



Psa 86:6-8

*Give ear, O LORD, to my prayer;
And attend to the voice of my
supplications.*

*In the day of my trouble I will call
upon You, For You will answer
me.*

*Among the gods there is none
like You, O Lord; Nor are there
any works like Your works.*



The Inspired Word of God

Chapter 20

The word phrase **“Be Glory”** is found 168X (7 X 24) times
in 8 distinct forms in the KJV Bible

The word phrase **“The Ending”** is found 42X (7 X 6) times
in 4 distinct forms in the KJV Bible

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

It is a Noun: ὄρος (*oros*), (S <G3735>), *oros* can refer to an individual mountain, a mountain range, or even a mere hill.

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

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

It is an Adjective: ξένος (*xenos*), (S <G3581>), Usually *xenos* denotes something “strange” or unusual or a person who is unknown, but in one text is used as a noun to denote a “host,” one who shows “hospitality” -(Romans 16:23).

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

It is a Verb: ἁγιάζω (*hagiazō*), (S <G37>), *hagiazō* is usually rendered “make holy, sanctify, consecrate.”

Seven is as **Conspicuous as Bagels and Cream Cheese**

The number seven is incredibly prominent throughout the Torah, from the creation of the world in seven days to the holiday of Shavuot celebrated in the Spring, which literally means “weeks.” Seven becomes a vital figure in Judaism, symbolizing completion. There are hundreds of other connections to the number seven, but here are some of the most potent and prominent:

- The first verse of the Torah has **seven** words.
- Shabbat falls on the **7th day** of the week and every Shabbat there are **seven people** called to the Torah for the Torah reading (called *aliyot*).
- There are **seven** laws, called the Noahide Laws, that apply to all of humanity, so says the Zionist Chabad Lubavitch sect of radical Judaism.
- Passover and Sukkot are celebrated for **seven days** in Israel -(Leviticus 23:6, 34).
- When an immediate relative dies, Jews sit *shiva* (which means seven) for **seven days**.
- Moses was born and died on the **7th day** of the Hebrew month of Adar.
- Each of the plagues in Egypt lasted seven days.
- The menorah in the Temple had **seven branches**.
- There are **seven major holidays** in the Jewish year: Rosh HaShanah, Yom Kippur, Sukkot, Chanukah, Purim, Passover, and Shavuot.
- At a Jewish wedding, the bride traditionally circles the groom **seven times** underneath the wedding canopy (*chupah*) and there are seven blessings said and seven days of celebration (*sheva brachot*).
- Israel is celebrated for **seven special species** that it produces: wheat, barley, grapes, pomegranates, figs, olives, and dates -(Deuteronomy 8:8).
- There are **seven female prophets** named in the Talmud: Sarah, Miriam, Deborah, Hannah, Abigail, Chuldah, and Esther.

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

The word phrase **"I Gave"** is found 413X (7 X 59) times
in 83 distinct forms in the KJV Bible

The King James Bible Identifies Seven **"Wrong Spirits"**

Luke 9:51-56

"Ye know not what manner of spirit ye are of." There are several kind of spirits spoken of in the Bible.

1. AN INFLATED SPIRIT

Luke 9:10 tells us, *"And the apostles, when they were returned, told him all they had done."* They were boasting of their accomplishments because of an inflated spirit.

2. AN UNCOMPASSIONATE SPIRIT

In Luke 9, we read that a large crowd had followed Jesus. Jesus said, *"... Give ye them to eat..."* Unconcern about the spiritual condition of the multitudes is the sign of an uncompassionate spirit.

3. AN APATHETIC SPIRIT

Jesus took Peter, James, and John up into the mountain to pray. Peter, James, and John went to sleep.

The spirit of apathy is a terrible sin. *"Woe unto them that are at ease in Zion..."*

4. AN IMPENITENT SPIRIT

Jesus had given the disciples power to cast out demons. There is no excuse for failure in the Lord's work.

True, we must be faithful, but if we are faithful, we will be successful.

5. AN IMMATURE SPIRIT

"There arose a reasoning among them, which of them should be the greatest..."

Some Christians never grow out of babyhood.

6. AN INTOLERANT SPIRIT

Luke 9:49 Often we try to put people into a mold, and if they don't do everything our way, they are wrong.

7. AN IMPATIENT SPIRIT

"And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"

Luke 9:54.

An impatient spirit gets a lot of people in trouble.

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

**The word phrase “I Saw The Souls” is found 105X (7 X 15) times
in 13 distinct forms in the KJV Bible**

**The word phrase “Were Opened” is found 77X (7 X 11) times
in 33 distinct forms in the KJV Bible**

**Acts 1 & 2 Yields 21X (7 X 3) “Details about the Church”
The Believers at Pentecost were Fulfilling Prophecy**

The great mystery revealed in Paul’s writings consists of Christ and the church -(Ephesians 5:32; Ephesians 3:6-9). Never before had God spoken of a joint body of Jew and Gentile, which would receive glory apart from national Israel, their covenants, or their law.

“...according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began...” -(Romans 16:25)

“This is a great mystery: but I speak concerning Christ and the church.” -(Ephesians 5:32)

This new creature, as Paul calls it, was unknown since the world began, unknown by the ancient prophets -(Colossians 1:25-28). This is why he calls it a mystery until revealed to him.

“How that by revelation he made known unto me the mystery;...” -(Ephesians 3:3)

Yet and still many in the church think this new creature had its beginnings on the day of Pentecost in Acts 2. Pentecost is where they find their pattern, their origins, and is the root cause of the widespread growth of Pentecostal charismatic belief today.

Consistent dispensational teaching has stood alone in insisting that the church was not in operation in Acts 2. Why? The simple reason is that everything described in Acts 1 and 2 is the subject of what was prophesied since the world began, and was not a mystery kept secret.

