the oldest codd., but also because it often depends upon the mere preference of the writer or speaker whether he will speak in his own person, or acc. to the thought of the person spoken of. Certainly in the large majority of the passages in the N.T. "..." is correctly restored; but apparently we ought to write "..." "..." (Rec. "..." [so L mrg.T WH]), Ro. xiv.14 [L txt. Tr "..." ...]; "..." "...", Col. i.20 [al. "..." "..."]; "..." "..." "..." [T Tr txt. WH "..."], Jn. ix.21.

Cf. W.151 (143); [B.111 (97) sq.]; Bp. Lightft.on Col. l.c., and see esp. Hort in Westcott and Hort's Grk. Test., App. p.144 sq.]; these editors have introduced the aspirated form into their text "nearly twenty times" (e.g. Mt. vi.34; Lk. xii.17, 21; xxiii.12; xxiv.12; Jn. ii.24; xiii.32; xix.17; xx.10; Acts xiv.17; Ro. i.27; 2 Co. iii.5; Eph. ii.15; Phil. iii.21; 1 Jn. v.10; Rev. viii.6, etc.). Cf. Rutherford, New Phryn. p.432]." 941

"1300" "..." to bring thoroughly to an end, accomplish, [...]; with the addition of "..." "...", "..." "...", etc., it is joined to participles or adjectives and denotes the continuousness of the act or state expressed by the ptep. or adj. (as in Hdt. 6,117; 7,111; Plat. apol. p.31a.); oftener, however, without the accus. it is joined with the same force simply to the pteps. or adjs.: thus "..." "..." ye continue fasting, constantly fast, Acts xxvii.33 (so "..." [al. "..." "...", Thuc. 1,34; often in Xen.; W.348 (326); [B.304 (261)])." 942
TRANSLATION OF MESSAGE NO. 258

The above series of four *Strong’s* numbers has one translation:-

“The Life which, of Itself, is continued.”
TRANSLATION OF MESSAGE NO. 259

The above series of four Strong’s numbers has one translation:-

“’[When the dead rise to life], they will be like the angels,’ Jesus (says).

Jesus is transparent as glass.
Jesus is present, (He) is among you. Jesus is in you.
There is no difference between you: ‘For ye are all one in Christ Jesus.’”
“739”  "... ("...") to fit, [...]}; 1. fitted.  2. complete, perfect, [having reference apparently to 'special aptitude for given uses']; so 2 Tim. iii.17, [...].
(In Grk. writ. fr. Hom. down.)** 948

[2 Tim. 3.17: "so that the person who serves God may be fully qualified and equipped to do every kind of good deed."]

“2316”  "... 3. spoken of the only and true God: with the article, Mt. iii.9; Mk. xiii.19; Lk. ii.13; Acts ii.11 ... without the article: Mt. vi.24; Lk. iii.2; xx.38; Ro.viii.8,33; 2 Co. i.21; v.19; vi.7; 1 Th. ii.5, etc.; ..." 949 [Theos]

“4903”  "...; impf. 3 pers. sing. "..."; ("...", q.v.); fr. Eur., Xen., Dem. down; Vulg. cooperor [(in 2 Co. vi.1 adjuvo)]; to work together, help in work, be a partner in labor;1 Co. xvi.16; 2 Co. vi.1; to put forth power together with and thereby to assist, Mk. xvi.20; "...", with one: "...", faith (was not active, but by coworking) caused Abraham to produce works, Jas. ii.22 [here Tr txt.]
"...".  (hardly collat. form of "...", to unite, but) a misprint for "..."); "...", (in prof. writ. also "...", see Passow [or L. and S.] s.v.), to assist, help, (be serviceable to) one for a thing, Ro. viii.28 [A.V. all things work together for good]; "...", a breviloquence equiv. to "...", so that acc. to the reading "...", the meaning is, 'for them that love God, God coworking provides all things for good or so that it is well with them', (Fritzsche), [R.V. mrg. God worketh all things with them for good], Ro. viii.28 Lchm. [WH in br.; cf. B.193 (167)], ("...", Xen. mem.3, 5,16). Cf. Fritzche, Ep. ad Rom. vol. ii. p193 sq.* 950

[1 Co. 16.16: "to follow the leadership of such people as these, and of anyone else who works and serves with them."]
2 Co. 6.1: "In our work together with God, then, we beg you who have received God's grace not to let it be wasted."]
Jas. 2.22: "Can't you see? His faith and his actions worked together; his faith was made perfect through his actions."]
Ro. 8.28: "We know that in all things God works for good with those who love him, those whom he has called according to his purpose."]

TRANSLATION OF MESSAGE NO. 260

The above series of three Strong's numbers has one translation:-

"Complete, perfect. God works together with you for good."
261. 5257 + 2424 + 277 = 7958.  7 December 2006

"5257"  
"..., (fr. "...", and "...") to row), fr. Aeschyl. and Hdt. down;  a. prop.  an under rower, subordinate rower.  b. any one who serves with his hands;  a servant; in the N.T. of the officers and attendants of magistrates as-of the officer who executes penalties, Mt. v.25;  of the attendant of a king, "...", my servants, retinue, the soldiers I should have if I were king, Jn. xviii.36; of the servants or officers of the Sanhedrin, Mt. xxvi.58; Mk. xiv.54, 65; Jn. vii.32, 45 sq.; xviii.3,12,22; xix.6; Acts v.22,26; joined with "...") (Plat.polit. p.289 c.), Jn. xviii.18; of the attendant of a synagogue, Lk. iv.20; of any one ministering or rendering service, Acts xiii.5.  c. any one who aids another in any work; an assistant: of a preacher of the gospel [A.V. minister, q.v. in B.D.], Acts xxvi.16; "...", Lk. i.2; "...", 1 Co. iv.1. [SYN. see "...", fin.]*" 951

[1 Co. 4.1:"You should think of us as Christ’s servants, who have been put in charge of God’s secret truths.”]

"2424"  
"... . 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, ...")952

"277"  
"..., not to be moved from its place, unmoved; metaph. firmly persistent, [A.V. unmovable]: 1 Co. xv.58. (Plat. ep.7, p.343 a.; Dion. Hal. 8,74; [Joseph. c. Ap. 2,16,9; 2,32,3; 2,35,4].)*" 953

[1 Co. 15.58:"So then, my dear brothers, stand firm and steady. Keep busy always in your work for the Lord, since you know that nothing you do in the Lord’s service is ever useless.”

TRANSLATION OF MESSAGE NO. 261

The above series of three Strong’s numbers has one translation:--

"Servant of Jesus, minister of Jesus, 'Be firmly persistent, unmovable in your work for the Lord.'
TRANSLATION OF MESSAGE NO. 262

The above series of three Strong’s numbers has one translation:

"Stoop down, look carefully into Jesus, [the] Merciful."
"1604" "..., a completing, fulfilment: "...", the time when the days of purification are to end, Acts xxi.26. [Dion. Hal., Strab., Philo, al.]* 957

"4698" "..., and (only so in the N.T.) plur. "...", "...", "...", Hebr."...", bowels, intestines (the heart, lungs, liver, etc.); a. prop.: Acts i.18 (2 Macc. ix.5 sq.; 4 Macc. v.29, and in Grk. wirt. fr. Hom. down). b. in the Grk. poets fr. Aeschyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence, compassion, [cf. Bp.Lghft. on Phil.i.8; W.18]; hence i.q. our heart, [tender mercies, affections, etc. (cf. B.D. Am. ed. s.v. Bowels)]: 1 Jn. iii.17 (...); 2 Co. vi.12; Phil. ii.1 [...] "..." (gen. of quality [...]!), a heart in which mercy resides, [heart of mercy]: Lk. i.78; also "..." "..." [Rec. "..."] Col. iii.12; "...", his heart is the more abundantly devoted to you, 2 Co. vii.15; "...", in the heart [R.V. tender mercies] of Christ, i.e. prompted by the same love as Christ Jesus, Phil. i.8; "...", to refresh one's soul or heart, Philem. 7, 20; "...", my very heart, i.e. whom I dearly love, Philem.12 (so Darius calls his mother and children his own bowels in Curt. 4,14, 22. meum corculum, Plaut. Cas. 4,4,14; meum cor, id. Poen. 1,2,154; [cf. Bp.Lghtft. on Philem. l.c.]). The Hebr. "..." is translated by the Sept. now "...", Ps. xxiv.(xxv.) 6; xxxix. (xl.)12, now "...", Is. xlvii.6; once "...", Prov. xii.10.* 958

"1656" "..., mercy: that of God towards sinners, Tit. iii.5; "..." "...", to receive i.e. experience, Heb. iv.16; that of men : readiness to help those in trouble, Mt. ix.13 and xii.7 (fr. Hos. vi.6);Mt. xxiii.23. But in all these pass. L T Tr WH have adopted the neut. form "..." "..." (q.v.), much more com. in Hellenistic wirt. than the masc. "..." "...", which is the only form in classic Grk. [Soph. (Lex.s.v.) notes "..." "..." in Polyb. 1,88,2;...] The Grk. Mss. of the O.T. also freq. wavver between the two forms. Cf. [WH. App. p.158];W.66 (64); B.22 (2).* 959

"1656" "..., (a form more common in Hellenistic Grk. than the classic "..." "...", q.v.), mercy, kindness or good will towards the miserable and afflicted, joined with a desire to relieve them; 1. of men towards men: Mt. ix.13; xii.7; xxiii.23, (in these three pass. acc. to L T Tr WH); Jas. ii.13; iii.17; "..." "...", to exercise the virtue of mercy, show one's self merciful, Jas. ii.13; with the addition of "..." "..." (in imitation of the very com. Hebr. phrase "...",Gen. xxi.23; xxiv.12; Judg. 1.24, etc.;...; [...]!), to show, afford, mercy to one, Lk. x.37. 2. of God towards men; a. univ.: Lk. i.50; in benedictions: Gal. vi.16;1 Tim. i.2; 2 Tim. i.2; [(prob.) Tit.i.4 R L]; 2 Jn. 3; Jude 2. "...", magnified his mercy towards her, i.e. showed distinguished mercy to her,(after the Hebr., see Gen.xix.19), Lk. i.58. b. esp. the mercy and clemency of God in providing and offering to men salvation by Christ: Lk. l.54; Ro. xv.9; Eph. ii.4; [Tit. iii.5 L T Tr WH; Heb. iv.16 L T Tr WH];1 Pet. i.3; "..." "..." (gen. of quality [...]!),wherein mercy dwells, -as we should say, the heart of mercy, Lk.i.78; "..." (see 1 above), Lk. i.72; "..." "...", vessels (fitted for the reception) of mercy, i.e. men whom God has made fit to obtain salvation through Christ, Ro. ix.23; "...", by (in consequence of, moved by) the mercy shown you in your conversion to Christ, Ro. xi.31 [...]. 3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life: Jude 21; [2 Tim. i.16, 18, (on the repetition of "..." in 18 cf. Gen. xix.24; 1 S. iii.21; xv.22; 2 Chr. vii.2; Gen. i.27, etc. ...); but Prof Grimm understands "..." here as referring to God; see "...", c. a.]. [...]"* 960

TRANSLATION OF MESSAGE NO. 263

The above series of three Strong's numbers has one translation:-

"[You have entered into the temple to declare] your completion of the days of purification through the tender mercy of God."
2172 + 3588 + 2198 = 7958.  19 December 2006

"2172" "..." (Ro. ix.3) and "..." (Acts xxvii.29 T Tr, ...); ... 1. to pray to God (Sept. in this sense for "..."); follow. by acc. w. inf. Acts xxvii.29; "...") (Xen. mem. 1,3,2; symph. 4,55; often in Sept.); follow. by acc. w. inf. 2 Co. xiii.7; "...") w. gen. of pers., for one, Jas. v.16 where L WH txt. Tr. mrg."...") (Xen. mem. 2,2,10).

[SYN. see "...", fin.]

2. to wish: "...", 2 Co. xiii.9; follow. by acc. with inf. 3 Jn.2, [al. adhere to the religious sense, to pray, pray for; in both the preceding pass.]; Acts xxvii.29; "...") (...") ... I could wish to be, Ro. ix.3. [COMP.: ...]

"3588" "..." ..., ...", "...", ...", ...", ..." corresponds to our definite article the, (German der, die, das), which is properly a demonstrative pronoun, which we see in its full force in Homer, and of which we find certain indubitable traces also in all kinds of Greek prose, and hence also in the N.T.

I. As a DEMONSTRATIVE PRONOUN; Lat. hic, haec, hoc; Germ. der, die, das, emphatic;... 1. in the words of the poet Aratus, ",..., quoted by Paul in Acts xvii.28.

2. in prose, where it makes a partition or distributes into parts :

... "..."", that... this, the one... the other. Mt. xiii.23 R G Tr [here the division is threefold]; Gal. iv.23 [...]... "..."", Acts xxviii.24; Phil. i.16 sq.; "...") ...", Heb. vii.5 sq. 20 (21), 23 sq.; ...

II. As the DEFINITE or PREPOSITIONAL ARTICLE (to be distinguished from the postpositive article, - as it is called when it has the force of a relative pronoun, like the Germ. der, die, das, exx. of which use are not found in the N.T.), whose use in the N.T. is explained at length by W. ...18-20; B. 85 (74) sqq.; [Green p.5 sqq.]. As in all languages the article serves to distinguish things, persons, notions, more exactly, it is prefixed 1. to substantives that have no modifier; and a. those that designate a person or a thing that is the only one of its kind; the art. thus distinguishes the same from all other persons or things, as... (Jn.i.1 sqq.), etc. b. appellative names of persons and things definite enough in themselves, or made so by the context, or sufficiently well-known from history; thus, to the names of virtues and vices, as... etc.

... "..."", the well-known personage who is to come, i.e. the Messiah, Mt. xi.3; Lk. vii.19; "...")", the (promised and expected) prophet, Jn. i.21; vii.40; "...")", the salvation which all good men hope for, i.e. the Messianic salvation; "...")", etc.; "...")", the cloud (well known from the O.T.), 1 Co. x.1 sq.; "...")", Jas. ii.25; "...")", 1 Co. xv.8; ...

c. The article prefixed to the Plural often either includes all and every one of those who by the given name are distinguished from other things having a different name, - "...")", Mt. xxiv.29; Mk. xiii.25; "...")", Mt. viii.20; Lk. ix.58,etc.; ..."

