

## Chapter 17

*For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. –(Php 3:20-21)*

# The Inspired Word of God

The word phrase **“To Election”** is found 7X times  
in 3 distinct forms in the KJV Bible

The word phrase **“Have I Hated”** is found 42X (7 X 6) times  
in 23 distinct forms in the KJV Bible

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

It is a Verb: נָצַר (*naṣar*), (S <H5341>), *naṣar* 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.” *naṣar* shares the same meaning as the much more common verb *samar* and appears with *samar* 12X -(Deuteronomy 33:9; Psalms 12:8; 105:45; 119:34; 140:5; Proverbs 2:8, 11; 4:6; 5:2; 13:3; 16:17; 27:18). *naṣar* occurs most frequently in Psalms (24X) and Proverbs (18X).

The objects that *našar* takes provide insight into the verb's meaning. Proverbs teaches, "**He who tends the fig tree will eat its fruit**" -(Proverbs 27:18). In the restoration Israel is commanded to "guard" the fortress -(Nahum 2:1), and those who stand such a post are called "watchmen" -(Jeremiah 31:6; cf. 2<sup>nd</sup> Kings 17:9; 18:8, "towers of *watchmen*").

But such physical objects are not usually governed by *našar*. More frequently, *našar* directs the conduct of God's people by imploring them to "keep" God's covenant -(Deuteronomy 33:9; Psalm 25:10). In keeping the covenant, Israel is not only to "keep" God's laws, testimonies, decrees, precepts, and commands -(Psalms 78:7; 105:45; 119:2, 22, 33, 34, 56, 69, 100, 115, 129, 145), but also they are to "keep" the commands of parents -(Proverbs 6:20), sound wisdom and discretion -(3:21), instruction -(4:13), and knowledge -(5:2). God's people must "guard" their mouth -(13:3), their heart -(4:23), and the path they take -(16:17) because doing so will preserve their lives. Israelites are to "keep" their tongue from evil -(Psalm 34:13), and they pray that God will "keep watch" over their lips -(141:3). In short, keeping the covenant requires a careful guarding of all of one's life.

Ultimately, Israel's covenant keeping is in response to the character of the Lord. In the great statement of God's character in Exodus 34:6-7, God is described as the one "*keeping* covenant love (*hesed*) to thousands." 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 27:3). God "*preserves*" the faithful -(Psalm 31:23) and "*guards*" their lives (Proverbs 24:12) from trouble -(Psalm 32:7), from violent men -(Psalm 140:1, 4), and from the plot of their enemies -(64:1).

### Seven "**Characteristics of Pharaoh**" in Exodus

IGNORANT MAN	-(Exodus 5:2)
DISOBEDIENT MAN	-(Exodus 5:2)
UNBELIEVING MAN	-(Exodus 5:9)
FOOLISH MAN	-(Exodus 8:10)
HARDENED MAN	-(Exodus 8:15)
PRIVILEGED MAN	-(Exodus 9:1)
LOST MAN	-(Exodus 14:26-28)

### The word "**Keep**" is found 70X (7 X 10) times in the New Testament

It is a Verb: τηρέω (*tereo*), (S <G5083>), *tereo* conveys the idea of watching over something closely or guarding—"to keep, obey; guard, protect." Sometimes it can simply denote guards, such as the one guarding at the tomb of Jesus -(Matthew 28:4) or the act of guarding apostles in a prison -(Acts 12:5-6; 16:23).

More often, however, *tereo* denotes keeping the commandments of the Old Testament or the teachings of Christ. Jesus says to the rich young man, "**If you want to enter life, keep the commandments**" -(Matthew 19:17; cf. John 8:51-52; 6:16; Acts 15:5). The Old Testament

teaches that one who “loves” God is also one who remains obedient to his commands. Jesus makes this point by declaring to his disciples, **“If you love me, you will obey what I command”** - (cf. Matthew 28:20; James 2:10).

Obedience is the authenticating mark of a true believer. John writes, **“We know that we have come to know him if we obey his commands.... But if anyone obeys his word, God’s love is truly made complete in him”** -(1<sup>st</sup> John 2:3-5; cf. 1<sup>st</sup> Timothy 6:14; Hebrews 5:9). The reward of such obedience carries eternal weight. Paul instructs us to **“keep the unity of the Spirit”** - (Ephesians 4:3). Regarding his own life he writes, **“I have fought the good fight. I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness”** -(2<sup>nd</sup> Timothy 4:7-8; cf. 1<sup>st</sup> Peter 1:4).

Jesus is involved in keeping his children safe from the evil one -(1<sup>st</sup> John 5:18) and in keeping a place in heaven for us -(1<sup>st</sup> Peter 1:4). By contrast, God did not “spare” the wicked angels when they sinned but cast them out -(2<sup>nd</sup> Peter 2:4).

### **Seven “Steps in David's Life”**

**IGNORANCE** -(2<sup>nd</sup> Samuel 12:5)

**CONVICTION** -(2<sup>nd</sup> Samuel 12:7)

**CONFESSION** -(2<sup>nd</sup> Samuel 12:13)

**FORGIVENESS** -(2<sup>nd</sup> Samuel 12:13)

**WORSHIP** -(2<sup>nd</sup> Samuel 12:20)

**FEASTING** -(2<sup>nd</sup> Samuel 12:20)

**VICTORY** -(2<sup>nd</sup> Samuel 12:29)

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

**The word phrase “Shall Reign” is found 21X (7 X 3) times  
in 13 distinct forms in the KJV Bible**

### **There are Seven “Blessings from God's Presence”**

- 1. ABOVE YOU, TO GUARD** -(Deuteronomy 4:39)
- 2. UNDERNEATH, TO SUPPORT** -(Deuteronomy 33:27)
- 3. BEHIND, AS A REWARD** -(Isaiah 52:12)
- 4. BEFORE, TO LEAD** -(Isaiah 45:2)
- 5. AT YOUR RIGHT HAND, TO PROTECT** -(Psalm 16:8; 110:5)
- 6. ROUND ABOUT, TO SHIELD** -(Psalm 125:2)
- 7. WITHIN, AS COMPANION AND COMFORTER** -(Ezekiel 36:27; Galatians 2:20)

## Seven Reasons Why You Can Believe the "Lord Jesus Christ Will Come Again"

1<sup>st</sup> Thessonians 4:13-18

### 1. BECAUSE GOD THE FATHER HAS PLEDGED IT

*"God hath sworn with an oath... that... He would raise up Christ to sit on His throne"* -(Acts 2:30-35). The perfect justice of God the Father, and His irrevocable Word so pledges -(Psalms 2; 16:10; 110:1; Daniel 7:13-14; Revelation 5).

### 2. BECAUSE GOD THE SON HAS PROMISED IT

He who is the Truth says *"I will come again"* -(John 14:3). Three times in His last words (Revelation 22) He repeats for emphasis and urgency, *"I come quickly."* -(Matthew 19:28; 24:27-30; 26:64).

### 3. BECAUSE GOD THE HOLY SPIRIT HAS AFFIRMED IT

*"The Spirit of Christ... testified beforehand the sufferings of Christ, and the glory that should follow"* -(1<sup>st</sup> Peter 1:11). Could the Holy Spirit be right about the First Coming, and wrong about the Second? God forbid!

### 4. BECAUSE THE HOLY ANGELS HAVE FORETOLD IT

In plain, unmistakable words these mighty creatures proclaim: *"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"* -(Acts 1:10-11).

### 5. BECAUSE HOLY MEN OF GOD HAVE, BY INSPIRATION, DECLARED IT

*"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"* -(2 Peter 1:21). The glorious return of the Lord Jesus Christ to this earth, personally, visibly, irresistibly, to set up His Kingdom.

### 6. BECAUSE THE RESURRECTION OF THE LORD JESUS CHRIST ASSURES IT

God *"hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead"* -(Acts 17:31). The resurrection of Christ has rightly been called "the best-proven fact of all history."

### 7. BECAUSE FULFILLED PROPHECY GUARANTEES IT

*"We have the Word of prophecy made more sure"* -(2<sup>nd</sup> Peter 1:19), because every word of it has been exactly and perfectly fulfilled thus far.

The word phrase **"He Sent"** is found 133X (7 X 19) times  
in 40 distinct forms in the KJV Bible

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

## The Tabernacle Offers Us Seven **Word-Pictures of Christ** in Its Construction

### Exodus 25

The Tabernacle was the place where God and man could meet. It was 75 ft. wide by 150 ft. long. This is the size of an ordinary city lot. This was enclosed by a fence 7 1/2 ft. high on the north, south and west; on the east there was a thirty foot door or entrance.