The church today is operating according to the mystery. The believers at Pentecost were fulfilling prophecy. Consider the content of these first two chapters of Acts:

1. Jesus taught the twelve apostles pertaining to the kingdom of God that was already written in the prophetic scriptures -(Acts 1:3; Luke 24:44-45).
2. Jesus commands them to stay in Jerusalem, God’s prophetic city -(Acts 1:4).
3. Jesus tells them to wait for the promise of the Father, which promise had been given by the old testament prophets -(Acts 1:4-5).
4. They were expecting the restoration of Israel’s kingdom -(Acts 1:6).
5. They were to preach salvation to Israel first, and then salvation to the world through Israel’s rise -(Acts 1:8). This is the description of world salvation by the prophets.

6. Jesus ascended to heaven to fulfill the prophecies -(Acts 1:9; Psalm 110:1; Acts 2:33-35).
7. The angels explain about Jesus' return to the earth according to the prophets -(Acts 1:11-12).
8. Peter explains that Judas' betrayal and death was a fulfillment of prophecy -(Acts 1:16-18).
9. Peter explains that his office needs to be replaced according to the prophecies -(Acts 1:19-20).
10. The method of choosing the twelfth apostle was that which God instructed Israel in times past -(Leviticus 16:8; Proverbs 16:33).
11. There are twelve apostles in order to possess authority over twelve tribes of Israel -(Acts 1:26; Matthew 19:28).
12. The Spirit coming on Pentecost fulfills the shadow of the holiday given to Israel -(Acts 2:1; Leviticus 23).
13. The Spirit is poured out on believing Israel as the prophecies had spoken -(Acts 2:4; Isaiah 44:3; Proverbs 1:23).
14. The kingdom restoration of language began as prophesied -(Acts 2:5-8; Zephaniah 3:9).
15. The apostles proclaim the wonderful works of God according to Psalms 40; Psalm 78; and Psalm 107 -(Acts 2:11).
16. Peter identifies what happened as a fulfillment of the prophecy spoken by the prophet Joel -(Acts 2:16-21).
17. Peter preached to the men of Israel and the "house of Israel" -(Acts 2:22; Acts 2:36).
18. Peter preaches Jesus of Nazareth as Israel's Christ according to David's prophecy about the Messiah -(Acts 2:22-31).
19. Peter preaches the fulfillment of Psalm 110:1 in Jesus resurrection -(Acts 2:32-35).
20. Peter commanded his hearers to be repent, be baptized, receive the Spirit, all according to the promises given to Israel -(Acts 2:38-41).
21. The believers sold all that they had in expectation of the coming kingdom, living communally, and continued daily in Israel's temple -(Acts 2:42-46).

After the abundance of evidence that the events in Acts 1 and 2 were prophesied, the only argument that remains that the church began is at Pentecost is Acts 2:47.

"And the Lord added to the church daily such as should be saved." – Acts 2:47.

This Scripture clearly says that the church was present at Pentecost, but if we are not to throw out every other verse in Acts 1 and 2, we must allow the Scriptures to just as clearly describe it to be the prophesied church, and not the church according to the revelation of the mystery.

A study of the cross references found in Acts 1 and 2 to the events declared by the prophets can result in only one conclusion if the Scripture is to be taken literally: the church at Pentecost was not the new creature that Paul describes which was kept secret since the world began.

What was kept secret (Paul's new creature) cannot be what was prophesied (the events of Pentecost).

The operation of the body of Christ according to the revelation of the mystery began when the Lord revealed such a change in the dispensation first revealed to Paul -(Colossians 1:25; 1st Corinthians 9:17). This is not intended or meant to refute the mid-Acts teaching of Dispensational of the birth of the church. The body of Christ today does not find its pattern in what was happening at the prophesied Pentecost of Acts 2, but in the pattern of the apostle Paul's mystery ministry concerning Christ and his church of today.

Balam Pronounced Seven “Oracles” of Blessings Upon Israel Which Were Directed to be Curses

Numbers 22-24

- 1. Oracle 1 is found in Numbers 23:1-12**
- 2. Oracle 2 is found in Numbers 23:13-26**
- 3. Oracle 3 is found in Numbers 23:27-24:15**
- 4. Oracle 4 is found in Numbers 24:15-19**
- 5. Oracle 5 is found in Numbers 24:20**
- 6. Oracle 6 is found in Numbers 24:21-22**
- 7. Oracle 7 is found in Numbers 24:23-24**

The story of Balak says that Baalam had Balak build “seven” altars, and to prepare “seven” oxen and “seven” rams. Balak called for Baalam to curse Israel “seven” times but each time God put in Baalam's mouth words of blessings. After cultic acts of preparation, Balaam begins to curse Israel. Then, to his utter amazement, and to Balak's stunned chagrin, only blessing comes forth. There is a series of attempts to curse Israel, with only the blessings coming forth. Balaam finds it impossible to curse whom God has not cursed. Finally, in an act *“entirely beyond his control one final word, one of the most glorious prophecies in the Old Testament:”*

Numbers 24:17 is recognized as a prophecy of the Messiah coming forth. Presenting Jesus as the Light and Sceptre of power:

*“I shall see him, but not now:
I shall behold him, but not nigh:
there shall come a Star out of Jacob,
and a Sceptre shall rise out of Israel,
and shall smite the corners of Moab,
and destroy all the children of Sheth.”*

Luke's Gospel Names Just Seven “Miracles” of the Lord

- | | | | |
|---|-----------------|------------------------------------|-----------------|
| • First Miraculous Draught of Fishes | 5:1-11 | • A Man with Dropsy Healed | 14:1-6 |
| • A Widow's Son Raised | 7:11-17 | • Ten Lepers Healed | 17:11-19 |
| • A Dumb Demoniac Healed | 11:14 | • The Ear of Malchus Healed | 22:49-51 |
| • A Woman's Infirmity Cured | 13:10-17 | | |

The Bible Offers “Seven Reasons for a Virgin Birth”

Although you will not find specific chapter and verse locations for the seven reasons for a Virgin Birth, this is a theological construct that is gleaned from the Biblical narrative. It is not based upon explicit passages per se, rather it is gleaned from a deeper study of the Word of God.

