

The Inspired Word of God

Chapter 2

*Psa 139:14 I will give thanks to You,
for I am fearfully and wonderfully
made; Wonderful are Your works,
And my soul knows it very well.*



In this chapter the reader will see what appears to be duplicate or repetitious English words; however, if you look close, you will see that the Greek or Hebrew root word is often different for each of the English renderings. This is because Greek and Hebrew words have multiple meanings that may not have an equivalent English word to convey its meaning.

The word **“Alive”** is found 140X (7 X 2) times in the New Testament

It is a Verb: ζάω (**zao**), GK 2409 (S <G2198>), The basic sense of **zao** is “to live, be alive” and has several nuances in the New Testament.

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

It is a Verb: εὐφραίνω (**euphraino**), GK 2370 (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 **“Ancestor”** is found 413X (7 X 59) times In the New Testament

It is a Noun: πατήρ (**pater**), GK 4252 (S <G3962>), **pater** refers to a male parent -(e.g., Mark 9:24) or often to one’s ancestors -(Matthew 3:9; John. 4:12; Acts 7:4, 11, 12, 14).

The word “Every” is found 105X (7 X 15) times in the New Testamen

It is a Noun: כָּל (*kol*), GK 10353 (S <H3606>), *kol* is the Aramaic equivalent of the Hebrew *kol* (GK 3972) and has essentially the same meaning: “every, whole, all.” When *kol* is accompanied with a plural noun, it means “all” (e.g., Daniel 5:8, 19). When it is found with an indefinite singular noun (i.e., without the article), it means “every” (e.g., 4:12; 6:26).

The word “Cattle” is found 183X (7 X 26) times in the Old Testament

It is a Noun: בָּקָר (*baqar*), GK 1330 (S <H1241>), *baqar* refers to domesticated cattle (e.g., bulls, cows, and calves) and is distinguished from *so'n* (see flock), which connotes smaller domesticated animals (such as sheep and goats). The word *eder* (“flock, herd”) is also used to designate a herd of cattle, though it is most often used of smaller domesticated animals.

In the ancient world, cattle were a measure of one’s wealth. For instance, the Hebrew word *miqneh* means “property,” but it is used most often of “livestock.” Abraham is wealthy in “sheep and cattle” -(Genesis 24:35, cf. 13:2-7), along with silver, gold, and servants. Regarding Isaac the text records: “He had so many flocks and herds and servants that the Philistines envied him” -(26:14). Larger cattle are deemed more valuable than smaller animals. *baqar* are valuable spoils in war -(Numbers 31:33; 1 Samuel 27:9). Those who know the God of Israel are reminded that the increase in cattle is the result of God’s faithfulness -(Genesis 24:35; 30:30; Job 42:12).

Since *baqar* are of high economic value, they also figure significantly into the sacrificial system (see, e.g., Leviticus 1:2). Only the unblemished male of the herd or flock can be used for the burnt offering, which is entirely consumed on the altar -(1:3; 23:18). Likewise, only an unblemished male of the herd or flock is to be used in the sin offering -(4:3, 14; 9:2; 16:3). For the peace or fellowship offering, either an unblemished male or female from the herd or flock can be offered -(3:1; 22:21).

Of course, *baqar* may also denote draught animals, primarily for plowing or pulling carts -(1 Sam. 6:7-12). Moreover, *baqar* are also a source of meat and milk -(1 Kings 4:23; 1st Chronicles 12:40). The Mosaic legislation presumes that the common person will eat meat of the herd -(Deuteronomy 14:4).

The Word Phrase “Refuse to Believe” is found 14X (7 X 2) times in the New Testament

It is a Verb: ἀπειθέω (*apeitheo*), GK 578 (S <G544>), *apeitheo* means “to disobey, be disobedient, reject, refuse to believe.”

The word **"Cease"** is found 1,554X (7 X 222) in the Old Testament

It is a Verb: הָלַךְ (*halak*), GK 2143 (S <H1980>), *halak* describes motion, primarily of humans, and is usually translated "walk, go, come." In certain cases it may describe when something "ceases" (goes away): rain -(Song 2:11), dew -(Hosea 6:4), wind -(Psalm 78:39), and even human life -("to go the way of all the earth," e.g., Joshua. 23:14).

The Bible Seven Facts Concerning Scripture

The word "Bible" is not found in the Bible. The word simply means "The Book," so there was a time, when the word bible might be applied to any book, but in our present use of the word we use it in a restricted sense of the one Book. The *'Imperial Dictionary'* says: *"The Bible is the Sacred Scriptures of the Old and New Testaments, as received by the Christian Church as a Divine Revelation."*

There are seven things about these Holy Writings

1. What is It? They claim to be *"inspired of God"* -(2nd Timothy 3:16, 17). The word *"inspired of God"* is *Theopneustos*. *Theos* is the word for God, and the other part is a presumed derivation of *pneo*, which means to breathe or blow hard. It is rendered *"bloweth"* in John 3:8, and *"wind"* in Acts 27:40. Thus the word means to divinely breathe in. Some would render the sentence, *"The Scriptures are the Divine breathing."* Our English word *"inspired"* only occurs in one other place, and that is Job 32:8 - *"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."* As God breathed into man the breath of life, and he became a living soul, so God has breathed this Book, and it breathes out what He has breathed in. It breathes life into the spirit, love into the soul, understanding into the mind, determination into the will, grace into the heart, beauty into the life, and harmony into the being.

2. Who Inspired It? *"Holy men of God spake as they were moved by the Holy Spirit"* -(2nd Peter 1:21). The Holy Spirit is the Author and the Interpreter of the Book. The *"men"* who were *"moved"* were men, human beings; but they were not the common herd of men, they were *"men of God,"* and not only so, they were *"holy men of God."* These men were in fellowship with God. *"Holy men"* and *"the Holy Spirit"* needed to be in touch with each other to produce holy results. The word *"moved"* means to be "borne along," and is used of a ship being *"driven"* by the wind - Acts 27:17, of a man being *"brought"* on a bed - Luke 5:18, and of one who is carrying another - John 21:18. This at once makes the Bible different from all other books.

3. Who Were the Instruments Used? *"The prophets"* -(1st Peter 1:10). We naturally think of a prophet as one through whom events are forecast; but the primary meaning is a seer, that is, one who sees. "A prophet," as one has said, is - "One who speaks forth openly before anyone, a proclaimer of a Divine message; among the heathen, the interpreter of the oracles. In the

Septuagint, it is the translation of the earlier 'seer,' showing what really constituted the prophet, was immediate intercourse with God. The usage of the word is clear, it signifies one on whom the Spirit of God rested - Numbers 11:17, 25, 26, 29; one to whom and through whom God speaks - Numbers 7:2; one to whom God makes known His mysteries - Amos 3:7, 8; hence it means one to whom God reveals His truth, and through whom He speaks.... In the Old Testament prophets, their preaching was a prophesying of a salvation and purposes of grace and glory yet to be accomplished; while in the New Testament prophets, their prophesying was a preaching of those purposes of grace already accomplished, and also a foretelling of the purposes of glory which were still future."

4. What was the Purpose of the Bible's Revelation? Christ Himself answers the question, for He says of the Scriptures: "***They are they which testify of Me***" -(John 5:39). He is ***light*** in the lantern, to show the way; He is the ***life*** in the tree, to make it grow; He is the ***kernel*** in the nut, to make it worth; He is the ***glory*** in the temple, to make it beautiful; He is the ***heart*** in the body, to cause it to live; He is the ***spring*** in the watch, to make it to go; and He is the ***power*** in the wire, to electrify the machine.

The Old Testament characters in the Bible are types of Him. He is the Last Adam, to quicken; the offering Able, to sacrifice; the faithful Abram, to separate; the peaceful Isaac, to substitute; the working Jacob, to secure; the providing Joseph, to store; the leading Moses, to guide; the priestly Aaron, to represent; the valiant Joshua, to subdue; the strong David, to conquer; the wise Solomon, to teach; and the Kinsman-Redeemer, to redeem.

The offerings were all foregleams. He is the Passover, to protect; the Burnt-offering, to please; the Sin-offering, to be judged; the Trespass-offering, to release; the Peace-offering, to reconcile; the Drink-offering to rejoice; and the Red Heifer-offering, to cleanse. All Scripture contains in Him, and He is the contain of all Scripture.

5. What are the Two Fundamental Themes of the Bible? Christ Himself answered the question to the two disciples as He journeyed with them to Emmaus, and to the eleven gathered in the upper room - Luke 24:27, 36. The sufferings and glory of Christ are the couplings of God, which couple up everything. Calvary and Olivet are His viewpoints. The Cross and the Crown are the Alpha and Omega of Revelation. The Lamb and the Throne are the fulcrum and lever of God's purpose. The Passover and the Lamb are His starting point and goal; and the Altar and the Shekinah are the Genesis and Revelation of everything.