"2198" "...", ptep. "...", impf. "..." (Ro. vii.9, where cod. Vat. has the inferior form ") [found again Col. iii.7 "..."); cf. Fritzsche on Rom. ii. p.38;[...]); fut. in the earlier form "...") (Ro. vi.2 [not L mrg.]; Heb. xii.9; L T Tr WH also in Jn. v.25]; vi. [51 T WH], 57,58 [not L; xiv.19 T Tr WH]; 2 Co. xiii.4;Jas. iv.15), and much oftenier [?] five times, quotations excepted, viz. Mt. ix.18; Lk.x.28; Jn. xi.25; Ro. viii.13; x.5; cf. Moulton's Winer p.105] the later form, first used by [Hippocr. 7,536 (see Veitch s.v.)] Dem., "..."); 1 aor. (unused in Attic [Hippocr., Anth., Pal., Plut., al. (see Veitch)]) "...") (Acts xxvi.5, etc.); ...; Heb. "..."); [fr. (Hom.) Theogn., Aeschylin. down]; to live;... I. prop. 1. to live, be among the living, be alive (not lifeless, not dead): Acts xx.12;Ro. vii.1-3;1 Co. vii.39; 2 Co. i.8; iv.11; 1 Th. iv.15,17; Rev. xix.20, etc.; "...")", 1 Co. xv.45 and R Tr mrg. Rev. xvi.3; "..."); during all their life (on earth), Heb. ii.15 ("..."); ..."; "...") (ptep. impf. [...] while he was yet alive, before his death, Mt. xxvii.63; with "...")", added, of the earthly life, Phil. 1.22; "..."); that life which I live in an earthly body, Gal. ii.20 [...]...", in God is the cause why we live, Acts xvii.28; "...")", 1 Tim. v.6; "..."); my life is devoted to Christ, Christ is the aim, the goal, of my life, Phil. i.21; "..."); are opp. to "..."); Mt. xxii.32; Mk. xii.27; Lk. xx.38; "..."); Acts x.42; Ro. xiv.9; 2 Tim. iv.1; 1 Pet. iv.5; in the sense of living and thriving, 2 Co. vi.9; 1 Th. iii.8; "..."); Christ is living and operative in me, i.e. the holy mind and energy of Christ pervades and moves me, Gal. ii.20; "..."); through the power of God to live and be strong toward one (sc. in correcting and judging), 2 Co. xiii.4;
in the absol. sense God is said to be "..." "..."; Mt. xvi.16; xxvi.63; Jn. vi.57; vi.69 Rec.; Acts xiv.15; Ro. ix.26; 2 Co. iii.3; vi.16; 1 Th. i.9; 1 Tim. iii.15; iv.10; vi.17 R G; Heb. iii.12; ix.14; xii.22; Rev. vii.2, (Josh. iii.10; 2 K. xix.4.16; Is. xxxvii.4.17; Hos. i.10; Dan. vi.20 Theod., 26 etc.) with the addition of "...", Rev. iv.9; xv.7; "..." (Num. xiv.21; Is. xlix.18, etc.) as I live, (by my life), the formula by which God swears by himself, Ro. xiv.11. i.q. to continue to live, to be kept alive, ("...", ...) : "..." [...] Jas. iv.15 [...] ... figuratively, to live and be strong: "..." "..." (for Rec. "..." "...") in these vices, opp. to the ethical death by which Christians are wholly severed from sin (...), Col. iii.7; cf. Meyer ad loc. i.q. to be no longer dead, to recover life, be restored to life: Mt. ix.18; Acts ix.41; so of Jesus risen from the dead, Mk. xvi.11; Lk. xxv.5,23; Acts i.3; xxv.19; Ro. vi.10; 2 Co. iii.4; opp. to "...", Rev. i.18; ii.8; "..." came to life, lived again, Ro. xiv.9 L T Tr WH (opp. to "..."), Rev. xi.14; xx.4,5 [Rec. "..."], (Ezek. xxxvii.9 sq.; on the aorist as marking entrance upon a state see "...", fin.): "...", trop. out of mortal death to enter upon a new life, dedicated and acceptable to God, Ro. vi.13; [similarly in Lk. xv.32 T Tr WH]. i.q. not to be mortal, Heb. vii.8 (where "..." dying men i.e. whose lot it is to die, are opp. to "..." ...) 2. emphatically, and in the Messianic sense, to enjoy real life, i.e. to have true life and worthy of the name,- active, blessed, endless in the kingdom of God (or "..." "..."); see "...", ...: Lk. x.28; Jn. v.25; xi.25; Ro. i.17; viii.13; xiv.9 [(? see above]; Gal. iii.12; Heb. xii.9; with the addition of "..." "...", Heb. x.38; of "...", Jn. vi.1; 51,58; "..." "...", in Christ's society, 1 Th. v.10; this life in its absolute fullness Christ enjoys, who owes it to God; hence he says "...", Jn. vi.57; ... In the O.T. "..." denotes to live most happily in the enjoyment of the theocratic blessings: Lev. xviii.5; Deut. iv.1; vii.1; xxx.16. 3. to live i.e. pass life, of the manner of living and acting; of morals or character: "..." "..." with acc. of time, of a married woman, Lk. i.36; "..." "...", without recognition of the law, Ro. vii.9; ... Acts xxvi.5; also "..." "...", Col. ii.20; with "..." and a dat. indicating the act or state of the soul: "..." "...", Gal. ii.20; ... II. Metaph. of inanimate things; a. "..." "..." "..." (Gen. xxvi.19; Lev. xiv.5; etc.), living water; i.e. bubbling up, gushing forth, flowing, with the suggested idea of refreshment and salubrity (opp. to the water of cisterns and pools, [cf. our spring water]), is figuratively used of the spirit and truth of God as satisfying the needs and desires of the soul: Jn. vi.1 sq.; vii.38; "...", Rev. vii.17 Rec. b. having vital power in itself and exerting the same upon the soul: "..." "...", 1 Pet. i.3; "..." "...", 1 Pet. i.23; Heb. iv.12; "..." sc. "..." "...", Acts vii.38, cf. Deut. xxxii.47; "..." "...", Heb. x.20 (this phrase describing that characteristic of divine grace, in granting the pardon of sin and fellowship with God, which likens it to a way leading to the heavenly sanctuary). In the same manner the predicate "..." "..." is applied to those things to which persons are compared who possess real life (see 1. 2 above), in the expressions "..." "...", 1 Pet. ii.4; "..." (see "...", fin.), Jn. vi.51; "..." "..." (tacitly opp. to slain victims), Ro. xii.1. [COMP.: ...] 963

TRANSLATION OF MESSAGE NO. 264

The above series of three Strong's numbers has one translation:

"Pray for the living!"
"191" "... [fr. Hom. down]; to hear. 1. to be endowed with the faculty of hearing (not deaf): Mk. vii.37; Lk. vii.22; Mt. xi.5. 2. to attend to (use the faculty of hearing), consider what is or has been said. So in exhortations: "...", Mk. iv.3; "...", Jas. ii.5; "...", Mt. xi.15; xiii.9, [in both TH om. Tr br. "..."]; Mk. iv.23; Lk. xiv.35 (34); "...", Rev. ii.7,11,17, 29; iii.6,13,22, etc. 3. trop. to understand, perceive the sense of what is said: Mt. xiii.15 sq.; Mk. viii.18; 1 Co. xiv.2. II. with an object [...]; 1. "...", to hear something; a. to perceive by the ear what is announced in one's presence, (to hear immediately) : "..." "...", Mt. xii.19; Jn. iii.8; Rev. iv.1; v.11; xviii.4; Acts xxii.9, etc.; b. to get by hearing, learn (from the mouth of the teacher or narrator): Acts xv.17; Mt. x.27 ("...", what is taught you in secret); Ro. xv.21; Eph. i.13; Col. i.6; Jn. xiv.24;1 Jn. ii.7,24; iii.11; "..." i.e. to become acquainted with Christ from apostolic teaching, Eph. iv.21 (..."); c. "..." "...", a thing comes to one's ears, to find out (by hearsay), learn, (hear [(of)]) immediately: with acc. of thing, "..." "...", Mt. xi.2; d. to give ear to teaching or teacher: "..." "...", Mt. x.14; to follow with attentive hearing, "..." "...", Jn. viii.43; e. to comprehend, understand, (like Lat. audio): Mk. iv.33; Gal. iv.21 [...]; (Gen. xi.7). 2. "..." is not joined with the genitive of the obj. unless one hear the person or thing with his own ears [...]; a. with gen. of a person; simply; ... to perceive any one's voice: "..." i.e. of Christ, whose voice is heard in the instruction of his messengers (Lk. x.16), Ro. x.14, [...]. ... to give ear to one, listen, hearken, (Germ. ...) can be also rendered "..." "...", Mk. ii.9; Mk. vii.14; xiii.37; Lk. ii.46; x.16; xv.1; xix.48; xxi.38; Acts xvii.32; xxiv.24 (..."); xxv.22; Jn.ii.60. ... to yield to, hear and obey, hear to one, (Germ. ...): Mt. xvii.5, (Mk. ix.7; Lk. ix.35); Jn. iii.29; x.8; Acts iii.22 sq.; iv.19; vii.37 [R G]; ... b. with gen. of a thing: "..." "...", Mk. xiv.64 (...); "..." "...", Lk. vi.47, (Mt. vii.24 "..." "..."); Jn. vii.40 (...); "...", Lk. xv.25; "..." "...", Acts xii.34; "..." "...", Acts xxi.1. The frequent phrase "...", (I.q. "...", "...", Ex. xviii.19) means ... to perceive the distinct words of a voice : Jn. v.25,28; Acts ix.7; xi.7; xxii.7; Heb. iii.7,15; iv.7; Rev. xiv.13; xxi.3. ... to yield obedience to the voice : Jn. v.25 ("...", "...", sc. "...", "..."); x.16,27; xvii.37; Rev. iii.20. In Jn. xii.47; xviii.37; Lk. vi.47; Acts xxii.1, it is better to consider the pron. "...", which precedes as a possess. gen. rather than, with B. 167 (145 sq.), to assume a double gen. of the object, one of the pers. and one of the thing. The Johannean phrase "...", or "...", signifies a. to perceive in the soul the inward communication of God : Jn. vi.45. b. to be taught by God's inward communication : Jn. viii.26,40, (so, too, the simple "...", in v.30); "..." 964

"4151" "...", Lat. spiritus; i.e. 1. a movement of air, (gentle) blast; 2. the spirit, i.e. the vital principle by which the body is animated ... 3. a spirit, ... c. a spirit higher than man but lower than God, i.e. an angel: 4. The Scriptures also ascribe a "...", to God, i.e. God's power and agency, ... a. ... i.e. the Holy Spirit (august, full of majesty, adorabl, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; Mk. i.8; iii.29; xii.36; Lk. iii.16, 22; ... 2 Co.v.5; ... "...", 965

"3616" "...", to be master (or head) of a house; to rule a household; manage family affairs: 1 Tim. v.14. (A later Grk. word; see Lob. ad Phryn. p.373.)* 966

[1 Tim. 5.14:="So I would prefer that the younger widows get married, have children, and take care of their homes, so as to give our enemies no chance of speaking evil of us."]

TRANSLATION OF MESSAGE NO. 265

The above series of three Strong's numbers has one translation:

"Hear what the Holy Spirit says to those who rule the House [the Church]."
I THEN MADE A GREAT DISCOVERY REGARDING STRONG’S NUMBER 191 WHICH RELATES TO MESSAGE NUMBER 265.

266. 109 + 82 = 191. 27 March 2007

"191" …; [fr. Hom. down]; to hear. I. absol. 1. to be endowed with the faculty of hearing (not deaf): Mk. vii.37; Lk. vii.22; Mt. xi.5. 2. to attend to (use the faculty of hearing), consider what is or has been said. So in exhortations: "…", Mk. iv.3; "…", Jas. ii.5; "…", Mt. xi.15; xiii.9; [in both T WH om. Tr br. "…"]; Mk. iv.23; Lk. xiv.35 (34); "…", Rev. ii.7,11,17, 29; iii.6,13,22, etc. 3. trop. to understand, perceive the sense of what is said: Mt. xiii.15 sq.; Mk. viii.18; 1 Co. xiv.2. II. with an object […] 1. "…" "…", to hear something; a. to perceive by the ear what is announced in one’s presence, (to hear immediately): "…" "…", Mt. xii.19; Jn. iii.8; Rev. iv.1; v.11; xviii.4; Acts xxii.9, etc.; b. to get by hearing, learn (from the mouth of the teacher or narrator): Acts xv.17; Mt. x.27 ("…", what is taught you in secret); Ro. xv.21; Eph. i.13; Col. i.6; Jn. xiv.24; 1 Jn. ii.7,24; iii.11; "…" i.e. to become acquainted with Christ from apostolic teaching, Eph. iv.21 (…); c. "…" "…", a thing comes to one’s ears, to find out (by hearsay), learn, (hear [(of)]) medially: with acc. of thing. "…" "…", Mt. xi.2; d. to give ear to teaching or teacher: "…" "…", Mt. x.14; to follow with attentive hearing, "…" "…", Jn. viii.43; e. to comprehend, understand, (like Lat. audio): Mk. iv.33; Gal. iv.21 […] (Gen. xi.7). 2. "…" is not joined with the genitive of the obj. unless one hear the person or thing with his own ears […] a. with gen. of a person; simply; to perceive any one’s voice: "…" i.e. of Christ, whose voice is heard in the instruction of his messengers (Lk. x.16), Ro. x.14, […]. … to give ear to one, listen, hearken, (Germ. …): Mt. ii.9; Mk. vii.14; xii.37; Lk. ii.46; x.16; xv.1; xiv.48; xxi.38; Acts xvii.32; xxiv.24 (…); xxv.22; Jn.vi. 60. … to yield to, hear and obey, hear to one, (Germ. …): Mt. xvii.5, (Mk. ix.7; Lk. ix.35); Jn. iii.29; x.8; Acts iii.22 sq.; iv.19; vii.37 [R G]; b. with gen. of a thing: "…" "…", Mk. xiv.64 (…); "…" "…", Lk. vi.47, (Mt. vii.24 "…" "…"); Jn. viii.40 (…); "…" "…", Lk. xv.25; "…" "…", Acts vii.34; "…" "…", Acts xxii.1. The frequent phrase "…" (i.e. "…" "…", Ex. xviii.19) means … to perceive the distinct words of a voice: Jn. v.25,28; Acts ix.7; xi.7; xxii.7; Heb. iii.7,15; iv.7; Rev. xiv.13; xxi.3. … to yield obedience to the voice: Jn. v.25 ("…" "…" sc."…" "…"); x.16,27; xviii.37; Rev. iii.20. In Jn. xii.47; xvii.37; Lk. vi.47; Acts xxii.1, it is better to consider the pron. "…" which precedes as a possess. gen. rather than, with B. 167 (145 sq.), to assume a double gen. of the object, one of the pers. and one of the thing. The Johannean phrase "…" "…", signifies a. to perceive in the soul the inward communication of God: Jn. vi.45. b. to be taught by God’s inward communication: Jn. viii.26,40, (so, too, the simple "…" in v.30); … "967

[1 Co. 14.2: "Those who speak in strange tongues do not speak to others but to God, because no one understands them. They are speaking secret truths by the power of the Spirit."]