- To Fulfill Old Testament Prophecy
- To Emphasize Jesus Christ’s Humanity and Deity
- To Emphasize Jesus Christ’s Eternality
- To Maintain Jesus Christ’s Sinlessness
- To Protect the Bodily Atonement
- To Circumvent the Curse of Jeconiah
- To Maintain Scripture’s Inerrant Record

**The word phrase “I Am” is found 154X (7 X 22) times
in 11 distinct forms in the KJV Bible**

**The “Lord Jesus Christ Directly Quotes” from 14X (7 X 2)
Books in the Old Testament**

It is interesting and important to note what Old Testament Writings our Lord quotes. Of the 39 books which compose the Old Testament He directly quotes 14: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Psalms, Isaiah, Jeremiah, Daniel, Hosea, Zechariah, and Malachi; and He makes many allusions to other Writings. Of those quoted from, He refers most often to Deuteronomy, Psalms, and Isaiah.

**The Gospel of John Names Seven References That
Refer to “Scripture Having Being Fulfilled”**

These may be found in the Gospel of John at (12:38; 13:18; 15:25; 17:12; 18:9; 19:24, 28, 36).

**The Four Gospels Record “Thirty-five Specific Miracles”
Or 35X (7 X 5) times**

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

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

Seven “Things We Do in the Spirit”

Galatians 5:25

WE LIVE IN THE SPIRIT

Galatians 5:25—*“If we live in the Spirit, let us also walk in the Spirit.”*

1 John 4:9—*“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”*

Galatians 6:8

WE WALK IN THE SPIRIT

Galatians 5:25—*“If we live in the Spirit, let us also walk in the Spirit.”*

Galatians 5:16—*“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”*

WE PRAY IN THE SPIRIT

Ephesians 6:18—*“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saint.”*

WE WORSHIP IN THE SPIRIT

Philippians 3:3—*“For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”*

John 4:24—*“God is a Spirit: and they that worship him must worship him in spirit and truth.”*

WE LOVE IN THE SPIRIT

Colossians 1:8—*“Who also declared unto us your love in the Spirit.”*

Romans 5:5—*“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”*

WE PRODUCE FRUIT IN THE SPIRIT

Ephesians 5:9-10—*“For the fruit of the Spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the Lord.”*

Galatians 5:22-23—*“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,... Meekness, temperance: against such is no law.”*

WE ARE RAISED FROM THE DEAD IN AND BY THE SPIRIT

Romans 8:11—*“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*

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

It is a Noun: רַצוֹן (*raṣôn*), (S <H7522>), *raṣôn* denotes three different ideas in the Old Testament: favor, acceptance, or will. It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X), Psalms (13X), and Leviticus (7X). The sense of *raṣôn* as “favor” signifies a kind regard or special status usually bestowed by a superior. The NIV often translates this sense as “favor” or “favored,” but also sometimes as “goodwill” -(Proverbs 11:27; 14:9).

The Book of Joshua Presents A
“Historical Analysis in Seven Pericopes”
Of Israel’s Conquest and Division of the Land of Canaan

SYNOPSIS: A HISTORICAL ANALYSIS

1. The invasion of the land,—Joshua 1-5
2. The fall of Jericho,—Joshua 6
3. The battle at Ai and Israel at Ebal and Gerizim,—Joshua 7-8
4. The conquest of the south,—Joshua 10
5. The conquest of the north and the list of kings defeated,—Joshua 11-12
6. The division of the land, appointment of cities of refuge, etc.,—Joshua 13-22
7. The farewell address and death of Joshua,—Joshua 23-24

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

Whosoever **“Believeth on Me Will Be Blessed”** Seven Ways

SHALL NEVER THIRST —(John 6:35)
SHALL NOT ABIDE IN DARKNESS —(John 12:46)
SHALL WALK IN THE LIGHT —(John 12:35-36)
SHALL NOT BE ASHAMED —(Romans 10:11)
SHALL NOT BE CONFOUNDED —(1st Peter 2:6)
SHALL DO THE WORKS THAT I DO —(John 14:12)
SHALL NEVER DIE —(John 11:26)

There are Seven **“Things in Psalms 61”**

- DISTANCE -verse 2
- DISTRESS -verse 2
- DELIVERANCE -verse 2
- DEFENSE -verse 3
- DWELLING -verse 4
- DESTINY -verse 7
- DETERMINATION -verse 8

The word phrase **“Might Be”** is found 126X (7 X 18) times
in 4 distinct forms in the KJV Bible

Luke's Gospel Contains 35 (7 X 5) “Parables”

Seven “Things God Puts First”

Matthew 6:33

There are some things which God puts first. What God puts first; we must not put second. When we seek first the Kingdom of God, then all these things shall be ADDED.

- I. **FIRST, CLEANSE THE INSIDE OF THE CUP.** –(Matthew 23:26)
 1. This is a picture of Reformation versus Regeneration.
 2. Reformation only takes care of the outside.
 3. Regeneration takes care of the inside and outside.
- II. **FIRST, CAST OUT THE BEAM OUT OF THINE OWN EYE.** –(Matthew 7:5)
 1. This shows the danger of the love of self.
 2. This shows an attitude of unkindness.
 3. This shows the need of getting right yourself.
- III. **FIRST, BE RECONCILED TO THY BROTHER.** –(Matthew 5:23-24)
 1. This shows our need of being right with our brother.
 2. This shows if we really love the Lord.
 3. This shows the way we are accepted in Christian worship.
- IV. **FIRST, GIVE YOURSELF TO GOD.** –(2nd Corinthians 8:5)
 1. This shows how the Lord wants us first.
 2. This shows when we give ourselves then we will give all we have.
 3. This is a picture of complete consecration.
- V. **FIRST, GIVE FIRST PLACE TO GOD.** –(1st Kings 17:13)
 1. When God has first place then miracles follow.
 2. When God has first place the need is supplied.
- VI. **FIRST, SHOW PIETY AT HOME.** –(1st Timothy 5:4)
 1. The first place to manifest Christian graces is at home.
 2. The most difficult place to manifest Christian graces is at home.
 3. The proving ground for Christian graces is at home.
- VII. **FIRST, SEEK THE KINGDOM OF GOD.** –(Matthew 6:33)
 1. At the first of this year.
 2. At the first of each day.
 3. At the first day of each week (At church).