6. What the Bible Imparts? Among the many things to which it is compared is seed – 1st Peter 1:23. There are two things which are characteristic of seed. It contains life, and produces like to its kind. Faith in the Living Word comes by means of the Written Word; and when the Living Word, by means of the Written, operates in a living soul, the character of the Word is reproduced. It is a Holy Word, to sanctify; a Righteous Word, to rectify; a Living Word, to fructify; a Wise Word, to edify; a Peace Word, to pacify; a Powerful Word, to electrify; and a Loving Word, to intensify.

7. What the Bible Does? This raises another question: "What does it not do?" One has tersely said of the Bible in a general way: "Every hour I read you, it kills a sin, or lets a virtue in to fight against it."

Many are the things the Bible does
The following will illustrate a few of the things

Acquaints us with the theme of the Gospel	1 st Corinthians 15:3, 4
Blesses us as we obey its precepts	Psalm 119:2
Consecrates us as we follow its injunctions	Numbers 6:1-7
Defeats the enemy as we use it against him	Matthew 4:4, 7, 10
Edifies the life as we heed it	Acts 20:32
Fires the heart to a faithful testimony	Jeremiah 1:1; 23:29
Guides those who follow its light	Psalm 119:105
Heals the spirit as it is applied	Psalm 107:20
It forms the mind as to its secrets	1 st Corinthians 2:9; Isaiah 64:4
Judges the conduct and maketh wise	Psalm 19:9-11
Keeps us abiding in Christ's love	John 15:10
Leads to the true and beautiful	Proverbs 6:20-24
Moulds us like to itself	Romans 6:17
Nourishes the spiritual life	1 st Peter 1:2
Orders the steps of our life	Psalm 119:133
Purifies the mind	2 nd Corinthians. 7:1
Quietens the heart	Isaiah 30:15
Rewards those who keep it	Psalm 19:11
Sanctifies those who live in it	John 17:17
Teaches those who are led by it	Psalm 25:4, 5
Unites us to the Lord	Psalm 86:11; John 17:8
Verifies the experience	2 nd Peter 1:19, 20
Warns the observant	Psalm 19:11
'Xamines the heart	Psalm 26:1-3
Yokes us with Christ	John 17:8
Zeals the soul	Psalm 69:9; John 2:17

The word “Ambition” is found 7X times
in the New Testament

It is a Noun: ἐριθεία (*eritheia*) GK 2249 (S <G2052>), *eritheia* means “selfish ambition.” This term is sometimes included in a list of human vices -(2nd Corinthians 12:20; Galatians 5:20; cf. Romans 2:8). For this reason Paul instructs the Philippians to “*do nothing of selfish ambition*” - (Philippians 2:3). James too warns against this vice -(James. 3:14, 16).

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

It is a Verb: תִּקַּע (*taqa'*), GK 9546 (S <H8628>), *taqa'* is used to describe such actions as blowing, thrusting, or clapping (see also *blow, thrust*). *taqa'* is used to indicate the clapping of hands. For example, Nahum writes that people will “clap” their hands in joy when Assyria is destroyed - (Nahum 3:19). The psalmist calls all nations to “clap their hands” and shout aloud to the God of all the earth -(Psalm 47:1).

The word phrase “Come Near” is found 280X (7 X 40) times in the Old Testament

It is a Verb: קָרַב (*qarab*), GK 7928 (S <H7126>), The basic meaning of *qarab* is “to come, draw near” or, in a causative sense, “to bring near.” This basic meaning may denote physical or spatial proximity as well as nonphysical.

The word phrase “Come Near” is found 42X (7 X 6) times in the New Testament

It is a Verb: ἐγγίζω (*engizo*), GK 1581 (S <G1448>), *engizo* means “to approach, come near.” Most of its occurrences are in the gospels. Sometimes it simply means that Jesus and his disciples are approaching a particular city -(Matthew 21:1; Luke 7:12). But it can also denote the nearness of events or people (e.g., feasts, harvest, Judas, a commander; see Matthew. 21:34; Lk. 22:1; 22:47; Acts 21:33). It is often used with reference to the kingdom of heaven, which Matthew describes as being “at hand” (KJV) or “near” -(Matthew 3:2; 4:17; 10:7). It likewise refers to impending spiritual events, such as the hour of betrayal (26:45) and Israel’s redemption -(Luke 21:28).

engizo also occurs in the New Testament letters. Here it sometimes refers to the second coming -(James. 5:8), the day of the Lord -(Romans 13:12; Hebrews 10:25), and the end of the age -(1st Peter 4:7). Behind this verb stands God’s promises in the Old Testament and his preparation for those promises (see especially Isaiah 46:13, where Isaiah indicates that God’s righteousness and salvation are near). James commands his audience, “**Come near to God and he will come near to you**” -(James. 4:8), and the writer of the Hebrews notes that through Jesus, we can now draw near to God -(Hebrews 7:19; cf. 10:19-22).

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

It is a Noun: כְּסִיל (*kêšîl*), GK 4067 (S <H3684>), *kêšîl* 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 “**Commander**” is found 21X (7 X 3) times in the New Testament

It is a Noun: χιλιάρχος (*chiliarchos*), GK 5941 (S <G5506>), *chiliarchos* is the technical term used to refer to a commander of a *speira*. These commanders were high up the military ladder, over thousands of troops. They were invited to Herod’s infamous birthday banquet -(Mark 6:21), one was required to go with his troops to accompany the Jewish authorities in arresting Jesus -(John 18:12), they followed in the train of Agrippa and Bernice -(Acts 25:23), and they join the ranks of influential leaders who will flee the divine wrath alongside of kings -(Revelation 6:15; 19:18).

chiliarchos is used 16X to refer to Claudius Lysias -(Acts 21-23). When Claudius heard of rioting in Jerusalem, he quickly came and arrested Paul for troublemaking -(21:31, 32, 33), although he gave Paul the freedom to make a public defense outside the barracks -(21:37). Claudius then ordered a centurion to flog information out of Paul, but quickly regretted his decision when informed that Paul was a Roman citizen and therefore illegally arrested -(22:24, 26, 27, 28, 29). In the end, Claudius had to protect Paul from the violent Jewish mob by ordering a huge escort to take him by night to Felix -(23:15, 17, 18, 19, 22). Felix listened to Paul’s testimony and defense and then told the Jews he would wait for Claudius Lysias to come and help sort things out.

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

It is an Adjective: κοινός (*koinos*), GK 3123 (S <G2839>), The basic meaning of *koinos* is “common” and can refer to objects held in “common,” or it can convey the sense of “profane, impure.” The term is logically paired with the notion of “holy”, much like the antithetical pair “clean” (*kathartos*) and “unclean” (*akathartos*). In Mark 7:2, 5 Jesus declares that impurity is a matter of the thoughts and intents of the heart, not externals such as dirt or unclean foods. In Peter’s vision in Acts 10, *koinos* is used to describe the unclean creatures set before him --(14, 28; 11:8). In these examples the ritual sense of the word is apparent, while in Revelation 21:27 those who are “impure” are such in a moral sense.

koinos also describes the possessions of the first disciples that were held in “common” -(Acts 2:44; 4:32). It likewise refers to the common faith or salvation held among believers -(Titus 1:4, cf. Jude 3).

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

It is a Verb: ἀρπάζω (*harpazo*, GK 773 (S <G726>), *harpazo* means “to snatch, catch.” It generally connotes a forceful and/or violent seizing -(e.g., Matthew. 11:12). We get the word Rapture from the Latin verb Rapiero.

The Word for “Angel” is found 175X (7 X 25) in the New Testament

It is a Noun: ἄγγελος (*angelos*), GK 34 (S <G32>), *angelos* means “angel, messenger.” Similar to *mal’ak* in the Old Testament, there are two primary uses of this word in the New Testament.

(1) *angelos* can refer to a human messenger serving as an envoy.

(2) *angelos* refers especially to nonmaterial, spiritual beings—a transcendent power who carries out various missions or tasks for God (“*Then an angel of the Lord appeared to him*” Luke 1:11; cf. Acts 5:19; Galatians 4:14). The New Testament also makes distinctions between good and evil angelic beings or spirits; note Jesus’ words in Matthew 25:41 (“*the eternal fire prepared for the devil and his angels*”) or Peter’s words in 2nd Peter 2:4 (“*For God did not spare angels when they sinned*”). *angelos* can also be found in the multitudes surrounding the throne of God, who are a part of the heavenly world -(Revelation 5:11) and who act out God’s will and judgment (1:1; 7:1).

(3) Our culture has a strong interest in angels for their own sake. It is important for Christians to realize that angels in the Bible are always witnesses for God and do not draw attention to themselves. They bring messages from God -(Luke 1:26-33). They praise God -(2:13-14; Hebrews 1:6; Revelation 5:11-12). They serve God’s people on his behalf -(Matthew 4:11; Hebrews 1:14). They protect and care for God’s people -(Matthew 18:10; Luke 4:10; Acts 12:7-10). They sometimes give specific guidance to God’s people -(Acts 8:26; 27:23-24). They are also involved in the punishment of God’s enemies -(Revelation 14:17-16:21). All of God’s creation is to serve God alone and to witness to his greatness and glory.