"109" …, the air (particularly the lower and denser, as distinguished from the higher and rarer "…" "…", cf. Hom. II.14, 288), the atmospheric region: Acts xxii.23; 1 Th. iv.17; Rev. ix.2; xvi.17; …; "…" (verba ventis profundere, Lucr. 4, 929 (932)) ‘to speak into the air’, i.e. without effect, used of those who speak what is not understood by the hearers, 1 Co. xiv.9. ** "968

[1 Co. 14.9: "In the same way, how will anyone understand what you are talking about if your message given in strange tongues is not clear? Your words will vanish in the air!"]

[Note: The total of winning National Lottery numbers for 15 April 1995, i.e. 1 + 4 + 6 + 23 + 26 + 49 = 109.
When I took this row of numbers, reversed their order, and subtracted the smaller number from the larger number, then added all the numbers together, the total was "72"]
“82”  "..., not manifest: Lk. xi.44; indistinct, uncertain, obscure: ‘…’, 1 Co. xiv.8. (In Grk. auth. fr. Hes. down.) [Cf. ‘…’, fin.; Schmidt ch. 130.]*”

[1 Co. 14.8: “And if the man who plays the bugle does not sound a clear call, who will prepare for battle?”]

[Note: The total of winning National Lottery numbers for 17 December 1994, i.e 3 + 5 + 9 + 13 + 14 + 38 = 82.]

TRANSLATION OF MESSAGE NO. 266

[N.B. Numerical value 191, which is Strong’s Number 191 for Greek word meaning to hear; to understand, contains the following divine message.]

The above series of two Strong’s numbers has one translation:-

“You have the gift of tongues.

“Those who speak in strange tongues do not speak to others but to God, because no one understands them. They are speaking secret truths by the power of the Spirit.”

You speak directly to God in strange tongues that no one understands. The multitude will not understand what is said unless you interpret by breathing in the Holy Spirit.

“And if the one who plays the bugle does not sound a clear call, who will prepare for battle?”

“In the same way, how will anyone understand what you are talking about if your message given in strange tongues is not clear? Your words will vanish in the air!”

[Note: Coincidences

“191” (to understand) : 1 Co. 14.2.
“82” (indistinct) : 1 Co. 14.8.
“109” (the air) : 1 Co. 14.9.]
TRANSLATION OF MESSAGE NO. 267

The above series of four Strong's numbers has one translation:

"It is necessary that the Lamb dwelt among you impartially."
TRANSLATION OF MESSAGE NO. 268

The above series of three Strong’s numbers has one translation:

“(Jesus) breathed out His last breath. His soul was not extinguished. It is perpetual, unquenchable (fire). It never goes out.”
TRANSLATION OF MESSAGE NO. 269

The above series of three Strong's numbers has one translation:

"'Turn back morally to God, reform, be converted,' (says) the Holy Spirit, 'So that your sins may be pardoned: blotted out!'"
TRANSLATION OF 146 BLOCKS OF NUMBERS BELOW THE "DESCENDING" LADDER OF NUMBERS, i.e. 1-4-20-31-43-41-22.

126 + 20 = 146.

"126" "..., eternal, everlasting: (Sap. vii.26) Ro. i.20; Jude 6. (Hom. hymn.29,3; Hes. scut. 310, and fr. Thuc. down in prose; [...].)*" 985

[Note: There are 126 blocks of numbers that appear to form a rectangular platform (i.e. 7 blocks of numbers per line x 18 lines = 126 blocks of numbers). From the bottom of the "Lottery Code" dated 23 September 1995 to the top dated 27 May 1995.]

"20" "..., not used by prof. writ. but often by the Sept.; exultation, extreme joy: Lk. i.14, 44; Acts ii.46; Jude 24. Heb. i.9 (fr. Ps. xlv. (xliv.) 8) oil of gladness with which persons were anointed at feasts (Ps. xxiii.5), and which the writer alluding to the inaugural ceremony of anointing, uses as an emblem of the divine power and majesty to which the Son of God has been exalted.*" 986

[Note: There are 20 blocks of numbers that appear to form a stepped pyramid structure above the rectangular platform. They are:-
22 April 1995: 2 blocks of numbers
29 April 1995: 3 blocks of numbers
06 May 1995: 4 blocks of numbers
13 May 1995: 5 blocks of numbers
20 May 1995: 6 blocks of numbers
Total = 20 blocks of numbers.]

TRANSLATION OF MESSAGE NO. 270

[N.B. Numerical value 146.
In ancient numerology the number 146 (126 + 20) represents the Greek word for "foundation"; "foundation" (stone) and here it contains the following divine message.]

The above series of two Strong's numbers has one translation:-

"You have heard and have understood.
You have found eternal joy in the foundation of eternal joy:
The Son, your Lord Jesus Christ, whom God anointed with the oil of gladness.

Of the Son, God said:
"You love what is right and hate what is wrong.
That is why God, your God, has chosen you and has given you the joy of an honour far greater than he gave to your companions." 987

God has poured out eternal joy on you.
You have been anointed by God with the oil of gladness."

[Illustration of Message Number 270 follows on next page.]
Below: Illustration of Message Number 270 and Message Number 271.

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TRANSLATION OF 169 BLOCKS OF NUMBERS
ABOVE AND INCLUDING THE “DESCENDING”
LADDER OF NUMBERS, i.e. 1-4-20-31-43-41-22.

140 + 29 = 169

"140" "...; to choose: Mt. xii.18. (Often in Sept. in O.T. Apocr. and in eccl. writ.;...)\(^988\) [chosen]

[Mt. 12.18: “Here is my servant, whom I have chosen, the one I love, and with whom I am pleased. I will send my Spirit upon him, and he will announce my judgement to the nations.”]

"29" "...; to employ a courier, despatch a mounted messenger. A word of Persian origin [used by Menander, Sicyon. 4], but adopted also into Lat. (Vulg. angariare). "..." were public couriers (tabellarii), stationed by appointment of the king of Persia at fixed localities, with horses ready for use, in order to transmit royal messages from one to another and so convey them the more speedily to their destination. See Hdt. 8,98 [and Rawlinson’s note]; Xen. Cyr. 8,6,17 (9); cf. Gesenius, Thesaur. s.v. "..."; [B.D. s.v. Angareuo; ...]. These couriers had authority to press into their service, in case of need, horses, vessels, even men they met. [cf. Joseph. antt. 13,2,3]. Hence "..." "..." denotes to compel one to go on a journey, to bear a burden, or to perform any other service: Mt. v.41 ("...") i.e. whoever shall compel thee to go one mile); xxvii.32 ("...") i.e. they forced him to carry), so Mk. xv.21.\(^989\)

"169" "..., [fr. Soph. down], in the Sept. i.q. "...", not cleansed, unclean; a. in a ceremonial sense, that which must be abstained from according to the levitical law, lest impurity be contracted : Acts x.14; xi.8 (of food); Acts x.28; 1 Co. vii.14 (of men); 2 Co. vi.17 (fr. Is. lii.11, of things pertaining to idolatry); Rev. xviii.2 (of birds). b. in a moral sense, unclean in thought and life (freq. in Plat.): Eph. v.5; "...", Rev. xvii.4 (acc. to the true reading); "...", demons, bad angels, [in twenty-three pass. of the Gospels, Acts, Rev.] : Mt. x.1; xii.43; Mk. i.23, 26; iii.11, etc.; Lk. iv.33,36; vi.18, etc.; Acts v.16; viii.7; Rev. xvi.13; xvii.2 ("...") in Mt. xii.45; Lk. vii.21; vii.2; xi.26; Acts xix.12 sq. 15 sq.).\(^990\)

TRANSLATION OF MESSAGE NO. 271

[N.B. Numerical value 169, which is Strong’s Number 169 for Greek word meaning unclean (in thought and life), contains the following divine message.]

The above series of two Strong’s numbers has one translation:-

“You have been chosen to be a courier of the King, and have been despatched with divine messages for unclean persons in thought and life and for unclean spirits (demons, bad angels).

In order to deliver these divine messages more speedily to their destination, you have the authority to employ couriers and to despatch messengers (new Apostles) to help you. The couriers of the king of Persia “had authority to press into their service, in case of need, horses, vessels, even men they met.” The King shall compel you to go on a journey, to bear a burden, or to perform any other service to heal and to release unclean persons from the unclean spirits that possess them.”
272. \[1606 + 140 + 2486 + 3726 = 7958.\] 10 April 2007

"1606" "...; to breathe out, breathe out one's life, breathe one's last, expire:
Mk. xv.37, 39; Lk. xxiii.46, and often in Grk. writ., ...

[Mk. 15.37: "With a loud cry Jesus died."]

"140" "...; to choose: Mt. xii.18.
Often in Sept. in O.T. Apocr. and in eccl. writ.; ...

[Mt. 12.18: "Here is my servant, whom I have chosen, the one I love, and with whom I am pleased.
I will send my Spirit upon him, and he will announce my judgement to the nations."]

"2486" "...; [fr. Hom. down], a fish: Mt. vii.10; Mk. vi.38; Lk. v.6; Jn. xxi.11, etc.;
1 Co. xv.39."

(ichthys, the Greek word for "fish", has the first letters of the Greek words for Jesus Christ, God's Son, Saviour.)

"3726" "...; ("..."); 1. to force to take an oath, to administer an oath to: Xen. conviv.
4,10; Dem., Polyb.; cf. Lob.ad Phryn. p.361. 2. to adjure, (solemnly implore),
with two acc. of pers., viz. of the one who is adjured and of the one by whom he
is adjured (...): 1 Th. v.27 R G (see "..."); Mk. v.7; Acts xix.13. (Sept. for "...", "...
fol. by "...") w. gen., 1 K. ii.(iii.) 42; 2 Chr. xxxvi.13; "...", Neh. xiii.25.) [COMP. ...]*

TRANSLATION OF MESSAGE NO. 272

The above series of four Strong's numbers has one translation:-

"Chosen to breathe His last breath for you.
Jesus Christ, God's Son, the Saviour adjures you, that is, solemnly commands you,
under oath, to spread your interpretation of the message throughout the earth."
Key Number Messages

On 15 April 2007, exactly twelve years to the day of my spiritual experience, I discovered that the ‘Lottery Code’ had a secret *keyword* in the form of a number. This repeating *key number* is “146” which means “foundation”.

There are 30 messages which follow in this second body of “divine messages”. They form part of the 272 numerical messages which I received through divine inspiration between 7 July 2006 and 10 April 2007.

The first twenty-six messages of the final thirty are based on 26 numbers, taken at random, which became significant word messages when the *key number* “146” was added to them. They are:

1. 140
2. 2424
3. 1606
4. 2356
5. 4990
6. 4151
7. 20
8. 2486
9. 4006
10. 3424
11. 277
12. 4920
13. 3177
14. 2976
15. 845
16. 1622
17. 2172
18. 1140
19. 1504
20. 4972
21. 3772
22. 1303
23. 803
24. 1077
25. 2169
26. 226

Each of the 26 numbers “coincidentally” matches a specific *Strong’s* number which I found both in *Thayer’s* and in the ‘Lottery Code’.

I was divinely inspired to choose each of these numbers for this final message of the ‘Lottery Code’. This illustrates the power and magnificence of adding the *key number* “146” to certain numbers (which are also *key words*) embedded in the ‘Lottery Code’.

These are the 26 *Strong’s* numbers out of the 5,476 *Strong’s* numbers which appear in *Thayer’s*. The resulting messages are astounding.
1. 140 + 146 = 286.

“140” “... to choose ...”¹ [chosen]

146 key number

“286” “... a lamb ...”²

Translated: “Chosen Lamb”

2. 2424 + 146 = 2570.

“2424” “... Jesus ...”³

146 key number

“2570” “... beautiful, ... good...”⁴

Translated: “Jesus, good and beautiful”

3. 1606 + 146 = 1752.

“1606” “... to breathe out, breathe out one’s life, breathe one’s last, expire...”⁵

146 key number

“1752” “... on account of, for the sake of, ... for this cause...”⁶

Translated: “Breathed out His last breath for this cause”

4. 2356 + 146 = 2502.

“2356” “... religious worship...; religious discipline, religion ...”⁷

146 key number

“2502” “... Josiah, king of Judah ...”⁸

Translated: “Religious worship of the true God which Josiah restored among the Jews”

5. 4990 + 146 = 5136.

“4990” “... savior, deliverer; preserver ...”⁹

146 key number

“5136” “... to lay bare or expose by bending back; ... to lay bare, uncover, expose ...”¹⁰

Translated: “The Saviour is laid bare [before you]”
6. \(4151 + 146 = 4297\).