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

Seven “Things Not Found in Hell”

PEACE –(Luke 16:23, 24)
REST –(Revelation 14:11)
JOY –(Luke 16:24)
WATER –(Luke 16:24, 25)
COMFORT –(Luke 16:23-25, 28)
MERCY –(Luke 16:24, 25)
HOPE –(Luke 16:26)

The “Gospel of John Has a Sevenfold Witness to Christ” This Sevenfold Witness is Found 14X (7 X 2) times

It is recorded accordingly:

- of the Father -(5:34, 37; 8:18) **3X**
- of the Son Himself -(8:14; 18:37) **2X**
- of Christ's works -(10:25; 5:36) **2X**
- of Scripture -(5:39-46) **1X**
- of the Forerunner -(1:7; 5:35) **2X**
- of the Disciples -(15:27; 19:35) **2X**
- and of the Holy Spirit -(15:26; 16:14) **2X**

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

It is a Verb: ταπεινώ (*tapeinoo*), (S <G5013>), In several New Testament occurrences, *tapeinoo* refers either to the loss of prestige or status (“to be humiliated, abased”) or to the lowering of one’s estimation of oneself (“to become humble in attitude”).

The word phrase “Power Was Given” is found 413X (7 X 59) times in 83 distinct forms in the KJV Bible

Abraham Received His “Sevenfold Commission” at Age 75 It Contained a “Sevenfold Promise”

(Genesis 12:2-3)

The name *’abrām* is probably a northern Semitic form meaning "(my) father (God?) is exalted"; from Genesis 17:5 on the expanded form *’abrāhām*, which is interpreted as "father of many nations," is used. In the narratives of Genesis 11:26-25:9 Abraham is presented as one who is called by God, receives the promise of numerous descendants -(12:3; 13:16; 15:5; 17:4f.; 22:17f.) and possession of the land -(12:7; 13:14f.; 17:8; 24:7), is found worthy of a covenant with God -(15:18; 17:7-14), and preserves his election through believing obedience -(12:4; 15:6;

22:3-19). He is called "friend of God" -(Isaiah 41:8; 2nd Chronicles 20:7), and Israel is regarded as the "offspring of Abraham" -(Isaiah 41:8; Psalm 105:6).

- **"I will make of thee a great nation" -(12:2)**
- **"I will bless thee" -(12:2)**
- **"I will... make thy name great" -(12:2)**
- **"Thou shalt be a blessing" -(12:2)**
- **"I will bless them that bless thee" -(12:3)**
- **"I will... curse him that curseth thee" -(12:3)**
- **"In thee shall all families of the earth be blessed" -(12:3)**

In the New Testament Abraham's significance in salvation history for Israel is acknowledged, but any automatic effect of Abrahamic descent is placed in question. The understanding has been controversial in many Christian denominational circles. Christian Zionists and Evangelicals interpret the Abrahamic Covenant to mean those who bless Israel will be blessed and those who curse Israel will be cursed. The evidence that follows does not support that belief and that the Abrahamic blessing is broader and encompasses, in general, three world religions: Christianity, Islam, and Judaism. A full contextual understanding from the New Testament is essential to determine a correct and proper interpretation of the Abrahamic Covenant.

John the Baptist criticized the reliance on physical descent from Abraham as a guarantee of salvation and expounded the possibility of a spiritual descent from Abraham -(Matthew 3:9; Luke 3:8). Jesus saw in God's self-revelation as the God of Abraham, Isaac, and Jacob -(Exodus 3:6) the Torah pointing to the resurrection of the dead -(Mark 12:26; Matthew 22:32; Luke 20:37): Abraham must be alive if the living God -(cf. Exodus 3:14) refers to him. In the parable of the Rich Man and Lazarus -(Luke 16:19-31), Abraham is alive and constitutes a place of bliss for the soul of Lazarus (vs. 22); he can also be addressed by the soul of the rich man and remain for him, too, "Father Abraham" -(vvs. 23f., 27, 30). For the rich man, however, the blessing is exhausted in the material possessions of earthly life -(vs. 25); the enduring efficacy of the blessing is guaranteed by obedience to the law and the prophets, of which Abraham quite naturally appears as the advocate -(vvs. 29, 31). According to Matthew 8:11; Luke 13:28f., the blessing of Abraham had universal significance; together with Isaac and Jacob, Abraham constitutes the goal of the eschatological pilgrimage of the nations so that in his table fellowship at the heavenly banquet Gentiles are included as well. According to Luke, Israel's descent from Abraham signifies a special obligation for Jesus the Savior: A "daughter of Abraham" may not be enslaved by the devil -(13:16; cf. John 8:33-40), and even a tax collector remains Abraham's son and a candidate for salvation -(Luke 19:9).

In Matthew the genealogy of Jesus begins with Abraham -(1:2) and proceeds from him to David in fourteen generations -(1:17): as Israel's Messiah, Jesus is the Son not only of David but of Abraham as well -(1:1; cf. 1:21). Luke mentions Abraham only as one member in the genealogy of Jesus, which reaches back to Adam -(Luke 3:34), but he is the most prominent representative of the three patriarchs whom God acknowledges -(Acts 3:13; 7:32). Israel is Abraham's family -(13:26); the covenant and blessing of Abraham are fulfilled in the appearance of the Christ -

(3:25). Stephen's speech -(7:2-8, 16f.) recalls the high points of Abraham's history as well as the announcement of Israel's enslavement made to Abraham -(7:6f.; cf. Genesis 15:13f.); at the beginning stands the circumcision of Abraham -(Acts 7:8), at the conclusion the uncircumcised heart of Israel -(vs. 51).

In John 8 the difference between the physical descendants -("seed of Abraham," vvs. 33, 37; cf. vs. 39) and those who believe in Christ is emphasized. The latter prove they are the authentic children of the patriarch by behaving as he did; the freedom they enjoy is interpreted as freedom from the power of sin and death -(vvs. 33, 39f.). Abraham is regarded as the visionary witness of this freedom of the Messiah, who was before him and ranks above him -(vvs. 52-58).