The word “Announce” is found 1,165X (7 X 165) times in the Old Testament

It is a Verb: שָׁמַע (*sama*’), GK 9048 (S <H8085>), *sama*’ means “to hear, listen, pay attention to, perceive, obey, proclaim, announce.”

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

It is a Verb: ἀναγγέλλω (*anangelo*), GK 334 (S <G312>), *anangelo* means “to tell, proclaim.”

The word “Another” is found 98X (7 X 7 X 2) times in the New Testament

It is an Adjective: ἕτερος (*heteros*), GK 2283 (S <G2087>), *eteros* means “other” or “another.”

The word **“Condemn, Be Condemned”** is found 35X (7 X 5) times in the Old Testament

It is a Verb: $\Delta\psi\lambda$ (*asam*), GK 870 (S <H816>), *asam* means “to be guilty, be condemned.”

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

It is a Noun: συναγωγή (*synagoge*), GK 5252 (S <G4864>), *synagoge* denotes what is brought together or assembled, an “assembly, congregation, synagogue.”

The word **“Seven”** is found as a Noun 490X (7 X 7 X 10) in the Old Testament

Noun: עֶבֶשׂ (*seba*'), GK 8679 (S <H7651>), *seba*' means “seven” in the singular and “seventy” in the plural.

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

It is a Verb: מָשַׁח (*masah*), GK 5417 (S <H4886>), The basic meaning of *masah* is to “rub” with a liquid. In this nontechnical sense, the word is used of such things as painting a house - (Jeremiah 22:14), rubbing a shield with oil -(2nd Samuel 1:21; Isaiah 21:5), or using oil as a cosmetic lotion -(Amos 6:6). As a technical term, however, *masah* means “to anoint,” and this meaning accounts for the majority of uses of this verb in the OT.

Religious objects such as the tabernacle and its entire contents—such as the altar of burnt offering and the basin with its stand—are anointed with oil at the time of their dedication - (Exodus 40:9-11). Jacob anoints the rock at Bethel on which he has slept -(cf. Genesis 31:13). Four other passages refer to wafers being “spread with oil” as a regular ritual -(Exodus 29:2; Leviticus 2:4; 7:12; Numbers 6:15).

The rest of the uses of *masah* have people being anointed, which signifies their undertaking special responsibilities in the nation of Israel. Those anointed are priests (e.g., Exodus 30:30), kings -(e.g., 1st Samuel 16:12-13; Psalm 89:20), and (in one passage) a prophet -(1 Kings 19:16). The anointed person has been set apart for special service to God and through the anointing receives empowerment for that service -(Isaiah 61:1 relates this to the power of God’s Spirit). Biblical writers draw special attention to the anointing of a king when there is either a change in dynasty -(e.g., 2 Kings 9:3, 6) or when there are other contenders to the throne -(1 Kings 1:34, 39, 45).

Of special significance is the concept of the anointed Son of David, the Messiah (*masiah*, “anointed one,” GK 5431, which derives from *masah*). Prophets (1st Chronicles 16:22; Psalm

105:15), priests -(Leviticus 4:3), and kings (1st Samuel 24:6; 26:11; Psalm 2:2) are all called by this term in the Old Testament. *masiah* carries over into the New Testament into the ministry of Jesus “Christ” (*christos*, a word derived from the Gk. verb *chrío*, “to anoint” the connection between Isaiah 61:1 and Luke 4:18).

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

It is a Noun: φύσις (*physis*), GK, *physis* means “nature, natural condition, kind.” This term was used widely in classical Greek. For example, Aristotle considered *physis* as the original substance of the elements. Homer and Pindar used *physis* to reflect “external form.” The Stoics, who believed that humans should live by following nature, used *physis* to describe a god of the universe. Josephus used the term almost synonymous with “character.”

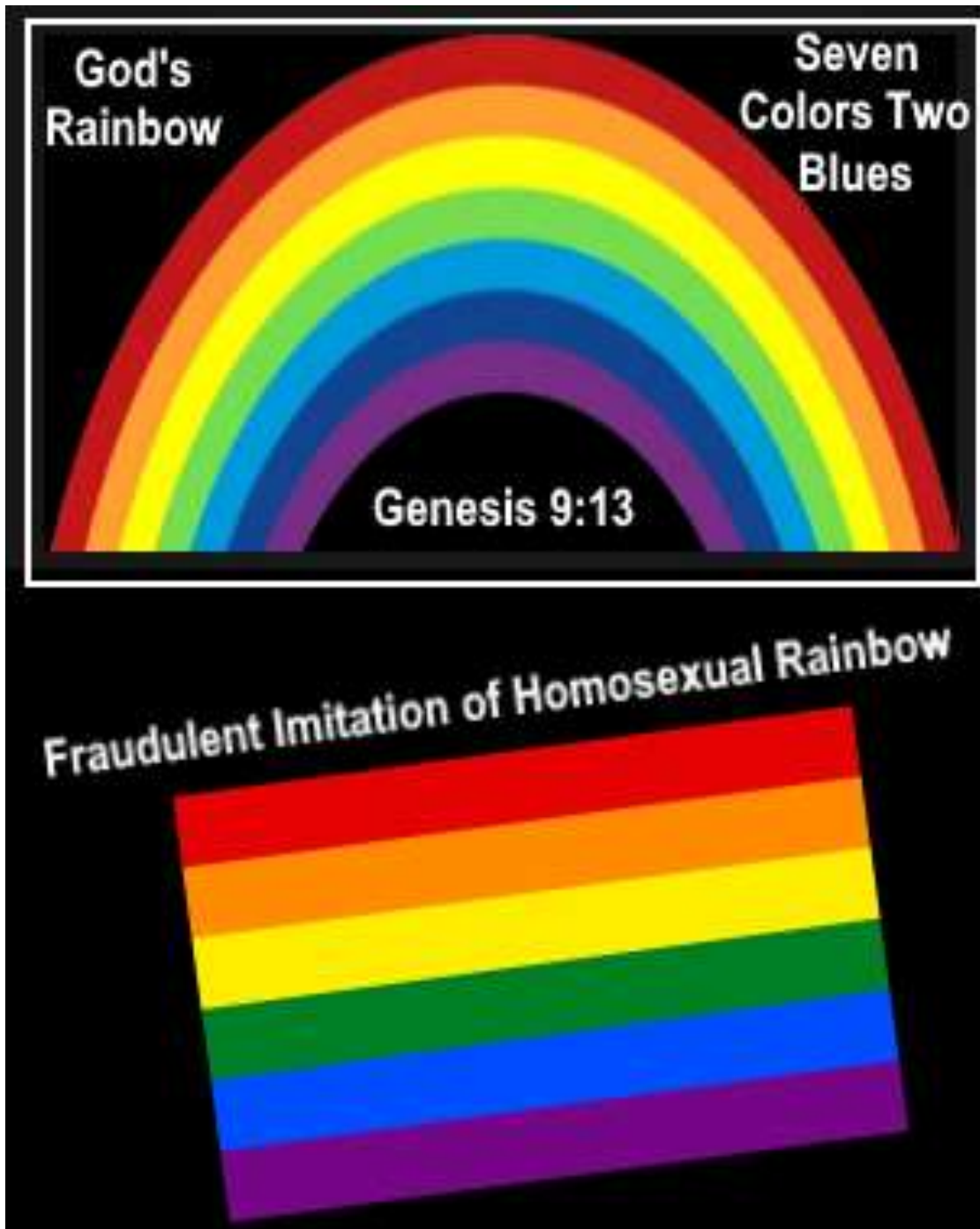
In the New Testament, the meaning and usage of *physis* is comparable to the various usages in the ancient Greek-speaking world. It occurs frequently in Paul’s writings. In Romans 11 Paul describes the “wild olive tree” (Gentile Christians) and the “natural branches” (Jews). He suggests that the wild olive tree will be removed from the tree that it belongs to “by nature” and be grafted into a tree that it does *not* belong to “by nature.” -(Romans 11:21, 24). His point is that there is no advantage for branches grafted in over those that belonged to the tree by nature.

physis can also describe the normal arrangement of the created order, especially regarding the differences between the sexes. The term describes homosexual relations as “unnatural” or “contrary to *nature*” -(Romans 1:26). Romans 2:14 says that a form of moral law is found in “nature” (pagans following the “law” by nature). The natural order of hair length is the focus in 1st Corinthians 11:14, where *physis* is a teacher showing us what is appropriate (this passage has a variety of interpretations). The distinction between our weak mortal nature and the divine essence is presupposed in 2nd Peter 1:4. James uses *physis* to mean “kind [of animal]” - (James 3:7). *physis* means birth (family lineage) in Galatians 2:15 and refers to those who are Jews “by nature [i.e., birth],” yet who also realize that to be a true child of God requires faith in Jesus Christ (cf. 2:16).

The word “Question” is found 56X (7 X 8) times i in the New Testament

It is a Verb: ἐπερωτάω (*eperotao*), GK 2089 (S <G1905>), *eperotao* means “to ask a question” or “to question, interrogate someone.”

