

# The Inspired Word of God

## Chapter 16

### *Php 4:6-7*

*Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*



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

The word phrase **“Shall Be Able”** is found 210X (7 X 30) times  
in 6 distinct forms in the KJV Bible

The word phrase **“Was Then”** is found 525X (7 X 75) times  
in 4 distinct forms in the KJV Bible

The word phrase **“Unto Me”** is found 98X (7 X 14) times  
in 3 distinct forms in the KJV Bible

## The word **“More”** is found 7X times in the New Testament

It is an Adjective: περισσότερος (*perissoteros*), (S <G4055>), *perissoteros* describes an object or person as either “greater” or “more” than what would be considered normal. See greater.

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

It is a Noun: κωφός (*kophos*), (S <G2974>), *kophos* is the term for someone who is either mute or deaf.

## The word **“Lamp, Lampstand”** is found 14X (7 X 2) times in the New Testament

It is a Noun: λύχνος (*lychnos*), (S <G3088>); it is a Noun: λυχνία (*lychnia*), (S <G3087>), These two words are used for a lamp or a light (*lychnos*) and the implement (*lychnia*) on which the lamp is placed to illuminate its surroundings. Jesus says that people do not “light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house” - (Matthew 5:15). *lychnos* and *lychnia* usually describe the light and witness of the gospel and often stand in contrast to darkness, which represents sin, evil, and the world of Satan.

A person’s association with the light of a lamp keeps him in good spiritual health. Jesus tells us to be ready and keep our lamps lit, so as not to be caught in darkness -(Luke 12:35; cf. also Matthew 6:22).

The lamp also represents the witness of the gospel in the midst of a dark world. Jesus calls John the Baptist “a burning and shining lamp” -(John 5:35). We are enjoined to pay attention to the words of the prophets, “as to a lamp shining in a dark place” -(2<sup>nd</sup> Peter 1:19). In the new Jerusalem, Jesus himself will be the lamp that dispels the darkness for God’s people - (Revelation 21:23; 22:5).

In Revelation, the seven churches are symbolically called “the seven lampstands” -(Revelation 1:20; also 2:1), and the two witnesses are called “the two lampstands” (11:4). These designations point back to Zechariah 4, where the “lampstand” stands for the witnessing presence of God’s Spirit within Israel. Now the Spirit-empowered church, rather than Israel, is the lampstand. Jesus threatens to remove the lampstand, or the witness, from the church at Ephesus unless they repent -(Revelation 2:5); i.e., it will be as if their light is hidden under a basket rather than placed on the lampstand (see Matthew 5:15).

## The word phrase **“When I”** is found 98X (7 X 14) times in 3 distinct forms in the KJV Bible

## Seven Effective “Ways to Approach a Know-it-all World”

Acts 17:33-34

From Paul's approach to the Athenians, we find some great pointers on how to approach a culture that takes itself far too seriously. The way to win some is to be *winsome*:

- 1. Watch for ways to find common ground** -(Acts 17:22-23)  
Paul went where people were physically and began where they were intellectually.
- 2. Illuminate poor views of God** -(Acts 17:24-26)  
Paul gently but firmly exposed the errant views of the Athenians. There *is* a knowable God. On that front they were wrong and needed correction.
- 3. Nurture that part of each person that wants to know God** -(Acts 17:27)  
Paul knew that there is a God-built part of every person that wants to know God. When we talk to those who don't know God, we need to assume this and nurture it.
- 4. Study the world and its ways** -(Acts 17:28-30)  
Paul was a student of the culture. Christians tend to isolate, insulate, run and hide, gather up in our holy huddle and avoid the world—their way of thinking, writing, singing, reasoning, influencing. We must learn to speak in a language that the world understands.
- 5. Offer the proof of Christianity—the Resurrection** -(Acts 17:31)  
Paul spoke of the Resurrection. Christ's resurrection is the focal point of the faith, proving the central theme of Christianity. Without that fact we have no religion -(1<sup>st</sup> Corinthians 15:13-14).
- 6. Make clear every person's accountability for his or her life** -(Acts 17:30-31)  
Paul didn't mince words. There comes a time when folks need to be told of a life audit.
- 7. Expect a variety of responses** -(Acts 17:5-9, 13, 18-20, 32-34)  
Paul received varied responses. Some will be jealous. Others will misrepresent what we are doing, accusing *us* of being troublemakers, agitating those we're trying to reach. But some will believe. And they are worth it!

## Seven “Things God Did for Noah”

**WARNED HIM** -(Genesis 6:13)

**BROUGHT HIM INTO THE ARK** -(Genesis 7:1)

**SHUT HIM IN** -(Genesis 7:16)

**REMEMBERED HIM** -(Genesis 8:1)

**BROUGHT HIM OUT** -(Genesis 8:15, 16)

**ACCEPTED HIS SACRIFICE** -(Genesis 8:21)

**BLESSED HIM (COVENANT)** -(Genesis 9:1)

The word phrase **“As Much As Liveth In”** is found 917X (7 X 131) times in 4 distinct forms in the KJV Bible

There are Seven Major **“Signs of the End”**  
2<sup>nd</sup> Timothy 3:1-5

Notice first, that Paul is here writing about "the last days," and he speaks of that time as a time of peril. He mentions 19 different things that will characterize people of that time.

**1. INORDINATE LOVE OF SELF**

"Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers." As time goes on, we learn of bribery, graft, corruption.

**2. THEN PAUL SPEAKS OF DISOBEDIENCE TO PARENTS**

This has increased in recent times until many parents have no control over their young people at all. We read so much today about young people being "frustrated."

**3. THE END TIME WILL BE CHARACTERIZED BY PEOPLE "WITHOUT NATURAL AFFECTION"**

The newspapers frequently report cases of murder on the part of both mothers and fathers, who have killed their children.

**4. ANOTHER THING THAT PAUL SAYS WILL CHARACTERIZE THE LAST DAYS IS TRUCEBREAKERS**

This of course is at the bottom of broken homes. Men and women stood at the marriage altar and solemnly pledged their vows to each other, then a bit later they threw those vows to the winds as they separated and divorced.

**5. THEY SHALL BE "DESPISERS OF THOSE THAT ARE GOOD"**

Is it not generally true that one can get more contempt today for holding a high standard, than for going the ways of the world?

**6. "LOVERS OF PLEASURE MORE THAN LOVERS OF GOD"**

If there was ever a time when people revealed themselves as pleasure crazy that time is now.

**7. "HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF"**

We do not wish to be unduly pessimistic, but we are persuaded that many of the churches of this day have more form and outward show than they have of actual godliness. The Lord has no patience with the fake Christianity, He says, "FROM SUCH TURN AWAY."

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

The first is a Noun: φύσις (*physis*), (S <G5449>), *physis* means "nature, natural condition, kind." It is found **7X**.

The second is an Adjective: χρηστός (*chrestos*) (S <G5543>), which is found **7X**. *chrestos* means "kind." This adjective refers first of all to God, who is "kind to the ungrateful and wicked" -(Luke 6:35). In fact, his being "kind" to all people is intended to lead them to repentance -(Romans 2:4). Once we have become children of God, we continue to experience God's kindness or goodness -(1<sup>st</sup> Peter 2:3). Then, as a result of and in imitation of our loving God, God calls us to "be kind and compassionate to one another" -(Ephesians 4:32).

