



The Inspired Word of God

Chapter 13

Gen 1:24-25

Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good.

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

It is a Noun: ὀφειλέτης (*opheiletes*) (S <G3781>), *opheiletes* means "debtor" or "one who is obligated" (see debtor). Paul feels an "obligation" from within himself to preach the gospel to both Jews and non-Jews -(Romans 1:14). In Galatians 5:3 Paul writes that if any believer feels he must be circumcised, then **"he is under obligation to keep the whole law"** -(Galatians 5:3). As Paul seeks to raise money among the Gentile churches for the impoverished Jews in Jerusalem, he writes that the Gentiles are "under obligation" to share their material blessings with those who have shared with them the spiritual blessing of salvation in Christ -(Romans 15:27).

The word **"Offense"** is found collectively 21X (7 X 3) times in the New Testament

The first is a Noun: πρόσκομμα (*proskomma*), (S <G4348>), which occurs 6X. *proskomma* means "stumbling block, offense."

The second is a Noun: σκάνδαλον (*skandalon*), (S <G4625>), which occurs 15X. *skandalon* is something that leads a person to sin or to fall away from faith, particularly offenses caused by Jesus (see also *cause of sin, obstacle*). A crucified Christ is an offense to the Jews -(1st Corinthians 1:23), because his way of salvation is abhorrent to them and leads them to the sin of unbelief. With regard to receiving the gospel message, Jesus becomes for the Jews like an obstacle over which they lose their footing and fall -(Romans 9:33, 1st Peter 2:8).

“Nathan the Prophet” is referred to 28 times (7 X 4) times in the Old Testament

He is mentioned in five books -(2nd Samuel, 2nd Kings, 1st Chronicles, 2nd Chronicles, Psalms)

He condemned David for the twin sins of adultery and murder -(2nd Samuel 12:1-12). He was a prophet to King David -(2nd Samuel 7:2). His name means “Giver”. He, along with another prophet named Gad, helped organize the musical ministry of the priests and Levites --(2nd Chronicles 29:25-26). On one occasion he mistakenly gave David some wrong advice. David's desire—The king desired to build a temple for God -(2nd Samuel 7:2). Nathan's disservice—He unintentionally gave the wrong advice. **“Go, do all that is in thine heart; for the Lord is with thee”** -(2nd Samuel 7:3). God's disapproval—The Lord told Nathan to inform David he would not be allowed to build the temple, but that his son Solomon would do this -(1st Chronicles 17:3, 11-12). His rebuke concerning the king's transgression is in the form of a parable in 2nd Samuel 12:1-6. He began by relating a parable of a rich farmer who stole and butchered a little ewe lamb from a poor farmer, serving it at a special dinner for a visiting friend. A furious David decreed that the wretched rich farmer would be forced to pay back fourfold and then be executed. The punchline to this parable —**“Nathan said to David, Thou art the man”** -(2nd Samuel 12:7).

Nathan then reviewed David's sin—The king, who had many wives, had stolen Bath-sheba from Uriah and then ordered him killed -(2nd Samuel 12:7-9). Nathan revealed David's sentence -(2nd Sam. 12:10-14). God would not kill David. However, the sword of rebellion and death would never depart from his house. David's child born to him by Bath-sheba would die. David later wrote Psalm 51 which records his prayer of repentance following the rebuke and prophecy of Nathan.

Nathan renamed David's son—Following the birth of David's second son through Bath-sheba, whom the king named Solomon, God informed Nathan to also call him Jedidiah, meaning, “loved by the Lord” -(2nd Samuel 12:24-25).

Nathan under Solomon

- A. Nathan remained true to Solomon during an attempted coup led by Adonijah, Solomon's eldest half brother -(1st Kings 1:8, 22-27).
- B. The dying David instructed Nathan to help anoint Solomon as Israel's next king -(1st Kings 1:32-40).
- C. Years later Nathan co-authored a book concerning the life and times of both David and Solomon -(1st Chronicles 29:29-30; 2nd Chronicles 9:29).

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

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

“Seven Things God Hates”

Proverbs 6:16-19

1. **A PROUD LOOK** –(vs. 17)
2. **A LYING TONGUE** –(vs. 17)
3. **HANDS THAT SHED INNOCENT BLOOD** –(vs. 17)
4. **A HEART THAT DEVISETH WICKED IMAGINATIONS** –(vs. 18)
5. **FEET THAT ARE SWIFT IN RUNNING TO MISCHIEF** –(vs. 18)
6. **A FALSE WITNESS THAT MAKETH LIES** –(vs. 19)
7. **HE THAT SOWETH DISCORD AMONG BRETHREN** –(vs. 19)

The word “Life” is found 140X (7 X 20) times in the New Testament

It is a Noun: חַיָּ (ḥay), (S <H2416>), ḥay indicates life or the state of living as contrasted with death.

(1) The psalmist declares that he will praise God as long as he has “life” -(Psalm 63:4). Solomon writes that there is nothing better for a person than to rejoice in the Lord and “to do good in their life” -(Ecclesiastes 3:12). Jonah, by contrast, declares twice that it would have been better for him to be dead than to be alive (Jonah 4:3, 8).

(2) ḥay is also used in various usages of the theologically intriguing formula “as surely as I live.” This formula suggests that if what is promised does not come true, then death should come on the one who has spoken the false promise. Boaz swears “*as surely as the Lord lives*” to assure Ruth that he will marry her if a nearer kinsman is unwilling to do so -(Ruth 3:13). Saul swears that “as the Lord lives,” he will not harm his son Jonathan -(1st Samuel 14:39; cf. 1st Kings 1:29; Hosea 4:15; Jeremiah 4:2; Daniel 12:7). God even uses the formula in various places in the Old Testament -(e.g., Deuteronomy 32:40, “*As surely as I live forever*”; cf. Numbers 14:21; Isaiah 49:18; Jeremiah 22:24; Ezekiel 5:11; Zephaniah 2:9). While it may seem unusual for God to use an oath, it demonstrates His great love and compassion for His people that He will communicate to them in the language they best understand.

There is a second word “Life” which is found 378X (7 X 54) times in the New Testament

It is a Noun: רוּחַ (rûaḥ), (S <H7307>), While rûaḥ has a wide range of meanings in the Old Testament, its basic sense is that of “wind” or “breath”. This latter sense naturally gave rise to “breath” as a sign of life, and hence rûaḥ also means “spirit” or “life.”

The word phrase “Is Death” is found 119X (7 X 17) times in 6 distinct forms in the KJV Bible

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

It is a Verb: ἀνοίγω (**anoigo**), (S <G455>), This word is most common in the New Testament in the writings of John -(Revelation and the Gospel of John). It can simply mean “to open” but elsewhere has the connotation of healing. It can also mean “to reveal” or “to speak.”

(1) It is used as the simple opening to disclose the contents of something, e.g., the mouth of a fish to reveal a coin, one’s heart -(2nd Corinthians 6:11; cf. Revelation 10:2, 8), or a chest to disclose its treasures: **“Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh”** -(Matthew 2:11).

(2) Frequently **anoigo** depicts a miraculous event, such as the opening of eyes in restoration of sight (Matthew 9:30; 20:33; John 9:10, 14, 17, 21, 26, 30; 10:21; 11:37), of ears to restore hearing -(Mark 7:35), and of the mouth to restore speech -(Luke 1:64). Saul opened his eyes on the Damascus Road but could see nothing after his vision of Christ -(Acts 9:8; cf. 9:40). It is used of Jesus’ divine ability to do such miracles: “Nobody has ever heard of opening the eyes of a man born blind” -(John 9:32). Similarly it is used of Jesus opening things that point to his divine authority, such as opening a scroll -(Revelation 5:2; 6:1; 8:1; 20:12) or the Abyss (9:2).

(3) **anoigo** can be used in a revelatory sense, involving the opening of heaven and the Spirit descending on Jesus -(Matthew 3:16; cf. Luke 3:21; John 1:51) “He saw heaven opened and something like a large sheet being let down to earth by its four corners” -(Acts 10:11; cf. Revelation 4:1; 11:19; 19:11). **anoigo** is also used for the opening of the heavenly tabernacle -(Revelation 15:5).

(4) Similarly, it can refer to opening a door to let someone in -(Matthew 25:11; Luke 12:36; 13:25; Acts 12:14, 16), or a prison to let someone out -(Acts 5:19, 23; cf. 12:10; 16:26-27), and sometimes by John as a metaphor for conversion -(John 10:3). In Acts 14:27 **“[God] had opened the door of faith to the Gentiles”** -(cf. Acts 26:18), a use particularly seen in Revelation -(3:7-8, 20). It can carry the connotation of opportunity, either for ministry “a great door for effective work has opened to me” -(1st Corinthians 16:9; cf. 2nd Corinthians 2:12; Colossians 4:3) or conversion - (“knock and the door will be opened to you. For ... to him who knocks, the door will be opened” -(Matthew 7:7-8; cf. Luke 11:9-10).

(5) Finally, it can be used in a Hebrew sense of “opening one’s mouth” to teach -(Matthew 5:2; 13:35) or simply speak -(Acts 8:32), as it is often used in the Old Testament -(Exodus 4:12, 15; Numbers 22:28; Ezekiel 3:27).

The word phrase **“Ye Were”** is found 441X (7 X 63) times in 9 distinct forms in the KJV Bible

Several Theological Schools of Thought State There are **“7 Baptisms”** of the Bible

Ephesians 4:6 **“one baptism”** - Though there are many baptisms that take place throughout the Old and New Testament, Paul writes in Ephesians 4:6 that there is **“one baptism”**. This is not to say that there is only one baptism to have ever existed, but there is only one baptism which the believer must obey and instruct. We will examine the different baptisms of the Bible, and conclude as to which of these baptisms Paul is referencing.

Defining our Terms:

Baptism is transliterated from the Greek word **βαπτίζω**, meaning to immerse or make fully wet. Many baptisms are in water, but as we will see a few of them are not. The Scriptures are very clear as to which baptisms were in water and which were not. Consequently, when a person was baptized in water they were not merely sprinkled, but fully immersed into water -(i.e. Matthew 3:16, Acts 8:38-39).

1. Baptism of Moses -(1st Corinthians 10:1-2)

“For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, ⁽²⁾and all were baptized into Moses in the cloud and in the sea, ⁽³⁾and all ate the same spiritual food, ⁽⁴⁾and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.” -(1st Corinthians 10:1-4).

When the Children of Israel passed through the Red Sea on dry ground they were surrounded by water on their left and on their right, the cloud being the Spirit of the Lord leading them on - (Exodus 14:21-31). Thus God delivered the Children of Israel out of bondage to the Egyptians in what is known as the **“Exodus.”** This great event is what Paul is referring to here in Corinthians. Though this baptism is symbolic and serves as a type of the baptism to come that believers must obey, it is not the **“one baptism”** Paul writes of in Ephesians 4.

2. Baptism of Suffering -(Mark 10:38-39)

“Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” ⁽³⁹⁾And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized...” -(Mark 10:38-39).

This baptism is not in reference to water, but the suffering and shame associated with the death of Christ. Also called the **“baptism of the cross,”** Jesus knows the cup He must drink is that of shame and torment through scourging and through the cross -(Matthew 26:36-46). So to speak, Jesus will be overwhelmed and immersed in pain and dishonored by unjust men. Though they had asked for glory and honor, James and John would receive the same treatment if they were to follow Christ. Though we are also called in like manner to suffer for the sake of Christ -(1st Peter 2:21), this also is not the **“one baptism”** that Paul references in Ephesians 4.

3. Baptism of John -(Mark 1:4-8)

John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins. ⁽⁵⁾ And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing their sins. ⁽⁶⁾ Now John was clothed with camel's hair and wore a leather belt around his waist and ate locusts and wild honey. ⁽⁷⁾ And he preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie. ⁽⁸⁾ I have baptized you with water, but he will baptize you with the Holy Spirit." -(Mark 1:4-8).

John was to prepare the way of the Lord, and make his paths straight -(Mark 1:3). His baptism was in water (specifically the Jordan River) and was for repentance and the forgiveness of sins. The Pharisees and lawyers had rejected John's baptism, and by doing so had rejected the purpose of God -(Luke 7:29-30). Because this baptism is of repentance and forgiveness of sins, and because those who had rejected it had rejected the purpose of God, is this then the **"one baptism"** to which Paul is referring to in Ephesians 4?

Acts 18-19 shows otherwise. A Jew named Apollos was accurately teaching the things regarding Jesus, yet he knew only the Baptism of John. Though Priscilla and Aquila explain the way of God to him more accurately -(Acts 18:24-26), Paul needed to correct those whom Apollos had taught in Ephesus. They had only heard of the Baptism of John, and needed to be baptized in the name of Jesus -(Acts 19:1-7). This therefore shows that John's baptism is not the **"one baptism"** to which Paul refers to, but shows that it will be a baptism in the name of Jesus.

4. The Baptism of Jesus -(Matthew 3:13-17)

"Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ⁽¹⁴⁾ John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ⁽¹⁵⁾ But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. ⁽¹⁶⁾ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; ⁽¹⁷⁾ and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." -(Matthew 3:13-17).

This account tells us of Christ's own baptism by water in the Jordan River administered by John the Baptist. Although Christ knew no sin to repent and be forgiven of -(2nd Corinthians 5:21) he was baptized in order to **"fulfill all righteousness."** Much unlike the Pharisee's who rejected the purpose of God, Christ by way of example shows the will of the Father by obedience in baptism. The Father confirms his love for His Son, and immediately after His baptism the Father bestows the Spirit upon Him, thus beginning his ministry. This account is specific to Christ and is therefore not what is meant by Paul in Ephesians 4 naturally.

5. Baptism of Fire -(Matthew 3:11-12)

"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and

fire. ⁽¹²⁾His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” -(Matthew 3:11-12).

Here three different baptisms are mentioned: the baptism of John, the baptism of the Holy Spirit, and the baptism of fire. Though some have suggested that the baptism of fire is in reference to the “tongues as of fire” resting upon the Apostles in Acts 2:3, it seems that John explains what he means in the surrounding context. Christ will gather His wheat securely into His barn, but one day the chaff will be burned with unquenchable fire. This seems to speak of the judgment that will be administered to those who obey the gospel and those who don’t. Paul speaks similar words in 2nd Thessalonians 1:5-9, where Christ will be revealed in “flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus” -(vs. 8). Therefore this baptism will not be in water, but rather in eternal “fire” to all those who do not obey the gospel or know the Lord. Therefore, this is not the “one baptism” spoken of by Paul in Ephesians 4.

6. Baptism of the Holy Spirit -(Matthew 3:11-12)

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ⁽¹²⁾His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.” -(Matthew 3:11-12).

Again, we see John’s words regarding the baptisms which Christ Himself will deliver. Notice this is not in reference to baptism in the name of Jesus also to come, but to specific baptisms which will come directly from the hand of Christ. One of these, as promised in Joel 2, is the baptism of the Holy Spirit upon men. Though the Holy Spirit remains in many ways a mystery to us, the Scriptures have revealed several things about it that help us understand when and where these baptisms took place.

The Holy Spirit was to be poured out on “all flesh” as prophesied by Joel in chapter 2. On the Day of Pentecost, the Apostles were gathered in Jerusalem together waiting for the promise of the Holy Spirit given by Christ -(Acts 1:5, 8). There came about a sound like a mighty rushing wind, and the Apostles were filled with the Holy Spirit (baptized) and began to speak in many tongues -(these were known languages, see vs. 8-11). This was to fulfill John’s prophecy that Christ would baptize with the Holy Spirit, and to fulfill in part John’s prophecy that the Spirit would be poured out on “all flesh” as Peter says in vs. 17.

Holy Spirit Baptism is a symbol of God’s approval. We see this in several instances, first of which being the baptism of Christ already discussed -(Matthew 3:13-17). Upon Christ’s baptism, the Spirit falls upon Him and He is “baptized” by the Spirit. God then declares that this is His son with whom He is “well pleased.” Similarly, in Acts 10 the Gentiles had not yet been extended the gospel of Jesus Christ. As a sign to show that now God has granted salvation to not only the Jews but the Gentiles as well, the Holy Spirit falls upon the centurion Cornelius and all those who heard the words of Peter -(Acts 10:30-48). Upon seeing the sign of God’s approval of the Gentiles, Peter remarks **“Can anyone withhold water for baptizing these people, who have**

received the Holy Spirit just as we have?" -(vs. 47). They are immediately thereafter baptized in the name of Jesus Christ. Therefore the Spirit was poured out on ***"all flesh"*** both the Jews and the Gentiles, so fulfilling the prophecy of Joel.

Baptism of Holy Spirit was also different than that of spiritual gifts being administered by the Apostles through the Holy Spirit. In Acts 2 and 10 it was Christ who has sent down the Holy Spirit and baptized those select men. Though in both cases spiritual gifts follow, the spiritual gift that is given as a sign of the Holy Spirit baptism in Acts 2 and 10 is only tongues speaking -(2:3, 10:46). In the case when the Apostles would lay their hands upon those who had been baptized in the name of Christ, gifts of tongues, prophecy, miracle working, interpretation and many others followed -(1st Corinthians 12, 2nd Timothy 1:6). Notice that the spiritual gifts and the Spirit were only given through the laying on of the Apostles hands -(Acts 8:17-19).

Baptism of the Holy Spirit is also different from baptism in the name of Jesus Christ. Though upon baptism in the name of Jesus Christ we receive the "gift of the Holy Spirit" -(Acts 2:38), Acts 8:16 shows that the Spirit had not yet fallen on any of those who had obeyed the word in Samaria, they had ***"only been baptized in the name of the Lord Jesus."***

We conclude then that Baptism of the Holy Spirit in the New Testament occurred only 3 times: once upon Christ, and then in Acts 2 on Pentecost to the Apostles and in Acts 10 to Cornelius and his house. This baptism was directly sent from Christ as a sign of approval, followed by speaking in tongues to show that such a baptism had occurred. It is different than the instances in which the Apostles gave the Holy Spirit and its power to Christians through the laying on of hands, and is also different than that of baptism in the name of Jesus Christ. We conclude then that Holy Spirit baptism has been fulfilled, and is not the "one baptism" spoken of by Paul in Ephesians 4.

7. Baptism in the name of Jesus -(Acts 2:36-38)

"Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified." ⁽³⁷⁾***Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"*** ⁽³⁸⁾***And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit."*** -(Acts 2:36-38).

Upon realizing they had killed the son of God, the Jews were cut to the heart and asked Peter what hope they had – what could they possibly do? Peter responds that each of them must repent and be baptized, not in the name of John, but in the name of Jesus who is now both Lord and Christ! This baptism was not merely ceremonial, but as Peter says this baptism was for ***"the forgiveness of your sins"***. The Scriptures are very clear that baptism in the name of Jesus Christ is for the forgiveness of our sins, and that without this baptism there is no forgiveness. This is because it is in baptism that we are buried with Christ -(Romans 6:1-6) and the old self dies. Our sins are nailed to the cross -(Colossians 2:11-15) and are washed away by the blood of Christ - (Acts 22:16).

Baptism in the name of Jesus Christ also places us into His church, the body of Christ. Galatians 3:27 reads ***“For as many of you were baptized into Christ have put on Christ” and also makes us “sons of God, through faith”*** -(vs. 26). Acts 2:42-47 declares that those who were baptized were those who the Lord added to their number that were being saved.

Baptism in the name of Jesus Christ was also in water. As seen in Acts 10, Peter asks ***“who can refuse the water?”*** and immediately they were baptized in the name of Jesus Christ. Also in Acts 8:26-40, we are told the story of Philip and the Eunuch. After preaching Jesus to him, the Eunuch asks, ***“See, here is water. What hinders me from being baptized?”*** -(vs. 36). They both went down into the water, and Philip baptized him.

Baptism in the name of Jesus Christ also saves us. Peter, after commanding all to repent and be baptized in the name of Jesus for the forgiveness of their sins tells them to ***“save themselves!”*** and those who received his words were baptized (Acts 2:40-41). Peter tells us in 1 Peter 3:21 that ***“baptism now saves you”*** and Christ says himself in Mark 16:16 ***“He who believes and is baptized shall be saved, but he who does not believe shall be condemned.”***

Therefore, we conclude that the “one baptism” that all believers must obey and teach is baptism in the name of Jesus Christ in water for the forgiveness of our sins, and so we are saved by the blood of Christ as we participate in his death, burial, and resurrection.

AS YOU CAN SEE HERE FROM THIS DETAILED ANALYSIS, BAPTISM IS A VERY CONVOLUTED AND COMPLICATED DOCTRINE. IT IS PERHAPS ONE OF THE MOST DEVISIVE DOCTRINES SEPARATING DENOMINATIONS WITHIN THE LARGER CHRISTIAN CHURCH WORLDWIDE. COVENANT-REFORMED THEOLOGY REPRESENTS THE MAJORITY OF PROTESTANT DENOMINATIONS TODAY. DISPENSATIONAL THEOLOGY IS THE OTHER MAIN SCHOOL OF THEOLOGY, AND REPRESENTS ROUGHLY 15-20% OF THE CHRISTIAN COMMUNITY.

Years ago, the United Methodist Church took the ecumenical approach: You choose whether baptism would be immersion, sprinkling, or pouring! Many United Methodist churches here in the South have baptistries for conducting baptism by immersion. The Didache [the earliest church worship handbook] is not as explicit as you might think on the matter of baptism, as available water supply, running streams, etc. were less common in desert environments of the early Christian Church.

It is my view from decades of theological study, that many of the questions, issues, and problems concerning Baptism dissipate like Pixie dust when studied from the Dispensational interpretation or understanding of Scripture. Remember, the 66 books of the Bible are first historical documents recorded over a period of roughly 4,500 years. With that point made, it is important to realize that context is critical. All Scripture is for our benefit and learning; however, not all of it was written to the Age of the Church or the Age of Grace, which began at the Cross!

“Dispensationally”, there are 14 (7 X 2) Baptisms in the Bible

It is a common mistake to think that water baptism is the only baptism in the Bible. Every time the word “baptism” is mentioned people wrongly assume water. The Bible mentions many baptisms, and many of them are dry including the one and only baptism required for being a member of the body of Christ.

“...One Lord, one faith, one baptism...” – Ephesians 4:5

This one baptism is our baptism into Christ by the Spirit -(1st Corinthians 12:13). This is the one baptism taught by the apostle Paul, and the only one that accompanies salvation in this dispensation -(1st Corinthians 12:13; Romans 6:3; Galatians 3:27; Colossians 2:12).

Here is the complete list of distinct baptisms in the Bible. Can you find the common thread among the baptisms that include water?

1. **Noah’s type baptism**

Peter mentions that eight people were saved by water in an ark as a type of a future baptism. Water is present, but the people are dry. -(Genesis 6:13; 1st Peter 3:20-21).

2. **Baptism unto Moses**

Paul presents Israel’s baptism unto Moses “in the cloud and in the sea”. Water is present, but the people are dry. -(1st Corinthians 10:1-2; Exodus 14:29).

3. **Israel’s ceremonial cleansings**

These cleansing rituals were required under the Mosaic Law for the cleansing of the people. -(Numbers 19:13; Leviticus 11:25; Exodus 19:14; Exodus 30:17-21; Hebrews 9:10).

4. **Levitical priesthood baptisms**

These washings were required in order to become a priest under the Law of Moses. -(Exodus 29:4; Leviticus 8:6; Number 8:7).

5. **Traditional Jewish baptisms**

These baptisms were not mandated under the Law but were part of Jewish tradition. -(Matthew 15:1-2; Mark 7:1-9; Luke 11:38).

6. **John’s baptism**

John came to Israel baptizing with water for the remission of sins so that they could enter the promised kingdom to Israel and identify their Messiah. -(Matthew 3:5-6; Mark 1:4; Luke 3:3; John 1:31; Luke 7:29; Acts 10:37).

7. **Jesus’ baptism by John**

Jesus, who knew no sin, was baptized by John to fulfill all righteousness under the law. -(Matthew 3:13-17; Mark 1:9-10).

8. **Baptism with fire**

Jesus would baptize the nation with fire as they went through the tribulation. This trial baptism would damn the unfaithful to hell. -(Isaiah 4:4; Malachi 3:2-3; Matthew 3:11; Luke 3:16).

9. **Jesus’ baptism unto death**

Jesus’ second baptism which he accomplished at the cross where he was identified with the sins of Israel and the world. -(Matthew 20:22-23; Mark 10:38-39; Luke 12:50).

10. **Pentecostal water baptism**

Peter's presentation of water baptism for the remission of sins in the name of Jesus. This was John's baptism plus the name of Jesus. -(Acts 2:38; Mark 16:16; Matthew 28:19; Acts 22:16; Ezekiel 36:25).

11. **Pentecostal Spirit baptism**

This is the baptism with the Holy Spirit by Jesus Christ from heaven poured out upon the believing remnant of Israel with signs and powers following. -(Isaiah 44:3; Matthew 3:11; Mark 1:8; Luke 24:49; Acts 2:17-18, 38; Acts 8:15-17; Acts 11:16).

12. **Gentile baptism of Cornelius**

Cornelius was baptized with the Holy Spirit as a sign to Peter. Peter subsequently baptizes Cornelius and the other Spirit-filled Gentiles with water in a different order but for the same reason as Pentecost. -(Acts 10:45-48).

13. **Baptism for the dead**

This baptism is debated heavily and is most likely synonymous with one of the other baptisms. If this is true, "for the dead" would signify the circumstance under which those believers were baptized. -(1st Corinthians 15:29).

14. **Baptism into Christ**

The only baptism taught by Paul which identifies the believer with Christ, his death, and resurrection. This baptism is performed by the Spirit and does not include water.

-(1st Corinthians 12:13; Ephesians 4:5; Colossians 2:12; Galatians 3:27; Romans 6:3-4).

**The word "Offer" is found 280X (7 X 40) times
in the Old Testament**

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

**"Naomi" was Ruth's Mother-in-Law and she is referred to
21X (7 X 3) times in the book of Ruth**

Her name means "Pleasant". In spite of this, she lost her husband, she left Bethlehem with her family during a famine and moved to the land of Moab -(Ruth 1:2). She became a widow in Moab (Ruth 1:3). She lost her sons. Naomi witnessed the marriage of her two sons to Orpah and Ruth, two Moabite women -(Ruth 1:4). Ten years later she lost both sons in death (Ruth 1:5).

**The book of "Lamentations" is quoted from or
alluded to "Seven" times by six New Testament books.**

It is the 28th longest Old Testament book, and the 38th longest biblical book, with five chapters, 154 verses, and 3,415 words.

The word **“Tempt, Temptation”** is found 21X (7 X 3) times in 7 distinct forms in the New Testament

It is a Noun: πειρασμός (*peirasmos*), (S <G3986>), *peirasmos* shows the same range of meaning as the verb *peirazo* (LXX GK 4279), referring either to a testing (Galatians 4:14) or a temptation to do something wrong -(Matthew 26:41; Luke 4:13; 1st Timothy 6:9).

Believers are not to be surprised when trials come, but should rather rejoice in that they are sharing in the sufferings of Christ -(1st Peter 4:12-13). The Israelite nation’s time in the desert was in reality a time of “testing,” to see if they would stay true to God -(Hebrews 3:8); like the seed sown on the rock that fell away in a time of testing -(Luke 8:13), many of the Israelites failed the test. The disciples stayed with Jesus during his time of trials -(Luke 22:28). Paul’s ministry was replete with trials -(Acts 20:19), as he himself was a trial to the Galatians because of his physical condition -(Galatians 4:14). Peter writes to a community suffering trials because of their faith, rejoicing in their heavenly status even though they may have to suffer for a little while -(1st Peter 1:6); yet God knows how to rescue the godly from trials -(2nd Peter 2:9). Jesus will spare the Christians in Philadelphia from “the hour of trial” coming on the earth -(Revelation 3:10).

After Satan finishes his “tempting” of Jesus, he leaves Him for a time -(Luke 4:13). The disciples are to pray so that they may not enter into temptation -(Matthew 26:41; Mark 14:38; Luke 22:40, 46); in fact, by God’s grace, they are able to resist temptation -(1st Corinthians 10:13). But those desiring to be rich fall into a special set of temptations -(1st Timothy 6:9).

Jesus’ final phrase in the Lord’s Prayer has proven difficult to understand. We are to pray, “And lead us not into *temptation*, but deliver us from evil” -(Matthew 6:13; also Luke 11:4). Yet elsewhere believers are encouraged to rejoice in the midst of trials -(James 1:2), knowing that when we persevere, we will receive the crown of life -(James 1:12); moreover, James assures us that God does not tempt anyone -(James 1:13, using the related verb form). One way of handling the biblical data is to draw a sharp distinction between trials and temptations. God does not induce anyone to sin, and in fact we are to admit our dependence on God as we pray for protection from temptation. However, trials and sufferings will occur so that our faith can be purified, shown to be true—all of which enables us to grow up into Christian maturity.

The word phrase **“They Not”** is found 1,645X (7 X 235) times in 13 distinct forms in the KJV Bible

“Barak” is Referred to 14X (7 X 2) times in two books of the Bible

Barak was a military leader from the tribe of Naphtali, and found in the books of Judges and Hebrews. He defeated the Canaanites at the base of Mt. Tabor -(Judges 4:14-16). His name means “lightning”. He is named in the “Hall of Faith” chapter of Hebrews 11:32.

The expression **“Once for All”** is found 14X (7 X 2) times in the New Testament

It is an Adverb: ἅπαξ (*hapax*), (S <G530>), *hapax* means “once” in the sense of numbering, or “once” in the sense of uniqueness.

(1) In the former sense, certain texts indicate that something occurs only one time. When Paul enumerates his persecutions, he says, **“Three times I was beaten with rods, once I was stoned, three times I was shipwrecked”** -(2nd Corinthians 11:25). Christ’s sacrifice is contrasted with those of the Old Testament cult: **“Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself”** -(Hebrews 9:26). The emphasis here is a single occurrence - (cf. Philippians 4:16; 1st Thessalonians 2:18; Hebrews 9:7, 28; 1st Peter 3:18).

(2) In the second sense, *hapax* pertains to a single and decisively unique occurrence. **“For the worshipers would have been cleansed once for all”** -(Hebrews 10:2; cf. 6:4). **“I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints”** - (Jude 3; cf. 5).

The word phrase **“He Might Be”** is found 126X (7 X 18) times in the KJV Bible

There are **“Seven” Patriarchs:**
Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David

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

It is a Noun: χρεία (*chreia*), (S <G5532>), *chreia* refers to a necessity one has for something: e.g., John’s need for baptism -(Matthew 3:14), the need of the sick for a doctor -(Mark 2:17), or the need of David and his companions for food -(Mark 2:25; cf. Acts 20:34). Being “in need” often refers in the New Testament to lack of basic, physical necessities -(Romans 12:13; Philippians 4:16). In Acts, the early church shared together as anyone “had need” (Acts 2:45; 4:35). For Paul, mutual dependence and sharing of basic needs are a crucial part of being the body of Christ -(1st Corinthians 12:21). Paul assures God’s people that God will meet all of their needs -(Philippians 4:19). But sometimes meeting those needs depends on the “haves” within the church, for **“if anyone has material possession and sees his brother in need but has no pity on him, how can the love of God be in him?”** -(1st John 3:17).

The word phrase **“It Is Of”** is found 917X (7 X 131) times in 4 distinct forms in the KJV Bible

The word “Upright” is found 119X (7 X 17) times in the Old Testament

It is an Adjective: יָשָׁר (*yasar*), (S <H3477>), Often rendered “upright, right, innocent; straight,” *yasar* usually denotes appropriate human conduct with respect to ethical norms and religious values.

(1) The manner in which God rules over his people is just and upright; he does no wrong - (Deuteronomy 32:4; Hosea 14:9). His works are upright -(Psalm 111:8), as are his precepts (19:8), his laws (119:137), and his word (33:4). In fact, God himself is upright -(92:15; Isaiah 26:7).

(2) This word also describes the straight, level pathway that believers are to walk, in contrast to the crooked and uneven way that the wicked follow -(Proverbs 14:12; 21:2; Jeremiah 31:9). Those who live in this manner (especially kings) do “what is *right* in the eyes of the Lord” -(2nd Kings 15:3, 34; 2nd Chronicles 34:2).

(3) The plural of this word is a term for God’s faithful people (“the upright”), who live and act in a morally righteous manner -(Psalms 7:10; 107:42; 111:1).

The word “Only” is found 161X (7 X 23) times in the Old Testament

It is a Noun: בָּדַד (*bad*), (S <H905>), *bad* means “alone, only.”

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

It is an Adverb: μόνον (*monon*), (S <G3440>), *monon* is typically used as a marker of limitation and means “only, alone.” It can limit the action of a verb, such as in Matthew 9:21, “***If I only touch his cloak, I will be healed***” -(cf. 14:36). To the synagogue official Jesus states, “***Fear not, only believe***” -(Mark 5:36; cf. Luke 8:50). In 1st Corinthians 7:39, a woman may “*only* marry in the Lord” if her husband dies (i.e., she must marry a believer). Paul says that if our hope is limited *only* to the present life and has no appreciation for the doctrine of the resurrection, then we are to be pitied -(1st Corinthians 15:19; see also Matthew 5:47; 10:42; Acts 18:25; Romans 3:29; Galatians 1:23; 2:10; 3:2; Philippians 1:27; 2nd Thessalonians 2:7; Hebrews 9:10). In Galatians 3:2 Paul *only* wants to find out one thing from the Galatians, whether they received the Spirit via law or faith.

monon can also be used with reference to nouns. In Matthew 8:8, the centurion expresses his faith in Jesus when he asks him to speak *only* a word of healing, and the servant will be healed. In Acts 18:25, Apollos is said to be fervent in spirit and an accurate teacher concerning Jesus, although “***he knew only the baptism of John.***” Priscilla and Aquila then take him aside in order to further explain to him the way of God more accurately.

monon is also frequently found as part of the coordinating conjunctions “not *only* ... but also” or similar phrases. This is especially common in the New Testament letters -(e.g., Romans 1:32; 4:12, 16; 4:23-24; 2nd Corinthians 7:7; 8:10, 19, 21; Ephesians 1:21; Philippians 1:21), but is found in the gospels and Acts as well (Matthew 21:21; John 5:18; 17:20; Acts 19:26, 27; 21:13).

**The word phrase “That Seeketh After” is found 7X in
7 distinct forms in the KJV Bible**

There are “Seven” things obtained by the “Blood of Christ”

Acts 20:28

1. **REDEMPTION** –(Colossians 1:14)
2. **JUSTIFICATION** –(Romans 5:9)
3. **FORGIVENESS** –(Ephesians 1:7)
4. **SANCTIFICATION** –(Hebrews 13:12)
5. **PEACE** –(Colossians 1:20)
6. **ACCESS** –(Hebrews 10:19)
7. **VICTORY** –(Revelation 12:11)

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

It is a Verb: ἐνεργέω (*energeo*), (S <G1754>), *energeo* means “to be active, work, operate, do” something.

The word “Wild” is found 329X (7 X 47) times in the Old Testament

It is a Noun: הַדָּשׁ (*sadeh*), (S <H7704>), The basic meaning of *sadeh* is a field. A *sadeh* is often cultivated, but it can also be a wild place -(2nd Kings 4:39), where “the beasts of the field” live (i.e., wild animals, Deuteronomy 7:22; 1st Samuel 17:44; cf. Song 2:7).

**The word phrase “It Might Be By” is found 462X (7 X 66) times
in 6 distinct forms in the KJV Bible**

**The word phrase “Shall Be Delivered” is found 7X times
in 6 distinct forms in the KJV Bible**

**The word phrase “Of The Glory” is found 168X (7 X 24) times
in 7 distinct forms in the KJV Bible**

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

It is a Verb: ἐλεέω (*eleeo*), (S <G1653>), *eleeo* describes the emotional response and resulting action after encountering the suffering or affliction of another: “to have mercy, feel sorry for, have pity.” It is used particularly of God’s mercy: giving undeserved kindness or forgiveness to those who do not deserve it.

God ultimately and explicitly demonstrates His mercy before (and to) the world through the ministry and death of Jesus. The ultimate expression of His mercy triumphing over judgment is the death of Jesus, which secures the final salvation of everyone who believes -(Romans 11:30-31). Through his mercy He offers this salvation to sinners—even to one who feels himself as the chief of sinners -(1st Timothy 1:13, 16). This gracious offer includes Gentiles -(1st Peter 2:10), who had been passed over in the old covenant.

In the gospels, hurting people frequently cry out to Jesus for mercy—**“have mercy on us”** - (Matthew 9:27; 20:30; Mark 10:47-48)—and they receive it. In turn, Jesus expects us to show mercy to our needy fellow human beings -(cf. Romans 12:8): “Shouldn’t you have *had mercy* on your fellow servant just as I had on you?” -(Matthew 18:33; cf. 5:7). Mercy is a requisite quality of those who belong to God. It compels Paul’s ministry, for God has called him to a ministry through His mercy -(2nd Corinthians 4:1).

The New Testament gives us Seven **“Traits of Faith”**

1. THE WORD OF FAITH IS FAITH'S BASIS -(Romans 10:8)
2. THE WALK OF FAITH IS FAITH'S LIFE -(2nd Corinthians 5:7)
3. THE SHIELD OF FAITH IS FAITH'S PROTECTION -(Ephesians 6:16)
4. THE SERVICE OF FAITH IS FAITH'S BUSINESS -(Philippians 1:27)
5. THE OBJECT OF FAITH IS GOD HIMSELF -(Romans 4:5, 20)
6. THE POWER OF FAITH IS THE HOLY SPIRIT -(Acts 6:5, 8)
7. THE PRAYER OF FAITH IS FAITH'S DEPENDENCE -(James 5:15)

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

It is a Verb: נָצַר (*našar*), (S <H5341>), *našar* generally indicates the action of carefully watching over a particular object so that the object is preserved or protected. It may be translated “to keep, guard, watch, protect.” God is the “watcher” of all people (Job 7:20), but He “watches over” his vineyard (i.e., Israel) in a special way to protect it from harm (Isaiah 27:3a, c).

The word phrase **“Is Manifested”** is found 49X (7 X 7) times in 21 distinct forms in the KJV Bible

Seven Times in Revelation
God promises “Blessings upon the Believers”
They are called the Beatitudes of Revelation

1. "God blesses the one who reads this prophecy to the church, and He blesses all who listen to it and obey what it says." –(Revelation 1:3)
2. *"Blessed are those who die in the Lord from now on. Yes, says the Spirit, they are blessed indeed, for they will rest from all their toils and trials; for their good deeds follow them!"* –(Revelation 14:13)
3. *"Blessed are all who are watching for Me, who keep their robes ready so they will not need to walk naked and ashamed."* –(Revelation 16:14)
4. *"Blessed are those who are invited to the wedding feast of the Lamb."* –(Revelation 19:9)
5. *"Blessed and holy are those who share in the first resurrection. For them the second death holds no power, but they will be priests of God and of Christ and will reign with him a thousand years."* –(Revelation 20:6)
6. *"Blessed are those who obey the prophecy written in this scroll."* –(Revelation 22:7)
7. *"Blessed are those who wash their robes so they can enter through the gates of the city and eat the fruit from the tree of life."* –(Revelation 22:14)

James names “Seven” types of “Prayer”

1. INDIVIDUAL PRAYER—*"Let him pray"* -vs. 13
2. UNITED PRAYER—*"Let them pray"* -vs. 14
3. BELIEVING PRAYER—*"The prayer of faith"* -vs. 15
4. INTERCESSORY PRAYER—*"Pray one for another"* -vs. 16
5. FERVENT PRAYER—*"The effectual fervent prayer"* -vs. 16
6. DEFINITE PRAYER—*"That it might not rain"* -vs. 17
7. EFFECTUAL PRAYER—*"He prayed again and the heavens gave rain"* -vs. 18

**The word phrase “The End” is found 42X (7 X 6) times
in 2 distinct forms in the KJV Bible**

**What Did Jesus Do With Our Sins?
The Book of Hebrews Names Seven
“Things Jesus Did With Our Sins”**

“When we confess a sin to God, he forgives and forgets it because of Jesus' sacrifice.

We never need to remember or confess that sin again.

When God forgives a sin, it remains forgiven forever.”

- He took them away -(Hebrews 2:17)
- He forgot them -(Hebrews 8:12; 10:17)
- He freed us from sin's penalty -(Hebrews 9:15)
- He removed sin's power from us -(Hebrews 9:26)
- He offered himself as a sacrifice -(Hebrews 10:12)
- He offered himself as an offering -(Hebrews 10:18)
- He forgives our sins -(Hebrews 10:19)

**There are Seven “Parallels” Between
the Ministries of Peter and Paul In Acts**

Acts 19:6-7

<u>Similarity</u>	<u>Peter</u>	<u>Paul</u>
Healing crippled men	3:2-8	14:8-10
Healing via extraordinary means	5:15 (his shadow!)	19:12 (handkerchiefs!)
Casting out demons	5:16	16:18
Being flogged or beaten	5:40	16:23
Defeating sorcerers	8:18-24	13:6-11
Raising the dead	9:36-41	20:9-12
Escaping from prison	12:6-11	16:25-26

**The word phrase “Is He Not” is found 56X (7 X 8) times
in the KJV Bible**

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

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

**The word phrase “Then Do We” is found 7X times
in 5 distinct forms in the KJV Bible**

The book of Acts Identifies 21X (7 X 3) Means
“How God Sovereignly Guided His People In Acts”

	Means	Acts
1.	Through direct revelation	1:4-5, 11; 8:29; 10:19; 13:2; 16:6-7; 20:23
2.	Through Scripture	1:20
3.	Through the casting of lots	1:23-26
4.	Through unexpected, supernatural acts	2:1-41
5.	Through the apostles' teaching	2:42
6.	Through judgment	5:1-11
7.	Through church "growing pains"	6:1-7
8.	Through persecution and evil opposition	7:54-8:1; 14:5-7; 20:3
9.	Through angelic messengers	8:26; 10:3-8; 27:22-26
10.	Through miraculous relocation	8:39
11.	Through direct, life-altering encounters with the risen Lord	9:3-9
12.	Through visions	9:10; 10:3-8, 9-16; 11:5; 16:9-10; 18:9-11; 23:11
13.	Through human instruments/messengers	9:17-19, 27-28
14.	Through times of intense prayer	10:9; 13:2-3
15.	Through bringing to their minds the words of the Lord	11:16
16.	Through prophetic utterances	11:28; 21:4, 10-12
17.	Through God-honoring, Spirit-led discussions among church leaders	15:1-31
18.	Through promptings by the Spirit	15:28; 19:21; 20:22
19.	Through closed doors	16:6-7
20.	Through favorable circumstances	19:8-11
21.	Through having them take advantage of civil /legal/political rights	25:10-12

The word phrases “Of Spirit” & “The Spirit” & “Of The Spirit” & “That The Spirit” & “Through The Spirit” & “By The Spirit” are found 385X (7 X 55) times in 11 distinct forms in the KHV Bible

The Apostle Paul Defined Seven Areas of **“Doctrinal Unity”** of the New Testament Church in Ephesians 4:4-6

Too often believers are separated because of minor differences in doctrine. But Paul here shows those areas where Christians must agree to attain true unity. When believers have this unity of spirit, petty differences should never be allowed to dissolve that unity.

<u>Believers are one in</u>	<u>Our unity is experienced in</u>
Body	The fellowship of believers—the church
Spirit	The Holy Spirit, who activates the fellowship
Hope	That glorious future to which we are all called
Lord	Christ, to whom we all belong
Faith	Our singular commitment to Christ
Baptism	Baptism—the sign of entry into the church
God	God, who is our Father who keeps us for eternity

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

It is a Verb: νικάω (*nikao*), (S <G3528>), *nikao* means “to overcome, be victorious in a struggle.” This verb occurs especially in the writings of John, in the context of struggle—most often in Revelation (17X). In Revelation 2-3, it is used in the promises given to “the one who overcomes,” including the right to eat from the tree of life -(2:7), freedom from the second death -(Revelation 2:11), being dressed in white -(3:5), and being like a pillar in the temple of God -(3:12). These promises are grounded in the fact that the believer who overcomes is becoming more and more like Christ, who assures His disciples that He has “overcome” the world -(John 16:33) and whom John describes as able to open the scroll and its seven seals because **“He has overcome”** -(Revelation 5:5).

Believers are those who have overcome the evil one -(1st John 2:13-14), because Christ is in them -(4:4). It is precisely because we believe in Christ, the One Who has overcome the world, that we can overcome the world -(4:4). For this reason, we must have confidence and overcome evil with good -(Romans 12:21).

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

The word phrase **“Dominion Over”** is found 7X times in 6 distinct forms in the KJV Bible

Who Is Christ?

Colossians 1:15-20 lists seven **“Characteristics of Christ:”**

- | | |
|---|------|
| 1. The visible image of the invisible God | 1:15 |
| 2. Existed before God made anything | 1:15 |
| 3. He is the one through whom God created everything | 1:16 |
| 4. He is the head of the body, the church | 1:18 |
| 5. He is the first of all who will rise from the dead | 1:18 |
| 6. All God's fullness lives in him | 1:19 |
| 7. Through Christ, God was pleased to reconcile to himself all things | 1:20 |

The Old Testament Seven **“Tests of False Prophets”**

1st John 4:2

In the Old Testament, various signs or works pointed to a true or false prophet. Many of these can be applied today. In recent years the Christian world has been invaded by many false prophets and false teachers. Many of them have been given platforms to spout their false teachings and doctrines of devils only to mislead their followers. True Biblical prophets were also proven to be 100% accurate.

1. **Does the prophet use fortune-telling?**
Divination was expressly forbidden by God -(Deuteronomy 18:9-14). No true teacher or prophet would use fortune-telling, tarot cards, or have any dealing with dead spirits -Jeremiah 14:14; Ezekiel 12:24; Micah 3:7).
2. **Have the prophet's short-term prophecies been fulfilled?**
Deuteronomy 18:22 used this as a test. Do predictions come to pass?
3. **Is the prophet marked by a desire to say only what pleases people?**
Many false prophets told people what they wanted to hear. A true prophet serves God, not people -(Jeremiah 8:11; 14:13; 23:17; Ezekiel 13:10; Micah 3:5).
4. **Does the prophet draw people away from God?**
Many teachers draw people to themselves or to the system or organization they have built -(Deuteronomy 13:1-3).
5. **Does the prophet's prophecy confirm the Bible's main teaching?**
If a prophecy is inconsistent with or contradictory to Scripture, it is not to be believed.
6. **What is the prophet's moral character?**
False prophets were charged with lying -(Jeremiah 8:10; 14:14), drunkenness -(Isaiah 28:7), and immorality -(Jeremiah 23:14).
7. **Do other Spirit-led people discern authenticity in this prophet?**
Discernment by others who are led of the Spirit is a key test -(1 Kings 22:7). The New Testament used this a great deal -(John 10:4-15; 1 Corinthians 2:14; 14:29, 32; 1 John 4:1).

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

It is a Noun: אַמָּה (*'amâ*), (S <H519>), *'ama* frequently translates as “maidservant” or “slave girl” -(Genesis 20:17), but may also be translated simply as “servant.” The ancient world was a world filled with slavery. Slavery was not based on racial identity; rather, people generally became slaves as a result of being prisoners of war or because of economic poverty.

Several prominent Old Testament people had maidservants: Sarah -(Genesis 21:10), Leah (30:3), and Job -(Job 19:15). Exodus 2:5 records one of the most recognizable passages of “maidservant.” After Pharaoh’s daughter noticed the unusual sight of a basket floating on the Nile River, she sent her “maidservant” to get it.

God was concerned for the physical well-being of maidservants and gave various protections for them in His law -(Exodus 20:10; 21:7, 20, 26; Leviticus 25:6). God would not allow an Israelite to enslave permanently a fellow Israelite, male or female -(Deuteronomy 15:12-15), unless that person asked voluntarily to become a servant -(15:16-17).

Another major nuance to *'ama* is as a title of deference and humility. On a human level, Abigail refers to herself before David as **“your servant”** -(1st Samuel 25:24, 25, 28). Similarly, Ruth addresses Boaz in her night encounter as **“your servant”** -(Ruth 3:9). On a spiritual level, the devout Hannah calls herself **“your servant”** in her prayer to God for a child -(1st Samuel 1:11). In doing so, she expresses her total dependence on the Lord for fulfilling her desire.

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

It is a Noun: סִפְחָה (*siphâ*), (S <H8198>), This feminine noun is generally translated “servant” or “maidservant.” It is related to a verb meaning “to pour” (*sapak*, LXX GK 9161); the word picture is that of maidservant pouring water over the hands of her mistress. It is nearly synonymous with *'amâ* (GK 563), which is also a female slave. Some have suggested that *siphâ* is used when the person is viewed as a possession and a worker, while *'amâ* is used to emphasize her feminine qualities such as her need for protection or her sexual attractiveness. In any case, *'amâ* is the preferred word in legal texts and *siphâ* in historical narrative (48X).

Frequently, the Old Testament associates *siphâ* with *'ebed* (“servants”). Laban gives a *siphâ* (named Zilpah) to his daughter Leah and another *siphâ* (named Bilhah) to his daughter Rachel, evidently as a wedding gift -(Genesis 29:24, 29). In general Old Testament writers use this term as personal maids to married women. Like *'amâ*, *siphâ* can be used as a title of deference and humility. Abigail uses both words as she addresses David as “your servant” (e.g., *'ama* in 1st Samuel 25:28; *siphâ* in 25:27; both in 25:41). Interestingly, Hannah uses *'ama* when she addresses God in prayer (1:11) and *siphâ* when she addresses Eli (1:18). If there is any difference, *'ama* stresses a bit more the personal relationship between the woman and the one whom she is addressing.

Prophesying the removal of formal distinctions (age, gender, race, social status), Joel 2:28-29 records an important use of *siphâ*: ***“And afterward, I will pour out my spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women (siphâ), I will pour out my spirit in those days.”***

The Seven **“Up's”** in Ephesians

We have all heard the expression **“Freshen Up with Seven Up”**
Ephesians 1:1-7

1. **WAKE UP** –(Ephesian 5:9-14)
2. **WALK UP** –(Ephesians 4:1-7)
3. **GROW UP** –(Ephesians 4:14-16)
4. **GIVING UP** –(Ephesians 4:31-32)
5. **FILL UP** –(Ephesians 3:19-21)
6. **SINGING UP** –(Ephesians 5:18-20)
7. **COME UP** –(Revelation 1:4)

The word **“Ought”** is found 35X (7 X 5) times in the New Testament

It is a Verb: ὀφείλω (*opheilo*), (S <G3784>), *opheilo* conveys the idea of being in debt or under obligation and may best be translated as “owe” or (as a helping verb) “ought.” See owe.

There are Seven **“Scripture Impossibilities”**

1. IT IS IMPOSSIBLE FOR GOD TO LIE –(Hebrews 6:18)
2. IT IS IMPOSSIBLE TO NEGLECT SALVATION AND BE SAVED –(Hebrews 2:3)
3. IT WAS IMPOSSIBLE TO BE SAVED WITHOUT THE SHEDDING OF BLOOD –(Hebrews 9:22)
4. IT IS IMPOSSIBLE TO BE SAVED WITHOUT FAITH IN CHRIST –(Hebrews 11:6)
5. IT IS IMPOSSIBLE TO ENTER INTO THE KINGDOM EXCEPT THROUGH CHRIST –(John 14:6)
6. IT IS IMPOSSIBLE TO ENTER HEAVEN WITHOUT A BIRTH OR THE SPIRIT –(John 3:3, 5)
7. IT IS IMPOSSIBLE TO BE SAVED AFTER THIS LIFE IS OVER -Luke 16:26)

The word phrase **“That Henceforth”** is found 21X (7 X 3) times
in 2 distinct forms in the KJV Bible

The word phrase **“For Thy”** is found 497X (7 X 71) times
in 3 distinct forms in the KJV Bible

The Apostle Paul Revealed Seven Steps on “How to Pray for Other Christians”

Colossians 1

1. Be thankful for their faith and changed lives -(Colossians 1:3)
2. Ask God to help them know what he wants them to do -(Colossians 1:9)
3. Ask God to give them deep spiritual understanding -(Colossians 1:9)
4. Ask God to help them live for him -(Colossians 1:10)
5. Ask God to give them more knowledge of himself -(Colossians 1:10)
6. Ask God to give them strength for endurance -(Colossians 1:11)
7. Ask God to fill them with joy, strength, and thankfulness -(Colossians 1:11)

How many people in your life could be touched if you prayed in this way? I cannot begin to count the times people have asked me on how can they pray for a family member, a co-worker, or someone experiencing difficult times.

The word “Owe” is found 35X (7 X 5) times in the New Testament

It is a Verb: ὀφείλω (*opheilo*), (S <G3784>), *opheilo* conveys the idea of being in debt or under obligation and may best be translated as “owe” or (as a helping verb) “ought.” New Testament writers frequently write about what Christians “ought” to do in their service to Christ -(e.g., John 13:14; Ephesians 5:28; 2nd Thessalonians 1:3; 2:13; Hebrews 5:12; 1st John. 3:16).

In the parable of the unmerciful servant, Jesus stresses the inappropriate behavior of one who has been forgiven a great debt: **“But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. ‘Pay back what you owe me!’”** -(Matthew 18:28; cf. Luke 7:41). Not only are Christians under obligation to God, but they are also under obligation to one another. Paul writes, **“Let no debt remain outstanding, except the continuing debt to love one another”** -(Romans 13:8). This sense of spiritual obligation and indebtedness was the motivation for early believers to share their financial resources with others in need -(Romans 15:27).

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

It is a Verb: ἀδικέω (*adikeo*), (S <G91>), *adikeo* is used mostly in Revelation (11X) and in Paul’s writings (9X) to denote doing wrong, harming or hurting another, or mistreating someone (committing injustice).

The word phrase “Ye Have Yielded” is found 42X (7 X 6) times in 22 distinct forms in the KJV Bible

The word “Nation” is found 567X (7 X 81) times in the Old Testament

It is a Noun: גוֹי (*gôy*), (S <H1471>), *gôy* is commonly understood as “nation” (e.g., Egypt, Exodus 9:24). In the Exodus God promises to make the Hebrews a great nation -(Exodus 32:10). But *gôy* does not always refer to a political kingdom; it can refer more generally to groups of people (non-Jews), thus meaning “Gentiles” or in some contexts “pagans” (with their gods, Isaiah 37:12).

In one of Isaiah’s Servant Songs, the Lord explains to his Servant the vast extent of his salvation: ***“It is too light a thing that you should be my Servant to raise up the tribes of Jacob and to bring back the preserved people of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth”*** -(Isaiah 49:6). Of course, Jesus Christ is this Servant who brings salvation to all peoples, thus fulfilling the divine promise to Abraham that all nations will be blessed through his seed -(Genesis 18:18; cf. Galatians 3:16). Although the Bible assumes a special relationship between Israel and God, the promise of salvation is extended to all the nations through faith in Christ: ***“Behold, my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations”*** -(Isaiah 42:1; cf. Genesis 12:1-3; Ezekiel 25:11; Galatians 3:13-16)

There is a second word “Nation” which is found 1,869X (7 X 267) times in the New Testament

It is a Noun: אִם (*am*), (S <H5971>), *am* can refer to military troops -(Numbers 20:20; Joshua 8:1) or to a general assembly of people -(Ruth 4:9; 1st Samuel 10:17). This word is often used to refer to the “nations” of the world, especially in the plural -(Psalms 18:47; 45:5; Isaiah 12:4; 63:3). But most frequently *am* denotes a large group of people united by a familial relationship.

There are three additional words, one in the Old Testament, and two in the New Testament used for “Nation”. [By themselves, they do not yield the “Heptadic Design Feature”; however, collectively they are multiples of seven – 497X \(7 X 71\) times.](#)

The **first** is a Noun: ἔθνος (*ethnos*), (S <G1484>), which occurs **162X**. *ethnos* appears in the New Testament with two meanings, “nation” and “Gentile.” In the former sense, it signifies a body of persons united by kinship, culture, and common traditions, such as the Israelite nation, “the Jewish people” -(Acts 10:22; cf. John 18:35), or to a Gentile nation, as in **“nation will rise against nation”** -(Matthew 24:7). The term has special significance for the church’s mission because of its appearance in the Great Commission: **“Therefore go and make disciples of all nations”** -(Matthew 28:19). In this text, Jesus’ command is not to disciple every “nation” in the sense of geopolitical states, but in the sense of every single people group in the world.

The **second** Noun: φυλή (*phyle*), (S <G5443>), **31X**. *phyle* refers to a “tribe” or to a larger unit such as a “nation” or “people.”

The **third** is found in the Old Testament. It is a Noun: מִסְפַּחָה (*mispahâ*), (S <H4940>), 304X. The noun *mispahâ* designates a subgroup of a larger division, and is, therefore, variously translated as “clan, family, people” as well as “kind, kingdoms, nation.”

mispahâ does indeed denote nations. The covenant promises made to Abraham include a blessing on all peoples -(Genesis 12:3, cf. 28:14 and the parallel use of *goyim* in 18:18; 22:18; 26:4): **“all peoples on earth will be blessed through you” (“in thee shall all families of the earth be blessed,”** KJV). One distinguishing characteristic of sub-groupings among the world’s population is language. Thus, Genesis 10:5 reports, “From these the maritime peoples (*gôym*,) spread out into their territories by their *clans* (*mispahâ*) within their nations -(*gôym*), each with its own language” (**“every one after his tongue, after their families, in their nations”** KJV).

Israel’s distinction from the nations is based entirely on God’s sovereign election - (Deuteronomy. 7:7-9). **“You only have I chosen of all the families of the earth; therefore I will punish you for all your sins”** -(Amos 3:2; cf. Deuteronomy 7:6; 14:2; 32:8). In the eschatological reign of the Messiah, all the nations who waged war against Israel will be called to celebrate the Feast of Tabernacles in Jerusalem. Those who refuse will be punished with draught: **“If any of the peoples (*mispahâ*) of the earth do not go up to Jerusalem to worship the King, the Lord Almighty, they will have no rain”** -(Zechariah 14:17).

In total, we have here five words found in the Old and New Testament of the KJV Bible that are translated “Nation”. The “Heptadic Design Feature” is found in the entire group. Such frequencies are rare occurrences, indeed. They can be easily missed if one is looking for them just in their English application, and require extra diligence in their Biblical languages.

Blessings,

Pastor Bob,
Evanteachr@aol.com



Job 12:7-10 "But now ask the beasts, and they will teach you; And the birds of the air, and they will tell you; Or speak to the earth, and it will teach you; And the fish of the sea will explain to you. Who among all these does not know That the hand of the LORD has done this, In whose hand is the life of every living thing, And the breath of all mankind?"