1. **The door** -(Exodus 27:16). **Christ the way** -(John 10:9).
2. **The brazen altar** -(Exodus 27:1). **Christ our sacrifice**-(Hebrews 9:22; 2<sup>nd</sup> Corinthians 5:21).
3. **The laver. Cleansing for the priest—The Word of God** -(John 15:3; 1<sup>st</sup> Peter 2:9).
4. **The table of showbread** -(Exodus 25:30). **Christ our food** -(John 6:33, 35).
5. **The candlestick** -(Exodus 25:31). **Christ our light** -(2<sup>nd</sup> Corinthians 4:3-6).
6. **The altar of incense** -(Exodus 30:1). **Worship** -(John 4:24; Hebrews 13:15)
7. **The mercy seat** -(Exodus 25:10-22). **Fellowship based on sacrifice** -(Romans 3:23-26).

## Seven Reasons **“Why a Christian Shouldn't Worry”**

### Psalm 127:2

It is a sin to worry -(Romans 14:23) and when you worry you will backslide if you don't go to the Lord. The following are seven reasons why we should not worry:

#### 1. **WORRY IS HARD ON YOUR PHYSICAL CONDITION**

Many people are sick today that could be well and sound had they not worried. Luke 21:34 tells us that heart attacks start by worry.

#### 2. **WORRY ACCOMPLISHES NOTHING—Matthew 6:25-27**

You can't get an inch taller by worrying about your shortness. How many mountains have you moved by worrying, how many souls have you won, how many heartaches have you relieved?

#### 3. **WORRY IS THE DEVIL'S WRENCH TO TURN YOUR HEAD FROM JESUS CHRIST**

Israel worried about the Anakims and turned against Moses and God and tarried 40 years in the wilderness.

#### 4. **YOU SHOULD NOT WORRY BECAUSE 90% OF WHAT YOU WORRY ABOUT NEVER COMES TO PASS**

And if you check back you will find that the other 10% wasn't as bad as you thought.

#### 5. **WORRY ROBS YOU OF YOUR JOY—Elijah**

Elijah got to worrying about Jezebel and wound up under a juniper tree without joy.

#### 6. **WORRY GRIEVES GOD'S COMFORTER, THE HOLY GHOST** -(John 14:16)

Comforter means one called alongside to help and when you don't let Him help, you worry and hence grieve God...

#### 7. **WORRY IS NOT TRUSTING GOD** —(1 Peter 5:7)

Worry is the greatest blow that you can deliver to the character of God. -(Hebrews 11:6).

**The word “Knife” is found 413X (7 X 59) times  
in the Old Testament**

It is a Noun: חֶרֶב (*hereb*), (S <H2719>), *hereb* describes a “sword,” a common weapon of war, although it is sometimes translated as “knife, dagger” -(Joshua 5:2; 2<sup>nd</sup> Samuel 20:8).

**The Seven “Works of the Holy Spirit in Believers”**

1. THE HOLY SPIRIT LEADS INTO A HOLY LIFE -(Romans 8:14)
2. THE HOLY SPIRIT PRODUCES FRUIT IN BELIEVERS -(Galatians 5:22, 23)
3. THE HOLY SPIRIT STRENGTHENS THE INNER MAN -(Ephesians 3:16)
4. THE HOLY SPIRIT BRINGS THE WORD OF GOD TO OUR REMEMBRANCE -(John 14:26)
5. THE HOLY SPIRIT REVEALS TO US THE DEEP THINGS OF GOD -(1<sup>st</sup> Corinthians 2:9, 10)
6. THE HOLY SPIRIT IMPARTS ABILITY TO APPRECIATE MORE WHAT HE DOES FOR US -(1st Corinthians 2:12-14)
7. THE HOLY SPIRIT IMPARTS TO BELIEVERS A CONCERN FOR THE SPREADING OF THE GOSPEL AND THE SALVATION OF SOULS -(Acts 1:8)

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

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

**The word phrase “Is Blasphemed” is found 35X (7 X 5) times  
in 22 distinct forms in the KJV Bible**

**Seven Things “Made Abraham Great”**

- THE MAN OF FAITH -(Genesis 15:6)
- THE MAN OF INTERCESSION -(Genesis 18:23)
- THE MAN OF OBEDIENCE -(Genesis 12:4)
- THE MAN OF PEACE -(Genesis 13:8)
- THE MAN OF COURAGE -(Genesis 14:14)
- THE MAN OF HOSPITALITY -(Genesis 18:1-8)
- THE MAN OF TESTIMONY -(Genesis 12:7-8)

**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.”

The word phrase **“Them That Are No”** is found 1,645X (7 X 235) times in 13 distinct forms in the KJV Bible

## There are Seven Things About the **“Master and His Servant Elisha”**

2 Kings 2:1-15

1. HE HEARS HIS MASTER'S CALL—1 Kings 19:19
  1. Yes, busy plowing in the field, Elisha receives a call from Elijah.
  2. So Peter, James and John hear the call of Jesus. *"Follow me."*
  3. So the Master calls today.
2. THE SERVANT RESPONDS TO THE CALL
  1. Elisha slays oxen; uses gears for fire wood.
  2. Goes out of the farm business to follow a new master.
  3. So the Master Calls us.
3. ELISHA SHARES ELIJAH'S VICTORY
  1. Describe their journey on Elijah's last day.
  2. From Gilgal to Bethel to Jericho to Jordan.
  3. To have victory, one should visit each of these places each day.
    - a. Gilgal—place of cleansing
    - b. Bethel—place of promise
    - c. Jericho—place of power
    - d. Jordan—place of death
  4. These men cross Jordan dry shod (resurrection)
  5. Their conversation—Elisha's request *"If thou see me."*
4. ELISHA SEES HIS MASTER'S GLORY
  1. Describe swing low, sweet chariot.
  2. Elijah steps aboard, goes up in a whirlwind.
5. THE SERVANT RECEIVES THE MASTER'S GIFT
  1. The mantle of Elijah falls upon Elisha.
  2. Double portion of the Spirit was His. He did twice as many miracles.
6. HE OVERCOMES HIS MASTER'S NAME
  1. Goes back and stands by Jordon—cries *"Where is the Lord God of Elijah."*
  2. Smites Jordon—Path opens through—So can we.
7. THE SERVANT MANIFESTS HIS MASTER'S LIKENESS
  1. When He came forth to the home of the prophets' school, They cry *"The Spirit of Elijah rests upon Elisha."*
  2. Yes, the servant of Christ should follow so closely that the world can see Jesus in him.
  3. *"Beloved now—then like Him."* Conformable to His death.

**The word phrase “If There Be Any” is found 504X (7 X 72)  
Times in 6 distinct forms in the KJV Bible**

**Seven Reasons “Why Jesus Came” into the World**

**2<sup>nd</sup> Corinthians 8:9**

There certainly was vital reasons why Jesus left heaven—a beautiful place with no trials, troubles, sickness, or cares and came into a world of woe. Scripture suggests the following seven reasons:

- 1. TO FULFILL THE LAW** -(Matthew 5:17)
  - 1. Every sacrifice pointed to Christ as the world's "only" sacrifice, thus He met the world's need and fulfilled the sacrificial law,** -(Romans 10:3; Hebrews 10).
  - 2. He met every demand of the law,** -(Romans 8:3).
- 2. NOT TO CONDEMN THE WORLD** -(John 3:17).
  - 1. It was already condemned, God said, "Thou shalt surely die."**
- 3. NOT TO BE MINISTERED UNTO** -(Mark 10:45).
  - 1. He did not come to receive the world's praise, but to be our physician, and nurse.** -(Acts 10:38).
- 4. NOT TO DO HIS OWN WILL** -(John 5:30, 38; 8:28).
  - 1. He turned down Satan's offer.** -(Matthew 4:3-10).
  - 2. He did His Father's will.** -(Hebrews 5:7-10).
- 5. TO SEEK AND TO SAVE THE LOST** -(Luke 19:10).
  - 1. He saved all classes that came to Him**
- 6. TO GIVE HIS LIFE** -(John 10:11).
  - 1. He died in our stead, and made it possible for us to have eternal life**
- 7. TO GIVE ABUNDANT LIFE** -(John 10:10).
  - 1. It could mean double life, both, that of spiritual and physical**

**“Jehoiada” is mentioned 28X (7 X 4) times in the Old Testament**

**He is mentioned in two books (2 Kings, 2 Chronicles)**

**The meaning of his name is "God knows"**

Jehoiada was the high priest during the bloody reign of Queen Athaliah --(2<sup>nd</sup> Chronicles 22:11). He and his wife hid the baby Joash, the only male to survive Athaliah's purge of the royal family -(2<sup>nd</sup> Chronicles 22:10-12). Six years later, Jehoiada successfully planned the overthrow and death of the queen -(2 Kings 11:4-15).