## The name **“Jesus”** is found 917X (7 X 131) times in the New Testament

It is a Noun: Ἰησοῦς (*iesous*), (S <G2424>), The name *iesous* is the Greek translation of the Hebrew name “Joshua.” Two Old Testament figures named Joshua provide intriguing foreshadowings of Jesus Christ. First is Moses’ godly successor, who led Israel through the Jordan River and into the promised land of Canaan (see the relationship between these two in Hebrews 4:6-11). Second is the high priest at the time of Israel’s return from exile: Zechariah 3:8 states that this Joshua (or “Jesus” in the Greek translation of the Old Testament) is a symbol of the coming Messiah.

The name *iesous* was common among Jews at the time of Jesus Christ and prior to the first century (for other individuals named Joshua/Jesus, see, e.g., Nehemiah 3:19; possibly Matthew 27:16f; Luke 3:29; Colossians 4:11). The personal name given to Jesus is an especially appropriate one for the Messiah to bear since its Hebrew antecedent, Joshua, means “The Lord [Yahweh] is salvation.” The words of the angel to Joseph in Matthew 1:21 emphasize this very point: ***“And she will bear a Son; and you shall call his name Jesus, for it is he who will save his people from their sins.”***

There is power in the name of Jesus. When Peter and John stood before the authorities and were told to account for the healing of the crippled man, Peter said boldly, ***“Salvation [also healing] is found in no one else, for there is no other name under heaven given to men by which we must be saved”*** -(Acts 4:12). The writer of the book of Hebrews instructs us to fix our eyes on Jesus, “the apostle and high priest whom we confess” and “the author and perfecter of our faith” -(Hebrews 3:1; 12:2). He is the mediator of the new covenant -(12:24).

## The word phrase **“Is Shed Abroad”** is found 28X (7 X 4) times in 12 distinct forms in the KJV Bible

The word phrase **“Is Given”** is found 413X (7 X 59) times  
in 77 distinct forms in the KJV Bible

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

The word phrase **“The Judgment”** is found 28X (7 X 4) times  
in 4 distinct forms in the KJV Bible

## Seven Reasons **“Why Unbelief Is the Greatest Sin”**

Hebrews 3:12

### 1. IT HARDENS THE HEART

***“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”*** -(Hebrews 3:12).

Unbelief proceeds from an evil heart. Unbelief has the very opposite effect of faith.

### 2. IT REJECTS CHRIST

***“Of sin, because they believe not on me”*** -(John 16:9).

Faith accepts Christ. The only way Christ can be received is through faith. Unbelief crowds Him out and wills not to have Him, but it makes room for sin, for it gives consent to Satan.

### 3. IT REJECTS THE SCRIPTURES

***“Yea, they despised the pleasant land, they believed not His word”*** -(Psalm 106:24).

The unbelief that rejects Christ will also reject the Scriptures.

### 4. IT REJECTS THE GOSPEL

***“Who hath believed our report? and to whom is the arm of the Lord revealed?”*** -(Isaiah 53:1).

Even as unbelief rejects Christ and the Bible, so it will reject the gospel.

### 5. IT REJECTS THE EVIDENCE OF MIRACLES

***“But though He had done so many miracles before them, yet they believed not on Him”*** - (John 12:37).

It was a dishonor and grief to God that Christ's teachings and miracles met with so little acceptance.

### 6. IT QUESTIONS THE POWER OF GOD

***“Then a lord on whose land the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof”*** -(2<sup>nd</sup> Kings 7:2).

### 7. IT DEPARTS FROM GOD

***“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God”*** -(Hebrews 3:12).

Faith brings us nigh to God and God nigh to us. Unbelief deliberately departs from God.

## Seven **“I Wills”** in the Davidic Covenant

1. I WILL APPOINT A PLACE -(2<sup>nd</sup> Samuel 7:10)
2. I WILL PLANT THEM -(2<sup>nd</sup> Samuel 7:10)
3. I WILL CAUSE THEM TO REST -(2<sup>nd</sup> Samuel 7:11)
4. I WILL SET UP THY SEED -(2<sup>nd</sup> Samuel 7:12)
5. I WILL ESTABLISH HIS KINGDOM -(2<sup>nd</sup> Samuel 7:12)
6. I WILL ESTABLISH THE THRONE OF HIS KINGDOM FOREVER -(2<sup>nd</sup> Samuel 7:13)
7. IF HE COMMIT INIQUITY, I WILL CHASTISE HIM -(2<sup>nd</sup> Samuel 7:14)

## Seven “References to the Lamb” in Revelation

WRATH OF THE LAMB –(6:1)  
BLOOD OF THE LAMB –(7:14)  
BOOK OF LIFE OF THE LAMB –(13:8)  
SONG OF THE LAMB –(15:3)  
MARRIAGE OF THE LAMB –(19:7)  
MARRIAGE SUPPER OF THE LAMB –(19:9)  
THRONE OF THE LAMB –(22:1)

## There are Seven “All’s” in Romans

1. **SIN**—All have sinned –(Romans 3:23)
2. **SUBJECTION**—All under sin –(Romans 3:9)
3. **SACRIFICE**—Gave Him up for us all –(Romans 8:32)
4. **SUPPLY**—Freely give us all things –(Romans 8:32)
5. **SUPPLICATION**—All who call upon Him –(Romans 10:12)
6. **SUPERINTENDENCE**—Lord over all –(Romans 10:12)
7. **SUPPORT**—The God of Peace be with you all –(Romans 15:33)

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

## “Jabin” is mentioned Seven times in the Old Testament

This Canaanite king is found in just two books (Judges, Psalms)

His oppression of Israel lasted 20 years –(Judges 4:3). He was a Canaanite king who reigned in Hazor during the times of the judges –(Judges 4:2). Sisera was the commander of his army, which boasted of 900 iron chariots –(Judges 4:3). His name means “intelligent”. His overthrow by Israel came when Jabin's army was totally routed by an Israelite army led by Barak –(Judges 4:15-16). Eventually Jabin himself was destroyed –(Judges 4:24). The psalmist Asaph later referred to this –(Psalms 83:9). His claim to fame in history was that he sent 900 chariots against Israel only to suffer total defeat –(Judges 4:13-16).

The word phrase “**In the Spirit**” is found 385X (7 X 55) times  
in 16 distinct forms in the KJV Bible

The word phrase “**To The Necessity**” is found 49X (7 X 7) times  
in 6 distinct forms in the KJV Bible

## **“Manasseh (1<sup>st</sup>)”, the oldest son of Joseph is mentioned 28X (7 X 4) times in the Old Testament**

He is mentioned in six books (Genesis, Numbers, Deuteronomy, Joshua, 1 Kings, 1 Chronicles). Manasseh, the firstborn of Joseph. His name has a strange meaning: "Causing forgetfulness". He was the eldest son of Joseph -(Genesis 41:51). Both he and his brother Ephraim were born in Egypt -(Genesis 41:51-52). Manasseh, the second blessed. He and Ephraim were brought by Joseph to Jacob, by their dying grandfather, to receive his blessing -(Genesis 48:1). The old patriarch adopted them as his own sons -(Genesis 48:5). To Joseph's surprise and displeasure, Jacob bestowed the greater blessing upon Ephraim the younger brother, rather than upon Manasseh, the eldest -(Genesis 48:12-20).

## **The word “Leave” is found 140X (7 X 20) times in the Old Testament**

It is a Verb: נָח (*nûah*), (S <H5117>), The most basic idea of the verb *nûah* is the action of one object coming to rest, roosting, or landing on another object or in a specific location.

Frequently the object does not come to rest on its own but is caused to rest or be placed in a particular location by someone else (104X). In these instances *nûah* may be translated “set,” “put,” “place,” or even “leave.” When Joseph is in power in Egypt, he commands his brothers to “leave” one of the brothers with him as they return to Canaan -(Genesis 42:33), and God “leaves” nations in the land of Canaan after the conquest to test Israel -(Judges 3:1; cf. Judges 2:23; Jeremiah 27:11).

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

It is a Verb: ἀφίστημι (*aphistemi*), (S <G868>), *aphistemi* generally means to “leave, depart” in a physical sense, as when the devil finished tempting Jesus and “left him until an opportune time” -(Luke 4:13, cf. 2:27; Acts 12:10).

*aphistemi* is also used to express various forms of apostasy. The seeds that fall on the rock are those who receive the message with joy, but having no root “they fall away” in the time of testing -(Luke 8:13). Paul teaches that in later times “some will abandon the faith” -(1<sup>st</sup> Timothy 4:1; cf. Hebrews 3:12).

Other uses of *aphistemi* include Paul’s desire for the Lord to “take away” the thorn in his flesh - (2<sup>nd</sup> Corinthians 12:8); Judas the Galilean, who “led a band of people in revolt” -(Acts 5:37); John Mark’s desertion of Paul -(15:38); and the forsaking of wickedness as counseled in 2<sup>nd</sup> Timothy 2:19, “Everyone who confesses the name of the Lord must turn away from wickedness.”



## **“Obadiah (1<sup>st</sup>)” is mentioned “Seven” times in just one book of the Bible**

### **1<sup>st</sup> Kings**

He was the Jewish superintendent of the palace during the reign of wicked King Ahab -(1<sup>st</sup> Kings 18:3). He was a secret (and somewhat timid) believer who had hidden and fed 100 prophets of God in two caves during the bloody purge of Jezebel -(1<sup>st</sup> Kings 18:3-4). His mission—He was sent on a mission by Ahab to find water during a terrible drought -(1<sup>st</sup> Kings 18:5-6). En route, Obadiah met Elijah the prophet. After some fearful objections, he granted Elijah's request and arranged a meeting between the prophet and Ahab. The meaning of his name was “Servant of Jehovah”. He was the chief assistant to King Ahab -(1<sup>st</sup> Kings 18:3).

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

It is an Adjective: φρόνιμος (*phronimos*), (S <G5429>), One who is *phronimos* is “wise, intelligent” in a prudent or shrewd way, acting in a way that is appropriate for the circumstance or situation.

## **The word “Insight” is found 7X times in the New Testament**

**It is a Noun:** σύνεσις (*synesis*), (S <G4907>), *synesis* refers to spiritual “understanding, insight.”

## **There are Seven “Simons” in the King James Bible**

**SIMON PETER** –(Matthew 10:2)

**SIMON THE CANAANITE** –(Matthew 10:4)

**SIMON OF CYRENE** –(Matthew 27:32)

**SIMON THE LEPER** –(Mark 14:3)

**SIMON THE PHARISEE** –(Luke 7:40)

**SIMON THE SORCERER** –(Acts 8:9)

**SIMON THE TANNER** –(Acts 9:43)

## **The word phrase “That Which Is Evil” is found 77X (7 X 11) times in 23 distinct forms in the KJV Bible**

## **The word phrase “It Be Possible” is found 35X (7 X 5) times in 10 distinct forms in the KJV Bible**

## There are Seven **“Wonders”** in Psalm 111

- HIS WORK RECOMMENDED –(Psalm 111:3)
- HIS RIGHTEOUSNESS REMAINETH –(Psalm 111:3)
- HIS COVENANT REMEMBERED –(Psalm 111:5)
- HIS COMMANDMENTS RELIABLE –(Psalm 111:7)
- HIS PEOPLE REDEEMED –(Psalm 111:9)
- HIS NAME, REVERED –(Psalm 111:9)
- HIS PRAISE REPEATED –(Psalm 111:10)

## There are Seven **“Indispensable Things”**

1. WITHOUT SHEDDING OF BLOOD, THERE IS NO REMISSION –(Hebrews 9:22)
2. WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD –(Hebrews 11:6)
3. WITHOUT HOLINESS NO MAN SHALL SEE THE LORD –(Hebrews 12:14)
4. WITHOUT WORKS FAITH IS DEAD –(James 2:26)
5. WITHOUT LOVE I AM NOTHING –(1 Corinthians 13:1, 3)
6. WITHOUT CHASTISEMENT YE ARE NOT SONS –(Hebrews 12:8)
7. WITHOUT ME (JESUS) YE CAN DO NOTHING –(John 15:5)

## Seven References to the **“Lamb”** in Revelation

- WRATH OF THE LAMB –(Revelation 6:16)
- BLOOD OF THE LAMB –(Revelation 7:14)
- BOOK OF LIFE OF THE LAMB –(Revelation 13:8)
- SONG OF THE LAMB –(Revelation 15:3)
- MARRIAGE OF THE LAMB –(Revelation 19:7)
- MARRIAGE SUPPER OF THE LAMB –(Revelation 19:9)
- THRONE OF THE LAMB –(Revelation 22:1)

## The Seven **“Lies of the Devil”**

John 8:44

*“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”*

1. DELUSION, THAT THEY SHOULD BELIEVE A LIE –(2<sup>nd</sup> Thessalonians 2:11)
2. THERE IS NO GOD –(Psalm 14:1)
3. NO ONE CAN KNOW THE FUTURE –(2<sup>nd</sup> Peter 3:5-7)
4. MAN IS NOT IMMORTAL –(Luke 12:5)
5. THE BIBLE IS NOT RELIABLE –(Proverbs 30:5)
6. ALL WILL BE SAVED AT LAST –(Revelation 21:8)
7. YOU HAVE PLENTY OF TIME –(Proverbs 29:1)

## The word **“Look”** is found 70X (7 X 10) times in the Old Testament

It is a Verb: נָבַט (*nabaṭ*), (S <H5027>), As with other Hebrew words used to denote “seeing,” *nabaṭ* may refer to physical sight, mental activities, or the way in which God and humans relate.