“4151” “... God’s power and agency, ... i.e. the Holy Spirit ...”\(^{11}\)

146 key number

“4297” “... progress, advancement ...”\(^{12}\)

Translated: “The Holy Spirit will continue to add to your progress”

7. \(20 + 146 = 166\).

“20” “... exultation, extreme joy ...”\(^{13}\)

146 key number

“166” “... without beginning or end, that which always has been and always will be... without beginning ... without end, never to cease, everlasting ...”\(^{14}\)

Translated: “[and] joy eternal in the faith”

8. \(2486 + 146 = 2632\). 8 May 2007

“2486” “... a fish ...”\(^{15}\)

(_ichthys_, the Greek word for “fish”, has the first letters of the Greek words for Jesus Christ, God’s Son, Saviour.)\(^{16}\)

146 key number

“2632” “... to give judgment against (one ...), to judge worthy of punishment, to condemn ...”\(^{17}\)

Translated: “Jesus Christ, God’s Son, the Saviour was condemned to death”

9. \(4006 + 146 = 4152\). 8 May 2007

“4006” “... trust, confidence..., reliance...”\(^{18}\)

146 key number

“4152” “... spiritual ...”\(^{19}\)

Translated: “[Your] trust in the Lord, a spiritual gift”

10. \(3424 + 146 = 3570\).

“3424” “... speaking with difficulty, [A.V. having an impediment in his speech] ...”\(^{20}\)

146 key number

“3570” “... now, at this very moment ...”\(^{21}\)

Translated: “[You are] speaking with difficulty now! Like a deaf and dumb man having an impediment in his speech”
11. 277 + 146 = 423.

"277" "... firmly persistent, [A.V. unmoving] ...

423" "... not open to censure, irreprouachable ...

Translated: "Be firmly persistent, unmoving in your work for the Lord, so that believers may be blameless, not open to censure"

12. 4920 + 146 = 5066.

"4920" "... to understand ...

5066" "... one who does or suffers a thing till the fourth day or on the fourth day: ...

Translated: "Understand what happened on the fourth day: He [Lazarus] had been dead four days!"

13. 3177 + 146 = 3323.

"3177" "... to translate into the language of one with whom I wish to communicate, to interpret ...

3323" "... Messiah...

Translated: "Translate into the language of one with whom I, the Messiah, (which is being interpreted, the "Christ") wish to communicate!"

[Note: Coincidence

"3177" ("to translate into the language of one with whom I wish to communicate, to interpret") : Jn.1. 38 (39), 41, (42).

"3323" ("Messiah") : Jn.1.41, (42).]

14. 2976 + 146 = 3122.

"2976" "... Lazarus ...

3122" "... especially, chiefly, most of all, above all ...

Translated: "Lazarus especially"
15. \(845 + 146 = 991\).

“845” “... an eye-witness ...”

146 key number

“991” “... to see, discern ...”

Translated: "an eye witness who saw [the Christ as He is]"

16. \(1622 + 146 = 1768\).

“1622” “... outside, beyond; ... the outside, exterior ...”

146 key number

“1768” “... ninety-nine ...”

Translated: "God is seeking out each of you who has gone astray and who is lost. Your minds are fixed on the outside things and you neglect the inside. “What do you think a man does who has a hundred sheep and one of them gets lost? He will leave the other ninety-nine grazing on the hillside and go and look for the lost sheep.”"

17. \(2172 + 146 = 2318\).

“2172” “... to pray, pray for ...”

146 key number

“2318” “... pious ...”

Translated: “Pray for the pious [who are blind and deaf to the truth]”!

18. \(1140 + 146 = 1286\).

“1140” “... the messengers and ministers of the devil ...”

146 key number

“1286” “... to shake thoroughly; ... to make to tremble ...”

Translated: "Devils - the messengers and ministers of the Devil, the god of evil! You will thoroughly shake them and make them tremble"

19. \(1504 + 146 = 1650\).

“1504” “... an image, figure, likeness ...”

146 key number

“1650” “... a proof, ... conviction ...”

Translated: "[at] the image of the heavenly things. The image serves as a "proof" [evidence] of the things not seen. It is useful for convicting man of his sinfulness."
20. $4972 + 146 = 5118$.
   "4972" "... to set a seal upon, mark with a seal ..." 41
   146 key number
   "5118" "... so great ..." 42

Translated: "[You were] marked with a seal. 'Verily I say unto you, I have not found so great faith, no, not in Israel.' " 43

21. $3772 + 146 = 3918$.
   "3772" "... heaven ..." 44
   146 key number
   "3918" "... to be by, be at hand, to have arrived ..." 45

Translated: "Heaven has arrived"

22. $1303 + 146 = 1449$.
   "1303" "... to make a covenant, enter into covenant, with one, ..." 46
   146 key number
   "1449" "... to engrave; inscribe, write in or on ..." 47

Translated: "[The Holy Spirit and I] have made a covenant with you which is written on your heart"

23. $803 + 146 = 949$.
   "803" "... certainty, undoubted truth ..." 48
   146 key number
   "949" "... firm; ... valid and therefore inviolable, ..." 49

Translated: "The certainty of your salvation was valid and inviolable from the moment you accepted Me in faith"

24. $1077 + 146 = 1223$.
   "1077" "... a birth-day celebration ..." 50
   146 key number
   "1223" "... through; ... by means of; ..." 51

Translated: "Celebrate your birthday (salvation) by"
25. $2169 + 146 = 2315$.

"2169" "... the giving of thanks ..." 52

146 key number

"2315" "... inspired by God ..." 53

Translated: "giving thanks to God. Pay attention to the Hebrew Scriptures, for 'all scripture is given by inspiration of God' " 54

26. $226 + 146 = 372$.  9 May 2007 (16h24)

"226" "... to speak the truth ..." 55

146 key number

"372" "... rest ..." 56

Translated: "Speak the truth from the blessed peace and tranquillity of your soul. Rest. 'Take my yoke and put it on you, and learn from me, because I am gentle and humble in spirit; and you will find rest.' " 57

On 9 May 2007, after deciphering the 26th message, I rested.

Five days later, on 14 May 2007, I made the most incredible discoveries which led me to what I thought were the final three messages of the 'Lottery Code'.

My discoveries were based on transposition ciphers which are used in cryptography to make concealed messages even more secure.

First, I transposed the vertical columns of the 'Lottery Code' which were in a pre-arranged order of 7 vertical columns.

The key number "146" required that the columns be taken in the order 1-4-6, which is the alphabetical order of the letters of the code number, rather than in the normal 1-2-3-4-5-6-7 order.

Second, I calculated the totals of the 1st, 4th and 6th vertical columns of the 'Lottery Code' in the order of the key number "146", that is, 1-4-6.

(Illustration follows on next page.)
Below: Illustration of the 'Lottery Code' with its 1\textsuperscript{st}, 4\textsuperscript{th} and 6\textsuperscript{th} vertical columns highlighted and each given a total.

<table>
<thead>
<tr>
<th>THE LOTTERY CODE</th>
<th>Legend</th>
</tr>
</thead>
<tbody>
<tr>
<td>19.11.94 3 5 14 22 30 44 10</td>
<td>360 “to return”</td>
</tr>
<tr>
<td>26.11.94 6 12 15 16 31 44 37</td>
<td>1307 “transparent”</td>
</tr>
<tr>
<td>03.12.94 11 17 21 29 30 40 31</td>
<td>1984 “visitation”</td>
</tr>
<tr>
<td>10.12.94 26 35 38 43 47 49 28</td>
<td></td>
</tr>
<tr>
<td>17.12.94 3 5 9 13 14 38 30</td>
<td></td>
</tr>
<tr>
<td>24.12.94 2 3 27 29 39 44 6</td>
<td></td>
</tr>
<tr>
<td>31.12.94 9 14 17 32 36 42 16</td>
<td></td>
</tr>
<tr>
<td>07.01.95 2 5 21 22 25 32 46</td>
<td></td>
</tr>
<tr>
<td>14.01.95 7 17 23 32 38 42 48</td>
<td></td>
</tr>
<tr>
<td>21.01.95 6 16 20 30 31 47 4</td>
<td></td>
</tr>
<tr>
<td>28.01.95 4 16 25 26 31 43 21</td>
<td></td>
</tr>
<tr>
<td>04.02.95 1 7 37 38 42 46 20</td>
<td></td>
</tr>
<tr>
<td>11.02.95 15 18 29 35 38 48 5</td>
<td></td>
</tr>
<tr>
<td>18.02.95 16 19 21 29 36 45 43</td>
<td></td>
</tr>
<tr>
<td>25.02.95 5 8 10 18 31 33 28</td>
<td></td>
</tr>
<tr>
<td>04.03.95 11 12 17 26 36 42 13</td>
<td></td>
</tr>
<tr>
<td>11.03.95 2 13 22 27 29 46 36</td>
<td></td>
</tr>
<tr>
<td>18.03.95 9 18 19 24 31 41 21</td>
<td></td>
</tr>
<tr>
<td>25.03.95 4 17 41 42 44 49 24</td>
<td></td>
</tr>
<tr>
<td>01.04.95 22 25 30 32 41 43 29</td>
<td></td>
</tr>
<tr>
<td>08.04.95 14 17 22 24 42 47 34</td>
<td></td>
</tr>
<tr>
<td>15.04.95 1 4 6 23 26 49 8</td>
<td></td>
</tr>
<tr>
<td>22.04.95 8 18 20 33 36 38 46</td>
<td></td>
</tr>
<tr>
<td>29.04.95 9 15 22 31 34 48 23</td>
<td></td>
</tr>
<tr>
<td>06.05.95 5 14 17 35 43 48 22</td>
<td></td>
</tr>
<tr>
<td>13.05.95 7 16 25 26 28 41 19</td>
<td></td>
</tr>
<tr>
<td>20.05.95 15 16 17 28 32 46 22</td>
<td></td>
</tr>
<tr>
<td>27.05.95 12 13 25 37 44 45 9</td>
<td></td>
</tr>
<tr>
<td>03.06.95 1 21 29 31 32 40 27</td>
<td></td>
</tr>
<tr>
<td>10.06.95 12 15 26 44 46 49 14</td>
<td></td>
</tr>
<tr>
<td>17.06.95 27 30 33 38 40 48 2</td>
<td></td>
</tr>
<tr>
<td>24.06.95 5 15 21 42 43 45 20</td>
<td></td>
</tr>
<tr>
<td>01.07.95 5 7 8 25 44 48 3</td>
<td></td>
</tr>
<tr>
<td>08.07.95 1 3 11 14 20 40 45</td>
<td></td>
</tr>
<tr>
<td>15.07.95 1 4 20 31 41 43 38</td>
<td></td>
</tr>
<tr>
<td>22.07.95 2 3 21 22 23 40 24</td>
<td></td>
</tr>
<tr>
<td>29.07.95 28 34 41 45 46 49 11</td>
<td></td>
</tr>
<tr>
<td>05.08.95 1 8 25 30 35 45 15</td>
<td></td>
</tr>
<tr>
<td>12.08.95 11 25 28 33 34 47 48</td>
<td></td>
</tr>
<tr>
<td>19.08.95 5 8 23 24 28 48 19</td>
<td></td>
</tr>
<tr>
<td>26.08.95 16 18 21 27 38 41 26</td>
<td></td>
</tr>
<tr>
<td>02.09.95 1 15 22 28 40 49 44</td>
<td></td>
</tr>
<tr>
<td>09.09.95 2 12 20 22 41 45 47</td>
<td></td>
</tr>
<tr>
<td>16.09.95 2 10 14 25 37 41 5</td>
<td></td>
</tr>
<tr>
<td>23.09.95 5 10 19 24 34 46 28</td>
<td></td>
</tr>
</tbody>
</table>
I then added the *key number* “146” to each of these totals to decipher the message for each column, as illustrated below.

**1st column: Total=360**

27.  360 + 146 = 506.  14 May 2007

“360”  “... to unloose, undo again, (as, woven threads) ... to return, ...” 58

146  key number

“506”  “... not made subject, unsubjected ... disobedient ...” 59

Translated:

“These messages, as woven threads in a tapestry, are *not subjected to unloosening*.  

Be ready for My final coming, “like servants who are waiting for their master *to come back* from a wedding feast. When he comes and knocks, they will open the door for him at once.” 60

For I, the Son of Man, *will return* and will punish the *disobedient*”

**4th column: Total=1307**

28.  1307 + 146 = 1453.  14 May 2007

“1307”  “... transparent ...” 61

146  key number

“1453”  “... to awake ...” 62

Translated:

“The faithful are rewarded with a vision of a new world: a new heaven and a new earth with the new Jerusalem coming down from heaven.

You see this city where God lives among men.

“The twelve gates were twelve pearls; each gate was made from a single pearl. The street of the city was of pure gold, *transparent* as glass.” 63

That is, heavenly wisdom.

You see this vision of a new world because you *awoke* to eternal life!”

**6th column: Total=1984**


“1984”  “... inspection, investigation, visitation, ...” 64

146  key number

“2130”  “... ready or free to impart; liberal: ... [A.V. ready to distribute] ...” 65

Translated:

“You recognized the time of your *visitation* when God came to save you.”
You recognized your opportunity to serve God as a priest.  
For I, the Christ, made you a priest.

You are free to impart your divine knowledge to others.  
Be generous and ready to distribute My message of eternal life throughout the earth."

Again this was a personal message directed at me on 14 May 2007: it was an unequivocal directive from God to me.

I had read the three-part message several times and believed that I had deciphered and revealed the whole message. However, I was wrong!

It is only when I had finished checking these three messages, on 24 September 2010, that I realised my omission. I had forgotten to complete the final step in transposing the letters of the vertical columns: that is, to add the key number “146” to the total of all three columns.

I then deciphered the final message of the ‘Lottery Code’.

\[360 + 1307 + 1984 = 3651\]  
(Totals of 1st, 4th and 6th vertical columns, respectively.)

36.  
\[3651 + 146 = 3797.\]  
24 September 2010

“3651” “… perfect, complete in all respects…”

146 key number

“3797” “… latter, …; the latter or vernal rain, …”

Translated:
“*The latter perfect, complete in all respects, as the latter [spring] rain which falls just before the harvest.”*
Conclusion

On 15 August 2007, I received a letter from The National Lottery Commission in the United Kingdom. I had requested their permission to publish their lottery numbers in a book I was completing, as well as their written confirmation of the winning lottery numbers for the first 45 weeks of The National Lottery between 19 November 1994 to 23 September 1995.