He led Judah in a national revival -(2<sup>nd</sup> Kings 11:17-20). The place of Baal was torn down. The prophet of Baal was struck down. Because of his godly service, Jehoiada was buried with the kings in Jerusalem (2 Chronicles 24:16).



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

**“Hushai Referred”** to 14X (7 X 2) times in the Old Testament

Three books mention this phrase (2 Samuel, 1 Kings, 1 Chronicles)

Who is Hushai you may ask?

Hushai's name means “Quick”. He was a friend and advisor of David who accompanied the king in his retreat from Jerusalem during the flight from Absalom -(2<sup>nd</sup> Samuel 15:32). Hushai was an Arkite from a village west of Bethel. He was a spy for David—He was sent back to Jerusalem by David, who ordered him to pretend to side with Absalom so that the king might learn what the young rebel was planning -(2<sup>nd</sup> Samuel 15:33-37). Absalom at first was suspicious of Hushai's offer to help, but soon accepted him as a valuable advisor -(2<sup>nd</sup> Samuel 16:15-20). Realizing David's men needed time to organize a counterattack, Hushai advised Absalom to mobilize more men before attacking, and then suggested the young rebel himself lead the troops in battle (2<sup>nd</sup> Samuel 17:6-13). The foolish and arrogant Absalom agreed, thus refusing the previous advice of Ahithophel, who had correctly counseled him to strike immediately -(2<sup>nd</sup> Samuel 17:1-4). Hushai then told the high priest Zadok and his associate Abiathar of Absalom's plans, who in turn sent their two sons to warn David -(2<sup>nd</sup> Samuel 17:15-22). Hushai and Solomon—Years later King Solomon (David's son) appointed Baanah, son of Hushai, as commissioner over one of the 12 tax districts in Israel -(1<sup>st</sup> Kings 4:16).

### The Seven **“Consequences of Unbelief”**

1. UNBELIEF GRIEVES GOD -(Hebrews 11:6)
2. UNBELIEF IS BLINDING -(Mark 5:39-41)
3. UNBELIEF AROUSES THE QUESTION "WHY" -(Psalm 78:19; Matthew 17:19, 20)
4. UNBELIEF MAKES PEOPLE NEARSIGHTED -(2<sup>nd</sup> Peter 1:9)
5. UNBELIEF MAKES PEOPLE SELFISH -(Numbers 13:31-33)
6. UNBELIEF TROUBLES THE HEART -(John 14:1)
7. UNBELIEF HINDERS GOD -(Psalm 78:41; Matthew 13:58)

Malachi offered a Sevenfold Overview

**“Concerning God's will for Israel”**

The Chosen Nation was to:

Respond to God's love -(Malachi 1:2-5)

Honor God -(Malachi 1:6-2:9)

Be faithful to God -(Malachi 2:10-16)

Hope in God -(Malachi 2:17-3:6)

Obey God -(Malachi 3:7-12)

Fear God -(Malachi 3:13-4:3)

Remember God's Word -(Malachi 4:4-6)

**The word phrase “Going About” is found 119X (7 X17) times  
in 35 distinct forms in the KJV Bible**

**“Mordecai” is Referred to 56X (7 X 8) times in  
Just One book (Esther)**

The name Mordecai means "Dedicated to Mars". He was a Benjamite who had been carried into exile from Jerusalem by Nebuchadnezzar -(Esther 2:5-6). He had raised up his cousin (or niece) named Esther (also called Hadassah) at the death of her parents -(2:7). When Esther became queen, he advised her not to reveal her nationality or background -(2:10). His occupation was as a Prime minister -(10:3).

He discovered and reported to Esther concerning a plot on the part of two royal gatekeepers to assassinate King Ahasuerus -(2:21-22). The rebels were quickly arrested and executed -(2:23). He refused to bow and pay honor to Haman, Persia's wicked and arrogant prime minister appointed by the king -(3:2; 5:9). Haman noted this refusal and plotted to kill not only Mordecai, but all the Jews in the entire kingdom -(3:3-15). Learning of this, Mordecai went into deep mourning -(4:1).

Mordecai informed Esther concerning Haman's death decree, and gave her the following advice -(4:13-14): Don't think you will escape the fate of your people simply because you live in the palace. If you refuse to keep quiet, God will deliver the Jews from some other source, but you will die. You have probably been brought to the kingdom for such a time as this. He was Esther's cousin and prime minister of Persia (2:7; 10:3).

At Esther's request, he gathered the Jewish leaders in Susa for a three-day fast as the queen prepared to approach her husband the king (uninvited) -(4:15-17). Shortly after this, in the marvelous providence of God, two totally unexpected events occurred. The king suddenly learned that Mordecai had once saved his life and determined to reward him -(6:1-3). Haman was forced by the king to arrange an honor parade for the detested Mordecai -(6:10-11).

Haman was eventually hanged upon the very gallows he had previously built for Mordecai -(5:14; 7:9-10). Following Haman's death, Mordecai was appointed by Esther over the wicked prime minister's estate -(8:1-2). At Ahasuerus' command, Mordecai wrote out a new royal edict, permitting the Jews to defend themselves against their enemies -(8:7-14). Mordecai then became very powerful in the kingdom -(9:3-4). Following the victory over their enemies, the Jewish leaders received a letter from Mordecai commanding them to celebrate the newly established Feast of Purim -(9:20-32). Mordecai was eventually placed in authority directly under the king himself -(10:1-3).

**Moses was “Born and Died” on the same day - the 7th of Adar**

The word phrase **“Rather Give”** is found 413X (7 X 59) times  
in 83 distinct forms in the KJV Bible

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

The word **“Kill”** is found 1,603X (7 X 229) times  
in the Old Testament

There are four words in the Old Testament for “Kill” and three words in the New Testament for “Kill”; and, collectively, all four Old Testament words yield the “Heptadic Design Feature” and all three words in the New Testament also yield the “HDF”. This is a rare occurrence when collectively both the Old and New Testaments collectively yield the “HDF” for this many words.

The first is a Verb: הָרַג (*harag*), (S <H2026>), which occurs 167X. *harag* can variously mean “to kill, murder, slaughter, massacre.” *harag* most often denotes intentional killing, as in the case of Cain and Abel -(Genesis 4:8). However, it can also refer to unintentional killing -(Exodus 21:12-14). It is not the word used in the sixth commandment.

Numerous times in the Old Testament God kills people in judgment: the firstborn children of Egypt -(Exodus 4:23; 13:15), those who mistreat the widow and orphan -(Exodus 22:22-24), and even His own people when they sin -(Psalm 78:31, 34). In the same manner, God sometimes commands men to kill other humans as part of His judgment: Moses and the sons of Levi kill Israelites who stand against the Lord after the golden calf incident -(Exodus 32:27), and the judges of Israel kill those who yoke themselves to Baal of Peor -(Numbers 25:5). Such instances do not violate the commandment against murder, for the humans are operating as divine agents of judgment against wickedness in direct accord with God’s verbal mandate.

God uses hail to kill vines and frost to kill sycamores -(Psalm 78:47). *harag* is also used of men killing animals (Balaam threatens his donkey, Numbers 22:29; men kill oxen, Isaiah 22:13), and animals killing humans -(lions, 2<sup>nd</sup> Kings 17:25; viper, Job 20:16).

The second is a Verb: מוּת (*mût*), (S <H4191>, <H4192>), which is found 854X. *mût* means “to die, put to death, kill.”

The third is a Verb: נָכַח (*nakâ*), (S <H5221>), which is found 501X. The verb *nakâ* generally means “to strike down, destroy, hit, kill.”

The fourth is a Verb: שָׁחַט (*sahat*), (S <H7819>), which is found 81X. *sahat* means “to slaughter, kill.” The verb is most often used in the context of ritualistic animal or human sacrifice. The traditional rabbinic interpretation for *sahat* proposes that it originally referred to the first step

in the sacrificial process, namely, slitting the throat. In Leviticus, *sahat* is used for a variety of sacrifices: burnt offerings -(1:5), peace offerings -(3:2), sin offerings -(4:4), and guilt offerings -(7:2). The Old Testament also uses *sahat* to refer to the ritualistic sacrificing of people -(e.g., Isaiah 57:5; Ezekiel 16:20-21; 23:39), including Abraham's offering of Isaac on Mount Moriah -(Genesis 22:10).