God's Flag of Genesis contains **"Seven"** Colors of the Rainbow



Why does the LGBT flag have only 6 colors instead of 7?



This is how the original flag designed by Gilbert Baker in 1978 looked like- (notice the 8 stripes)

hot pink: sexuality
red: life
orange: healing
yellow: sunlight
green: nature
turquoise: magic/art
indigo: serenity/harmony
violet: spirit



Next came the version without hot pink. (due to fabric unavailability) (7 stripes).



When hung vertically from the lamp posts of San Francisco's Market Street, (the 7- striped flag), the center stripe was obscured by the post itself. Changing the flag design to one with an even number of stripes was the easiest way to rectify this, so the turquoise stripe was dropped, which resulted in a six stripe version of the flag — red, orange, yellow, green, blue, and violet. And this is what we see these days. (6 stripes).

Genesis flag contains the “seven” colors of the rainbow



First, let's talk about the rainbow from a Biblical perspective. In Genesis 9:8-17 we're given the origin of the rainbow. There we're told that God placed the rainbow in the sky as a symbol of God's promise to Noah and his sons that He would never destroy the earth by flood waters again.

That's a pretty simple, straight forward history. Now let's take a look at the way that man has used the rainbow.

In the late 1400s, a Christian reformer, Thomas Muntzer (1489–1525) preached holding a rainbow flag in his hand. A statue of Muntzer, holding a rainbow flag, stands in

Stolberg, Germany. In the 16th century, during the German Peasant's War, a rainbow flag with an image of peasants' boots was used to represent hope for social change.

There's also evidence of a pre-Columbian rainbow flag, a Buddhist rainbow flag, a rainbow flag representing the Cooperative Movement of the 1920s and the Peace Movement of the 1960s. Rainbow color flags were also used by the Bene Ohr Jewish movement, U.S.A. (1961), the Jewish Autonomous Oblast (1996) and Ecuadoran and Russian political parties.

In 1978 San Francisco artist Gilbert Baker created his version of the rainbow flag in response to a local activist's call for the need of a community symbol. Baker dyed and sewed the material for the first flag himself and it had 8 colors. This multi-colored flag morphed into a banner of the lesbian, gay, bisexual, transgender, and queer movement, which is commonly referred to today as LGBTQ+P. A recent caller into the Rush Limbaugh show said the "Q" stood for "Questioning" as meaning "questioning" their identity. In the eyes of God, you are either an "X" or a "Y". With God's Plan, gender is quite simple and there is no doubt if you look at yourself in a mirror! The inclusion of the "P" represents the pedophiles. The state of California is now attempting to legalize pedophilia in 2019!

Each of the colors had a specific meaning:

- **Hot Pink** for sex
- **Red** for life
- **Orange** for healing
- **Yellow** for sun
- **Green** for serenity with nature
- **Turquoise** for art
- **Indigo** for harmony
- **Violet** for spirit

On November 27, 1978, the openly gay San Francisco City Supervisor Harvey Milk was assassinated. As a consequence the demand for the flag greatly increased. So, in order to meet the demand, the Paramount Flag Company began selling a version of the flag using stock rainbow fabric consisting of seven stripes of red, orange, yellow, green, turquoise, blue, and violet. Baker eventually dropped the hot pink color because he couldn't find the fabric.

In 1979 the flag was hung vertically from the lamp posts of San Francisco's **Market Street**. Because of the width of the seven stripe flag the center stripe was covered up by the post itself. In order to fix this problem they changed the design to have an even number of stripes so they dropped the turquoise stripe. That left them with the six stripe version of the flag that we see today consisting of — red, orange, yellow, green, blue, and violet.

So, even though the LGBTQ+P flag might be called by the name of God's token of promise to all mankind, it's NOT a true rainbow. **God's rainbow has always had seven colors: red, orange, yellow, green, blue, indigo and violet.**

God's rainbow doesn't have to change colors because of a lack of "fabric" or not fitting on a lamp post. No, God's rainbow still is a promise that He will not destroy man by flood waters ever again. Next time it will be by fire!

Seven has always been the number of colors used in rainbow flags throughout the centuries, so a flag with fewer than **seven** colors isn't really a rainbow flag...it's just a multi-colored flag. It is a counterfeit!

Throughout human history, we find those things which are in opposition to God's will and ways are often simply counterfeit copies. Such copies might come close, but they always fall short. All false religions have enough truth to sound good, but they all teach lies often using subtle twists of the truth. That was Satan's ploy in the Garden. He tempted Eve not by presenting a totally false teaching but by twisting God's Word. With subtle deception, he created confusion and caused Eve to forget God's words and commit sin.

Satan never presents himself in truth, as the accuser that he is. Instead he is able to transform himself into an "angel of light," and his minions are able to transform into "ministers of righteousness" (2nd Corinthians 11:14-15), all with intent to deceive. They may "look" good, but they are nothing more than "copy-cat" appearances of that which is good, and their desire is to lead people away from the One True God who is omni-benevolent (all good).



God's Rainbow has "Seven" Colors

God created the rainbow and it belongs to Him. God's rainbow has **seven** colors. Interestingly, according to Strong's Dictionary, even the word "rainbow" has **seven** letters (*qesheth*). God's rainbow represents His goodness, His mercy and grace, His love and longsuffering, and, most of all, it is a reminder that His promises are true and faithful. The true rainbow will never represent, nor can it ever celebrate, any sinful behavior.

I hope you'll never look at the LGBT flag in the same way again. It is NOT a rainbow flag, falling short with only six colors. And it certainly does not represent God's rainbow. The LGBTQ+P community uses a multi-colored flag that falls short in every way...especially in what it represents. Look upon it as a case of Divine Copyright infringement!

The word "Seventy" is found 490X (7 X 7 X 10) times in the Old Testament

It is a Noun: שבע (seba'), GK 8679 (S <H7651>), *seba'* means "seven" in the singular and "seventy" in the plural.

The word "Argument" is found 14X (7 X 2) times in the New Testament

Noun: διαλογισμός (*dialogismos*), GK 1369 (S <G1261>), *dialogismos* can refer to a discussion or personal thoughts, or even an argument between two parties.

The word "Anoint" is found 70X (7 X 10) times in the Old Testament

It is a Verb: מָשַׁח (*masah*), GK 5417 (S <H4886>), The basic meaning of *masah* is to "rub" with a liquid. In this nontechnical sense, the word is used of such things as painting a house - (Jeremiah 22:14), rubbing a shield with oil -(2nd Samuel 1:21; Isaiah 21:5), or using oil as a cosmetic lotion -(Amos 6:6). As a technical term, however, *masah* means "to anoint," and this meaning accounts for the majority of uses of this verb in the OT.

Religious objects such as the tabernacle and its entire contents—such as the altar of burnt offering and the basin with its stand—are anointed with oil at the time of their dedication - (Exodus 40:9-11). Jacob anoints the rock at Bethel on which he has slept -(cf. Genesis 31:13). Four other passages refer to wafers being "*spread* with oil" as a regular ritual -(Exodus 29:2; Leviticus 2:4; 7:12; Numbers 6:15).

The rest of the uses of *masah* have people being anointed, which signifies their undertaking special responsibilities in the nation of Israel. Those anointed are priests (e.g., Exodus 30:30),

kings -(e.g., 1st Samuel 16:12-13; Psalm 89:20), and (in one passage) a prophet -(1 Kings 19:16). The anointed person has been set apart for special service to God and through the anointing receives empowerment for that service -(Isaiah 61:1 relates this to the power of God's Spirit). Biblical writers draw special attention to the anointing of a king when there is either a change in dynasty -(e.g., 2 Kings 9:3, 6) or when there are other contenders to the throne -(1 Kings 1:34, 39, 45).

Of special significance is the concept of the anointed Son of David, the Messiah (*masîah*, "anointed one," GK 5431, which derives from *masah*). Prophets (1st Chronicles 16:22; Psalm 105:15), priests -(Leviticus 4:3), and kings (1st Samuel 24:6; 26:11; Psalm 2:2) are all called by this term in the Old Testament. *masîah* carries over into the New Testament into the ministry of Jesus "Christ" (*christos*, a word derived from the Gk. verb *chrîo*, "to anoint" the connection between Isaiah 61:1 and Luke 4:18).

The word "Answer" is found 231X (7 X 33) times in the New Testament

It is a Verb: ἀποκρίνομαι (*apokrinomai*), GK 646 (S <G611>), *apokrinomai* means "to answer, reply," and is used almost exclusively in the gospels and Acts. The gospel writers seem to rely on the meaning of the word as it was used in the LXX* ("to answer and say"), which explains the common repetition of "**he answered and said**" -(e.g., Matthew 16:2; Mark 7:6; Luke 19:40; John. 9:25). The verb almost always introduces direct speech, and in most cases reflects a response to a conversation or a situation -(e.g., Matthew 3:15; 4:4) or to a specific question - (e.g., 16:16). [*LXX stands for Septuagint, the Greek translation of the Hebrew Bible]

Outside the Gospels and Acts, *apokrinomai* only occurs in Colossians 4:6 and Revelation 7:13. Paul writes in Colossians 4:6, "**Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.**" This passage is set in the context of how to deal with "outsiders" who presumably either challenge the Christian faith or have questions about it. We must always be ready to speak up for what we believe.