In their letter The National Lottery Commission made it clear that, although they were happy to provide me with this information, my book had to avoid giving the impression, whether by use of trade marks owned by Camelot or The National Lottery Commission, get-up or otherwise that it was to any extent authorised or endorsed by The National Lottery or Camelot Group plc.

I immediately checked the winning lottery numbers on the list received from them with my own meticulously handwritten list. There is also a disclaimer at the bottom of each page which says that “whilst every care is taken to ensure the accuracy of the above information, we cannot take any responsibility for any errors or omissions.” (See Lotto Draw Results at the end of this chapter).

To my surprise, I found one number out of the 315 numbers in my ‘Lottery Code’ (which comprises all the winning lottery numbers between 19 November 1994 and 23 September 1995) which did not correspond to one number on the list provided by The National Lottery.

I checked my records on The National Lottery since its inception on 19 November 1994 and found my two original lists which dated back to 20 May 1995.

I was shocked to find the following alteration:

In the left margin next to the date, 31 December 1994, I had taped a piece of paper over the original winning lottery numbers: 9 17 32 36 42 44 (16=bonus)
with my “corrected” winning lottery numbers 9 14 17 32 36 42 (16=bonus).

All my subsequent detailed calculations plus my original master list of the winning lottery numbers are based on this “correction”.

But for some reason, I had allowed the original winning lottery numbers of 31 December 1994 to be clearly visible underneath the “correction”.

**Number 44 was changed to Number 14.**

I kept meticulous records of these winning lottery numbers, often double- and triple- checking them, either on the phone, on television, or at the newsagent. Therefore I would not have changed this number in a row of winning numbers unless I was 100% certain that it was the “correct” number.

*I must have been convinced or “inspired” to substitute the one number for the other number.*

On the 31 December 1994, I had obviously visualised the winning number as 14, and not as 44, which was the actual winning number. I had used my power of visualisation in 1994 to change my life in the future, in 2006, not realising it! ¹
A small change for which I have no explanation, but which would lead to such a huge and mysterious result!

The one number, number 14, which I substituted, for some inexplicable reason, altered the complete total of the scroll of numbers and subsequently transmitted more than 300 secret numerical messages to me.

Without this numerical substitution, the numerical messages and their subsequent translations and interpretations in this book would not have existed, nor would this book!

Number 14 was an additional part of the encryption of the 'Lottery Code'.

It makes the whole 'Lottery Code’ appear even more mysterious and unique than it already appears!

I attribute this “inspiration” to the power of God – the intelligence and order in the universe always leaves me in awe.

Suddenly, on 15 August 2007, I realised that the ‘Lottery Code’ held even greater mystery for me than ever. Why? Because the manuscript of my book was completed, as far as I was concerned, and was already being edited. Not only did I have a codebook, Thayer’s, and a key number code 146, but I also had an additional encrypted key number, the number 14. This final piece of information showed me that the ‘Lottery Code’ I had discovered, translated and interpreted was destined for me, and me alone to reveal and lay bare.

I had been chosen to reveal these messages.

No one else could have translated these messages using Thayer’s with the original 45 lines of winning lottery numbers.

I am grateful to God for using me to bring these “messages” to you. They have been translated, interpreted and delivered verbatim by me, as instructed.

Thank you for taking time to read my book: a gift to you. Help me to spread the message rapidly. Share your experience with others, and make it possible for people around the world to also read this message. Please assist me in the translation of this book into other languages. God bless you!

L.E. HATTINGH-SPURGEON.
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Below: Lotto Draw Results received from The National Lottery Commission in the United
Kingdom.


## LOTTO DRAW RESULTS

<table>
<thead>
<tr>
<th>Draw No</th>
<th>Draw Date</th>
<th>DRAW NUMBERS ASCENDING ORDER</th>
<th>DRAW NUMBERS DRAWN ORDER</th>
<th>MATCH 6</th>
<th>MATCH 5 +</th>
<th>MATCH 5</th>
<th>MATCH 4</th>
<th>MATCH 3</th>
<th>Draw Machine</th>
<th>Ball Set</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>19.08.95</td>
<td>05 08 23 24 28 48 19</td>
<td>24 23 48 05 08 28 19</td>
<td>3,822,330</td>
<td>5 94,239  30 1,523  1,160  47 82,044 10 1,588,909</td>
<td>GUINEVERE</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>26.08.95</td>
<td>16 18 21 27 38 41 26</td>
<td>21 41 18 38 16 27 26</td>
<td>2,234,759</td>
<td>4 275,047 10 1,444 1,190 57 65,700 10 1,243,473</td>
<td>ARTHUR</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>02.09.95</td>
<td>01 15 22 28 40 49 44</td>
<td>40 49 28 15 01 22 44</td>
<td>1,420,508</td>
<td>7 235,550 13 1,559 1,220 75 55,631 10 1,015,058</td>
<td>GUINEVERE</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>09.09.95</td>
<td>02 12 20 22 41 45 47</td>
<td>12 22 41 02 20 45 47</td>
<td>9,682,292</td>
<td>6 744,791 4 1,841 1,011 68 59,830 10 1,045,215</td>
<td>GUINEVERE</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>16.09.95</td>
<td>02 10 14 25 37 41 05</td>
<td>37 14 25 41 10 02 05</td>
<td>2,681,192</td>
<td>8 88,309 41 1,722 1,314 79 62,923 10 1,186,902</td>
<td>ARTHUR</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>23.09.95</td>
<td>05 10 19 24 34 46 28</td>
<td>10 34 24 19 05 46 28</td>
<td>963,820</td>
<td>10 102,262 29 1,654 1,120 63 60,626 10 1,126,075</td>
<td>GUINEVERE</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Whilst every care is taken to ensure the accuracy of the above information, we cannot take any responsibility for any errors or omissions. Prize winning and all aspects of National Lottery games are subject to the Rules and Procedures for each game.
4

Disclaimer

“The Lottery Code” has not been authorised or endorsed in any way by The National Lottery United Kingdom or its operator, Camelot Group plc.
Notes


Introduction

2. Each letter in the Hebrew alphabet is also a number and comparing words which have the same numerical value is called “Gematria” [counting].
   The Hebrew alphabet has 22 letters: the first ten are given numerical values, consecutively from one to ten, the next eight from 20 to 90
   (11=20, 12=30, 13=40, 14=50, 15=60, 16=70, 17=80, 18=90),
   and the final four letters equal 100, 200, 300, and 400, respectively
   (19=100, 20=200, 21=300, 22=400).
4. The number one is the first number and a symbol of unity.
5. The number seven is found frequently throughout the Old and New Testament where it is a symbol of perfection. I have counted the “sacred” number 7 over forty-five times in The Book of Revelation alone.
   In mathematics seven is called a “prime” number, a whole number which cannot be divided by any other whole number, except one, without leaving a remainder.
6. For me 1/7th is a mystical number because it is infinite, i.e.
   0.142857142857142857142857142857142857142857142857...
   (In the 'Lottery Code' it is permitted to move the decimal point to the left or right.)
7. The number 142857 is also a prime number.
8. A mainly symbolic commentary on the Old Testament written in a mixture of Hebrew and Aramaic and edited in Provence, France at the end of the 12th century.
   It explains the mystical significance of the shapes and sounds of the Hebrew alphabet and contains the 10 “divine emanations”, sefirot (“numbers”).
   Used with permission.
   The 1/7th refers to the seventh day of the week called the Sabbath (Hebrew, Shabbat, from shabat “to rest, cease”), a holy day of rest observed by Jews on Saturday, the Jewish Sabbath, as prescribed in the Ten Commandments.
   It commemorates the original seventh day of Creation on which God rested, and its observance is a reminder to Jews of their perpetual Covenant with God.
   According to the Kabbalists the light was hidden on the seventh day of the week by God who said it was to be a foretaste of the “Final World” or the world to come.
   Coincidentally, the fact is this 1/7th actually appeared in my “descending” ladder of seven lottery numbers over five weeks, each time on a Saturday, the Jewish Sabbath.
11. Psalm 34.8 (King James Version).
   "O taste and see that the LORD is good: blessed is the man that trusteth in him."
13. Ibid., p. 622.
This is the full quote from the booklet based on the *Diary of St. Maria Faustina Kowalska: Divine Mercy in my Soul* © 1987 Congregation of Marians of the Immaculate Conception, Stockbridge, Ma. 01263. Used with permission.

“Jesus said to her:

‘Paint an image according to the pattern you see with the signature:
Jesus, I trust in You ... I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory (47, 48) ... I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature: "Jesus, I trust in You" (327) ... I desire that this image be venerated, first in your chapel, and [then] throughout the world (47).’”


James Strong was an American Methodist biblical scholar and educator, born 14 August 1822, died 7 August 1894.

In 1858 he became Professor of Biblical Literature at Troy University until 1861.

In 1868 he was appointed Professor of Biblical Exegetical Theology at Drew Theological Seminary. His best known work is *Strong’s Exhaustive Concordance of the Bible*, first published in 1890.

“*Strong’s Concordance* includes:-

The 8674 Hebrew root words used in the Old Testament.

The 5624 Greek root words used in the New Testament.

James Strong did not construct *Strong’s Concordance* by himself, it was constructed with the effort of more than a hundred colleagues. It has become the most widely used concordance for the King James Bible.”


17. Matthew 12.18


21. “In mathematics 146 is an octahedral number as well as composite number.

It is nontotient since there is no integer with 146 coprimes below it.

It is an untouchable number. No integer whose proper divisions add up to 146. 146 is repdigit in base 8 (222).”


22. “Themelion” Greek word for “foundation”; “Themelioi” Greek word for “foundation” (stone).

“THE E M E L I O I”

8 5 12 5 11 9 15 9

th = 8th letter of Greek alphabet

e = 5th letter of Greek alphabet

m = 12th letter of Greek alphabet
e = 5th letter of Greek alphabet
l = 11th letter of Greek alphabet

i = 9th letter of Greek alphabet
By using the numerical values assigned to these numbers in the Greek Qabalah, I deciphered the code: the number "146" is the number for the word "foundation".

\[ 8 + 5 + 30 + 5 + 20 + 9 + 60 + 9 = 146 \]

23. The bottom of the rectangle looks like a diagram of the east face of an ancient Egyptian Step Pyramid and a ladder.

"The Step Pyramid was a ladder. Not the symbol of a ladder but an actual one, by which the soul of the dead ruler might climb to the sky, joining the gods in immortality."


The Pyramid Texts read:

"Hail to you, Ladder of the God! ... Stand up, Ladder of Horus, which was made for Osiris that he might ascend on it to the sky....Now let the ladder of the God be given to me...."


24. "*6 BC is an approximate date for the birth of Jesus Christ. The calculations for the transition from BC to AD (meaning Anno Domini "in the year of our Lord") were later found to have "lost" some years."

"Outline Chart of Bible History." *The Good News Bible.*

25. According to my 15 years of research, the Crucifixion of Jesus Christ took place on 15 April AD 29. The total of all 315 numbers in the ‘Lottery Code’, 7958, is a code for the date AD 29, as 7+9+5+8=29.

How I received and translated the messages in the ‘Lottery Code’

1. The format of Thayer's is simple.
   Each Strong's number is written in the margin next to the Greek word to which it corresponds. Strong's assigns each biblical word a number. The translation of the Greek word is then given in English with a comprehensive and often exhaustive and detailed list of references from Ancient Greek, Classical Greek, Old Testament (Septuagint version) and New Testament Greek texts where that particular word occurs.

2. The messages were revealed to me number by number, word by word over a period of ten months, and I could not stop the messages from pouring out of me. The revelations and their translations were always an exhausting and painful experience. I would closely study the word translations of the codes in Thayer's, and then refer to my Bible. Often examining only one word for several hours or days, while sitting with my head lowered in one position. Sometimes the divine message was crystal clear, but at other times it was not. Sometimes the revelation had more than one meaning. I would meditate for hours to feel the true meaning of the message. And in order to find the true meaning of the message, I wrote an essay on each of the 272 divine messages which appear in the first section of this book. Each essay was a lengthy analysis of the Strong's number for that particular word in the Bible, as indicated in Thayer's. (Note: These essays do not appear in this book.) In this way I read the Bible carefully and thoughtfully for the first time in my life,
and understood its claim to truth. And in time, the true meaning of each divine message revealed itself in my soul and in my mind.

1. Divine Messages

2. Ibid. p.490.
3. Ibid. p.394.
4. Ibid. p.593.
5. 2 Peter 1.16 (King James Version).
6. Thayer, p.120.
7. Ibid. p.98.
8. Ibid. p.300.
9. Ibid. p.422.
10. Ibid. p.552.
11. Ibid. p.220.
12. Ibid. p.216.
13. Ibid. p.552.
15. Ibid. p.16.
17. Ibid. p.637.
18. Ibid. p.300.
19. Ibid. pp. 36-37.
20. Ibid. p.552.
21. Ibid. p.16.
22. Ibid. p.416.
23. Ibid. p.15.
24. Ibid. p.300.
25. Ibid. p.224.
26. Ibid. p.552.
27. Ibid. p.207.
28. Ibid. p.300.
30. Ibid. p.544.
33. Ibid. pp. 273-274.
35. Ibid. p. 16.
36. Ibid. p. 1.
37. Hebrews 11.4.
38. 1 Corinthians 3.11.
40. Ibid. p. 16.
41. Ibid. p. 249.
42. Ibid. p. 154.
43. Ibid. pp. 629-630.
44. Ibid. p. 350.
45. Ibid. p. 6-7.
46. Ibid. p. 13.
47. Ibid. pp. 520-523.
48. Ibid. p. 472.
49. Ibid. p. 472.
50. Ibid. p. 523.
51. Ibid. pp. 221-222.
52. Ibid. p. 300.
53. Ibid. p. 241.
54. Ibid. p. 16.
55. Ibid. p. 199.
56. Ibid. p. 120.
57. Ibid. p. 98.
58. Ibid. p. 300.
59. Ibid. p. 422.
60. Ibid. p. 120.
61. Ibid. p. 98.
62. Ibid. p. 300.
63. Ibid. p. 422.
64. Ibid. p. 36.
65. Ibid. pp. 256-257.
66. Ibid. p. 672-673.
67. Ibid. p. 552.
68. Ibid. p. 287-288.
70. Ibid. p. 552.
71. Ibid. p. 242.
72. Ibid. p. 196.
73. Ibid. p. 203.
74. Ibid. p. 203-204.
75. Ibid. p. 508.
76. Ibid. p. 274.
77. Ibid. p. 609.
78. Ibid. p. 371.
79. Ibid. p. 16.
80. Ibid. p. 300.
81. Ibid. p. 655.
82. Ibid. p. 558.
83. Psalms 97.3.
84. Thayer, p. 44.
85. Ibid. p. 16.
86. Ibid. p. 300.
87. Ibid. p. 609.
88. Ibid. p. 16.
89. Ibid. p. 450.
90. Ibid. p. 300.
91. Ibid. p. 207.
92. Ibid. p. 16.
93. Ibid. p. 300.
94. Ibid. p. 292.
95. Ibid. p. 378.
96. Ibid. p. 378.
98. Ibid. pp. 494-495.
100. Ibid. p. 586.
101. Ibid. p. 300.
102. Ibid. p. 83.
104. Ibid. pp. 536-537.
105. Ibid. p. 37.
106. Ibid. p. 300.
109. Ibid. p. 300.
110. Ibid. p. 363.
111. Ibid. p. 17.
112. Ibid. p. 677.
114. Ibid. pp. 273-274.
116. Ibid. p. 486.
117. Ibid. pp. 505-506.
118. Ibid. p. 135.
119. Ibid. p. 300.
120. Ibid. p. 540.
121. Ibid. p. 592.
122. Ibid. p. 395.
123. Ibid. p. 395.
124. Ibid. p. 102.
125. Ibid. p. 135.
126. Ibid. p. 323.
127. Ibid. p. 395.
128. Ibid. p. 102.
129. Ibid. p. 523.
130. Ibid. p. 395.
131. Ibid. p. 102.
132. Ibid. p. 472.
133. Ibid. p. 395.
134. Ibid. p. 102.
135. Ibid. p. 135.
136. Ibid. p. 655.
137. Ibid. p. 655.
138. Ibid. p. 323.
139. Matthew 11.18,19.
140. Thayer, p. 574.
141. Ibid. p. 408.
142. Ibid. p. 330.
143. Ibid. p. 612.
144. Ibid. p. 40.
145. Ibid. p. 646.
146. Ibid. p. 300.
150. Ibid. p. 249.
151. Matthew 13.35.
152. Psalms 78.2.
153. Psalms 19.3.
155. Ibid. p. 300.
156. Ibid. p. 20-21.
157. Ibid. pp. 142-143.
158. Ibid. p. 300.
159. Ibid. p. 534.
160. Ibid. p. 453.
161. Ibid. p. 534.
162. Ibid. p. 673.
163. Ibid. p. 298.
164. Ibid. p. 13.
166. Ibid. p. 671.
168. Ibid. pp. 672-673.
169. Ibid. p. 143.
170. Ibid. p. 603.
172. Ibid. p. 120.
173. Ibid. p. 300.
174. Ibid. p. 555.
175. Ibid. pp. 555-556.
177. Ibid. p. 300.
178. Ibid. p. 155.
179. Ibid. pp. 520-523.
181. Ibid. p. 172.
182. John 5.37.
185. 2 Corinthians 5.7.
186. Thayer, p. 324.
187. Ibid. p. 300.
188. Ibid. p. 330.
189. Ibid. p. 38.
190. Ibid. p. 208.
192. Ibid. p. 257.
193. Ibid. p. 208.
194. Ibid. p. 524.
195. Ibid. p. 255.
196. Ibid. p. 68.
197. Ibid. pp. 672-673.
198. Ibid. p. 216.
199. Ibid. p. 216.
200. Ibid. p. 100.
201. Ibid. p. 367.
204. Ibid. p. 674.
205. Ibid. p. 161.
206. Ibid. p. 385.
207. Ibid. p. 502.
208. Ibid. p. 85.
209. Ibid. p. 568.
210. Ibid. p. 300.
211. Ibid. p. 103.
214. Ibid. p. 300.
270. Ibid. p. 386.
271. Galatians 3.28 (King James Version).
273. Ibid. p. 557.
274. Ibid. p. 425.
275. Ibid. p. 557.
276. Ibid. p. 620.
277. Ibid. p. 358.
278. Ibid. pp. 662-663.
279. Ibid. p. 300.
280. Ibid. p. 10.
282. Ibid. p. 10.
283. Ibid. p. 588.
284. Ibid. p. 221.
285. Ibid. p. 524.
286. Ibid. p. 242.
287. Ibid. p. 291.
289. Ibid. pp. 348-349.
290. Ibid. p. 630.
291. Ibid. pp. 348-349.
292. Ibid. p. 349.
293. Ibid. p. 289.
297. Ibid. p. 203.
298. Ibid. pp. 203-204.
299. Ibid. p. 154.
300. Ibid. p. 154.
301. Titus 3.5.
303. Ibid. p. 154.
304. Ibid. p. 154.
305. Ibid. p. 414.
306. Ibid. p. 334.
308. Ibid. p. 32.
309. Ibid. p. 490.
310. Ibid. p. 490.
311. Ibid. p. 300.
312. Ibid. p. 196.
313. Ibid. p. 621.
314. Ibid. p. 289.
315. Ibid. p. 56.
316. Ibid. p. 573.
317. Ibid. p. 412.
318. Ibid. p. 300.
319. Ibid. p. 544.

[Ro. 5.2 (King James Version): "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."]
321. Ibid. p. 102.
322. Ibid. p. 2.
323. John 14:6 (King James Version).
324. Thayer, p. 300.
325. Ibid. p. 544.
327. Ibid. p. 102.
328. Ibid. pp. 447-448.
329. Ibid. p. 538.
330. Ibid. p. 672.
331. Ibid. p. 299.
332. Ibid. p. 389.
333. Ibid. p. 378.
334. Ibid. p. 217.
335. Ibid. p. 294.
336. Ibid. p. 596.
337. Ibid. p. 78.
339. Thayer, p. 79.
340. Ibid. p. 657.
341. Ibid. pp. 334-335.
342. Ibid. p. 300.
343. Ibid. p. 556.
344. Ibid. p. 102.
345. Ibid. p. 15.
347. Ibid. p. 326.
348. Ibid. p. 377.
349. Ibid. p. 606.
350. Ibid. p. 135.
351. Ibid. p. 490.
352. Ibid. p. 345.
353. Ibid. p. 594.
354. Ibid. p. 393.
355. Ibid. p. 207.
356. Ibid. p. 112.
357. Ibid. p. 101.
358. Ibid. p. 533.
359. Ibid. p. 500.
360. Ibid. p. 300.
361. Ibid. p. 188.
362. Ibid. p. 300.
363. Ibid. p. 33.
364. Ibid. p. 535.
366. Ibid. p. 83.
367. Ibid. p. 21.
368. Ibid. p. 154.
369. Ibid. p. 154.
370. Ibid. p. 479.
372. Ibid. p. 292.
373. Ibid. p. 300.
375. Ibid. p. 6.
376. Ibid. p. 292.
377. Ibid. p. 300.
378. Ibid. p. 254.
379. Ibid. p. 115.
381. Ibid. p. 420.
382. Ibid. p. 54.
383. Ibid. p. 671.
384. Ibid. p. 300.
385. James 3.10.
386. Thayer, p. 678.
387. Ibid. p. 292.
388. 2 Thessalonians 2.2 (King James Version).
389. Thayer, p. 651.
390. Ibid. p. 331.
391. Hebrews 7.15.
393. Ibid. p. 300.
394. Ibid. pp. 9-10.
395. Ibid. p. 668.
396. Ibid. p. 300.
397. Ibid. p. 6.
398. 1 Corinthians 1.30 (King James Version).
400. Ibid. p. 682.
403. Ibid. p. 655.
404. Ibid. p. 558.
405. Psalms 97.3.
407. Ibid. p. 617.
408. Acts 1.3.
409. Thayer, pp. 196-197.

[Lk. 14.7: “Jesus noticed how some of the guests were choosing the best places, so he told this parable to all of them:]"
410. Ibid. p. 300.
411. Ibid. p. 490.
412. John 15.16.
413. Thayer, pp. 196-197.
415. Ibid. p. 401.
416. Ibid. pp. 552-553.
417. Ibid. p. 148.
418. Ibid. pp. 273-274.
420. Romans 2.5.
421. Romans 2.6-7.
422. Hosea 6.5.
425. Ibid. p. 490.
426. Ibid. p. 132.
428. Ibid. pp. 634-636.
429. Ibid. p. 22.
430. Revelation 14.18 (King James Version).
431. Thayer, pp. 552-553.
432. Ibid. p. 420.
433. Ibid. p. 12.
434. 1 Peter 2.2.
436. Ibid. p. 292.
437. Ibid. p. 300.
440. Ibid. p. 300.
441. Ibid. p. 331.
442. Ibid. p. 346.
443. Ibid. p. 612.
444. Ibid. p. 22.
446. Thayer, pp. 680-682.
447. Ibid. p. 291.
448. Ibid. p. 479.
450. Ibid. p. 216.
451. Ibid. p. 264.
452. Ibid. p. 203.
453. Ibid. pp. 203-204.
454. Ibid. p. 516.
455. Ibid. p. 509.

[Lk. 1.23: "When his period of service in the temple was over, Zechariah went back home."
Lk. 1.57: "The time came for Elizabeth to have her baby, and she gave birth to a son."
Job 39.2: "Do you know how long they carry their young? Do you know the time of their birth?"]

459. Thayer, p. 223.
460. Ibid. p. 346.
462. Ibid. p. 154.
463. Ibid. p. 197.
464. Ibid. p. 612.
465. Ibid. p. 43.
466. Ibid. p. 575.
468. Ibid. p. 197.
469. Ibid. p. 151.
471. Romans 11.5.
473. Ibid. p. 300.
474. Ibid. p. 527.
475. Mark 5.13.
476. Thayer, pp. 667-668.
477. Ibid. p. 300.
478. Ibid. p. 6-7.
479. Ibid. p. 439.
480. Ibid. pp. 546-547.
482. Thayer, p. 396.
483. Ibid. p. 300.
484. Ibid. p. 290.
"Joab heard what had happened. (He had supported Adonijah, but not Absalom.) So he fled to the Tent of the Lord’s presence and took hold of the corners of the altar."

1 K. 2.28.
539. Mark 1.27 (King James Version).
541. Thayer, p. 552.
542. Ibid. p. 96.
543. Ibid. p. 152.
544. Ibid. p. 141.
546. Thayer, p. 552.
547. Ibid. p. 16.
548. Ibid. p. 282.
550. Ibid. p. 552.
551. Ibid. p. 300.
553. Ibid. p. 552.
554. Ibid. p. 300.
556. Ibid. p. 10.
557. Ibid. p. 552.
558. Ibid. p. 300.
561. Revelation 14.6 (King James Version).
562. Thayer, p. 552.
563. Ibid. p. 300.
565. Ibid. p. 18-20.
567. Revelation 21.27.
568. Thayer, p. 552.
569. Ibid. p. 160.
570. Ibid. p. 161.
571. Ibid. p. 74.
572. Ibid. p. 15.
574. Ibid. p. 376.
575. Ibid. pp. 87-88.
576. Ibid. p. 299.
577. Ibid. p. 576.
578. Ibid. p. 96.
579. Hebrews 12.22.
581. Ibid. p. 300.
582. Ibid. pp. 16-17.
583. John 1.29 (King James Version).
584. Thayer, p. 300.
585. Ibid. p. 642.
586. Ibid. pp. 31-32.
587. Ibid. p. 207.
588. Ibid. p. 300.
589. Ibid. p. 476.
590. Ibid. p. 432.
591. Ibid. p. 432.
592. Ibid. p. 81.
595. Ibid. pp. 520-523.
596. Ibid. p. 290.
597. Ibid. p. 237.
598. Ibid. p. 300.
599. Ibid. p. 439.
600. Ibid. p. 450.
601. Ibid. p. 300.
602. Ibid. p. 223.
603. Ibid. p. 167.
604. Ibid. p. 300.
605. Ibid. p. 422.
606. Ibid. p. 60.
607. Ibid. p. 167.
609. Ibid. p. 300.
610. Ibid. p. 118.
611. Ibid. p. 167.
612. Ibid. pp. 520-523.
614. Ibid. p. 167.
615. Ibid. p. 1.
616. Ibid. p. 678.
617. Ibid. p. 90.
618. Ibid. p. 167.
619. Ibid. p. 552.
620. Ibid. p. 197.
621. Ibid. p. 52.
622. Ibid. p. 167.
623. Ibid. p. 300.
625. Ibid. p. 13.