Paul, with the phrase "seed of Abraham," expresses both the historical advantage of Israel and his own origins -(2nd Corinthians 11:22; Romans 9:7; 11:1). But he disputes the equation of the "seed of Abraham" with genuine, eschatological sonship. The latter is applicable only to the children of the promise -(Romans 9:7-9), i.e., those who believe, as the example of Isaac compared to Ishmael makes clear. For Paul, Abraham's faith in the creative word of promise is of primary importance.

In Romans 4 Paul uses Genesis 15:6 to show that, as in the case of Abraham, the prototype of the believer, not only Jews but Gentiles as well can attain to the salvation that comes through justification - sola fide (by faith alone). In contrast to Jewish tradition, Paul sets Abraham apart from the law, considers the value of the circumcision that he underwent, and makes clear the temporal and material priority of the promise and faith: even before his circumcision and before the time of the law -(cf. Romans 4:13f.) Abraham was justified by virtue of faith through the promise given by grace -(vs. 13-15), and in connection with circumcision received the pledge of the divine covenant and the new name "Abraham," which honors him as "father of many nations," i.e., as the father of all believers -(vvs. 10-12, 17); Christians, Gentiles, Jews, and Muslims are of his seed -(vvs. 16f.). Accordingly, Paul sees in the circumcision of Abraham not the "sign of the covenant" -(as in Genesis 17:10f.), but rather the "seal of justification" based on the faith that Abraham had demonstrated before circumcision -(Romans 4:11f.). Abraham's fatherhood also is redefined: the physical forefather of the Jews -(vs. 1) is a "father of the circumcised" in the sense of a circumcision of the heart, which consists in the imitation of his faith; also the promise of inheriting the earth -(vs. 13) is to be understood in a spiritual sense. The faith of Abraham takes on a fundamental character and an eschatological significance: contrary to all human hope, he grasped the promise of numerous descendants and thus honored the creative word of the one who brings the dead to life and calls into being the things that do not exist -(vvs. 17-21); so also faith in Christ honors the God who made of the crucified one the risen Lord -(vvs. 24f.) and, through the forgiveness thus made possible, wills to justify the ungodly -(vs. 5).

In Galatians 3, Paul contrasts the blessing originating in Abraham -(vvs. 6-9) with the curse under which the unsuccessful obedience to the law stands -(vvs. 10-13). The blessing of Abraham for the nations is understood as a proto-gospel of the justification of the Gentiles -(vvs. 8f.); only those who believe in Christ are descendants of Abraham and heirs of the promise

-(vs. 29). Since the blessing of Abraham is eschatologically instituted as the salvation accomplished by the one who was hanged on a tree -(vvs. 13f.), Paul can also apply the expression "seed of Abraham" specifically to Christ -(v. 16), especially since the eternal validity of the covenant -(Genesis 17:7) is guaranteed only by the eternally reigning Messiah -(2nd Samuel 7:12-14; cf. Romans 1:3f.). In Galatians 4:22 Abraham is mentioned as the husband of Hagar and Sarah, who symbolize respectively Sinai and the Jerusalem above. Romans 8:32 calls to mind Genesis 22:16: God's giving of the Son is brought into relation to Abraham's offering of Isaac.

Abraham embodies the ideal of eschatologically oriented faith as defined in Hebrews 11:1: he left his homeland, dwelt as a stranger in the land of Canaan, waited for the invisible city of God -(11:8-10), and offered up Isaac as a sacrifice -(11:17-19). Patiently he held fast to the promise of God, confirmed as it was by an oath -(6:13-15). Heirs of the promise to Abraham are, above all, those who believe -(6:17), who are designated "seed of Abraham" -(2:16). By virtue of having given to Melchizedek a tenth of everything and thus acknowledging Melchizedek's God and his priestly authority -(Genesis 14:17-20), Abraham became a witness to the eternal high-priesthood of Psalm 110:4, which finds its eschatological realization in the priestly service of Christ -(Hebrews 7:1-10).

In James 2:20-24, over against a false understanding of Paul, the justification of Abraham is based upon his action in response to God. Although the author is fully aware of the meaning of Genesis 15:6 (James 2:23), he nevertheless sees the faith of Abraham as completed by the offering of Isaac and hence as justified, subsequently as it were, by God's justifying judgment -(vvs. 22f.). In the household code in 1st Peter 3 the fact that Sarah addressed Abraham as "lord" -(Genesis 18:12) is held to be evidence of an exemplary wife -(vs. 6).

The word **“Guard”** 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.” 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 -(Psalm 64:1).

The Gospel of Luke Tells Us Seven **“Things about the Rich Man”**

1. HIS CONDITION—rich -(Luke 16:19)
2. HIS CHARACTER—religious (Jew) -(Luke 16:24)
3. HIS POSITION—in need -(Luke 16:23)
4. HIS PRAYER—“have mercy” -(Luke 16:24)
5. HIS SUFFERING—“I am tormented” -(Luke 16:24)
6. HIS CONSCIENCE—Son, remember -(Luke 16:25)
7. HIS SEPARATION—great fixed gulf-(Luke 16:26)

Seven Things Concerning the **“New Testament Church”**

Acts 2:47

1. **THE FOUNDER OF THE CHURCH...** –(Matthew 16:18)
The Lord himself and not any human man. –(1st Corinthians 3:9; Ephesians 2:19-21; 1st Corinthians 12:13)
Do not confuse with the beginning of some sect. –(1st Corinthians 1:10; John 17:21)
2. **THE FOUNDING OF THE CHURCH...** –(Acts 2:41)
From Pentecost the work of gathering the church began. –(John 20:22; Acts 2:1, 41, 47)
The church as a spiritual body is only seen in part by the world, –(Colossians 2:17)
3. **THE FOUNDATION OF THE CHURCH...** –(Matthew 16:18)
Only one article in the creed (Christ). –(1st Corinthians 2:2; Ephesians 2:20; Acts 4:11; 1st Peter 2:7)
Local methods may differ—“In opinion Liberty.” –(1st Corinthians 3:11)
4. **THE FUNDAMENTALS OF THE CHURCH...** –(Acts 5:42)
Concerning Christ –(Matthew 16:16; 1st Corinthians 15:1-4; Acts 8:4, 5, 12, 37)
The Church one on things fundamental. –(1st Corinthians 1:10)
5. **THE ZEAL OF THE EARLY CHURCH...** –(Acts 8:4)
 - a. They went out under the great commission. –(Mark 16:15)
 - b. They went EVERYWHERE. –(Acts 1:8; Romans 10:18)
 - c. They went preaching the word. –(2nd Timothy 4:1-7)
 - d. They went with blessing even in persecution. –(Acts 4:3-33)
6. **THE SUCCESS OF THE EARLY CHURCH...** –(Acts 4:33)
They were active in evangelizing. –(Matthew 28:19-20)
 - a. They were united in their message.
 - b. Willing to serve. –(Romans 1:14-16)
7. **THE GREAT INCENTIVE OF THE CHURCH...** –(Luke 12:35-38, 40-43; Note Verse 43)
The motive because of the hope set before them. –(1st Thessalonians 1:9, 10)