The Biblical languages of Hebrew and Greek are so specific and sometimes that specificity becomes a stumbling block for Western students. The two Biblical languages are so precise that often the nuances are easily missed. The next three examples are different Greek words but all use the same English word in their translation. This specificity and sharper clarification often gets lost in the translation to English. The next three verbs are all translated "Appear" in English, but in Greek are entirely different unique verbs, each, again are multiples of "seven".

I note again the point I made at the beginning of this chapter. Greek and Hebrew are more precise. For example, the English word "love" can be easily misunderstood for lack of clarity. In Greek, there are no fewer than five words used to clarify what kind of love you are speaking of. On the following page, the reader will find three different meanings that are rendered "appear" in English.

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

It is a Verb: ἐφίστημι (*ephistemi*), GK 2392 (S <G2182>), *ephistemi* means “to appear,” often with the idea of suddenness. It is a favorite word of Luke, who uses it 19X. It can refer to manifestations of the supernatural, such as angels -(Luke 2:9), but also of a human being arriving -(2:38). Since appearances of someone or something imply proximity, the word can connote nearness either in distance -(4:39, “*he bent over her*”) or in time -(2nd Timothy 4:6, “*the time of my departure is at hand*”).

Sometimes an appearance can “close in on” a person unexpectedly -(Luke 21:34). Violence can also accompany *ephistemi* -(see Acts 17:5; KJV uses “assaulted”). Paul uses *ephistemi* to illustrate the suddenness of the second coming -(1st Thessalonians 5:3, “*destruction will come on them suddenly*”). As a natural consequence of the meaning of *ephistemi*, it also gained the idea of being prepared, expecting the unexpected -(2nd Timothy 4:2, “*Preach the Word; be prepared in season and out of season*”). The preacher must always be vigilant for opportunities to proclaim the Word and to be prepared to do it when the opportunity arises.

The word “Appear” is also found 154X (7 X 22) times in the New Testament

It is a Verb: ἵστημι (*histemi*), GK 2705 (S <G2476>), The basic sense of *histemi* is “to set” or “stand.” It has a variety of nuances in the New Testament, one of which is “to appear.”

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

It is a Verb: φανερώω (*phaneroo*), GK 5746 (S <G5319>), *phaneroo* denotes the act of making visible or disclosing that which is not readily seen—“to show, appear, reveal.” In several places it refers to the appearing of Jesus—in his incarnation -(1st Timothy 3:16; 1st John. 1:2; 3:8), after his resurrection -(Mark. 16:12, 14; John. 21:1), and at his second coming -(Colossians 3:4; 1 Jn. 2:28; 3:2). Someday we ourselves will appear before the judgment seat of Christ -(2nd Corinthians 5:10).

Paul refers to God’s word as “*the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints*” -(Colossians 1:26). For him, the fullness of the gospel has finally been revealed in Christ. He writes, “*But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify*” -(Romans 3:21). Every believer is to be a walking billboard for Christ. Paul again writes, “*But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him*” -(2nd Corinthians 2:14; 4:11). The fullness of God’s disclosure to humankind was Jesus Christ -(1st Timothy. 3:16). John invites all believers to share

in God's initiative and writes, ***"This is how God showed his love among us: He sent his one and only Son into the world that we might live through him"*** -(1st John. 4:9; cf. 1:2; 2:28; 3:2).

The word **"Consecrate"** is found 94X (7 X 12) times in the Old Testament

It is a Verb: טָהַר (*ṭaḥer*), GK 3197 (S <H2891>), *ṭaḥer* is normally rendered "to cleanse, purify, consecrate." It often appears in cultic contexts and used to refer to physical, ritual, and ethical cleansing or purification.

The word **"Consecrate"** is found 28X (7 X 4) times in the New Testament

It is a Verb: ἁγιάζω (*hagiozo*), GK 39 (S <G37>), *hagiozo* is usually rendered "make holy, sanctify, consecrate." In the New Testament this verb expresses the action of including a person or a thing in the sphere of what is holy in either a ritual (ceremonial) and moral sense.

The word **"Consider"** is found 70X (7 X 10) times in the Old Testament

It is a Verb: נָבַט (*nabaṭ*), GK 5564 (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.

The word **"Consider"** is found 28X (7 X 4) times in the New Testament

It is a Verb: ἡγεομαι (*hegeomai*), GK 2451 (S <G2233>), *hegeomai* means "to consider, think, regard." Strange as it may seem, the participle form of this verb (*hegoumenos*) is variously translated as "ruler, leader" -(Matthew 2:6; Lk. 22:26; Acts. 7:10; 15:22; Hebrews 13:7, 17, 24) and "chief" speaker -(Acts 14:12). Thus, the verb at times carries the connotation of leadership or rule. So when Paul says, for instance, that he ***"thought it necessary"*** to urge a group to visit the church at Corinth in order to make arrangements for the gift they were to give the saints, included is an element in which the authority of the apostolic office is being invoked -(2nd Corinthians 9:5).

Elsewhere, however, *hegeomai* denotes what people ought "to consider" or "think" about themselves or others. In Philippians 2:3, Paul urges his readers to ***"consider others better than themselves,"*** which means they are to act in such a way that others may see an attitude of humility. Interestingly, the same word is used of Christ in his consideration of equality with God as something that should not be grasped (2:6); such consideration is determinative for action or

inaction. When Paul says that he considers his past as loss in comparison with the wonderful knowledge of Christ, he knows that there is no question regarding which is better (3:7-8).

Paul's exhorts believers not to "**regard**" as an enemy but to warn as a brother -(2nd Thessalonians 3:15) those who are not following through on their Christian responsibility to work. Also, he exhorts believers to "**hold**" in high honor those who work for the church (1st Thessalonians 5:13). Christians should "**consider**" it joy when they face trials, since this gives them an opportunity to grow in their faith -(James 1:2).

The word "**Consider**" is found 14X (7 X 2) times in the New Testament

It is a Verb: κατανοέω (*katanoeo*), GK 2917 (S <G2657>), Although *katanoeo* is sometimes translated as "consider, perceive, look," these English words do not communicate the depth of knowledge presumed by this verb It is best understood as a focusing of one's complete attention on something. This meaning clarifies James's point regarding the ridiculous nature of one who listens to the word of God but does not do what it says—he is like a man who "examines" his face in a mirror and then immediately forgets what he looks like -(James. 1:23). Abraham "*faced the fact* that his body was as good as dead" -(Romans 4:19), and Peter is said to have "looked" carefully into the sheet that came down from heaven -(Acts 11:6). Paul and his companions, when in danger at sea, "*saw* a bay with a sandy beach" on which they could run their ship aground -(Acts 27:39); *katanoeo* implies that they put some thought into alternatives before acting on their plan.

The use of *katanoeo* in the New Testament sometimes involves a drive toward spiritual growth or insight. For example, Jesus tells his followers to "consider" how God takes care of the ravens and the lilies in an effort to aid the development of their faith -(Luke 12:24-27). He also warns against the lack of attention paid to the log in one's own eye while "concentrating on" the speck in a brother's eye -(Matthew 7:3; Luke 6:41). Luke claims that Jesus "perceived" "*saw through*" the attempt of the spies to trap him with the question of paying taxes -(Luke 20:23). It was not until Moses "looked more closely" at the burning bush that he heard the Lord's voice -(Acts 7:31). Ultimately, this kind of consideration will lead to action. Thus, the writer to the Hebrews tells his readers to "*fix your thoughts on Jesus*" and to "*consider how we may spur one another on toward love and good deeds*" -(Hebrews 3:1; 10:24).

The word "**Country**" is found 28X (7 X 4) times in the New Testament

It is a Noun: χώρα (*chora*), GK 6001 (S <G5561>), The basic sense of *chora* is an area or space. Although in classical Greek the word usually refers to relatively small spaces (e.g., a soldier's "station"), in the New Testament it refers to relatively large areas, such as a cultivated field, a region, or a country.

(1) Jesus tells his disciples that the **“fields”** are white with harvest -(John 4:35; cf. James 5:4). In one of his parables, Jesus refers to the “field” of a rich man, meaning all his cultivated property (Luke 12:16). The word can also refer to the broader areas where fields are located, i.e., the **“countryside”** as opposed to the city -(Luke 21:21).

(2) More generally, **chora** refers to regions or territories. In Mark. 6:55, the people run about the whole “district” and brought the sick to Jesus. Most often **chora** has a political aspect to it, such as the “regions” of Judea and Samaria -(Acts 8:1), the “country” of the Gerasenes (Mark 5:1; Luke 8:26), and the Phrygian and Galatian “region” -(Acts 16:6). In Matthew 4:16, **chora** is picked up from Isaiah 9:2, where Isaiah is referring to people who live in the territories of Zebulun and Naphtali. In Acts 27:27 **chora** is translated as “land” in most versions, but it can also be understood as “country”.

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

It is a Verb: καθίστημι (**kathistemi**), GK 2770 (S <G2525>), **kathistemi** denotes “to appoint, put in charge.” It is sometimes used for the appointing of a person to an office or position, such as deacons -(Acts 6:3), elders -(Titus 1:5), and the high priest -(Hebrews 5:1).

The word **“Can”** is found 210X (7 X 21) times in the New Testament

It is a Verb: δύναμαι (**dynamai**), GK 1538 (S <G1410>), **dynamai** communicates ability or capability of doing something.

(1) God **can** do whatever he pleases. He is able to raise up children for Abraham from stones if he wants to -(Matthew 3:9). No one is able to do what Jesus does unless God is with him -(John 3:2; cf. 9:33). God is able to establish believers -(Romans 16:25; cf. Jude 24) and to do more abundantly than we ask or think -(Ephesians 3:20). Christ Jesus is able to subject all things to himself. God alone is able to save and destroy -(James 4:12; cf. Matthew 10:28).

(2) God also gives ability to his people to act through his power. He will not allow persons to be tempted beyond what they “are able” to bear, but with the temptation he will make a way out so that they **“will be able”** to endure -(1st Corinthians 10:13). Christians are to clothe themselves with the armor of God so that they will be able to take a stand against the forces of evil arrayed against us -(Ephesians 6:11). Since Jesus suffered when he was tempted, he is able to help us as we are being tempted -(Hebrews 2:18). He is able to save to the uttermost those who come to God through him (7:25). The implanted word is able to save souls (James. 1:21).

(3) Often **dynamai** is accompanied with a negative. When it is, it communicates things that cannot (i.e., are not able to) happen. For example, unless people are born again from above, they are not able to enter the kingdom of God -(John 3:3, 5). People are not able to come to

Jesus unless they are drawn by the Father (6:44). People are unable to make one hair white or black -(Matthew 5:36). Those who are in the flesh and without the Spirit are not able to submit to the law -(Romans 8:7), nor can they please God (8:8). The natural man is not able to understand the things of the Spirit (1st Corinthians 2:14). Good trees are not able to produce bad fruit, and vice versa -(Matthew 7:18). No one is able to say that Jesus is Lord except by the Holy Spirit (1st Corinthians 12:3). Jesus is not able to deny himself -(2nd Timothy 2:13). A city set on a hill cannot be hidden -(Matthew 5:14). And, most important, nothing will ever be able to separate believers from the love of God that is revealed in Christ Jesus -(Romans 8:39).

The word **“Approach”** is found 280X (7 X 40) times in the Old Testament

Verb: קָרַב (*qarab*), GK 7928 (S <H7126>), The basic meaning of *qarab* is “to draw near” or, in a causative sense, “to bring near.” This basic meaning may denote physical or spatial proximity as well as nonphysical. When Moses approaches the burning bush, God warns him: **“Draw not nigh hither,”** -(Exodus 3:5).

In some cases, *qarab* essentially means “to come.” Moses commands Mishael and Elzaphan to remove the stricken Nadab and Abihu: **“Come here; carry your cousins outside the camp, away from the front of the sanctuary”** -(Leviticus 10:4; cf. Numbers 31:48; Jonah 1:6). An event in time may “draw near”: **“When the time drew near for Israel to die, he called for his son Joseph”** -(Genesis 47:29). A special use of *qarab* relates to sexual relations. **“No one is to approach any close relative to have sexual relations. I am the Lord”** -(Leviticus 18:6; cf. 20:16; Genesis 20:4; Isaiah 8:3).

“To draw near” may have the purpose of paying close attention to what is being said: “Come near, you nations, and listen; pay attention, you peoples!” (Isaiah 34:1; cf. 48:16; Deuteronomy 5:27). It may also take on a technical sense of engage in battle: **“When thou comest nigh unto a city to fight against it”** (KJV; Deuteronomy. 20:10; cf. Jos. 8:51; 1st Samuel 17:48; 1 Kings 20:29). Likewise, *qarab* is used in the technical sense of coming before leaders to obtain a legal decision -(Numbers 27:1-2, 36; Joshua 17:4). Theologically, the most significant use of *qarab* is in its connection with the service of the tabernacle or temple, as describing the priest who is able to *approach* the holy things, or of one who *brings near* his offering. Indeed, the common term for those things dedicated for sacrifice, *qorban* (GK 7933), “offering,” is derived from this verb. Thus, *qarab* is used extensively throughout Leviticus in connection with the priestly service and sacrifices: **“Bring Aaron and his sons to the entrance to the Tent of Meeting and wash them with water”** -(Exodus 40:12); **“Speak to the Israelites and say to them: ‘When any of you brings (qarab) an offering (qorban) to the Lord’** -(Leviticus 1:2). Yet the common person may not approach the altar, and thus the priest must *offer* (“bring near”) the sacrifice - (e.g., Leviticus 7:8).

This repeated use of *qarab* in connection with the sacrificial service highlights the significant point that the sacrifices were the means by which people could draw near to God. The

foreigner, who has no part in the sacrifices of Israel, is “far off.” Only when he joins the people of God may he “come near”: **“An alien living among you who wants to celebrate the Lord’s Passover must have all the males in his household circumcised; then he may take part [then let him come near, KJV] like one born in the land”** -(Exodus 12:48). Based on this fact, Paul describes the Gentiles who were “far off” as having now been “brought near”: **“But now in Christ Jesus you who once were far away have been brought near through the blood of Christ”** -(Ephesians 2:13). The message of “drawing near” to God so carefully revealed in the tabernacle and temple service is fulfilled in the sacrifice of the Messiah.

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

It is a Noun: εὐαγγέλιον (*euangelion*), GK 2295 (S <G2098>), *euangelion* is the “good news” about the salvation God has provided through Jesus Christ. The gospel is **“the power of God for the salvation of everyone who believes”** -(Romans 1:16). In addition, it has to do with the fulfillment of the Old Testament promise of the coming kingdom of God. For this reason, Jesus announces, **“the time has come, the kingdom of God is near. Repent and believe the good news”** -(Mark 1:15). Jesus’ preaching is associated with healings, which are proof of the good news that the kingdom of God has arrived -(Matthew 4:23; 9:35; 24:14).

The New Testament speaks of the gospel in a way that describes its benefits: it is **“the gospel of God’s grace”** -(Acts 20:24), **“the gospel of salvation”** (Ephesians 1:13), **“the gospel of peace”** (6:19), and the gospel that holds out hope -(Colossians 1:23). The gospel is worth dying for -(Mark 8:35; 10:29). The gospel is intended to be preached in order to announce God’s salvation in Christ and to elicit a response from those who hear it -(Matthew 26:13; Mark 1:14; 1st Corinthians. 9:14a; 2nd Corinthians 2:12; 1st Thessalonians 2:9). It is to be preached to all nations -(Matthew 24:14; Mark 13:10; 16:15; Acts 15:7; Revelation 14:6). Accordingly, Paul’s calling is to preach the gospel to the Gentiles -(Romans 1:1, 9; 15:16, 19; Galatians 2:7; Ephesians 3:6-7; 1st Thessalonians 2:4). At times he refers to **“my gospel,”** which is the message of Christ’s death and resurrection that God has entrusted him to preach -(Romans 2:16; 16:25; 2nd Corinthians 4:3; 1st Thessalonians 1:5; 2nd Timothy 2:8), as opposed to the “different gospel” of false teachers -(2nd Corinthians 11:4; Galatians 1:6, 7, 11; 2:2).

Paul sometimes uses *euangelion* to denote the work of evangelism -(1st Thessalonians 3:2). He suffers for the gospel -(1st Corinthians 9:12; 2nd Timothy 1:8; see also Philippians 1:12) and becomes all things to all people for the sake of the gospel -(1st Corinthians 9:23). People give service to the work of the gospel -(2nd Corinthians 8:18; Philippians 1:5; 2:22; 4:3, 15). *euangelion* also sometimes refers to the subject matter of the gospel -(2nd Corinthians 4:4; Philippians 1:7; 1st Thessalonians 2:2, 8, 9; 2nd Thessalonians 2:14). Paul reminds the Corinthians of the content of the gospel he preached to them: Christ died, was buried, and was raised on the third day -(1st Corinthians 15:1, 2; see also 2nd Timothy 2:8). The content of the gospel is truth -(Galatians 2:5; Colossians. 1:5) and is meant to be confessed -(2nd Corinthians 9:13), and those who don’t obey it will be punished -(2nd Thessalonians 1:8; 1st Peter 4:17). Through the gospel message, the Gentiles become part of the people of God (Eph. 3:6). By

contrast, most Jews do not receive the “good news” but reject Christ, in fulfillment of Old Testament prophecy -(Isaiah 53:1 in Romans 10:16).

The word *euangelion* was not invented by the gospel writers but was already in use in the Roman world, *euangelion*. It referred to an announcement of “*glad tidings*” regarding a birthday, rise to power, or decree of the emperor that was to herald the fulfillment of hopes for peace and well-being in all the world. Mark redefines this concept of “*glad tidings*” by introducing his gospel with the phrase, “*the beginning of the good news of Jesus Christ,*” implying that it is really the birth and subsequent actions of Jesus that will change the face of the world in a cosmic way that no earthly king could ever do. Jesus Christ, the Son of God, brings true and lasting well-being and peace to the world, in fulfillment of Old Testament hope.

The word “Seven” is found as an Adjective 98X (7 X 14) times in the Old Testament

Adjective: שְׁבִיעִי (*s^ebîî*), GK 8668 (S <H7637>), *s^ebîî* means “seventh. *seba*’ can combine with other numbers: e.g., with *’elep* (“thousand,” 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” (Heb. *sebû’â*, 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 -(2nd 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 Kings 6:38), and the celebration at the dedication of the temple goes on for seven days -(2nd 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), or possibly even eighty (see *eight* for what this number means). And God’s punishment of his people in their exile to Babylon is to last seventy years -(2nd Chronicles 36:21; Jeremiah 25:11-12; 29:10).

The word “Seven” is found 88X times in the New Testament

Surprisingly this theme does not follow the pattern theme of “7” or multiples of “7”. However, it does follow a pattern where the number “8” is the number of Jesus Christ, i.e. “888” or the number of new beginnings. [See page 26 for explanation of this number shift.]

Adjective: ἑπτὰ (*hepta*), GK 2231 (S <G2033>), *hepta* is the cardinal number “seven.” Although this number often carries a symbolic meaning in the New Testament, many of its uses are to be understood literally: e.g., Anna’s seven years of marriage -(Luke. 2:36), the seven men chosen by the early church to meet the material needs of the poor -(Acts 6:3; 21:8), the seven brothers who each married the same woman -(Matthew 22:25, 26, 28), the possession of a person by seven demons -(Matthew 12:45; Luke. 8:2), the seven loaves that Jesus multiplied to feed thousands -(Mark. 8:5, 6), forgiveness to be granted seventy times seven -(Mathew. 18:22), the seven baskets of leftovers after the feeding of the four thousand -(Mark. 8:8), and the seven churches of Asia -(Revelation 1:4, 11). Where symbolism is implied (e.g., the numerous uses of *hepta* in Revelation), the number apparently serves as a symbol for fullness or completion. Note too, of course, that our division of time is established into seven-day units, according to principle of creation in Genesis 1. In Acts 28:14, the phrase “seven days” means “one week”. The large majority of the uses of *hepta* in the New Testament (nearly two-thirds) occur in Revelation. In this apocalyptic genre, the number “seven” is normally infused with symbolic value. It is used to describe numerous items: lampstands -(Revelation 1:12), stars (1:16), angels (1:20), spirits of God (3:1), seals (5:1), trumpets (8:2), heads of a dragon (12:3), plagues (15:1), etc. Many have even argued for a sevenfold structure to the book of Revelation itself. Revelation’s extensive use of this symbolic number.

The word “Army” is found 479X (7 X 69) times in the Old Testament

Noun: אָבָא (*šaba*’), GK 7372 (S <H6635>), 479X). *aba*’ appears to come from a military context and bears both a general and specific meaning in the Old Testament. As to the former, approximately 200X in the Old Testament, *šaba*’ refers to those who participate in warfare and/or comprise an army -(Genesis 21:22; 1st Samuel 17:55; 2nd Samuel 2:8). Sometimes this army is celestial.

The expression **“Set Free”** is found a total of 350X (7 X 50) times in the Old Testament

It is a Verb: עָזַב (**‘azab**), GK 6440 (S <H5800>), **214X**. **‘azab** is used most often for the action of “abandonment” (see abandon). It sometimes means setting a person, particularly a prisoner, free from captivity -(2nd Chronicles 28:14; Ps. 10:14; 16:10).

It is a Verb: פָּתַח (**pataḥ**), GK 7337 (S <H6605>), **136X**. Generally, **pataḥ** means “to open” objects that are closed, sealed, or blocked. By extension, it can also mean “to release” or “to set (something) free,” such as a person from prison -(Isaiah 51:14; cf. Jeremiah 1:14).

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

Noun: זְרוֹעַ (**z^erôa’**), GK 2432 (S <H2220>), **z^erôa’** denotes the arm or forearm. It is used to denote the literal arm of a person -(Genesis 49:24; Isaiah 9:20) and sometimes, by extension, the *shoulder* (of an animal offering in -Numbers 6:19; Deuteronomy 18:3). Since the arm can be viewed as the seat of strength, it can be used metaphorically to refer to someone’s *strength* or *power* -(1st Samuel 2:31), especially God’s power -(Psalm 44:4; 79:11; 89:11). Or it may refer to someone’s lack of strength (note how 2nd Chronicles 32:7 refers to human power as an “arm of flesh,” which is weak compared with God’s ability to help Israel). Finally, and most prominently, the OT uses the expression “with a mighty hand and an outstretched *arm*” to describe God’s great act of delivering Israel from Egypt by working powerful miracles and bringing judgment on the enemy -(Exodus 6:6; Deuteronomy 4:34; 5:15).

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

It is a Verb: נָחַח (**nûah**), GK 5663 (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). God “sets” Ezekiel in the valley of dry bones -(Ezekiel 37:1) and commands Moses to “place” manna before God in the ark, which Aaron does -(Exodus 16:33, 34). After the exile, perhaps with eschatological implications, God promises to “place” his people in their land -(Ezekiel 37:14).

Biblical Numerics

In Volume 1 of *"The Inspired Word of God: Mathematically Proven True!"*, I shared with the reader how God has intentionally revealed His use of numbers. The Mathematical Properties of π *Pi* is encoded in the very Hebrew text of Genesis 1:1 and C Euler is encoded in the the Gospel of John 1:1. Also, I noted above how the word "Seven" is found **88X** times in the New Testament. But this is both unique and suggestive of a deeper theme throughout the Bible's mathematical design; I am referring to how God does not follow the pattern theme of "7" or multiples of "7" in the New Testament. While "7" is God's Covenantal Number, there is a shift that follows a pattern where the focus emphasis is placed on the number "8"; it is the number of new beginnings. In Hebrew Gematria, Jesus is "888". God is truly the Master Mathematician!

$$\begin{array}{c} \text{Jesus} \\ \text{I} \eta \sigma \omicron \upsilon \varsigma \\ \hline 10+8+200+70+400+200 \\ \hline 888 \end{array}$$

The number "8" represents New Beginnings, Birth, New Creation, Resurrection, Start of a New Cycle in the Bible.

If you noticed in Volume 1, where I have included a table summary of "seven", "7". etc., when totalled up, they are not divisible by "seven" for the entire Bible. When I did my initial calculations, I was surprised, even baffled by the fact that the table totals, since it would seem that the pattern should repeat for the total number of occurrences of "seven" and its many derivatives. I thought I had overlooked something, and then recounted several times. But that was not the case. It suddenly occurred to me that this was one of those Proverbs 25:2 moments! Bear with me and you will begin to see what I am pointing out here. Ferreting out the example entries of a Heptadic Design Feature is not as simple as it might seem. The Bible contains many subtleties, easily overlooked or un-noticed. But it would help for you to have a list of Bible numbers and their understood meaning.

1. = Unity, the Beginning
2. = Union, Reunion, Separation, Division, Difference, Witnessing
3. = Divine Perfection, Complete, Divine, Essential, Resurrection
4. = Door, Earth, World, Creation, Creator, Material Completeness
5. = Grace, God's Favor
6. = Number of Man, Evil, Human Nature, Imperfection
7. = Spiritual Perfection, Completion, Fullness, A Complete Cycle from Beginning to End
8. = New Beginnings, Birth, New Creation, Resurrection, Start of a New Cycle

9. = Finality, Judgment of Man/Works, Fruit of the Spirit
10. = Ordinal Perfection, Divine Order, Law, Testimony, Responsibility
11. = Judgment, the Judge, Disorder, Chaos, Disintegration, Transition, Shift, Change
12. = Governmental Perfection, Authority
13. = Rebellion, Depravity, Evil
14. = Salvation, Deliverance, Double Measure of Spiritual Perfection
15. = Rest, Peace, Energy of Divine Grace
16. = Love, Charity
17. = Victory, Perfection of Spiritual Order
18. = Bondage
19. = Faith, Divine Order with Judgment
20. = Redemption
21. = Sin
22. = Light
23. = Death
24. = Priesthood, Heavenly Government and Worship
25. = Forgiveness of Sin, Essence of Grace
26. = Gospel of Christ
27. = Preaching of the Gospel
28. = Life, Eternal Life
29. = Departure, Expectation of Judgment
30. = Blood of Jesus, The Right Moment
31. = Offspring, Deity
32. = Covenant
33. = Promise
34. = Naming a Sun
35. = Hope
36. = Enemy
37. = Word of God
38. = Slavery, Involuntary Servitude
39. = Disease
40. = Trials and Testing,s, Probation, Chastisement from the LORD, Number of Judah
41. =
42. = The Lord's Advent, Israel's Oppression
43. =
44. = Blood, Fire, Bring Forth
45. = Preservation
46. =
47. =
48. =
49. =
50. = Holy Spirit, Pentecost, Jubilee, Deliverance
51. = Divine Revelation
60. = Pride

- 65. = Apostasy of Ephraim, Number of Ephraim
- 66. = Idol Worship
- 70. = Universality, Restoration of Israel, Number of Jerusalem
- 100. = God's Election of Grace, Children/Child of Promise
- 120. = Probation, Divinely Appointed Period of Probation or Waiting
- 144. = The Spirit Led Life
- 153. = Fruit bearing, Sons of God
- 200. = Insufficiency
- 359. = Satan
- 390. = Number of Israel
- 400. = A Divine Perfect Number
- 444. = Damascus
- 490. = Spiritual Perfection of Israel
- 600. = Warfare
- 666. = Beast, Antichrist
- 888. = Jesus
- 1000. = Glory of God

The word “Covenant” is found 287X (7 X 41) times in the Old Testament

Noun: בְּרִית (*b^erit*), GK 1382 (S <H1285>), *b^erit* means “covenant, treaty.” The ancient world, like the modern world, was filled with treaties or covenants among people groups, often as military alliances. This analogy was used to describe God's entering into a relationship with his people.

Most uses of *b^erit* in the Old Testament are the covenants that God made with his people. The first is the Noahic covenant after the Flood, where God promised not to destroy the earth again -(Genesis 9:9-17). In the covenant established with Abraham -(Genesis 15:18; 17:1-19), God promised to make his name great and to give him a descendant, from whom a great nation would arise. In both of these covenants, God established the terms, and he was the one who vowed to keep a series of promises.

In the covenant at Mount Sinai, the Lord also sets the terms (His law), but He calls on the Israelites to agree to those terms -(Exodus 24:1-8). As his covenant people, they promise to obey his revealed laws. Note too how God lives among his people in “the ark of the covenant” - (Numbers 10:33). The promise God makes to have a descendant of David on the throne is also called a “covenant” -(2nd Samuel 23:5; 2nd Chronicles 13:5; 21:7; Psalm 89:3-4).

But God's people do not keep his covenant; they break it again and again. Therefore, through Jeremiah, God promises to make a new covenant with his people -(Jeremiah 31:31-34), a covenant that they will not break. By his incredible grace, he will forgive their sins and iniquities. This covenant the New Testament sees as fulfilled in Jesus Christ -(Luke 22:20; Hebrews 8:8; 9:15; 12:28).

While I am on the subject of covenants, the traditional view of Scripture identifies “seven” covenants. The Bible speaks of seven different covenants, four of which (Abrahamic, Palestinian, Mosaic, Davidic) God made with the nation of Israel. Of those four, three are unconditional in nature; that is, regardless of Israel's obedience or disobedience, God still will fulfill these covenants with Israel. One of the covenants, the Mosaic Covenant, is conditional in nature. That is, this covenant will bring either blessing or cursing depending on Israel's obedience or disobedience. Three of the covenants (Adamic, Noahic, New) are made between God and mankind in general, and are not limited to the nation of Israel.

- **The Adamic Covenant** can be thought of in two parts: the Edenic Covenant (innocence) and the Adamic Covenant (grace) (Genesis 3:16-19). The Edenic Covenant is found in Genesis 1:26-30; 2:16-17. The Edenic Covenant outlined man's responsibility toward creation and God's directive regarding the tree of the knowledge of good and evil. The Adamic Covenant included the curses pronounced against mankind for the sin of Adam and Eve, as well as God's provision for that sin (Genesis 3:15).
- **The Noahic Covenant** was an unconditional covenant between God and Noah (specifically) and humanity (generally). After the Flood, God promised humanity that He would never again destroy all life on earth with a Flood (see Genesis chapter 9). God gave the rainbow as the sign of the covenant, a promise that the entire earth would never again flood and a reminder that God can and will judge sin (2 Peter 2:5).
- **The Abrahamic Covenant** (Genesis 12:1-3, 6-7; 13:14-17; 15; 17:1-14; 22:15-18). In this covenant, God promised many things to Abraham. He personally promised that He would make Abraham's name great (Genesis 12:2), that Abraham would have numerous physical descendants (Genesis 13:16), and that he would be the father of a multitude of nations (Genesis 17:4-5). God also made promises regarding a nation called Israel. In fact, the geographical boundaries of the Abrahamic Covenant are laid out on more than one occasion in the book of Genesis (12:7; 13:14-15; 15:18-21). Another provision in the Abrahamic Covenant is that the families of the world will be blessed through the physical line of Abraham (Genesis 12:3; 22:18). This is a reference to the Messiah, who would come from the line of Abraham.
- **The Palestinian Covenant** (Deuteronomy 30:1-10). The Palestinian Covenant, or Land Covenant, amplifies the land aspect that was detailed in the Abrahamic Covenant. According to the terms of this covenant, if the people disobeyed, God would cause them to be scattered around the world (Deuteronomy 30:3-4), but He would eventually restore the nation (verse 5). When the nation is restored, then they will obey Him perfectly (verse 8), and God will cause them to prosper (verse 9).
- **The Mosaic Covenant** (Deuteronomy 11; et al.). The Mosaic Covenant was a conditional covenant that either brought God's direct blessing for obedience or God's direct cursing for disobedience upon the nation of Israel. Part of the Mosaic Covenant was the Ten Commandments (Exodus 20) and the rest of the Law, which contained over 600

commands—roughly 300 positive and 300 negative. The history books of the Old Testament (Joshua–Esther) detail how Israel succeeded at obeying the Law or how Israel failed miserably at obeying the Law. Deuteronomy 11:26-28 details the blessing/cursing motif.

- **The Davidic Covenant** (2 Samuel 7:8-16). The Davidic Covenant amplifies the “seed” aspect of the Abrahamic Covenant. The promises to David in this passage are significant. God promised that David's lineage would last forever and that his kingdom would never pass away permanently (verse 16). Obviously, the Davidic throne has not been in place at all times. There will be a time, however, when someone from the line of David will again sit on the throne and rule as king. This future king is Jesus (Luke 1:32-33).
- **The New Covenant** (Jeremiah 31:31-34). The New Covenant is a covenant made first with the nation of Israel and, ultimately, with all mankind. In the New Covenant, God promises to forgive sin, and there will be a universal knowledge of the Lord. Jesus Christ came to fulfill the Law of Moses (Matthew 5:17) and create a new covenant between God and His people. Now that we are under the New Covenant, both Jews and Gentiles can be free from the penalty of the Law. We are now given the opportunity to receive salvation as a free gift (Ephesians 2:8-9).

Within the discussion of the biblical covenants, there are a few issues that Christians are not agreed upon. First, some Christians think that all of the covenants are conditional in nature. If the covenants are conditional, then Israel failed miserably at fulfilling them. Others believe that the unconditional covenants have yet to be totally fulfilled and, regardless of Israel's disobedience, will come to fruition sometime in the future. Second, how does the church of Jesus Christ relate to the covenants? Some believe that the church fulfills the covenants and God will never deal with Israel again. This is called replacement theology and has little Scriptural evidence. Others believe that the church initially or partially will fulfill these covenants. While many of the promises towards Israel are still in the future, many believe that the church shares in the covenants in some way. Others believe that the covenants are for Israel and for Israel alone, and that the church has no part in these covenants.

Some theologians include an “eighth” covenant: The Edenic. The main person I think of on this view is Dr. Arnold Fruchtenbaum, a Messianic Believer and Bible scholar.

How one sees the covenants generally depends on whether a person is a dispensationalist or a covenant theologian. Dispensationalist who consistently interpret the Bible in a more literal sense believe in more (namely the seven listed above) covenants than do those in the camp of covenant theology because of the way they tend to who spiritualize many of the promises to Israel.

Covenant theology is a system of interpreting the Scriptures on the basis of two covenants: the covenant of works (Old Testament) and the covenant of grace (New Testament). Some covenant theologians specify three covenants: works, redemption, and grace. Covenant or

Covenant-Reformed theology represents 85% of the Christian community; this includes Catholicism (Roman and Orthodox), and first or second generation denominations coming out of the Reformation.

Covenant theology teaches that God initially made a covenant of works with Adam, promising eternal life for obedience and death for disobedience. Adam failed, and death entered the human race. God, however, moved to resolve man's dilemma by entering into a covenant of grace through which the problem of sin and death would be overcome. Christ is the ultimate mediator of God's covenant of grace.

Being a Dispensationalist myself, I refute Covenant or Covenant-Reformed theology as an "over-simplification" of the Biblical historical narrative. It flies in the face of the fact that each of the "seven" traditional covenants related and defined in the Bible that is noted above.

An important reference work on the subject of covenants is *'The Moody Handbook of Theology'*

Blessings,
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