## The word phase **“Commit Adultery”** is found 14X (7 X 2) times in 9 distinct forms in the KJV Bible

### The word **“Kill”** is found 112X (7 X 16) times in the New Testament

The first is a Verb: ἀναιρέω (*anaireo*), (S <G337>), which is found 24X. *anaireo* means “to kill, put to death.” James, the brother of John, was “killed” with the sword -(Acts 12:2). Paul had actually participated in “putting to death” many Christians before his conversion -(Acts 26:10). Jesus will “kill” the lawless one with the **“breath of his mouth”** -(2<sup>nd</sup> Thessalonians 2:8). *anaireo* can also mean “to take away, abolish”.

The second is a Verb: ἀποκτείνω (*apokteino*), (S <G615>), which is found 74X. *apokteino* essentially means “to deprive of life, put to death, kill.” This killing may refer to physical life or to spiritual life. Both senses are used in Matthew 16:28, **“Do not be afraid of those who kill the body but cannot kill the soul.”**

**(1)** In the bodily sense, **“Herod wanted to kill John”** -(Matthew 14:5). Jesus would be **“killed”** by those who crucified him -(Matthew 17:23; Mark 8:31; 9:31; Luke 9:22).

**(2)** In the spiritual sense, sin “kills” those it touches. Paul personifies the power of sin in this way: **“For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death”** -(Romans 7:11). When sinful humans come into contact with God's law, **“the letter kills, but the Spirit gives life”** -(2<sup>nd</sup> Corinthians 3:6). Christ's cross **“puts to death”** the hostility that existed between Jews and Gentiles -(Ephesians 2:16).

The third is a Verb: θύω (*thyo*), (S <G2380>), which is found 14X. The root of *thyo* carries the meaning of “to sacrifice” a burnt offering. A derived meaning is simply “to kill.”

## There is a **“Pattern of 7:14 verses”** Calling to God's People to be Saved

The Bible's thirty-seven "7:14" verses referenced all have a theme running through them about how nations are called to enter His kingdom - some listen and enter, and others are lost. As our best known example of one of these verses, many of us know 2<sup>nd</sup> Chronicles 7:14 where the Lord God tells his people (the nation) to call to him and he will save them...

2<sup>nd</sup> Chronicles 7:14 ...*"if My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land."*

You will find a similar theme in the Bible's other **7:14 verses** --- The miracle of like referenced verses containing a common theme can be seen in the Bible's **7:14** verses. The patterns of Biblical numerics shows the **7:14** verse reference is also related to God's number **777** that has a related theme about salvation offered by God. Further demonstrating this number/theme relationship is the total of **thirty-seven "7:14"** verses in the Bible - **37** is another number relating to **777 (three sevens – 7-7-7)**. The pattern of these **7:14** verses is about peoples, nations, or groups being called by the Lord to enter His kingdom - or about those called who are not entering. See if you don't see these themes running in the examples below. If you ponder these examples for awhile, I think it will be difficult to dismiss this number/theme relationship simply as a product of coincidence. The Bible's book, chapter and verse numbers are precisely how the Lord intended them. In the list below some are more obvious than others to spot the theme.

### **7:14 verses showing a common theme of nations/peoples called to God's kingdom...**

**Genesis 7:14:** *"they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds."* -(all the saved creatures, called by God, entering the ark).

**Exodus 7:14:** *"Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go."* (a nation not being allowed to enter the kingdom)

**Leviticus 7:14:** *"And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings."*

**Numbers 7:14:** *"One spoon of ten shekels of gold, full of incense:"*

**Deuteronomy 7:14:** *"You shall be blessed above all peoples; there will be no male or female barren among you or among your cattle."* ("blessed" seems a reference to being saved wherever it is used)

**Joshua 7:14:** *"In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man."*

**Judges 7:14:** *“And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.”*

**1<sup>st</sup> Samuel 7:14:** *“And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.”*

**2<sup>nd</sup> Samuel 7:14:** *“I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,”*

**1<sup>st</sup> Kings 7:14:** *“He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.”*

**2<sup>nd</sup> Kings 7:14:** *“They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.”*

**1<sup>st</sup> Chronicles 7:14:** *“The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:”*

**2<sup>nd</sup> Chronicles 7:14:** *“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”*

**Ezra 7:14:** *“Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;”*

**Nehemiah 7:14:** *“The children of Zaccai, seven hundred and threescore.”*

**Job 7:14:** *“Then thou scarest me with dreams, and terrifiest me through visions:”*

**Psalms 7:14:** *“Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.”*

**Proverbs 7:14:** *“I have peace offerings with me; this day have I payed my vows.”*

**Ecclesiastes 7:14:** *“In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.”*

**Isaiah 7:14:** *“Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”*

**Jeremiah 7:14:** *“Therefore, I will do to the house which is called by My name, in which you trust, and to the place which I gave you and your fathers, as I did to Shiloh.”*

**Ezekiel 7:14:** *“They have blown the trumpet and made everything ready, but no one is going to the battle, for My wrath is against all their multitude.”*

**Daniel 7:14:** *“And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and {men of every} language Might serve Him.”*

**Hosea 7:14:** *“And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.”*

**Amos 7:14:** *“Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit:”*

**Micah 7:14:** *“Shepherd Your people with Your scepter, The flock of Your possession Which dwells by itself ....”*

**Zechariah 7:14:** *“but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate.”*

**Matthew 7:14:** *“For the gate is small and the way is narrow that leads to life, and there are few who find it.”*

**Mark 7:14:** *“After He called the crowd to Him again, He began saying to them, “Listen to Me, all of you, and understand:”*

**Luke 7:14:** *“And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.”*

**John 7:14:** *“But when it was now the midst of the feast Jesus went up into the temple, and began to teach.”* (calling his people to him)

**Acts 7:14:** *“Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.”*

**Romans 7:14:** *“For we know that the law is spiritual: but I am carnal, sold under sin.”*

**1<sup>st</sup> Corinthians 7:14:** *“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.”*

**2<sup>nd</sup> Corinthians 7:14:** *“For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.”*

**Hebrews 7:14:** *“Who is made, not after the law of a carnal commandment, but after the power of an endless life.”*

**Revelation 7:14:** *“These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.”*

**In a bit of a different way, the Bible's 14:7 verses reflect a similar theme...**

**Genesis 14:7:** *“And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar.”*

**Exodus 14:7:** *“And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.”*

**Leviticus 14:7:** *“And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.”*

**Numbers 14:7:** *“And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.”*

**Deuteronomy 14:7:** *“Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.”*

**Joshua 14:7:** *“Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to spy out the land; and I brought him word again as it was in mine heart.”*

**Judges 14:7:** *“And he went down, and talked with the woman; and she pleased Samson well.”*

**1<sup>st</sup> Samuel 14:7:** *“And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.”*

**2<sup>nd</sup> Samuel 14:7:** *“And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.”*

**1<sup>st</sup> Kings 14:7:** *“Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,”*



**2<sup>nd</sup> Kings 14:7:** *“In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.”*

**1<sup>st</sup> Chronicles 14:7:** *“And Elishama, and Beeliada, and Eliphalet.”*

**2<sup>nd</sup> Chronicles 14:7:** *“Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prosper.”*

**Job 14:7:** *“For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.”*

**Psalms 14:7:** *“Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.”*

**Proverbs 14:7:** *“Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.”*

**Isaiah 14:7:** *“The whole earth is at rest, and is quiet: they break forth into singing.”*

**Jeremiah 14:7:** *“O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.”*

**Ezekiel 14:7:** *“For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:”*

**Hosea 14:7:** *“They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.”*

**Zechariah 14:7:** *“But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.”*

**Matthew 14:7:** *“Whereupon he promised with an oath to give her whatsoever she would ask.”*

**Mark 14:7:** *“For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.”*

**Luke 14:7:** *“And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,”*

**John 14:7:** *“If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.”*

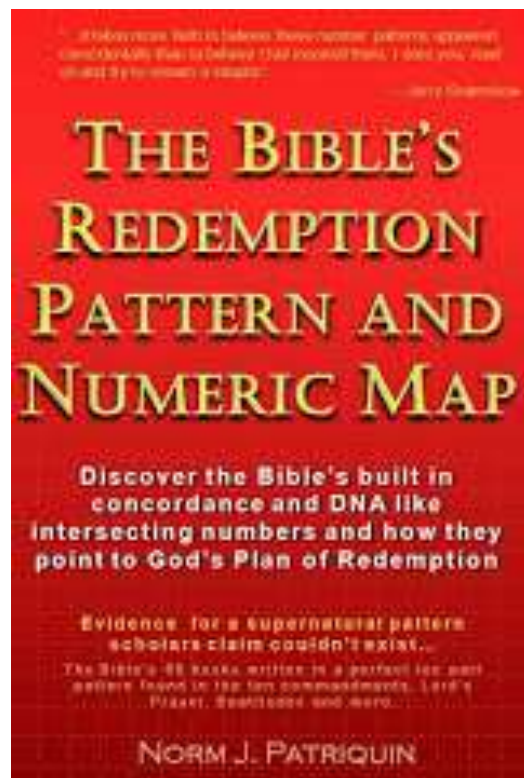
**Acts 14:7:** *“And there they preached the gospel.”*

**Romans 14:7:** *“For none of us liveth to himself, and no man dieth to himself.”*

**1<sup>st</sup> Corinthians 14:7:** *“And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?”*

**Revelation 14:7:** *“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”*

Don't worry if you don't see the theme in all the examples, often they are nuanced such that the theme may be obscured so as to miss the theme. In a few, the theme is not there but do let the examples that do fit, cause you to wonder if God really could have inspired Biblical references - of course God could have done this - the question is simply if he did. To learn about the mathematical themes and patterns, I recommend:



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

## The Seven “Key Points of Psalm 23”

1. ASSURANCE—*“The Lord is my shepherd; I shall not want”* vs. 1
2. PEACE—*“He maketh me to lie down in green pastures”* (what can be more peaceful than the green pastures) vs. 2
3. GUIDANCE—*“He leadeth me in the paths of righteousness”* vs. 3
4. SECURITY—*“Thou art with me”* vs. 4
5. SATISFACTION—*“My cup runneth over”* vs. 5
6. FELLOWSHIP—*“Goodness and mercy shall follow me”* vs. 6
7. REST—*“I will dwell in the house of the Lord forever”* vs. 6

The word phrase “He Will” is found 210X (7 X 30) times in 40 distinct forms in the KJV Bible

The word phrase “Can Be” is found 210X (7 X 30) times in 48 distinct forms in the KJV Bible

There are two words for “Know” in the Old Testament which collectively are found 1,127X (7 X 161) times

The first is a Verb: יָדָע (*ḡn*), (S <H995>), which is found 171X. *ḡn* is most commonly found in the wisdom literature, especially Job and Proverbs. It is sometimes used in the general sense of “to know” -(Proverbs 24:12; Micah 4:12), but more often refers to a technical, detailed, or specific understanding.

The second is a Verb: יָדָע (*yada'*), (S <H3045>), 956X. *yada'* expresses a wide range of meanings connected to the idea of “knowing” or “understanding.” In general, the epistemology of the Old Testament is far more holistic than that of Western philosophy. Thus, knowledge gained through sensory experience and that which comes through intellectual apperception are not distinguished categorically; rather, both are viewed as valid and necessary aspects of knowledge acquisition. If you watched the old Seinfeld program you would have heard Jerry Seinfeld use this word regularly in his dialogue

(1) *yada'* is often paired with verbs of perception, sometimes used idiomatically, to denote the process of gaining knowledge. Thus, in legal matters, a witness who has “seen or *learned*” something is obligated to testify -(Leviticus 5:1). To “see and *know*” may simply mean “to know” something -(cf. Deuteronomy 4:35; 1<sup>st</sup> Samuel 12:17; 14:38; 2<sup>nd</sup> Samuel 24:13; Isaiah 41:20). In the same way, *yada'* is coupled with *sama'* (“to hear,” LXX GK 9048) in Psalm 78:3, “*what we have heard and known, what our fathers have told us*” (cf. also Deuteronomy 9:2; Nehemiah 6:16; Isaiah 33:13; Jeremiah 5:15). In some cases, *yada'* seems to denote the mental

synthesis of facts gleaned through sensory experience. Describing God's knowledge in human terms, Exodus 3:7 reads, **"The Lord said, 'I have indeed seen the misery of My people in Egypt...and I am concerned about their suffering'"** (**"I know their sorrows,"** KJV). Indeed, the piling up of similar verbs in Isaiah 40:21 indicates the manner in which a number of terms overlap to express the concept of "knowing."

**(2)** Consequently, the eyes and ears are considered essential for the mind (heart) to acquire knowledge. **"But to this day the Lord has not given you a mind [heart] that understands or eyes that see or ears that hear"** -(Deuteronomy 29:3; cf. Isaiah 6:10). Thus, eyes that are closed or blind -(Isaiah 32:3-4; 44:18) fail to know the truth, while eyes that are open gain true knowledge -(Genesis 3:7; Numbers 24:15; 1<sup>st</sup> Kings 8:29, 52; Psalm 119:18; Isaiah 42:7). One comes to know God by seeing and experiencing His works. Having experienced God's hand against Egypt, Israel is to rehearse his wonders in each generation, **"that you may know that I am the Lord"** -(Exodus 10:2; cf. 16:12; 18:11; Deuteronomy 4:35).

For the Hebrew, the heart (**leb**, LXX GK 4213) was the place of cognitive activity, for the ability "to know" is related to one's heart -(Proverbs 27:23; Ecclesiastes 7:22; 8:5; Isaiah 42:25; 51:7; Jeremiah 12:3). When Pharaoh's heart was hardened, he failed to "take to heart" (i.e., understand or acknowledge) the reality of the situation -(Exodus 7:22). This same expression is used with **yada'** in Deuteronomy 4:39, **"Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other"** ("know... and consider in thine heart," KJV, cf. also Isaiah 42:25).

**(3)** Ultimately, all of humanity's knowledge is a gift from God -(Proverbs 1:7), but this does not negate the effort needed to acquire knowledge. One must search out the truth -(Ecclesiastes 7:25), test it against the facts -(Jeremiah 6:27), and weigh the evidence -(Genesis 8:11). This is particularly emphasized in the wisdom literature, where one must strive for wisdom and understanding regardless of what it may cost -(Proverbs 4:7). Yet by ourselves we cannot attain true knowledge -(see Job 28:13; cf. 28:23), for true knowledge is bound up in a relationship with God: **"The fear of the Lord is the beginning of knowledge"** -(Proverbs 1:7; cf. 2:5). Those who fear the Lord walk in His ways -(Deuteronomy 6:2; 10:12; 31:12), and it is in this relationship of trust and obedience that true knowledge is found, for God knows all things -(Job 37:16; Psalm 139:1-6; 147:5) and He sovereignly reveals the truth -(Jeremiah 16:21; Psalms. 25:4; 119:66). It is the fool who declares **"there is no God"** -(Psalm 14:1; 53:1).

**(4)** That **yada'** includes a sense of relationship is evident, for the verb expresses sexual intimacy within the marriage covenant: **"Adam lay with [lit., knew] his wife Eve, and she became pregnant"** -(Genesis 4:1; cf. also 1<sup>st</sup> Samuel 1:19). In a more general sense of relationship, **yada'** can describe friendship -(Job 19:13) or even an acquaintance -(Genesis 29:5).

This use of **yada'** to denote relationship may also describe the proper relationship of partners within a covenant. Thus, when **yada'** is found within covenant contexts of the Old Testament, it describes covenant relationship rather than mere cognitive activity. When Pharaoh declares **"I do not know the Lord"** -(Exodus 5:2), he is declaring that he has no covenant obligation to him.

The same may be said of the Pharaoh who **“knew not Joseph”** -(Exodus1:8, KJV; NIV, *“know about Joseph,”* is interpretative). Conversely, David admonishes Solomon: **“And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind”** -(1<sup>st</sup> Chronicles 28:9). In similar covenant language, the Lord declares regarding Israel: **“You only have I chosen [lit., known] of all the families of the earth; therefore I will punish you for all your sins”** (Amos 3:2). Within covenant contexts, **“to know the Lord”** means **“to acknowledge the covenant relationship”** one has with him -(Hosea 6:6). When the new covenant is established with Israel, **“they will all know Me, from the least of them to the greatest”** -(Jeremiah 31:34), meaning that Israel will live in covenant faithfulness to God. Likewise, when God *knows* Israel -(Deuteronomy 9:24; Hosea 5:3-4; 13:5), it means that He has entered into a covenant relationship with her as a husband to his wife -(Jeremiah 31:32; Ezekiel 16:32).

It is in light of this covenant relationship that Israel’s unfaithfulness is seen, for she has worshiped gods she did not **“know”** (i.e., with whom she had no covenant relationship, Deuteronomy 13:2, 6, 13; 28:64) and has committed spiritual adultery: **“they do not acknowledge the Lord”** -(Hosea 5:4; cf. Isaiah 1:21; Ezekiel 6:9; 16:32), and there is no **“knowledge of God in the land”** -(KJV, Hosea 4:1). The prophet’s message, then, is that Israel should **“acknowledge the Lord”** -(6:3). Indeed, in fulfilling her covenant obligations, Israel is to **“make known”** God’s words and deeds **“so that the nations may know me”** -(Ezekiel 38:16; cf. 2<sup>nd</sup> Kings 19:19; Isaiah 11:9; 12:4-5; Ezekiel 39:7).

### **There are three words for “Know” which collectively are found 280X (7 X 40) times in the New Testament**

The first is a Verb: γινώσκω (*ginosko*), (S <G1097>), which is found **222X**. *ginosko* means “to know, understand, recognize.” It has a variety of nuances. It can mean “to learn” or “to possess factual knowledge.” For example, Paul tells the Ephesian Christians that he is sending Tychicus to tell them how he is doing, that they may “know” how he is -(Ephesians 6:22; see also Matthew 6:3; Mark 15:10; John 19:14; Romans 6:6; Philippians 4:5; Colossians 4:8; James 5:20; and 2<sup>nd</sup> Peter 1:20).

It can also refer to learning something by observation or noticing something. For example, when Jesus was twelve years old and his parents took him to Jerusalem, they did not “know” he was not with them on the return trip to Galilee -(Luke 2:43). When Paul spoke before the Sanhedrin, he came to “know” (i.e., notice, realize) that some of them were Pharisees and some were Sadducees, and this observation provided him an avenue to introduce confusion into the meeting of his accusers -(Acts 23:6; see also Luke 1:22; John 4:53; Acts 19:34; 21:24).

*ginosko* can also refer to a kind of mental assent—to know God and His will is to acknowledge the claim He has on one’s own life (and to agree with that claim). It is to take God’s law and apply it to one’s own life in experience/obedience -(Romans 1:32; 2:18; 7:1; 1<sup>st</sup> Corinthians 8:2-3; cf., John 7:49). Paul utilizes a play on words in Romans 1 when he says that some “know”

God's just judgment -(1:32), but they do not wish to "know" God -(1:28). That is, the heathen have a knowledge of God that makes no difference in their activity; they have an intellectual awareness of His existence and perhaps even a belief that He exists, but they do not have a personal or intimate knowledge of Him and do not have faith in Him -(Romans 1:21-28). Thus, there is a sense in which true knowledge (of God) leads to action in keeping with obedience - (2<sup>nd</sup> Corinthians 10:3-6).

John especially has a rich view of what it means to "know." When Jesus says He knows His sheep and He knows the Father, He is speaking of an intimate relationship that involves deep feelings of love -(John 10:14-15). Such a relationship leads to obedience on our part -(10:27). **"Those who say, 'I know Him,' but do not do what He commands are liars"** (1 John 2:4; cf. 3:6). In fact, Jesus defines eternal life as **"knowing God and Jesus Christ,"** which involves both faith in Him and love for Him -(John 17:3). By contrast, John makes it plain that the world **"does not know"** God -(John 17:25; 1<sup>st</sup> John 3:1).

The second is a Verb: *epiginosko* (*epiginosko*), (S <G1921>), which is found **44X**. *epiginosko* can mean **"to know, perceive, recognize, understand."** *epiginosko* can have just the basic meaning "to know" and as such is synonymous with *ginosko* -("to know," LXX GK 1182), insofar as *ginosko* is often used for a general, basic, or earthly knowledge -(2<sup>nd</sup> Timothy 1:18; 3:1). The uses of *epiginosko* in Mark 6:33, 54; Luke 23:7; Acts 22:24; 23:28; 28:1 refer to merely recognizing someone or finding out some information.

There are other places, however, where *epiginosko* conveys a deeper sense of knowing as suggested by the prefix *epi-* (and therefore is different from *ginosko*). However, it is the context that confirms *epiginosko* is used with this deeper sense of knowing rather than merely being assumed. When Jesus tells the paralytic his sins are forgiven, he "perceives" that the scribes are thinking he has blasphemed; he knows their thoughts -(Mark 2:8). Jesus also proclaims that false prophets **"will be recognized"** by the fruit they produce -(7:16, 20), which involves spiritual perception. This sort of knowledge is implied in Jesus' reference to the intimate and exclusive knowledge between the Son and the Father—**"no one knows the Son except the Father, and no one knows the Father except the Son"** -(Matthew 11:27). When the woman with the issue of blood is healed, Jesus "realizes" that power has gone out from Him -(Mark 5:30). In His teaching on John the Baptist, Jesus proclaims that Elijah has already come, but the people have not **"recognized"** John for who he truly is -(Matthew 17:12). In the Emmaus story, the disciples are prevented from "recognizing" Jesus until the moment He breaks the bread - (Luke 24:16, 31).

In the New Testament letters, *epiginosko* is often used for what people should understand or realize. Unbelievers should be able to "understand" God's righteous decree that sinners deserve death -(Romans 1:32). Believers will **"fully know"** at the return of Jesus -(1<sup>st</sup> Corinthians 13:12), and believers also should be able to **"understand God's grace in all its truth"** -(Colossians 1:6). Peter refers to knowing the way of righteousness -(2<sup>nd</sup> Peter 2:21).

The second is a Verb: ἐπίσταμαι (*epistamai*), (S <G1987>) which is found **14X**. In classical Greek, *epistamai* often refers to knowing on the basis of either observation or inner awareness. In the New Testament this word seems to be used in a more general sense for an awareness of a situation. This usage is most prominent in Acts. For example, Demetrius, in addressing the craftsmen who helped build shrines to Artemis, claims that they “know” it is a profitable business -(Acts 19:25). Apollos is described as only “knowing” (i.e., being aware) about John’s baptism. Peter refers to elements either in Jewish tradition or in Christian ministry that people are well aware of -(Acts 10:28; 15:7). Paul’s defenses of his ministry to the Gentiles before the elders of the Ephesian church -(Acts 20:18), before the crowd at Jerusalem -(22:19), before Felix -(24:10), and before Festus and Agrippa -(26:26) all make use of this term as awareness.

There are at least two instances in which *epistamai* refers to a lack of knowledge about the future -(Hebrews 11:8; James 4:14). This verb is also used to clarify or expand the meaning of *oída* (another Greek word for “know”). In Peter’s denial, he claims that he knows nothing about what those who accuse him of being with Jesus are talking about -(Mark 14:68; cf. 1<sup>st</sup> Timothy 6:4; Jude 10). Thus, *epistamai* can refer to a level of understanding beyond mere intellectual awareness, but this is not always the case. This is one of the most important words taught in introductory Greek and Hebrew. To glean the full meaning of the specific word, it often becomes how the context reads. The total number of occurrences in both Greek and Hebrew are **1,407X (7 X 201)** times.

### Seven “Aspects of Salvation”

- SAVED FROM THE PENALTY OF SIN -(1<sup>st</sup> Peter 3:18)
- SAVED FROM THE POWER OF SIN -(Romans 6:7)
- SAVED FROM THE POWER OF SATAN -(Acts 26:18)
- SAVED FROM THE POWER OF THE WORLD -(Galatians 1:4)
- SAVED FROM THE POWER OF THE LAW -(Romans 10:4)
- SAVED FROM THE POWER OF WRATH -(1<sup>st</sup> Thessalonians 1:9, 10)
- WE SHALL BE SAVED FROM THE PRESENCE OF SIN -(Hebrews 9:28)

### Seven “Ways Sinners are Blinded”

- BLIND TO OUR CONDITION BEFORE GOD -(Romans 3:11)
- BLIND TO THE BEAUTY OF CHRIST -(Isaiah 53:1)
- BLIND TO THE GRACE OF GOD -(Romans 11:8)
- BLIND TO THE THINGS OF THE LORD -(1<sup>st</sup> Corinthians 2:9-14)
- BLIND TO THE PRESENCE OF CHRIST -(Revelation 3:18, 19)
- BLIND TO THE NEED OF THE NEW BIRTH -(John 3:3-7)
- BLIND TO THE EVIL AROUND -(Ephesians 2:2, 3)

## Seven “Things Christ Became On Our Behalf!”

### John 1:14

In this one word "became" is the secret of the Christian faith. Not man's search for God, but God's search for man is stressed.

1. **HE BECAME FLESH** -(John 1:14) "*Became flesh*" describes how the divine nature took into partnership our human nature. In the union of the two is the one unique personality. Bethlehem is the center of the story. Here is no ordinary child born through human will or blood. The virtuous life demands a voluntary birth, and this is what is claimed for Jesus. God overshadowed the virgin-mother and the power of the Highest operated in this Holy Child. God took hold of the race to uplift the race in Christ.
2. **HE BECAME POOR** -(2 Corinthians 8:9). This is one of the startling truths. He who was rich became poor. Consider His riches, and then compare His poverty. In His birth He was poor: "*no room for them in the inn*": the outhouse was His home. He was dependent upon others during His ministry: "*The Son of Man hath nowhere to lay His head.*"
3. **HE BECAME OBEDIENT UNTO DEATH** -(Philippians 2:8). He chose to die, willingly and deliberately. The Son of God became the Servant and lived in humility. Deity laid aside its rights. Self-emptying was not of His nature but in limiting His power. The life of Jesus was in the will of God, and the cross was the final expression of that will.
4. **HE BECAME SIN** -(2 Corinthians 5:21). His death cannot be understood apart from this fact. He was no martyr dying for a cause. Here is the Sin offering of the ages. The sinless became sin. He was both offerer and offering. He became what He was not, that we, who were not as He was, might become what He is.
5. **HE BECAME THE AUTHOR OF SALVATION** -(Hebrews 5:9). In the days of His flesh Jesus learned obedience by the things He suffered. Salvation comes as a gift of God to those who obey. Salvation is not of works, but is given in grace through the Author.
6. **HE BECAME THE FIRSTFRUITS OF THEM THAT SLEPT** -(1<sup>st</sup> Corinthians 15:20). After the cross comes the resurrection, and after our release from the prison-house of death comes life everlasting. Because Jesus rose from the dead, we have a guarantee of endless life. Men are in bondage to death through fear, but now, in Christ, that is gone. Sleep is the suggestive picture of those who died in this faith: the believers will awaken in the morning. 1<sup>st</sup> Corinthians 15:51-52 has it that "*we shall not all sleep...*" Like a harvest to come, Jesus is the firstfruits of that final day.
7. **HE BECAME THE HEAD OF THE CORNER** -(Acts 4:11). The experts were wrong! They rejected Jesus in their limited vision and unbelief. What had Bethlehem and Nazareth to offer? Now the chief corner stone is seen to be indispensable. The highest place that heaven affords is His by sovereign right.

**The Gospel of John Refers Seven Times  
to the “Testimony of John the Baptist”**



**The word “Intercede” is found 84X (7 X 12) times  
in the Old Testament**

It is a Verb: לָלַץ (*palal*), (S <H6419>), *palal* means “to pray, intercede.” The Hebrew language contains at least twelve words for “pray” and “prayer,” *palal* being the most common one.

**“Jehoram” is mentioned Seven times in the Old Testament**

**He is found in two books -(2<sup>nd</sup> Kings, 2<sup>nd</sup> Chronicles)**

**His name "God is high"**

Jehoram was the ninth king of Northern Israel. He reigned for 12 years. He was an evil king, but not as bad as his father Ahab was. He destroyed the sacred image stone of Baal which Ahab had made. He did, however, continue worshiping other idols as Jeroboam, Northern Israel's first king, had done. On one occasion he mobilized an army against Moab, who had rebelled against him, persuading both Jehoshaphat, king of Judah, and the king of Edom to join him in the attack. Because of some careless marching, his army soon became stranded in the burning desert without water.

On several occasions during a war between Syria and Israel, Elisha revealed (supernaturally) to Jehoram the battle plans of his enemy, thus saving him from defeat. Elisha provided water for the thirsty king and his people -(2<sup>nd</sup> Kings 3:1-20). The prophet Elisha, who had been traveling unnoticed with the army, agreed to supernaturally provide water for all, but only for the sake of godly King Jehoshaphat. Elisha provided food for the starving king and his people -(2<sup>nd</sup> Kings 6:24-7:20). The Syrians had surrounded the capital city of Samaria, causing a terrible famine inside. Conditions soon became desperate -(2<sup>nd</sup> Kings 6:25, 28-29). A donkey's head sold for 50 dollars. A pint of dove's dung brought three dollars. Some mothers were even eating their own children.

Jehoram wrongly blamed Elisha for all this and vowed to kill him that very day. Ignoring the king's threats, Elisha calmly predicted that within 24 hours there would be an abundance of food in the city. In fact, he said two gallons of flour or four gallons of barley grain would bring only one dollar in the markets of Samaria. All this happened just as the prophet had promised. Upon learning the source of their problems, the Syrians attempted to arrest Elisha, but were temporarily blinded by God. Elisha then led those sightless soldiers into Samaria, but refused Jehoram's request to kill them. He was killed by Jehu -(2<sup>nd</sup> Kings 9:24). He was king when Naaman came to Samaria to be healed of his leprosy -(2<sup>nd</sup> Kings 5:6-7).

**The word phrase “Them That Commit Adultery” is found 14X  
times in 9 distinct forms in the KJV Bible**

**The word phrase “He That Overcometh” is found 28X (7 X 4) times  
in 16 distinct forms in the KJV Bible**

## The Seven "No Mores" of Revelation

Revelation 21:4

***"And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."*** –(Revelation 21:4)

As we look around us we see so much sin on every hand. Mothers killing their children! Children killing their parents! Husbands killing their wives and children. Jesus spoke of just such a time as this, -(Luke 12:53):

### I. NO MORE OLD HEAVEN AND EARTH

***"And I saw a new heaven and a new earth: for the first heaven and first earth were passed away: and there was no more sea."*** –(Revelation 21:1). This old earth will be restored to its primitive form, as it was in the beginning. Then we will have a new creation. –(Joel 3:15-16; Psalm 102:25-27; Isaiah 34:4; 51:6).

### II. NO MORE SORROW

***"There shall be no more sorrow."*** -(Revelation 21:4; Isaiah 35:10; 51:11). It hardly sounds believable, but as Paul said to the sailors, ***"... be of good cheer: for I believe God, that it shall be even as it was told me."*** -(Acts 27:25). Christ sorrowed for us. – (Lamentations 1:12).

### III. NO MORE CRYING.

***"There shall be no more... crying."*** This promise is made for every sin-sick soul living in the valley and shadow of death. There is joy in heaven over one sinner that repents, - (Luke 15:7, 10).

### IV. NO MORE PAIN

***"Neither shall there be any more pain."*** -(Revelation 21:4). Pain brings both sorrow and crying.

### V. NO MORE CURSE

***"And there shall be no more curse."*** -(Revelation 22:3). The earth was cursed for man's sin. Now the curse is removed for his blessing.

### VI. NO MORE NIGHT

***"And there shall be no night there."*** -(Revelation 22:5). Night is the result of sin. Most of the world's sin is committed at night. –(Job 24:13-17).

### VII. NO MORE DEATH

***"And there shall be no more death."*** –(Revelation 21:4). Death is our enemy. It is the wages of sin. –(Romans 5:12; 6:23. This enemy will be destroyed. –(1<sup>st</sup> Corinthians 15:24-28.

There were **"7 days of Preparation"** for the Construction of  
the Tabernacle in the Desert

(Leviticus 8:35)

Traditionally, In a Jewish Wedding, the **“Bride Circles the Groom”**  
Seven Times under the Chuppah (wedding canopy)

There are Seven **“Special Species of Produce”**  
by which the Land of Israel is Praised:  
Wheat, Barley, Grapes, Pomegranates, Figs, Olives, and Dates  
(Deuteronomy 8:8)

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

It is a Noun: κληρονομία (*kleronomia*), (S <G2817>), *kleronomia* refers to an “inheritance,” which in the Old Testament could be land -(Acts 7:5; Hebrews 11:8). In the gospels, this term is used 4X for what is available to divide after someone’s death -(Matthew 21:38; Mark 12:7; Luke 12:13; 20:14).

The inheritance of the Christian, however, is salvation -(Acts 20:32; Ephesians 1:18; Hebrews 9:5), which is given not by law -(Galatians 3:18) but by faith. This inheritance is the reward of the believer -(Colossians 3:24; Ephesians 5:5), “imperishable, undefiled, and unfading, kept in heaven for you” -(1<sup>st</sup> Peter 1:4). The Holy Spirit himself is the **“deposit guaranteeing our inheritance until the redemption of those who are God’s possession”** -(Ephesians 1:14).

The **“Jewish Calendar”** has a Cycle of Intercalation  
that Contains 7 Leap Years During Each 19-year Period  
In Which a 13<sup>th</sup> Month of Adar-2 is Added

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

The word phrase **“Will Give”** is found 413X (7 X 59) times  
in 3 distinct forms in the KJV Bible

The word phrase **“To Be More Than”** is found 56X (7 X 8) times  
in 13 distinct forms in the KJV Bible

## Do, Re, Mi, Fa, So, La, Ti, Do

This diatonic scale, in the hands of a skilled musician, will affect the body. In fact, if it is done correctly the body will find it nearly impossible to resist such music.

The frequencies of such music have a correspondence in the world of color:

<b>Royal blue</b>	<b>Do</b>
<b>Scarlet Red</b>	<b>Re</b>
<b>Yellow</b>	<b>Mi</b>
<b>Emerald green</b>	<b>Fa</b>
<b>Orange</b>	<b>So</b>
<b>Violet</b>	<b>La</b>
<b>Purple</b>	<b>Ti</b>

Just as the seven notes in the octave can be combined into chords which makes harmonious music, so too can the corresponding colors be combined to form harmonious colors.

When the colors of light are combined they form a white light. When the same colors in pigment are combined they form an earth color – brown. This teaches us that the ethereal dimension of light produces white while the physical colors of pigment returns to the physical color of earth.

Music that “moves” us is music which is based on a seven tone scale. The 1997 World Book Encyclopedia details this for us:

Tone is any musical sound of definite pitch. Most music is based on a scale, a particular set of tones arranged according to rising or falling pitch. Western musicians name the tones, or notes, of a scale with the first seven letters of the alphabet--A, B, C, D, E, F, and G (do re mi fa so la ti). The letters are repeated every eight notes. The distance between a note and the next highest note with the same name, such as C to C, is called an octave. The higher note has twice as many vibrations per second as the lower note, and the two notes sound very similar. A note may be raised or lowered slightly in pitch to produce a tone halfway between it and the note next to it. The half tone above a note is called its sharp, and the half tone below a note is called its flat.

A chromatic scale consists entirely of half steps. It has twelve notes to an octave, rather than eight. You can hear the chromatic scale if you play all the white and black keys from one C to the next C on a piano. After 1850, composers increasingly used notes from the chromatic scale to make their music more colorful. During the 1920's, the Austrian composer Arnold Schoenberg developed a type of music based on this scale. This music, called 12-tone music, has no tonal center.

The twelve tone scale was originally a seven tone scale, attributed to Pythagoras and later to Plato. Pythagoras felt that whole number ratios were universally important, and that musical scales reflected aspects of the universe in important ways.

Why were these whole number ratios used? Why couldn't any old intervals be used? Because they sounded good; they felt good. Musically, such intervals are called consonant. A perfect fifth, the interval from C to G, for example, evokes a very pleasant sensation in our bodies. Other intervals, especially those that cannot be represented by the ratios of two integers, sound dissonant, unpleasing or at least unfinished. Composers use more or less dissonant harmonies in music today to heighten suspense or discomfort. This is especially noticeable in movie soundtracks; If you don't get the sense of danger or suspense from the visuals, you certainly will get it from the music.

Remnants of the seven tone scale still exist today, they are the white keys on a piano. The other five tones were added later, and in fact there was never common agreement about their tuning; there were several "Just" scales, which varied primarily in the intervals of the black keys. The exact ratios were selected by the composer to fit the needs or the mood of the piece being performed.

So, music in the past was always based on seven tones. Music based on this seven note scale "moves" the body and the soul. It feels good. Modern music is not always based on this scale. This degradation of music is a reflection of the degradation of the spirit of man, caused by sin. This degradation is found in all of the arts because the arts accurately reflect the soul! Obviously hard rock and heavy metal music is dissonant to the spirit and soul of man.

### Seven **"Everlasting Things in Isaiah"**

**SALVATION** –(Isaiah 45:17)

**LIGHT** –(Isaiah 60:19)

**JOY** –(Isaiah 35:10)

**STRENGTH** –(Isaiah 26:4)

**KINDNESS** –(Isaiah 54:8)

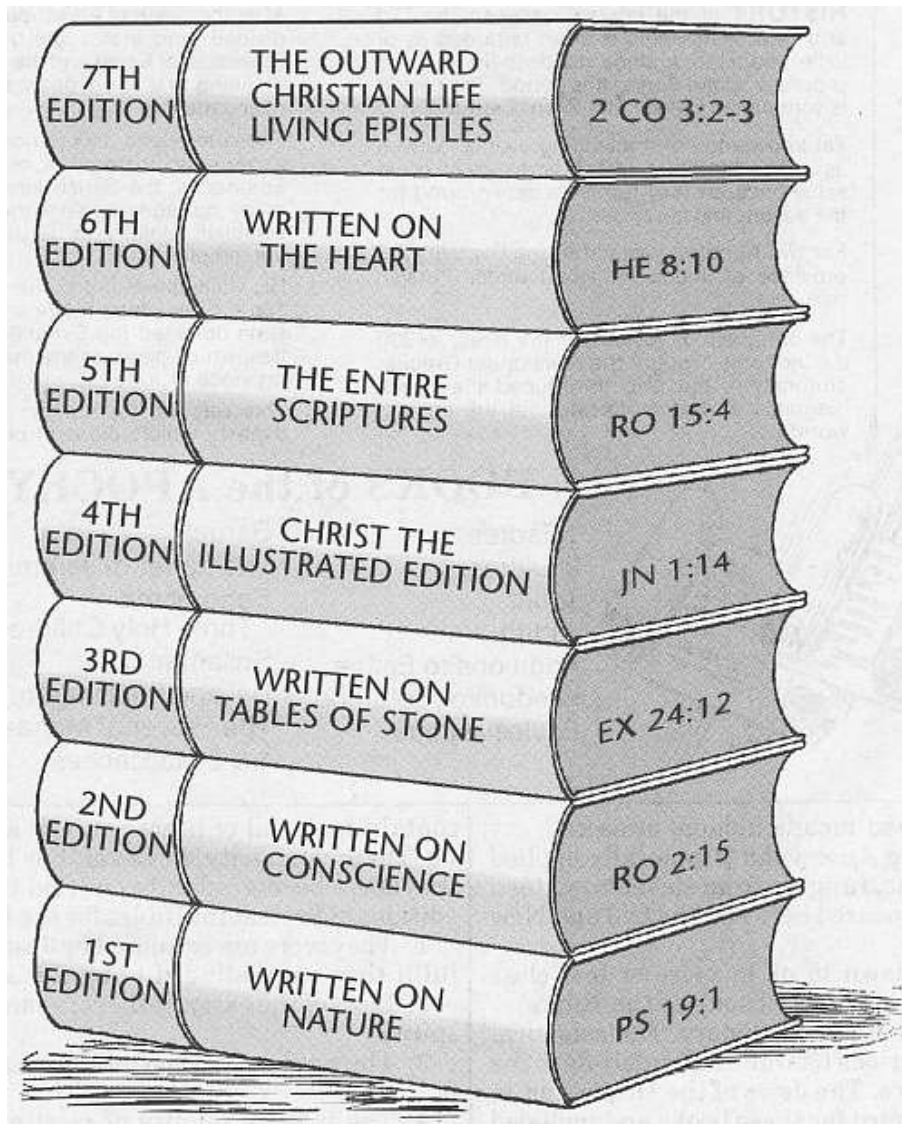
**COVENANT** –(Isaiah 55:3)

**JUDGEMENT** –(Isaiah 33:14)

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

The word phrase **"They Seek"** is found 119X (7 X 17) times  
in 35 distinct forms in the KJV Bible

## There are **“Seven Editions of Divine Law”**



The divine method of the gradual revelation and publication of the Law can be illustrated in a seven step process. The Law was first written upon nature -(Psalm 19:1), next upon man's conscience -(Romans 2:15), then the fundamental principles on the tablets of stone -(Exodus 24:12). In due time Jesus appeared as the perfect embodiment of the truth, which He illustrated in His own sinless life -(John 1:14). Later came the entire Scriptures -(Romans 15:4), the larger and completed written edition. It was God's purpose that His law should also be written in the hearts of His people -(Hebrews 8:10), with its precepts able to be read in their lives -(2<sup>nd</sup> Corinthians 3:2-3).

## There Are Seven **“Notable Events of King David’s Later Years”**

1. The capture of Jerusalem and the establishment of the capitol there, -(2<sup>nd</sup> Samuel 5:7).
2. The bringing of the ark to Jerusalem, -(2<sup>nd</sup> Samuel 6:1-11; 1<sup>st</sup> Chronicles 15:1-29).

3. **The military victories and enlargement of the kingdom**, -(2<sup>nd</sup> Samuel 8; 2<sup>nd</sup> Samuel 10).
4. **His sin against Uriah, the Hittite**, -(2<sup>nd</sup> Samuel 11-12).
5. **His penitence**, -(see Psalm 51).
6. **Absalom's rebellion against his father**, -(2<sup>nd</sup> Samuel 15-18).
7. **David's preparation for building the temple**, -(1<sup>st</sup> Chronicles 22:5, 14; 1<sup>st</sup> Chronicles 29:2).

Blessings,

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