The word phrase **“With Thou”** is found 210X (7 X 30) times
in 43 distinct forms in the KJV Bible

The word phrase **“Any Thing”** is found 91X (7 X 13) times
in 12 distinct forms in the KJV Bible

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

The Gospel of Matthew Talks About **“Seven Demon Spirits of Hell”**

Matthew 12:43-45

I. SEDUCING SPIRITS

1 Timothy 4:1-3—*“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”*

The word "seduce" meant to entice; to corrupt; to win over; to lead astray.

II. UNCLEAN SPIRITS

Luke 8:27—*“And when he went forth to land, there met him out of the city a certain man, which had devils a long time, and ware no clothes, neither abode in any house, but in the tombs.”*

III. LYING SPIRITS

1 Kings 22:22—*“And the Lord said unto him, Wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets.”*

John 8:44; 1 John 2:22; Revelation 21:8.

IV. DUMB SPIRITS

Mark 9:25—*“When Jesus saw that the people came running together, he rebuked the foul and deaf spirit, I charge thee, come out of him, and enter no more into him.”*

V. FOUL SPIRITS

Revelation 18:2—*“And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils and the hold of every foul spirit.”*

The word "foul" means dirty, filthy, noisome; and foul smell.

VI. FAMILIAR SPIRITS

Leviticus 20:27—*“A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones.”*

1 Samuel 28:7.

VII. EVIL SPIRITS

Luke 8:2—*“And certain women, which had been healed of evil spirits.”*

The word "evil" means to cause harm, to injure, to cause wickedness, to cause trouble.

The word phrase **“He Seeketh For”** is found 14X (7 X 2) times
in 7 distinct forms in the KJV Bible

The word phrase **“Of Mercy”** is found 28X (7 X 4) times
in 5 distinct forms in the KJV Bible

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

The Believer Has Seven **“Things in Heaven”**

Hebrews 12:1-2

I. A SAVIOUR

"For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." -(Philippians 3:20).

II. AN INHERITANCE

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." -(1st Peter 1:4).

All some people seem to have is an earthly inheritance, and are satisfied.

III. "HIS NAME IS WRITTEN THERE"

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven..." -(Luke 10:20).

IV. "HIS CITIZENSHIP IS THERE"

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God..." -(Ephesians 2:19).

V. "HIS HOPE LAID UP..."

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel..." -(Colossians 1:5).

"This world is not my home, I'm just passing through: My hope is all laid up somewhere beyond the blue..."

VI. "THE BELIEVER'S MASTER IS THERE..."

"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him..."

VII. "THE BELIEVER'S HOME IS THERE..."

 -(Ephesians 6:9)

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city..." -(Hebrews 11:16)

Do you ever get "Homesick" for your home in the sky?

"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you..." -(John 14:2).

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

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

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

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

(1) It is used in this basic sense to describe prayer -(James 5:16, “is powerful” in NIV, “*availeth much*” in KJV) and people -(Luke 16:3, “I am not *strong enough* to dig”).

(2) The basic meaning, however, is stretched so that *ischyo* also takes on various metaphorical senses. For example, someone who is powerful in relation to another is said “to prevail over/against them” -(Acts 19:16, the demon-possessed man “overpowered” or “prevailed against” the seven sons of Sceva; Revelation 12:8, the dragon did not prevail against Michael the angel). It can also mean simply “to be able,” as when Matthew says that “*no one could pass that way*” -(Matthew 8:28), when Jesus asked the disciples, “*Could you not keep watch with me for one hour?*” -(Matthew 26:40), and when Jesus warns that we must strive to enter the narrow gate because many will try and not *be able* to -(Luke 13:24).

In some passages *ischyo* has the sense of being in possession of one’s powers, meaning “to be healthy” -(Matthew 9:12, “*It is not the healthy who need a doctor*”). In 5:13 it means “to be useful for something” (salt that loses its saltiness “*is no longer good for anything*”).

Finally, *ischyo* can also be used in the sense of “to have meaning, value, or validity,” as in Galatians 5:6 (“*neither circumcision nor uncircumcision has any value*”) and Hebrews 9:17 (*a will “never takes effect while the one who made it is living*”).

There is a second word **“Strong”** which is found 28X (7 X 4) times in the New Testament

It is an Adjective: ἰσχυρός (*ischyros*), (S <G2478>), *ischyros* means “strong, mighty, powerful.” It refers to superhuman beings like God -(Revelation 18:8) and angels -(Revelation 5:2; 18:2), but it can also refer to human beings -(1st Corinthians 4:10; Hebrews 11:34) and to things like the “boisterous” wind -(Matthew 14:30, KJV), a “severe” famine -(Luke 15:14, NIV), or Paul’s “forceful” letters -(2nd Corinthians 10:10). In 1st Corinthians, Paul remarks that even God’s weakness is “more powerful” than human strength; consequently, God is able to choose the weak of the world to shame the “strong” -(1st Corinthians 1:25, 27).

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

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

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

It is a Noun: σῖτος (*sitos*), (S <G4621>), *sitos* means “wheat, grain.”

Do You Know These Seven Biblical **“Precepts”**?

1. **THAT YOU ARE A SINNER BY BIRTH?** –(Romans 5:12, 19)
2. **YOU ARE A SINNER BY PRACTICE?** -Romans 3:10-18, 23)
3. **YOU ARE ALREADY CONDEMNED?** –(Romans 5:18; 6:23)
4. **YOU ARE SEPARATED FROM GOD?** –(Matthew 15:8)
5. **YOU ARE IN SPIRITUAL DARKNESS?** –(Matthew 6:23; Colossians 1:13)
6. **YOU ARE SPIRITUALLY LOST?** –(Isaiah 53:6)
7. **YOU ARE SPIRITUALLY WICKED?** –(Galatians 5:19-21)

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

It is a Verb: ἀρπάζω (*harpazo*, (S <G726>), *harpazo* means “to snatch, catch.” It generally connotes a forceful and/or violent seizing -(e.g., Matthew 11:12). The word is used of burglary (12:29), the action of mobs -(John 6:15), animal attacks (10:12), an arrest (Acts 23:10), and the forceful proclamation of sound doctrine (Jude 23).

As a general rule, *harpazo* underscores the power of the snatcher over the snatched. An exception is in John 10:28-29 where Jesus, proclaiming the security of the believer, says, **“No one can snatch them out of my hand . . . no one can snatch them out of my Father’s hand.”** Here the strength, purpose, unity, and oneness of Christ and the Father are highlighted as a guarantee of the eternal security of God’s elect.

harpazo also describes God’s activity in physically and miraculously transporting people from one place to another. **“The Spirit of the Lord suddenly took Philip away,”** -(Acts 8:39). Paul, presumably referring to himself, spoke of a man who “was caught up to the third heaven” in a vision -(2nd Corinthians 12:2). Finally, *harpazo* appears in 1st Thessalonians 4:17, where Paul predicts that believers who are alive at the second coming **“will be caught up” in the clouds.** Here *harpazo* magnifies God’s might in completing salvation as he reunites his people before Christ. As something to think about, the Apostle Paul never mentioned anywhere in his Epistles as a single example, about the Great Tribulation. Paul wrote Romans through Philemon and you will not find a single reference to Daniel’s 70th Week; it is sufficient proof that he had no need to bring up something that believers in the end times would not have to deal with!

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

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

It is a Noun: ὄφις (*ophis*), (S <G3789>), *ophis* is translated as “snake, serpent.” It can be an actual snake, as in Matthew 7:10 where Jesus asks whether a father would give his son a snake if he has asked for a fish. John 3:14-15 describes the way salvation will be accomplished and applied: **“Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life”** -(see Numbers 21:8-9). The snake is used figuratively to illustrate certain character traits or qualities. Jesus calls the scribes and Pharisees snakes because their hypocrisy is as poisonous as the venom of a snake -(Matthew 23:33). After sending his disciples to preach the gospel to Israel, Jesus tells them to **“be as shrewd as snakes and as innocent as doves”** -(Matthew 10:16). The horses with riders who come as part of the sixth trumpet in Revelation have tails like snakes, inflicting deadly injury like the bite of a poisonous snake -(Revelation 9:19).

Believers will be given authority over snakes -(Luke 10:19; cf. Mark 16:18), demonstrating their power through Christ over Satan (who is called “that ancient Serpent” in Revelation 12:9; 20:2) and his agents. The depiction of Satan as a serpent highlights his deceitfulness, pointing back to Genesis 3:1. Satan has deceived God’s people from the beginning of time, and he continues to be the great deceiver: “But I am afraid that, just as the *serpent* deceived Eve by his cunning, so your minds will be led astray from a single-hearted and pure devotion to Christ” -(2nd Corinthians 11:3).

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

It is a Noun: τάλαντον (*talanton*), (S <G5007>), *talanton* means “talent.” This word occurs only in the gospel of Matthew: 1X in the parable of the unforgiving servant (who **“owed his master ten thousand talents”**) and 13X in the parable of the talents -(25:14-30). While this word has been carried over directly into English to denote the gifts or natural aptitudes that we possess, in New Testament times a *talanton* was a monetary unit worth well over a thousand dollars in today’s currency.

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

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

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

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

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

It is an Adjective: תָּמִים (*ta'mim*), (S <H8549>). Most often *ta'mim* describes animals or crops intended for sacrificial offerings as “unblemished” or “whole.” This term frequently appears in the cultic context of Israel’s worship (e.g., Exodus 12:5; Leviticus 1:3, 10; 3:1, 6; 4:3). Neither blemished animals nor priests with physical defects are considered fit for sacrifice or service in the temple -(Leviticus 21:16-23; 22:17-25). Physical wholeness reflects the holiness of God (see 10:3). Figuratively the term refers to wholeness of heart and, as applied to human action or conduct, conveys the notion of walking blamelessly before the Lord (of Noah in Genesis 6:9; of Abraham 17:1; Deuteronomy 18:13). Likewise the NIV renders *ta'mim* as “faithfulness” (“sincerity” KJV) in Joshua 24:14; “honorably” in Judges 9:16, 19. In this sense, it refers to the conduct of the righteous and wise: **“For the upright will live in the land, and the blameless will remain in it”** -(Proverbs 2:21).

Finally, this term may be used in other contexts as “complete” as in Joshua 10:13 (“full day”), or “perfect.” God is described as perfect (2nd Samuel 22:31) both in terms of his knowledge (Job 37:16) and his law (Psalm 19:8).

The History of the **“Chosen Family”** is Laid Out in Seven Segments The Career of Abraham

Thirty-eight chapters are given to an account of the history of the chosen family. Genesis has 50 Chapters & 1,533 Verses. The “Chosen Family” is the focus of **76%** of the book of Genesis.

- **His divine call**,—(Genesis 12).
- **The story of Abraham and Lot**,—(Genesis 13-14).
- **The divine revelations and promises to Abraham, particularly, the promise of a son, the possession of the Holy Land, and of a great posterity**,—(Genesis 15-17).
- **His intercession for the cities of the plain and their destruction**,—(Genesis 18-19).
- **His life at Gerar, and the fulfillment of the promise of a son in the birth of Isaac**,—(Genesis 20-21).
- **The test of his obedience by the divine command to offer up Isaac**,—(Genesis 22).
- **His death**,—(Genesis 25:8).

The Bible Mentions Seven **“Different Faculties”** in Hell

1. **HE COULD SEE** —(Luke 16:23)
2. **HE COULD FEEL** —(Luke 16:24)
3. **HE THIRSTED** —(Luke 16:24)
4. **HE COULD TALK** —(Luke 16:24)
5. **HE COULD PRAY** —(Luke 16:27)
6. **HE COULD REASON** —(Luke 16:30)
7. **HE HAD A MEMORY** —(Luke 16:25)

The **“Story of Primeval Man”** is Laid Out in Seven Sections of Genesis

Genesis is a record of the origin of our universe; the human race; sin; redemption; family life; corruption of society; the nations; the different languages; the Hebrew race, etc. The early chapters of the book have been continually under the fire of modern criticism. But the facts they present, when rightly interpreted and understood, have never been disproved. It is not the purpose of the author of Genesis to give an elaborate account of the creation; only a single chapter is devoted to the subject; just a bare outline containing a few fundamental facts, while the essential focus is to deliver the Israelites a picture of early man. This is designated in the name of Genesis, which is **“Berisheet”** in Hebrew and means “beginnings”. The MAIN THEME: Man's sin and the initial steps taken for his redemption by a divine covenant made with a chosen race whose early history is here portrayed.

- **The temptation and fall; the personality and character of the Tempter; the penalty of sin; and the promise of a coming Redeemer,—(Genesis 3)**
- **The story of Cain and Abel,—(Genesis 4)**
- **The genealogy and death of the patriarchs,—(Genesis 5)**
- **The events connected with the Flood,—(Genesis 6-8)**
- **The rainbow covenant and Noah's sin,—(Genesis 9)**
- **The descendants of Noah,—(Genesis 10)**
- **The confusion of tongues at Babel,—(Genesis 11)**

Timothy Named Seven **“Signs of the Time”**

1. **DEPARTURE FROM THE FAITH** —(1st Timothy 4:1)
2. **DISOBEDIENCE TO PARENTS** —(2nd Timothy 3:2)
3. **DESPISERS OF GOOD** —(2nd Timothy 3:3)
4. **DEVOTION TO PLEASURE** —(2nd Timothy 3:4)
5. **DENIAL OF POWER OF GODLINESS** —(2nd Timothy 3:5)
6. **DISTRESS AMONG NATIONS** —(Luke 21:25)
7. **DOWNTRODDEN JEWS ARISING** —(Luke 21:24-28)

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

The word phrase **“According As”** is found 182X (7 X 26) times
in 3 distinct forms in the KJV Bible

The word phrase **“He Had Opened”** is found 77X (7 X 11) times
in 35 distinct forms in the KJV Bible

Seven “Things the Prodigal Received” at His Homecoming

Luke 15:20-24

The prodigal received...

- **A HEARTY WELCOME**—(Luke 15:20)
While he was yet a great way off -(Ephesians 2:13)
His Father had compassion on him.
His Father ran to meet him.
His Father fell on his neck, embraced him.
His Father kissed him—love.
- **THE PRODIGAL'S RESPONSE**—(Luke 15:21)
Felt sinful, said nothing
- **THE ROBE WAS PLACED AROUND HIM**—(Luke 15:22)
It was the best robe. -(Isaiah 61:10)
It was placed on him. -(Zechariah 3:4)
- **THE RING WAS PLACED ON HIS FINGER**—(Luke 15:22)
It was a seal of love. -(2nd Corinthians 1:22)
It was a seal of ownership. -(Ephesians 4:30)
It was a mark of high honor. -(Genesis 41:42)
- **THE SHOES FOR HIS TIRED FEET**—(Luke 15:22)
Shoes speak of the provision for his daily walk -(Exodus 12:11)
Be shod with sandals. -(Mark 6:9)
Having your feet shod with the preparation of the gospel of peace. -(Ephesians 6:15)
- **THE FATTED CALF WAS KILLED AND PLACED BEFORE HIM**—(Luke 15:23)
Bring hither the fatted calf. (All things are ready)
Let us eat—O! Taste and see.
The calf speaks of Christ's death. This is our communion.
- **THE RESULTANT JOY**—(Luke 15:23, 24)
The fruit of communion is joy.
The Son is made glad.
The Father delights in his children.
"And they began to be merry."

The Father's House is still waiting for the prodigal to come home. All things are ready.
How about you?

The word phrase “**Of The Earth**” is found 252X (7 X 36) times
in 7 distinct forms in the KJV Bible

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

There are fourteen **“Distinct Usages of ‘Jehovah’ Titles”** (7 X 2) times in the Old Testament

The name Jehovah is frequently used as a compound with other words to set forth some specific aspect of God’s character and work in meeting the needs of his elect.

1. **JEHOVAH-JIREH** - ‘The Lord will provide’. *“And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen”* - (Genesis 22:14).
2. **JEHOVAH-RAPHA** - ‘The Lord that healeth thee’. *“And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee”* -(Exodus 15:26).
3. **JEHOVAH-NISSI** - ‘The Lord our Banner’. *“And Moses built an altar, and called the name of it Jehovah-nissi”* -(Exodus 17:15).
4. **JEHOVAH-M’KADDESH** - ‘The Lord which doth sanctify you’.
“Speak thou also unto the children of Israel, saying, Verify my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you” -(Exodus 31:13); *“And ye shall keep my statutes, and do them: I am the Lord which sanctify you”* -(Leviticus 20:8).
5. **JEHOVAH-RA-AH** - ‘The Lord my Shepherd’. *“The Lord is my shepherd; I shall not want”* -- (Psalm 23:1).
6. **JEHOVAH-HOSEENU** - ‘The Lord our Maker’. *“O come, let us worship and bow down: let us kneel before the Lord our maker”* -(Psalm 95:6).
7. **JEHOVAH-ELOHEENU** - ‘The Lord our God’. *“Exalt ye the Lord our God, and worship at his footstool; for he is holy ... He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions”* -(Psalm 99:5, 7, 8).
8. **JEHOVAH-ELOHEKA** - ‘The Lord thy God’. *“I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage: ... Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ... Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain”* -(Exodus 20:2, 5, 7).
9. **JEHOVAH-ELOHAY** - ