

EMPHASIZE, EMPHASIZED, EMPHASIZES, EMPHASIZING, HIGHLIGHTED

Abraham kept **emphasizing** to the children of Heth that he was only trying to buy a place to bury his dead wife. (They still forced him to buy a field and a bunch of trees that he didn't want.)

- **Genesis 23:7-9:** "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you."

This passage **emphasizes** the fact that Laban was the brother of Jacob's mother (which meant he was Jacob's uncle). It says this three times in a single verse.

- **Genesis 29:10:** "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother."

This passage **emphasizes** the fact that Joseph was given absolute authority over Egypt and its people. (Only Pharaoh was greater than him.)

- **Genesis 41:40-41, 44:** "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. ... And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

When Joseph told his brothers that Benjamin would become his servant and the rest could return home, Judah mentioned the gray hairs of his father twice. He was **emphasizing** how old his father was.

- **Genesis 44:29:** "And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave."
- **Genesis 44:31:** "It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave."

When Joseph revealed who he was to his brothers, he **emphasized** the fact that God was the one who sent him to Egypt.

- **Genesis 45:7-8:** "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

This verse **emphasizes** the fact that the tent which Moses pitched when God was angry with Israel was located *outside* the camp. It says this three times in one verse.

- **Exodus 33:7:** "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp."

Under the Mosaic Law, the restrictions about vows made by wives were repeated several times (**emphasizing** the fact that wives had to have their husband's permission to make a vow).

- **Numbers 30:6, 10, 13:** "And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; ... And if she vowed in her husband's house, or bound her soul by a bond with an oath; ... Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."

Moses **emphasized** the fact that when the tribes of Reuben and Gad went to Canaan, they had to be armed for battle.

- **Numbers 32:20-21, 29-30:** "And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, ... And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give

them the land of Gilead for a possession: But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan."

God **emphasized** that under the Mosaic Law, the Israelites weren't allowed to eat blood. This was repeated four times in a single passage.

- **Deuteronomy 12:23-25:** "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD."

The book of Joshua **emphasizes** the fact that the priests blew their trumpets each day as the procession of Israelites marched around the city of Jericho.

- **Joshua 6:13:** "And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the reward came after the ark of the LORD, the priests going on, and blowing with the trumpets."

Twice in a single verse the passage **emphasizes** that Ruth was from Moab. (The whole book of Ruth emphasizes the fact that Ruth was a foreigner from Moab.)

- **Ruth 1:22:** "So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the

country of Moab: and they came to Bethlehem in the beginning of barley harvest."

The book of Ruth keeps **emphasizing** the fact that Ruth was a Moabitess and not a Jew.

- **Ruth 2:2**: "And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter."
- **Ruth 4:10**: "Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."

The servant who was in charge of reaping the field of Boaz actually called Ruth "the Moabite damsel who came from Moab". This book goes out of its way to **emphasize** the fact that Ruth was a Moabite.

- **Ruth 2:6**: "And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:"

When David wanted to **emphasize** that something was surely true, he said it was as "truly as the Lord lives".

- **1 Samuel 20:3**: "And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death."

When David wanted to **emphasize** that something was surely true, he said "as the Lord God of Israel lives".

- **1 Samuel 25:34:** "For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall."
- **2 Samuel 12:5:** "And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:"

God said multiple times that power belongs to Him. (In other words, this principle is **emphasized**.)

- **Psalm 62:11:** "God hath spoken once; twice have I heard this; that power belongeth unto God."

God said multiple times in Psalm 89 that He would surely keep the covenant He made with David, and the wickedness of his descendants wouldn't be able to cancel it. (In other words, He **emphasized** it.)

- **Psalm 89:33-36:** "Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me."

There are times when God **emphasizes** something by saying

"as I live", to show that it will surely happen.

- **Jeremiah 22:24:** "As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;"

This verse emphasizes the fact that these words came from God. It says it twice in the same verse. (What was His message? That He was surely going to punish the people of Judah for transgressing His covenant.)

- **Jeremiah 34:12, 19-20:** "Therefore the word of the LORD came to Jeremiah from the LORD, saying, ... The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth."

As Daniel interpreted Nebuchadnezzar's dream, he kept the king's focus on God. He **emphasized** the greatness and power of God, and didn't seek to magnify himself.

- **Daniel 2:28-29, 37, 45:** "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. ... Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and

strength, and glory. ... Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Daniel **emphasized** the fact that the final kingdom which would rule over the world would be a mixture of iron and clay.

- **Daniel 2:41-43:** "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The passage **emphasizes** the fact that Nebuchadnezzar commanded people to fall down and worship his idol when the music played.

- **Daniel 3:5, 10, 15:** "That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: ... Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: ... Now if ye be

ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

The passage **emphasizes** the fact that Nebuchadnezzar saw his vision (of him being turned into an animal) while he was in bed.

- **Daniel 4:5, 10, 13:** "I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. ... Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. ... I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;"

Belshazzar **emphasized** the fact that Daniel had been taken captive by Nebuchadnezzar and ignored the honors that Nebuchadnezzar gave Daniel. Belshazzar made a deliberate choice to refer to Daniel in the most humiliating way possible (as a foreign captive). (Keep in mind that according to Daniel 8:1 and 27, Daniel was *part of Belshazzar's government*.)

- **Daniel 5:13:** "Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?"

The angel **emphasized** that the saints would possess the

kingdom forever and ever. There will be no end to the kingdom of God, and the saints will live there (in tremendous joy) for all of eternity.

- **Daniel 7:18:** "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Daniel **emphasized** the fact he saw the vision in this chapter personally. He was giving a firsthand account.

- **Daniel 8:15:** "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man."

Daniel **emphasized** the fact that Israel had sinned against God, and that's why they were cursed.

- **Daniel 9:11:** "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him."

This passage **emphasizes** the fact that when Daniel saw these things, there was no strength left in him.

- **Daniel 10:8, 17:** "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. ... For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath

left in me."

This end-times prophecy **emphasizes** the fact that when the Jews repent of their rejection of Jesus and believe in Him, each family will mourn over their rejection of Him separately. (The wives will mourn separately as well.)

- **Zechariah 12:10, 12-14:** "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. ... And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart."

Jesus **emphasized** that we don't know the hour when He will return. (This was taught in relation to His return at the end of the tribulation period.)

- **Matthew 24:42-44, 50:** "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. ... The lord of that servant shall come in a day when he looketh not for him, and in an hour that

he is not aware of,"

- **Matthew 25:13:** "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Jesus used the gift of the woman to teach that He was about to be crucified and buried. He used it to **emphasize** that His time with His disciples was coming to an end.

- **Matthew 26:11-12:** "For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial."

Throughout the ministry of Jesus, He **emphasized** that God the Father was the one who sent Him into this world.

- **John 5:23:** "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."
- **John 5:30:** "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."
- **John 5:36:** "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."
- **John 5:37:** "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."
- **John 6:39:** "And this is the Father's will which hath sent me, that of all which he hath given me I should lose

nothing, but should raise it up again at the last day."

- **John 6:44:** "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."
- **John 6:57:** "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."
- **John 7:33:** "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me."
- **John 8:16:** "And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."
- **John 8:18:** "I am one that bear witness of myself, and the Father that sent me beareth witness of me."
- **John 8:29:** "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."
- **John 8:42:** "Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."
- **John 10:36:** "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"
- **John 12:49:** "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."
- **John 14:24:** "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."
- **John 17:21:** "That they all may be one; as thou, Father, art

in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

- **John 17:25:** "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me."

Paul **emphasized** to the Ephesian church that he paid his own way. He didn't desire anyone's money, and he paid his own bills with money he earned himself.

- **Acts 20:33-34:** "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Paul **emphasized** he was telling the truth when he said he had continual sorrow in his heart over the fact that the Jews rejected Jesus. He repeated this three times in one verse (which makes it clear he was serious about this).

- **Romans 9:1-3:** "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"

Paul identified himself to the Philippian church as the servant of Jesus Christ. He didn't **emphasize** his apostleship (or even mention it).

- **Philippians 1:1:** "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at

Philippi, with the bishops and deacons:"

When Paul wrote his letter to the Colossian church he didn't **emphasize** his problems or make the letter all about him. Instead he focused on the needs of the Colossian church. He only mentioned his own problems in passing at the end of the letter.

- **Colossians 4:3:** "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

Paul **emphasized** the fact that he was both a preacher and an apostle. (This is a recurring theme in his letters.)

- **1 Timothy 2:7:** "Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity."

Paul never said that doctrine could be sidelined for pragmatic reasons if it will help the church grow. Instead he **emphasized** the importance of doctrine, and never allowed any compromises to be made in the name of pragmatism.

- **1 Timothy 5:17:** "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

Paul **emphasized** to Titus that Christians must pursue good works.

- **Titus 3:8:** "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed

in God might be careful to maintain good works. These things are good and profitable unto men."

In Paul's introduction to Philemon he referred to himself as a prisoner, not an apostle. He was **emphasizing** the fact that he lacked freedom (just like Philemon's slave Onesimus.)

- **Philemon 1:1:** "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,"
- **Philemon 1:9:** "Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

The fact that animal sacrifices had to be continually made on behalf of the people **highlighted** the fact that those sacrifices were incapable of making anyone perfect in God's sight. It was evidence that the sacrificial system was designed to point to something else. (If those sacrifices had been able to make people perfect then there would have been no need to keep offering them. Likewise, Jesus was only offered *once* – because His sacrifices *does* make us perfect in God's sight. There's no need for any further offerings.)

- **Hebrews 10:1-2, 4:** "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. ... For it is not possible that the blood of bulls and of goats should take away sins."

The book of Revelation **emphasizes** the fact that its contents came straight from Jesus Himself. He is the one who gave us this book.

- **Revelation 1:1-2:** "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."
- **Revelation 22:16:** "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."