(1) Whether of physical sight or of mental activity, *nabaṭ* usually has a directional aspect: someone directs his or her physical sight or mental attention toward something else for a specific reason. Of physical sight, Abraham “looks up” at the sky because the number of stars represents the number of his promised offspring -(Genesis 15:5), and the sinful Israelites “look at” the bronze snake in order to be healed -(Numbers 21:9). Of mental activity, this word can refer to actions such as discernment -(23:21), paying attention -(Psalm 94:9), and deep consideration (1<sup>st</sup> Samuel 16:7; Psalm 74:20; 119:6, 15). God commands his people to “look to” or “consider” Abraham and Sarah, **“the rock from which you were cut,”** so as to see the faithfulness of the promise-keeping God -(Isaiah 51:1-2).

(2) God directs his sight and, therefore, his attention toward humankind -(Psalm 33:13). Nothing in all the earth escapes his sight -(Job 28:24), and his “looking” causes the earth to tremble because of his glory -(Psalm 104:31-32). God “looks down” from on high at humans to judge them -(Isaiah 18:4), yet he also **“looks down ... to hear the groans of prisoners and release those condemned to death”** -(Psalm 102:20). Revealing his own desires God says, **“And to this one I will look: to the poor and broken spirit that is trembling at my word”** -(Isaiah 66:2b). Believers cry for God’s forgiving look: **“Do not be exceedingly angry, O Lord, and do not remember iniquity forever. Please look, we are all your people”** -(Isaiah 64:9). Many people throughout history have not “looked to” God, but on the day of the Lord, they **“will look on him whom they pierced,”** and they will mourn -(Zechariah 12:10). Believers, however, trust in God, for **“those who look to him also shine, and their faces are not ashamed”** -(Psalm 34:4-5).

## There are two words for **“Look”** found in the New Testament They are collectively found 147X (7 X 21) times in the New Testament

Both words yield the “Heptadic Design”. The two verbs illustrate the distinct verbs that exhibit how precise the Greek language is in choice of words to emphasize clarity of meaning.

The first is a Verb: βλέπω (*blepo*), (S <G991>), which is found **133X** (7 X 19) times. *blepo* is a general word meaning “to see,” but it can also mean “to look at, watch.”

The second is a Verb: κατανοέω (*katanoeo*), (S <G2657>), which is found **14X** (7 X 2) times. Although this term is sometimes translated as “consider, perceive, look,” these English words do not communicate the depth of knowledge presumed by the word in its original Greek.

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

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

**Seven “Things Jesus Said to the Woman at the Well”**

John 4

**1. JESUS ASK HER FOR A DRINK OF WATER.**

*Verse 7: There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

**2. JESUS TOLD HER OF THE GIFT OF GOD AND LIVING WATER.**

*Verse 10: Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest ask of him, and he would have given thee living water.*

**3. JESUS SAID TO DRINK THE WATER OF THE EARTHLY WELL, MEANS YOU WOULD THIRST AGAIN.**

*Verse 13: Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. The wells of this world do not satisfy.*

**4. JESUS ASKS HER TO GO CALL HER HUSBAND.**

*Verse 16: Jesus saith unto her, Go, call thy husband, and come hither.*

**5. JESUS TELLS THE WOMAN SHE HAS NO HUSBAND.**

*Verse 17: The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.*

*Verse 18: he whom thou now hast is not thy husband.*

**6. JESUS SAID TO THE WOMAN: YOU DON'T KNOW WHAT YOU WORSHIP.**

*Verse 21: Jesus saith unto her...*

*Verse 22: Ye worship ye know not what. She worshiped strange idols.*

**7. JESUS TOLD HER HE WAS THE TRUE MESSIAH.**

*Verses 25-26: Jesus saith unto her, I that speak unto thee am he. She was now looking at Him. She met Him face to face.*

**The word phrase “Will Repay” is found 7X times  
in 4 distinct forms in the KJV Bible**

**The word phrase “Ye Are” is found 7X time  
in 6 distinct forms in the KJV Bible**

## There are Seven **“Symbols of Christ”** in the book of Hebrews

Hebrews 9:9

THE LION –(Revelation 5:5)

THE LAMB –(John 1:29)

THE PROPHET –(John 3:2; Acts 3:22, 23)

THE PRIEST –(Hebrews 2:17; 8:1)

THE KING –(John 18:33-37)

THE CREATOR –(Ephesians 2:15)

THE JUDGE –(2<sup>nd</sup> Timothy 4:8)

## There are Seven **“Indispensable Things”** to Each of Us

1. WITHOUT SHEDDING OF BLOOD, THERE IS NO REMISSION –(Hebrews 9:22)
2. WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD –(Hebrews 11:6)
3. WITHOUT HOLINESS NO MAN CAN SEE THE LORD –(Hebrews 12:14)
4. WITHOUT WORKS FAITH IS DEAD –(James 2:26)
5. WITHOUT LOVE I AM NOTHING –(1<sup>st</sup> Corinthians 13:1-3)
6. WITHOUT CHASTISEMENT YE ARE NOT SONS –(Hebrews 12:8)
7. WITHOUT ME (JESUS) YE CAN DO NOTHING –(John 15:5)

## Our Lord at the End of His Earthly Life had to deal with

### Seven **“Spiritual and Emotional Adversities”**

1. TEMPTATION BY SATAN –(Matthew 26:39-44)
2. BETRAYED BY JUDAS –(Matthew 26:49)
3. FORSAKEN BY HIS DISCIPLES –(Matthew 26:56)
4. DENIAL OF PETER –(Matthew 26:70)
5. CHIEF PRIESTS AGAINST HIM –(Matthew 27:1)
6. PILATE CONDEMNS HIM AGAINST HIS CONSCIENCE –(Matthew 27:19-26)
7. FATHER'S FACE HIDDEN –(Matthew 27:46)

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

It is an Adjective: κοινός (*koinos*), (S <G2839>), The basic meaning of *koinos* is “common” and can refer to objects held in “common,” or it can convey the sense of “impure.”

## The word phrase **“After the Manner of Man”** is found 7X times in 4 distinct forms in the KJV Bible

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

Satan's **“Work In the World is Driven”** by Seven Factors  
in the book of Revelation  
Revelation 12 & 13

Satan's	Reference in Revelation
Hatred for Christ	-(Revelation 12:13)
Hatred for God's people	-(Revelation 12:17)
Power and authority	-(Revelation 13:2)
Popularity among unbelievers	-(Revelation 13:4)
Blasphemy against God	-(Revelation 13:6)
War against believers	-(Revelation 13:7)
Ability to deceive	-(Revelation 13:14)

There are **“Seven Marys”** in the King James Bible

THE VIRGIN MARY –(Luke 1:26, 27)

MARY MAGDALENE –(John 20:1)

MARY OF BETHANY –(John 11:1)

MOTHER OF JAMES –(Matthew 27:56)

WIFE OF CLEOPHAS –(John 19:25)

MOTHER OF MARK –(Acts 12:12)

MARY OF ROME –(Romans 16:6)

Moses' had **“Seven Objections”** to His Calling

WHO AM I? -Exodus 3:11)

WHAT SHALL I SAY? –(Exodus 3:13)

THEY WILL NOT BELIEVE ME –(Exodus 4:1)

I AM NOT ELOQUENT –(Exodus 4:10)

SEND AARON –(Exodus 4:13)

ISRAEL WILL NOT HEARKEN –(Exodus 6:12)

I AM OF UNCIRCUMCISED LIPS –(Exodus 6:30)

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

## There are **“Seven Ways”** You Have Conquered the Evil One

1<sup>st</sup> John 2:13

When Jesus came to earth in a human body, his express purpose was to conquer the evil one—Satan. All of humanity is bound in sin and under Satan's rule. Through Jesus' death and resurrection, he bound Satan and shattered his power. Yet Satan is still active until the day when Christ returns to set up his glorious kingdom. Then Satan will be sent to the place of torment reserved for him and his demons.

Believers have been set free from Satan's authority and have been given power over him. Yet the battle rages as spiritual warfare continues between Satan's forces and God's forces. Satan battles against anyone who loves the Lord. But believers are promised power in times of intense spiritual battle. The following steps will help you if you sense that you are fighting a spiritual battle:

1.	Realize that the battle is not against "flesh and blood" but against the spirit world and evil forces.	-(Ephesians 6:12)
2.	Trust that Satan's power can be broken in any specific area of his domain, and utilize the powerful spiritual weapons given to you by God for the destruction of Satan's power.	-(Acts 26:18; 2 Corinthians 10:4-5; Ephesians 6:16; 1 Thessalonians 5:8)
3.	Challenge Satan and his power by believing in Jesus' name, using God's Word, praying in the Spirit, and fasting.	-(Matthew 6:16; Acts 6:4; 16:16-18; Ephesians 6:17-18)
4.	Stay fervently committed to God's truth and righteousness.	-(Romans 12:1-2; Ephesians 6:14)
5.	Proclaim the gospel of the kingdom in the fullness of the Spirit.	-(Matthew 4:23; Acts 1:8; Romans 1:16; Ephesians 6:15)
6.	Pray especially for the Holy Spirit to convict the lost.	-(John 16:7-11)
7.	Keep morally fit by loving God, not the temptations of this world.	-(1 Corinthians 10:13; 1 John 2:15-17)

The word phrase **“Put Ye On”** is found **28X (7 X 4)** times  
in **16** distinct forms in the KJV Bible

The word phrase **“Of Light”** is found **70X (7 X 10)** times  
in **9** distinct forms in the KJV Bible

## There are **“Seven Great Truths”** in the King James Bible

1 John 5:4

Now, will you get ready to believe with faith the seven greatest statements in the Bible? These are the seven problem-solving and doubt dissolving statements that surely could meet every need that any of our readers could face.

### 1. **AND JESUS SAID, "I AM"**

This is the testimony of the divinity of Christ. Jesus said, *"I AM the way, I AM the truth, I AM the life, I AM the resurrection, I AM the door, I AM the Good Shepherd, I AM the water of life, I AM the light of the world, I AM the alpha, I AM the omega, I AM the beginning, I AM the end."*

### 2. **"IT IS FINISHED"**

*"I know that, whatsoever God doeth, it shall be for ever: no—thing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him."*

### 3. **"ALL POWER IS GIVEN UNTO ME"**

Christ has all power. No wonder He said, *"Greater is He that is in you, than he that is in the world."* He said, *"Fear not, little children, I have overcome the world."* He is our Overcomer and Overcoming Portion.

### 4. **"I WILL COME AGAIN"**

That's our blessed hope. —(Acts 1:11) *"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."* Let us look up for our salvation is drawing near because JESUS WILL COME AGAIN.

### 5. **"GREATER IS HE THAT IS IN YOU, THAN HE THAT IS IN THE WORLD"** —(1 John 4:4)

We can, and must have victory in our own personal life. I need wisdom, power, strength, love, compassion, a sound mind, and not only a burden, but the burden Bearer.

### 6. **"LO I AM WITH YOU ALWAYS"**

We need never be afraid as long as we have His precious presence with us. And thank God, my Father said to my older Brother, the Lord Jesus Christ, "Go with him," to which He said, "LO, I AM WITH YOU ALWAYS."

### 7. **"MY GOD SHALL SUPPLY ALL YOUR NEED"**

## The word **“Warn, Warning”** is found 7X times in the New Testament

It is a Verb: διαστέλλω (*diastello*) (S <G1291>), *diastello* means “to command with authority” (see command, commandment). But it can also mean “to warn,” as when Jesus warns his disciples against the yeast of the Pharisees —(Mark 8:15).

## The word phrase **“He Ought”** is found 105X (7 X 15) times in 8 distinct forms in the KJV Bible



## **“Jephthah” is referred to 28 (7 X 4) times in the King James Bible**

**Jephthah is mentioned in three books (Judges, 1 Samuel, Hebrews)**

Jephthah is known for having made a rash vow which he later bitterly regretted -(Judges 11:30-40). His name means “Opposer”. His life was the epitome of misfortune. He was scorned, raised up in Gilead, the land east of the Jordan River -(Judges 11:1). His mother was a prostitute -(Judges 11:1). He was driven from his home by his own half brothers because of his harlot mother -(Judges 11:2). As a profession, Jephthah was a soldier. He settled in the land of Tob (located in northeast Syria), where he gathered a group of mercenary troops -(Judges 11:3). The elders of Gilead later looked to Jephthah for help when their land was threatened by the Ammonites (Judges 11:4-5). Jephthah was at first reluctant, remembering past injustices, but then, upon being promised to become head of the Gileadites, agreed to fight the Ammonites -(Judges 11:6-10). His treaty with the elders was ratified during a ceremony in Mizpeh. -(Judges 11:11).

On assuming command, Jephthah attempted to come to terms with the enemy by peaceful means -(Judges 11:12). The Ammonites responded by claiming Joshua had stolen the land in question during his march to Canaan -(Judges 11:13). Jephthah attempted to show them that historically this was not the case. To the contrary, Israel had peacefully occupied the land for the past 300 years and their settlements had never been disputed -(Judges 11:14-27). However, the Ammonites refused to listen and Jephthah prepared to attack -(Judges 11:28-29).

The Holy Spirit came upon Jephthah -(Judges 11:29). On the eve of battle, he made a rash vow promising that if God gave him the victory, upon his return to Mizpeh he would offer up the first thing that came out of his door as a burnt sacrifice -(Judges 11:30-31). Jephthah defeated the enemy, devastating 20 of their towns -(Judges 11:32-33). Upon his return, the first person to greet him was his only daughter -(Judges 11:34). The heartbroken Jephthah determined to keep his vow regardless -(Judges 11:35). The daughter agreed, but requested two months to lament her virginity -(Judges 11:36-38). After this period she returned and Jephthah fulfilled his vow -(Judges 11:39).

This event instigated a special yearly four-day commemoration by the young women of Israel to the memory of Jephthah's daughter -(Judges 11:39-40). Following all this, Jephthah was rebuked and threatened by the jealous men of Ephraim for not allowing them to share the glory of victory over the Ammonites -(Judges 12:1). Jephthah reminded them he had asked for their help but was refused -(Judges 12:2-3). He then attacked them and killed some 42,000 of their troops at the fords of the Jordan -(Judges 12:4-6). After leading Israel for six years, he died -(Judges 12:7). Samuel used Jephthah as an example of God's power to deliver -(1st Samuel 12:11). Hebrews refers to his faith -(Hebrews 11:32).

**The word phrase “Could Wish” is found 7X times  
in 7 distinct forms in the KJV Bible**

**The word “Mind” has three words found in the Old Testament**

**All three yield the “Heptadic Design Feature”**

The first is a Noun: לֵב (*leb*), (S <H3820>), which is found **854X** (7 X 122). *leb*, often translated “heart” or “mind,” denotes the seat of emotion -(1<sup>st</sup> Samuel 2:1), desire -(Psalm 37:4), thought - (Genesis 6:5), and decision -(1<sup>st</sup> Chronicles 12:38).

The second is a Noun: לֵבָב (*lebab*), (S <H3824>), which is found **252X** (7 X 36). *lebab* is a synonym of *leb* and means “heart, mind.”

The third is a Noun: מַחְשָׁבָה (*maḥasaba*), (S <H4284>), which is found **56X** (7 X 8). This noun is best translated “plans” or “thoughts” and can describe the plans of either individuals or God. The basic meaning of this word is captured in the contemporary question, “What’s on your *mind*?”

**The word “Shameless” is found 70X (7 X 10) times  
in the Old Testament**

It is a Noun: קִסְיִל (*kēšîl*), (S <H3684>), *kēšîl* refers to a “fool, a stupid or shameless person.” The noun is used solely of humanity and found only in the wisdom literature of the Old Testament.

**The word “Servant” has two words in Hebrew found  
in the Old Testament**

**Both yields the “Heptadic Design Feature”**

The first is a Noun: אַמָּה (*’amâ*), (S <H519>), **56X** (7 X 8). *’ama* frequently translates as “maidservant” or “slave girl,” but may also be translated simply as “servant.”

The second is a Noun: שִׁפְחָה (*siphâ*), (S <H8198>), **63X** (7 X 9). This feminine noun is generally translated “servant” or “maidservant.”

**The word “Seventy” is found 490X (7 X 70) times  
in the Old Testament**

It is a Noun: שִׁבְעִים (*seba’*), (S <H7651>), *seba’* means “seven” in the singular and “seventy” in the plural.

**The word phrase “In Vain” is found 7X times  
in 4 distinct forms in the KJV Bible**

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

It is a Verb: שָׁגַר (*sagar*), (S <H5462>), *sagar* broadly means “to shut something up” and is most frequently used of doors and gates -(e.g., Genesis 19:6; Judges 3:23; Ecclesiastes 12:4; Isaiah 24:10). It can also have an extended meaning of “to hand over, give over.”

(1) In 2<sup>nd</sup> Kings 4 shutting a door *sagar* as a clever device to indicate faith. In verses 4-5 a destitute woman obeys Elisha’s command, shutting her door and pouring oil into jars until she has enough to pay off her debts. In verse 21 the Shunamite woman lays her dead son on Elisha’s bed, believing he can raise the boy from the dead. As she leaves, she shuts the door. In verse 33 Elisha shuts the door so he can pray, and he does indeed raise the boy to life.

(2) God also shuts doors, usually with some symbolic meaning. He shuts the door of Noah’s ark, by which action he ominously announces that the time for judgment has arrived -(Genesis 7:16). In Malachi 1:10, God desires the doors of the temple to be shut as an indication of his rejection of Israel. The opening and shutting of the gates in Ezekiel’s temple visions indicate that access to God is either open or closed -(Ezekiel 46:1-2). One gate in Ezekiel’s vision was permanently shut. God had passed through it and his presence made that gate holy, so that no one else was permitted to use it -(Ezekiel 44:1-2).

(3) Doors are not the only things that are shut. Hearts can be closed in rebellion to God -(Psalm 17:10). God closes up Adam’s side, in the sense of healing him, after he created Eve -(Genesis 2:21). God shuts the lions’ mouths so that Daniel is not harmed -(Daniel 6:23). God opens and closes wombs as he pleases (1<sup>st</sup> Samuel 1:5-6). Those struggling with difficulties conceiving today can be sure that God’s sovereignty is at work in their lives.

(4) *sagar* can also be used symbolically. Isaiah uses the imagery of an open gate (i.e. one that is “not shut”) to indicate divine authority, in the sense that no one can undo the work of God’s anointed servant -(Isaiah 22:22; see also Isaiah 45:1). There are messianic overtones in this verse and Christ echoes these words in Revelation 3:8. In Isaiah 60:11, the fact that the gates of Jerusalem will never be shut indicates divine blessing. There is no longer a need for the city to worry about its enemies.

(5) *sagar* has a variety of other nuances related to shutting something. For instance, the king of Egypt considers Israel to be trapped in the wilderness -(Exodus 14:3). A priest must isolate a person with a spot in his skin to protect the community while he determines if it is leprous -(Leviticus 13:4).

(6) Some meanings of *sagar* are difficult to relate to the idea of shutting. It is frequently used in a military sense of handing or giving over; the idea of surrounding a foe, shutting them in, and forcing them to surrender may be in mind -(e.g., Deuteronomy 23:15; 32:30; Joshua 20:5). It can also be used to denote repairing a breach in a wall, in the sense of closing up a hole -(1<sup>st</sup> Kings 11:27). In Psalm 35:3, the psalmist asks God to shut the windows of opportunity for his persecutors to hound him.

## There is a second word **“Seven”** and is found 98X (7 X 14) times In the Old Testament

It is an Adjective: שְׁבִיעִי (*s<sup>e</sup>bîî*), (S <H7637>), *s<sup>e</sup>bîî* means “seventh. *seba*’ can combine with other numbers: e.g., with *elep* (“thousand,” LXX GK 547), it means “seven thousand”; with the number ten, it means “seventeen.”

**(1)** The Old Testament structures days, weeks, and years on the basis of the number seven. God created the world in six days, and then he rested “on the seventh day” -(Genesis 2:2). This becomes one “week” (Hebrew *sebû’â*, LXX GK 8651—also based on the same Hebrew root) and it becomes the basic unit of dividing time. To imitate this same pattern, God commands in the ten commandments that human beings should work six days and rest **“on the seventh day”** - (Exodus 20:8-11).

**(2)** Seven becomes the number of completeness. Jacob has to work for Leah and then Rachel for seven years each -(Genesis 29:18, 20, 27, 30). Journeys are often seven days in length (31:23), and the Israelites march around Jericho for seven days (and seven times on the seventh day -(Joshua 6:3-4); during that time seven priests blow trumpets. To have a family of seven sons seems to be ideal -(2<sup>nd</sup> Samuel 21:9; Job 1:2; 42:13). Pharaoh’s dreams deal with two periods of seven—seven lean and fat cows, seven good and worthless heads of grain. Solomon spends seven years building the temple -(1<sup>st</sup> Kings 6:38), and the celebration at the dedication of the temple goes on for seven days -(2<sup>nd</sup> Chronicles 7:8-9).

**(3)** This association of seven with completeness and perfection leads to various laws based on the number seven. For example, blood is sprinkled “seven times before the Lord” -(Leviticus 4:6, 17; cf. 8:11; 16:14, 19). A person with a skin disease is put in isolation for seven days (13:4-5, 21). A woman after her monthly period is unclean for seven days -(15:13, 19). Both the Feast of Unleavened Bread and the Feast of Tabernacles are to be celebrated seven days -(23:6, 24). The total number of annual feasts for the Israelites is seven -(Leviticus 23; Numbers 28-29). Every seventh year is to be a year for canceling debts -(Deuteronomy 15:1-9), and after “seven sabbaths of years—seven times seven years,” the fiftieth year is the so-called year of Jubilee - (Leviticus 25:8). In the tabernacle, the seven branches of the lampstand most likely represent the tree of life -(Exodus 25:31-37). Priests are consecrated in a seven-day ritual -(29:35-37).

**(4)** The number “seventy” (ten times seven) is also a large round number, which also implies completeness. Seventy descendants of Jacob go into Egypt -(Genesis 46:27). Moses appoints seventy elders of Israel to assist him in leadership -(Exodus 24:1, 9; cf. Numbers 11:16, 24-25). The length of our days might reach seventy years -(Psalm 90:10). And God’s punishment of his people in their exile to Babylon is to last seventy years -(2<sup>nd</sup> Chronicles 36:21; Jeremiah 25:11-12; 29:10).

## The word phrase **“The Spirit”** is found 385X (7 X 55) times in 11 distinct forms in the KJV Bible

**The word “Seven” is found 490X (7 X 70) times  
in the Old Testament**

It is a Noun: שֶׁבַע (*seba*'), (S <H7651>), *seba*' means “seven” in the singular and “seventy” in the plural.

**The Bible names “Seven Positions”**

**ABOVE ME** –(Hebrews 6:20)

**BENEATH ME** –(Deuteronomy 33:27)

**BEHIND ME** –(Isaiah 52:12)

**BEFORE ME** –(John 10:4)

**BESIDE ME** –(Psalm 16:8)

**AROUND ME** –(Song of Solomon 2:6)

**WITHIN ME** –(Galatians 2:20)

**“We Are Partakers with Christ” Seven Ways**

**OF A HEAVENLY CALLING** –(Hebrews 3:1)

**OF CHRIST** –(Hebrews 3:14)

**OF CHASTISEMENT** –(Hebrews 12:8)

**OF HIS HOLINESS** –(Hebrews 12:10)

**OF HIS SUFFERING** –(1<sup>st</sup> Peter 4:13)

**OF HIS DIVINE NATURE** –(2<sup>nd</sup> Peter 1:4)

**OF AN INHERITANCE** –(Colossians 1:12)

**Christ is “Our Hiding Place” From Seven Consequences**

**FROM WRATH** –(John 3:36)

**FROM SIN** –(Matthew 1:21)

**FROM FEAR** –(Romans 8:15)

**FROM TEMPTATION** –(1<sup>st</sup> Corinthians 10:13)

**FROM TROUBLE** –(2<sup>nd</sup> Thessalonians 1:7)

**FROM DEATH** –(1<sup>st</sup> Corinthians 15:54-57)

**FROM JUDGMENT** –(1<sup>st</sup> Corinthians 6:2; Revelation 3:21)

**We Have a Sevenfold “View of the Love of God”**

**IT IS INFINITE IN ITS CHARACTER** –(John 17:23)

**IT IS CONSTRAINING IN ITS POWER** –(2<sup>nd</sup> Corinthians 5:14)

**IT IS INSEPARABLE IN ITS OBJECT** –(Romans 8:35-37)

**IT IS INDIVIDUAL IN ITS CHOICE** –(Galatians 2:20)

**IT IS UNIVERSAL IN ITS EXTENT** –(John 3:16)

**IT IS UNCHANGING IN ITS PURPOSE** –(John 13:1)

**IT IS EVERLASTING IN ITS DURATION** –(Jeremiah 31:3)

**The word phrase “Give Drink To” is found 217X (7 X 31 times  
in the Old Testament**

It is a Verb: נתַּן (satâ), (S <H8354>), The basic meaning of *satâ* is “to drink” and, in the Heb. Hiphil verb stem, “to give drink to, water.”

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

It is a Verb: εὐφραίνω (*euphraino*), (S <G2165>), *euphraino* conveys the basic idea of a created state of joy or euphoria and may be translated as “rejoice, gladden, celebrate.”

**The word “Loose” is found 42X (7 X 6) times  
in the New Testament**

It is a Verb: λύω (*lyo*), (S <G3089>), *lyo* means “to loose, untie,” but also “break, destroy”. In the New Testament, it is both literally and metaphorically. Literally, John the Baptist acknowledges his unworthiness before the Lord when he announces: ***“He is the one who comes after me, the thongs of whose sandals I am not worthy to untie”*** -(John 1:27). *lyo* can also denote unwrapping, as in the case of Lazarus’s grave clothes being removed or untied from around him -(John 11:44).

Metaphorically, *lyo* has a sense of setting free, untying, or loosing. God sets free a crippled woman bound by Satan -(Luke 13:16). When Jesus heals a deaf and dumb man, his ***“ears were opened, his tongue was loosed and he began to speak plainly”*** -(Mark 7:35). Paul uses *lyo* in reference to being set free from marriage. He exhorts, ***“Do not seek to be free”*** -(1<sup>st</sup> Corinthians 7:27). Spiritually, *lyo* is used for being set free from sin: ***“Jesus Christ “loves us and has freed us from our sins by his blood”*** -(Revelation 1:5). It can also describe being released from death. God has delivered Jesus, ***“freeing him from the agony of death, because it was impossible for death to keep its hold on him”*** -(Acts 2:24).

Lastly, *lyo* denotes the authority given to Peter, as well as to all disciples of the Lord, to admit others into the kingdom, based on the knowledge of the truth about Christ -(Matthew 16:19; 18:18) ***“I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”***

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

**The word phrase “No Man” is found 91X (7 X 13) times  
in 12 distinct forms in the KJV Bible**

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

It is a Noun: לַחֲזֵק (*gôral*), (S <H1486>), *gôral* is usually translated “lot.” It refers to an item that was thrown or dropped for the purpose of decision-making. It is not known how the casting of lots was accomplished, but possibly different techniques were employed in various places and situations. Lots were cast to determine who would serve as fighting men -(Judges 20:9) and as priests in the temple -(1<sup>st</sup> Chronicles 24:5), to discover a guilty person -(Jonah 1:7), to settle disputes -(Proverbs 18:18), and to divide the spoils of a military victory -(Obadiah 11; Nahum 3:10). David writes, **“They divide my garments among them and cast lots for my clothing”** - (Psalms 22:18), a prophecy later fulfilled at the time of Jesus’ crucifixion -(John 19:24).

Although the practice of casting lots may appear to be a reliance on chance, the Old Testament makes it clear that God is sovereign over the lots. “The *lot* is cast into the lap, but its every decision is from the Lord” -(Proverbs 16:33). Therefore, God’s will was often discovered through the casting of lots -(Leviticus 16:8-10), and the elders of Israel depended on this practice when they divided the land of Palestine among the tribes (Joshua 14-19).

The last time lots are cast in the Bible is in finding a replacement apostle for Judas; that lot chooses between Joseph called Barsabas and Matthias, and God picks Matthias (Acts 1:26). Some argue that with the coming of the Holy Spirit in Acts 2, his guidance replaced the casting of lots as the means of determining God’s will.

## The word **“Tribe”** is found 252X (7 X 36) times in the Old Testament

**It is a Noun:** מַטֵּה (*matteh*), (S <H4294>), *matteh* has two separate, though related meanings: “rod, staff”; and “tribe.” Most of the usages of *matteh* in the Old Testament, especially in the Pentateuch, mean “tribe” (the vast majority of these are in Numbers). In Numbers 1:21-47; 12:4-15, for example, all the “tribes” of Israel are mentioned -(cf. also 1<sup>st</sup> Chronicles 6:60-80). God specifically mandates that **“no inheritance in Israel is to go from tribe to tribe”** -(Numbers 36:7, 9).

## The word **“Stupid”** is found 70X (7 X 10) times in the Old Testament

It is a Noun: כֶּסֶל (*kêsîl*), (S <H3684>), *kêsîl* refers to a “fool, a stupid or shameless person.” The noun is used solely of humanity and found only in the wisdom literature of the Old Testament.

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

It is a Noun: σεισμός (*seismos*), (S <G4578>), In general *seismos* is an “earthquake,” though in one instance, it refers to a furious storm on the Sea of Galilee -(Matthew 8:24).

## The word “Spirit” is found 378X (7 X 54) times in the Old Testament

**It is a Noun:** רוּחַ (*rûah*), (S <H7307>), While *rûah* 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 *rûah* also means “spirit” or “life.” This meaning of the term relates to several different ideas in the Old Testament.

**(1)** Sometimes *rûah* functions to describe the general character of an individual or group, and when used in this way closely resembles the meaning of *nepes* (“soul”), denoting the general personality or disposition of a person. Thus the “*spirit* of the Egyptians” will be demoralized when God punishes her for her idolatry -(Isaiah 19:3), so that she will have a “*spirit* of dizziness” (19:14, “perverse *spirit*,” KJV). In a similar fashion, *rûah* can describe a state of mind or personal attribute: “bitter *spirit*” -(Genesis 26:35, grief; Ezekiel 3:14, anger), “sullen *spirit*” -(1<sup>st</sup> Kings 21:5, depression), “shortness of *spirit*” -(Exodus 6:9, discouragement; Job 21:4, impatience), or “high *spirit*” -(Proverbs 16:18, pride) contrasted with “low *spirit*” --(16:19, humility). We also find expressions such as “*spirit* of wisdom” -(Exodus 28:3; Deuteronomy 34:9) and “*spirit* of justice,” -(Isaiah 28:6).

**(2)** *rûah* may also describe supernatural or angelic beings, such as the “*spirit* from God” that came on Saul, causing him mental torment -(1<sup>st</sup> Samuel 16:15-16, 23; 18:10), or the “*spirit*” from the “host of heaven” sent to entice Ahab into battle by confounding the words of the prophets -(1<sup>st</sup> Kings 22:19f.). The angels are sent as “winds” or “spirits” (KJV) to accomplish God’s purposes (Psalm 104:4; cf. Hebrews 1:7).

**(3)** The zenith of spiritual personality is God himself -(Isaiah 31:3). In the Old Testament we find the expressions “*Spirit of God*” (11X), the “*Spirit of the Lord*” (25X), the “*Holy Spirit*,” (3X, Ps. 51:11; Isa. 63:10, 11), and “*my Spirit*” (13X, where the context shows the referent is to God’s Spirit). *rûah* in these constructions may sometimes refer simply to the will or power of God - (Isaiah 40:13), but in the majority of cases it denotes the active presence of God via his Spirit. Thus, the Spirit is sent by the Lord -(48:16), and he is placed on individuals -(Numbers 11:17, 29; Isaiah 42:1) or within God’s people -(Isaiah 63:11). In all his activities, he assumes a distinct personality while at the same time being the very presence of God among those with whom he is pleased to dwell.

The opening verses of the Bible show the “Spirit” of God active in the process of creation - (Genesis 1:2; cf. Job 33:4; Psalm 104:30). In the unfolding story of the Bible, the *rûah* of God gives wisdom and endows people with abilities for leadership -(Numbers 11:17, 25) and for craftsmanship (in preparing items for the tabernacle, Exodus 31:2; 35:31), and his presence provides spiritual guidance -(Nehemiah 9:20; Psalm 143:10; Haggai 2:5). God’s “Spirit” enables ordinary people to win military battles against formidable foes -(Judges 6:34; 13:25; 14:6, 19; 15:14; 1<sup>st</sup> Samuel 11:6). He removes the rebellious heart and replaces it with one that responds in true obedience to God -(Ezekiel 11:19; 36:26-27). The “Spirit” is the “breath” that brings life to the dead (regeneration), as pictured in Ezekiel’s valley of dry bones -(Ezekiel 37).



The “Spirit” of God also gives divine revelation to prophets -(Numbers 11:25; 1<sup>st</sup> Samuel 10:10; Nehemiah 9:30; Ezekiel 11:24; Joel 2:28; Zechariah 7:12), and it is by the “Spirit” of God that the true prophet speaks -(Ezekiel 13:3). The promised Messiah accomplishes his work of redemption through the power of the “Spirit” of God -(Isaiah 11:2; 42:1; 61:1). The work of this “Spirit” is often pictured as a “filling” or “coming on” a person. Likewise, in the imagery of anointing, the “Spirit” of God is said to be “poured out” on those he endows with his redemptive presence (always of the restoration of Israel as God’s covenant nation, Isaiah 32:15; 44:3-4; Ezekiel 39:29; Joel 2:28).

### The Bible tells us **“Seven Things”** About Jonah

**HIS PRAYER** -(Jonah 2:1)

**HIS FAITH** -(Jonah 2:2)

**HIS CONFESSION** -(Jonah 2:4)

**HIS LOOK** -(Jonah 2:4)

**HIS ACKNOWLEDGMENT** -(Jonah 2:6)

**HIS WORSHIP** -(Jonah 2:9)

**HIS DELIVERANCE** -(Jonah 2:10)

### The word **“Tribulation”** is found **70X (7 X 10)** times in the Old Testament

It is a Noun: צָרָה (*ṣarâ*), (S <H6869>), *ṣarâ* comes from the root *ṣrh*, which means “to bind, tie up, restrict.” Thus, the noun comes to denote a narrow place in life in which one is bound or restricted, i.e., “trouble or distress.” *ṣarâ* designates the trials and tribulations experienced in life. These troubles come on the just and unjust alike and reveal much about the character of each.

### The word **“Settle”** is found **140X (7 X 20)** times in the Old Testament

It is a Verb: נָח (*nûah*), (S <H5117>), The most basic idea of the verb *nûah* is the action of one object coming to rest, roosting, or landing on another object or in a specific location. In these instances, *nûah* is generally translated “to rest” or “to settle.” Birds may try to “rest” on sackcloth -(2<sup>nd</sup> Samuel 21:10) and locusts “settle” in Egypt during the plagues -(Exodus 10:14).

Blessings,

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