[1 Pet. 3.15: "But have reverence for Christ in your hearts, and honour him as Lord. Be ready at all times to answer anyone who asks you to explain the hope you have in you,"]

626. Ibid. pp. 520-523.
627. Ibid. p. 274.
628. Ibid. p. 196.
629. Ibid. p. 167.
630. Ibid. pp. 634-636.
631. Ibid. p. 141.
632. Ibid. p. 62.
633. Ibid. p. 616.
634. Ibid. p. 221.
635. Ibid. p. 52.
636. Ibid. p. 62.
637. Ibid. p. 616.
639. Ibid. p. 503.
640. Ibid. p. 175.
641. Ibid. p. 300.
642. James 1.23.
644. Ibid. p. 429.
645. Ibid. pp. 360-361.
646. Ibid. p. 167.
647. Ibid. p. 300.
648. Ibid. p. 429.
649. Ibid. p. 51.
651. Ibid. p. 300.
652. Ibid. p. 265.
653. Mark 7.34 (King James Version).
655. Ibid. p. 216.
656. Ibid. p. 300.
657. Ibid. p. 284.
658. Ibid. p. 426.
659. Ibid. p. 15.
660. Ibid. p. 300.
661. Ibid. p. 227.
662. Ibid. p. 379.
663. Ibid. p. 300.
664. Ibid. p. 15.
665. Ibid. p. 292.
666. Ibid. p. 389.
667. Ibid. p. 300.
668. Ibid. p. 297.
669. Ibid. p. 552.
670. Ibid. p. 389.
672. Ibid. p. 79.
673. Ibid. p. 79.
674. Ibid. p. 243.
675. Ibid. p. 558.
676. Hebrews 12.29.
677. Thayer, p. 16.
678. Ibid. p. 426.
679. Ibid. p. 539.
680. Romans 3.9.
681. Romans 3.22-23.
682. Thayer, p. 314.
683. Ibid. pp. 634-636.
685. Ibid. pp. 546-547.
686. Ibid. p. 244.
687. Ibid. p. 200.
688. Ibid. p. 291.
689. Ibid. p. 679.
690. Ibid. p. 669.
691. Ibid. p. 302.
694. Ibid. p. 293.
695. Ibid. p. 239.
697. Ibid. p. 300.
698. Ibid. p. 66.
700. Ibid. p. 242.
701. Ibid. p. 502.
702. Matthew 5.33.
Thayer, p. 94.
Ibid. pp. 672-673.
Colossians 1.15.
Thayer, pp. 510-511.
Ibid. pp. 480-481.
Matthew 11.27.
Thayer, p. 300.
Ibid. p. 671.
Ibid. p. 126.
James 3.10.
Thayer, p. 671.
Ibid. p. 126.
Ibid. p. 264.
Ibid. p. 29.
James 5.16.
James 3.12.
Thayer, p. 624.
Ibid. p. 300.
Ibid. p. 45.
Ibid. p. 677.
Ibid. pp. 273-274.
Ibid. p. 13.
Ibid. p. 7.
Ibid. p. 605.
Ibid. p. 378.
Ibid. p. 378.
Ibid. p. 167.
Ibid. p. 300.
Ibid. p. 105.
Ibid. p. 378.
Ibid. p. 378.
Ibid. p. 67.
Ibid. p. 300.
Ibid. p. 292.
Ibid. pp. 520-523.
Ibid. p. 311.
Ibid. pp. 142-143.
Ibid. p. 300.
Ibid. p. 8.
Ibid. p. 364.
Ibid. p. 364.
Ibid. p. 614.
2 Peter 2.22.
Thayer, pp. 195-196.
Ibid. p. 314.
Ibid. p. 300.
Ibid. p. 161.
Ibid. p. 314.
Ibid. pp. 474-475.
1 Peter 2:5: “Come as living stones, and let yourselves be used in building the spiritual temple, where you will serve as holy priests to offer spiritual and acceptable sacrifices to God through
[1 Pet. 2.5: “Come as living stones, and let yourselves be used in building the spiritual temple, where you will serve as holy priests to offer spiritual and acceptable sacrifices to God through Jesus Christ.”]
864. Ibid. p. 214.
865. Ibid. pp. 18-20.
866. Ibid. p. 167.
867. Ibid. p. 216.
868. Ibid. p. 216.
869. Ibid. p. 587.
870. Ibid. p. 408.
871. Ibid. p. 300.
872. Ibid. p. 264.
873. Matthew 25.33.
875. Ibid. p. 139.
876. Ibid. p. 453.
877. Ibid. pp. 672-673.
879. Ibid. p. 71.
880. Ibid. p. 13.
881. Ibid. p. 418.
883. Ibid. p. 167.
884. Ibid. p. 76.
887. Ibid. p. 143.
888. Ibid. pp. 117-118.
891. Ibid. p. 100.
892. Ibid. pp. 196-197.
894. Ibid. pp. 273-274.
896. Ibid. p. 56.
899. Ibid. p. 90.
900. Ibid. p. 130.
901. Revelation 2.11.
907. Ibid. p. 83.
911. Ibid. p. 300.
912. Ibid. p. 44.
914. Ibid. p. 300.
916. Ibid. pp. 118-119.
917. Ibid. p. 94.
972. 1 Corinthians 14.9.
973. Thayer, p. 671.
974. Ibid. p. 126.
975. Ibid. p. 32.
976. Ibid. p. 166.
977. Ibid. p. 70.
978. Ibid. p. 199.
979. Ibid. p. 677.
981. Ibid. p. 79.
984. Ibid. p. 221.
986. Ibid. p. 3.
987. Hebrews 1.9.
988. Thayer, p. 16.
989. Ibid. p. 5.
990. Ibid. p. 21.
991. Ibid. p. 5 (under Strong’s number 29).
992. Ibid. p. 199.
993. Ibid. p. 16.
994. Ibid. p. 309.
996. Thayer, p. 453.

2. Key Number Messages

   “140” “…” to choose: Mt. xii.18. “…”
   [Reminder: Number “140” (1+4+20+31+43+41 = 140) was the number:- which won the British National Lottery on 15 July 1995, and which “descended” my ladder from 15 April 1995 over five weeks, i.e. 1-4-20-31-43-41, bonus number=22 [22 is a code for the date: 15 July, i.e. 15+7].

2. Ibid., p. 32.
   “286” “…” a lamb: Acts viii.32; 1 Pet. i.19; “…” “…” consecrated to God, Jn. i.29, 36.
   In these passages Christ is likened to a sacrificial lamb on account of his death, innocently and patiently endured, to expiate sin. See “…” “…”

3. Ibid., p. 300.
   “2424” “…” 3. Jesus, the Son of God, the Saviour of mankind: Mt. i.21,25; Lk. i.31; ii.21, and very often; see “…” “…” “…”

4. Ibid., p. 322.
   “2570” “…” [prob. primarily ‘sound,’ ‘hale,’ ‘whole,’ …], Sept. for “…” beautiful, but much oftener for “…” good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; a. beautiful to look at, shapely, magnificent; “…” “…” “…” [A.V. goodly],Lk. xxi.5. b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: joined to the names of material objects, univ. 1 Tim. iv. 4 (i.q. pure); “…” “…”

5. Ibid., p. 199.
   “1606” “…” to breathe out, to breathe out one’s life, breathe one’s last, expire: Mk. xv.37, 39; Lk. xxiii.46, “…”
"1752" "... on account of, for the sake of, for. Mt. v.10 sq.; xvi.25; xix.29; Mk. viii.35; ...; "... "...", for this cause, therefore, Mt. xix.5; ..."

"2356" "... religious worship, esp. external, that which consists in ceremonies: ... religious discipline, religion: "... "...", of Judaism, Acts xxvi.5 ..."

"2502" "... Josiah, king of Judah, who restored among the Jews the worship of the true God, and after a reign of thirty-one years was slain in battle C.B.C. 611 (2 K. xxii. sq.; 2 Chr. xxxiv. sq.) : Mt. i.10 sq."

"4297" "... progress, advancement: Phil. i.12, 25; 1 Tim. iv.15. (...)*

"4990" "... savior, deliverer, preserver; In the N.T. the word is applied to God, - "...", who signally exalts me, Lk. i.47; ...; to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii.11; Acts v.31, xiii.23; ... [...]*

"4151" "... 4. The Scriptures also ascribe a "..." to GOD, i.e. God's power and agency; a. This "..." is called in the O.T. "... "...", in the N.T. "... "...", "... "...", "... "...", "... "...", "... "...", "... "...", "... "...", "... "...", i.e. the Holy Spirit (august, full of majesty, adorable, utterly opposed to all impurity): Mt. i.18, 20; iii.11; xii.32; xxviii.19; ...; Jn.i.33; vii.39 [...]; xiv.26; xx.22; ..."
“... speaking with difficulty [A.V. having an impediment in his speech]: Mk. vii.32 [...]. (...; Sept. for “...”, dumb, Is.xxxv.6.)*”

“... in Attic now, at this very moment (precisely now, neither before nor after; ...), and only of Time, almost always with the pres., very rarely with the fut. (...). ... 1. of Time: with a pres. (Job xxx.9), Acts xxxiv.13 L T Tr WH; Ro. xv.23, 25; 1 Co. xiii.13 (“...” “...” “...” “...” “...” “...” “...”); 2 Co. viii.11, 22; Philem. 9,11 (sc. “...”); ...”

22. Ibid., p. 32.
“... not to be moved from its place, unmoved; metaphor. firmly persistent, [A.V. unmovable]: 1 Co. xv.58. (...)*
(277 is the length of the radius of a circle with a circumference of 1746, which has mystical meaning to Christians.
This number 1746 was the circumference found on an early Christian vessel (bowl) which also displayed a fish.)

23. Ibid., p. 44.
“... prop. not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreprouachable: [...]: 1 Tim. iii.2; v.7; vi.14. (Freq. in Grk. writ. fr. [Eur. and] Thuc. down.)*

24. Ibid., p. 605.
“... to put (as it were) the perception with the thing perceived; to set or join together in the mind; i.e. to understand, (so fr. Hom. down; Sept. for “...” and “...”): with an acc. of the thing, Mt. xiii.23, 51; Lk. ii.50; xviii.34; xxiv.45; ...; where what is understood is evident from the preceding context, Mt. xiii.19; xv.10; Mk. vii.14; ...”
(4920 is the total of all numbers in the first 5 vertical columns on both sides of my “descending” ladder [i.e. top = 2424, Strong’s number for Jesus, bottom = 2356, Strong’s number for religion] including the first 6 numbers on my “descending” ladder, 1,4,20,31,43,41=140, Strong’s number for chosen).

25. Ibid., p. 621.
“... an ordinal numeral, used in answer to the question on what day? one who does or suffers a thing till the fourth day or on the fourth day: “...” “...”, i.e. he has been four days in the tomb, or it is the fourth day since he was buried, [A.V. he hath been dead four days], Jn. xi.39 (...).”

26. Ibid., p. 395.
“... : Pass., 3 pers. sing.; “...”, ptep. “...”; to translate into the language of one with whom I wish to communicate, to interpret: Mt. i.23; Mk. v.41; xv.22, 34; Jn. i.38 (39) L Tr WH, 41, (42); Acts iv.36; xiii.8. (...)”

27. Ibid., p. 402.
“... Messiah; Chald. “...”, Hebr. “...”, i.q. Grk. “...”, q.v. Jn. i. 41 (42); iv. 25. ...”

28. Ibid., p. 367.
“... Lazarus. 1. an inhabitant of Bethany, beloved by Christ and raised from the dead by him: Jn. xi.1 sqq. 43; xii.1 sq. 9 sq. 17. ...”

29. Ibid., p. 387.
“... [fr. Hom. down], adv., especially, chiefly, most of all, above all: Acts xx.38; xxv.26; Gal. vi.10; Phil. iv.22; 1 Tim. iv.10; v.8, 17; 2 Tim. iv.13; Tit. i.10; Phil.em. 16; 2 Pet. ii.10; ...”

30. Ibid., p. 85.
“... seeing with one’s own eyes, an eye witness, (cf. “...” one who has himself heard a thing): Lk. i.2. (In Grk. writ. fr. Hdt. down.)*”

31. Ibid., p. 103.
“... Sept. for “...” “...” “...” “...”; in Grk. writ. fr. Aeschyl. down; to see, discern; 1. with the bodily eye; ... 2. metaph. to see with the mind’s eye; a. to have (the power of) understanding: “...” “...” “...”, though endued with understanding they
do not understand, Mt. xiii.13; Lk. viii.10.  b. to discern mentally, observe, perceive, discover, understand; absol.: "..." "...", 1 Co. xiii.12; of the omniscient God "..." "..." "..." "..." seeing in secret, where man sees nothing, Mt. vi.4,6,18 [...]; ...
32. Ibid., p. 200.

1622" "...", adv., (opp. to "...", q.v.), outside, beyond; a. "..." "...", the outside, exterior, with possess. gen., Mt. xxiii.26 (cf. "..." "..." "..." "...", 25). ...
33. Ibid., p. 216.

1768" ..., ninety-nine: Mt. xviii.12 sq.; Lk. xv.4,7.
34. Matthew 18.12.
35. Thayer, p. 264.

2172" "...", impf. "...", (Ro. ix.3) and "..." (Acts xxvii.29 T Tr, ...); [1 aor. mid. "..."] Acts xxvi.29 Tdf., ... 1. to pray to God ... 2. to wish: "...", 2 Co. xiii.9; foll. by acc. with inf. 3 Jn. 2, [al. adhere to the religious sense, to pray, pray for, in both the preceding pass.]; Acts xxvii.29; ...
36. Ibid., p. 288.

2318" "...", ... ("..." and "..."), worshipping God, pious: Jn. ix.31. ...
37. Ibid., pp. 123-124.

1140" ..., 1. the divine Power, deity, divinity; ... and once in the N.T. "..." "...", Acts xvii.18. 2. a spirit, a being inferior to God, superior to men [...], in both a good sense and a bad; thus Jesus, after his resurrection, said to his disciples, "..." "..." "...", as Ignat. (ad Smyrn. 3, 2) records it; ..., Lk. iv.33; ... But elsewhere in the Scriptures used, without an adjunct, of evil spirits or the messengers and ministers of the devil [...]: Lk. iv.35; ix.1,42; x.17; Jn. x.21; Jas. ii.19; ...
38. Ibid., p. 141.

1286" "...", in Grk. writ. fr. Hdt. down; to shake thoroughly; trop. to make to tremble, to terrify (Job iv.14 for "...") to agitate; ...*
39. Ibid., p. 175.

1504" "...", an image, figure, likeness; a. Mt. xxii.20; Mk. xii.16; Lk. xx.24; Ro. i.23; 1 Co. xiv.49; Rev. xiii.14 sq.; xiv.9,11; xv.2; xvi.2; xix.20; xx.4; "..." "..." "..." "...", the image of the things (sc. the heavenly things), in Heb. x.1, ...; "..." "..." "..." "...", used of the moral likeness of renewed men of God, Col. iii.10; ... b. metonymically, "..." "...", the image of one; one in whom the likeness of any one is seen: "..." "..." is applied to man, on account of his power of command (...), 1 Co. xi.7; to Christ, on account of his divine nature and absolute moral excellence, Col. i.15; 2 Co. iv.4; ...

1650" "...", 1. a proof, that by which a thing is proved or tested, ([i.e. in Phil. 1,15]; ...) : "...", that by which invisible things are proved (and we are convinced of their reality), Heb. xi.1 (...) ... 2. conviction (Augustine, convictio) : "...", for convicting one of his sinfulness, 2 Tim. iii.16 R G. (...)*
41. Ibid., p. 609.

4972" "...", (Rev. vii.3 Rec. ...); ... Sept. for "..."; to set a seal upon, mark with a seal, to seal; a. for security: "...", Mt. xxvii.66; ... b. Since things sealed up are concealed (as, the contents of a letter), "...", means trop. to hide (Deut. xxxii.34), keep in silence, keep secret: "...", Rev. x.4; xxii.10, ("..."). Dan. ix.24 Theodot.; ... c. in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp: angels are said "..." "..." "...", that by which invisible things are proved (and we are convinced of their reality), Heb. xi.1 (...) ... 2. conviction (Augustine, convictio) : "...", for convicting one of his sinfulness, 2 Tim. iii.16 R G. (...)*
42. Ibid., pp. 628-629.
“5118” “...” (Heb. vii.22 L T Tr WH) ... , so great; with nouns: of quality, “...” “...”, Rev. xviii.17 (16); of internal amount, “...”, Mt. viii.10; Lk. vii.9; [“...” “...” “...”, “...” “...” “...”, Rev. xviii.7]; of size, “...”, Heb. xii.1; plur. so many: “...” Jn. xxi.11; “...”, Jn. xii.37; “...” “...”, 1 Co. xiv. 10; “...”, Lk. xv.29 [(here A.V. these many)] ...; foll. by “...”, so many as to be able, etc. [...] Mt. xv.33; ...”

43. Matthew 8.10 (King James Version).

44. Thayer, pp. 464-465.

3772 “...” “...”, [fr. a root meaning ‘to cover,’ ‘encompass’; ...], heaven; and, in imitation of the Hebr. “...” (i.e. prop. the heights above, the upper regions), “...”, ... the heavens [...], (...) i.e. 1. the vaulted expanse of the sky with all the things visible in it; a. generally: as opp. to the earth, Heb. i.10; 2 Pet. iii. 5, 10, 12; ...; [heaven and earth] i.q. the universe, the world, (acc. to the primitive Hebrew manner of speaking, inasmuch as they had neither the conception nor the name of the universe, Gen. i.1; xiv.19; ...) : Mt. v.18; xi.25; xxiv.35; Mk. xiii.31; ...; Rev. x.6; xiv.7; xx.11. ... 2. ... The highest heaven is the dwelling place of God: Mt. v.34; xxiii.22; Acts vii.49; Rev. iv.1 sqq.; ...; hence “...” “...”, Rev. xi.13; xvi.11, (Gen. xxiv.3); ... this heaven is the abode to which Christ ascended after his resurrection, Mk. xvi.19; Lk. xxiv.51 [...]; Acts i.10 sq.; ii.34; iii.21, ...”

45. Ibid., p. 487.

3918 “...”; impf. 3 pers. pl. “...”; fut. 3 pers. sing. “...” (Rev. xvii.8 LT [...]); ... ; (“...” near, by, [see “...”, IV. 1 fin.] and “...”); Sept. chiefly for “...” “...”; as in Grk. auth. fr. Hom. down a. to be by, be at hand, to have arrived, to be present: of persons, Lk. xiii.1; Jn. xi.28; Acts x.21; Rev. xvii.8; ...; “...” “...”, in the sight of God, Acts x.33 [...]; b. to be ready, in store, at command: “...” “...” “...”, the truth which ye now hold, so that there is no need of words to call it to your remembrance, 2 Pet.i.12; ...”

46. Ibid., pp. 142-143.

1303 “...”; to place separately, dispose, arrange, appoint, ... 1. to arrange, dispose of, one’s own affairs; a. “...”, of something that belongs to one (often so in prof. auth. fr. Xen. down); with dat. of pers. added, in one’s favour, to one’s advantage; hence to assign a thing to another as his possession: “...” “...” (to appoint), Lk. xxii.29. b. to dispose of by will, make a testament: Heb. ix.16 sq.; (...). 2. “...” “...” “...” (“...” “...” “...” “...”, Jer. xxxviii. (xxxi.) 31 sqq.), to make a covenant, enter into a covenant, with one, [...]: Heb. viii.10, (Gen. xv.18); “...” “...”, Acts iii.25; Heb. x.16, (Deut. vii.2); ...”

47. Ibid., p. 164.

1449 “...”; [fr. Aeschyl. and Hdt. down]; to engrave; inscribe, write in or on: “...”, pass. with dat. of the means [with] and foll. by “...” with dat. of the place (in minds, tablets), 2 Co. iii.2,3; to record, enrol: “...” “...”, pass. Lk. x.20 T Tr WH.*

48. Ibid., p. 82.

803 “...”, [fr. Aeschyl. down]; a. firmness, stability: “...” “...” “...” most securely, Acts v.23. trop. certainty, undoubted truth: “...” (see “...”, I.7), Lk. i.4, (“...” “...”, the certainty of a proof, Xen. mem. 4, 6,15) b. security from enemies and dangers, safety: 1 Th.v.3 (opp. to “...”, Xen. mem. 3,12,7).*

49. Ibid., p. 99.

949 “...”; [fr. Aeschyl. down], stable, fast, firm; prop. : “...”, Heb. vi.19; metaph. sure, trustworthy: “...”, Ro. iv.16; “...” “...” “...”, 2 Pet. i.10; “...” “...” “...” “...” “...”, 2 Pet. i.19; unshaken, constant, Heb. iii.14; “...”, 2 Co. i.7 (6), (4 Macc. xvii.4); “...”, Heb. iii.6 (...); valid and therefore inviolable, “...”, Heb. ii.2; “...”, Heb. ix.17. (With the same meanings in Grk. writ. fr. Hdt. down.)*

50. Ibid., p. 112.

1077 “...”; a birth-day celebration, a birth-day feast: Mk. vi.21; Mt. xiv.6; (...). The earlier Greeks used “...” of funeral commemorations, a festival commemorative of a deceased friend (Lat. feriae denicales), “...”

51. Ibid., pp. 132-135.
A. with the GENITIVE: through; I. of Place; 1. prop. after verbs denoting an extension, or a motion, or an act, that occurs through any place: "... " ... "...", Mt. ii.12; "... " ... "...", Mt. xii.43; "... " ... "...", Jn. iv.4; "... " ... "...", Jn. x.1 sq.; 2. ... with, in, etc.: "... " ... "...", Ro. ii.27 [...](...), Ro. i.11; "... " ... "...", Ro. xiv.20, "... " ... "...", 2 Co. v.7; ...

II. of Time [...; Ellic. or Mey. on Gal. ii.1;...]; 1. ofcontinued time; hence a. of the time throughout (during) which anything is done: Mt. xxvi.61; Mk. xiv.58; "... " "...

III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same [...]. 1. of one who is the author of the action as well as its instrument, or of the efficient cause: "... " "...

B. with the ACCUSATIVE [...]. I. of a Place; through; often so in the Grk. poets, once in theN.T. acc. to LT Tr WH viz. Lk. xvii.11 ...

II. of the Ground or Reason on account of which anything is or is not done; by reason of, because of (...). 1. of the reason for which a thing is done, or of the efficient reason, when for greater perspicuity it may be rendered by [...] ... 2. of the reason or cause on account of which anything is or is done, or ought to be done; on account of, because of; a. in the phrases "... " "...

52. Ibid., p. 264.

"2169" "...", 1. thankfulness: decree of the Byzantines in Dem. p. 256, 19; ... 2. the giving of thanks: Acts xxiv.3; for God's blessings, 1 Co. xiv.16; 2 Co. iv.15; Eph. v.4 (cf. 1 Th. v.18); Phil. iv.6; Col. ii.7; iv.2; 1 Th. iii.9; 1 Tim. iv.3 sq.; Rev. iv.9; vii.12; w. dat. of the pers. to whom thanks are given: "... " "...

53. Ibid., p. 287.

"2315" ... , inspired by God; ...", i.e. the contents of Scripture, 2 Tim. iii.16 [...] ...

54. 2 Timothy 3.16 (King James Version).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."


"226" "...", in prof. writ. ([Aeschyl.], Xen., Plat., Aristot., al.) to speak the truth; a. to teach the truth: "..." Gal. iv.16. b. to profess the truth (true doctrine): Eph. iv.15. [R.V. mrg. in both pass. to deal truly.]*

56. Ibid., p. 40

"372" "...", 1. intermission, cessation, of any motion, business, labor: "... " ... "... " ... "...

[Rec. "..."] equiv. to "... " "...

they incessantly say, Rev. iv.8. 2. rest, recreation: Mt. xii.43; Lk. xi.24; Rev. xiv.11, (and often in Grk. writ.); blessed tranquillity of soul, Mt. xi.29, (...). [The word denotes a temporary rest, a respite, e.g. of soldiers; cf. Schmidt ch. 25; Bp. Lghtft. on Phil. 7; ...]*"
Thayer, p. 40.

"360" "...; 1. to unloose, undo again (as, woven threads). 2. to depart, Germ. aufbrechen, break up (see "...",2), so very often in Grk. writ.; to depart from life: Phil. i.23, (...). to return, "..." "..."...(cf. 2 below)):

Ibid., p. 52.

"506" "...; 1. [passively] not made subject, unsubjected : Heb. ii.8, [...]. 2. [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1 Tim. i.9; Tit. i.6,10, (...).*

Ibid., p. 52.

"506" "...; 1. [passively] not made subject, unsubjected : Heb. ii.8, [...]. 2. [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1 Tim. i.9; Tit. i.6,10, (...).*

Ibid., p. 143.

"1307" "..., transparent, translucent: Rev. xxi. 21 Rec.; ... (Hdt., Arstph., Plat., al.)*”

Ibid., p. 165.

"1453" "...; to arouse, cause to rise; 1. as in Grk. writ. fr. Homer down, to arouse from sleep, to awake: Acts xii.7; [Mk. iv.38 T Tr WH]; pass. to be awaked, wake up, [A.V. arise, often including thus the subseq. action (cf. 3 below)]: Mt. xxv.7; Mk. iv. 27; ["..." "..." "...", Mt. i.24 L T Tr WH]; "..." with the impv. Mt. ii.13, 20; with a finite verb, Mt. ii.14, 21; viii.26;[Lk. viii.24 R G L Tr mrg.]; "...", Mt. xxvi.46; Mk. xiv.42. Metaph. "..." "..." "...", to arise from a state of moral slth to an active life devoted to God, Ro. xiii.11; likewise "..." [Rec. "..."] arise, "..." "..."..., Eph. v.14. 2. to arouse from the sleep of death, to recall the dead to life: with "..." added, Jn. v.21; Acts xxvi.8; 2 Co. i.9. ... 3. in later usage generally to cause to rise, raise, from a seat, bed, etc. pass. and mid. to rise, arise; ... 4. To raise up, produce, cause to appear; a. to cause to appear, bring before the public (any one who is to attract the attention of men): "..." "..." "..." "...", Acts xiii.23 Rec.; "..." "..." "..." "..." "..."..., Acts xiii.22 (so "...", Judg. ii.18; iii.9,15); pass. "...", to come before the public, to appear, arise: Mt. xi.11; xxiv.11,24; Mk. xiii.22; Lk. vii.16; Jn. v.52 [...]; ..."

Revelation 21.21.

Thayer, pp. 242-243.

"1984" "...; inspection, visitation, (Germ. Besichtigung); ... b. In biblical Grk., after the Hebr. "...", that act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; inspection, investigation, visitation, (Vulg. usually visitatio): so univ. "..." "..." "..." "...", when he shall search the souls of men, i.e. in the time of divine judgement, Sap. iii.13; also "..." "..." "...", Sir. xviii.20 (19); so perhaps "..." "..." "...", 1 Pet. ii.12 [see below]; in a good sense, of God's gracious care: "..." "..." "..." "...", i.e. "..." "..." "..." "..." "..."..., in which God showed himself gracious toward thee and offered thee salvation through Christ (see "...", b.), Lk. xix.44; ..."

Ibid., p. 260.

"2130" "..., ready or free to impart; liberal: 1 Tim. vi.18 [A.V. ready to distribute]. (Antonin. 1.14; 6,48.)*"


68. Thayer, p. 444.

"3651" "..., perfect, complete in all respects: 1 Th. v. 23. (Plut. plac. philos. 5,21; [Field, Hexapla, Lev. vi. 23; Ps. L.21]; eccles. writ.)*”

Ibid., p. 471.

"3797" "..., late, latter, (Hom. II. 2,325; ...): "..." "...", the latter or vernal rain, which falls chiefly in the months of March and April just before the harvest (opp. to the autumnal or "..." [...]), Jas. v.7 [...]; Sept. for "...", Deut. xi.14; Jer. v.24; Hos. vi. 3; Joel ii.23; Zech. x.1.*
3. Conclusion

1. This was a time of tremendous spiritual growth for me. Unbeknown to my conscious self, I was focusing-in on my destiny with laser beam precision and was attracting what I wanted into my life. I had chosen to change my life forever and had ordered it with every fibre of my soul, mind, and body as if I had placed an order for it from a menu. I told myself that I had the right to provide value and service to the world and was focusing on it through the lottery numbers to the exclusion of everything else around me. I knew I had a greater purpose in life than the mundane life I was leading in London and realised that I had a special gift to give to others. I believed spiritually that these winning lottery numbers were going to change my life, and in turn change the lives of others. I had prayed to God about it. I believed in the numbers and knew I was going to receive a huge reward relating to them. I also became very grateful for every day, every moment of my life, especially my health. I woke up every morning saying “thank you” to God for my life.
Bibliography


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Google, Wikipedia.


Suggestion for Further Reading

Below: The author, aged 7, standing in front of her father's car in Pretoria. The license plate number is TP 37958.

Another coincidence: the 4 final digits on the license plate are “7958”, which is the total of all 315 numbers in the 'Lottery Code'.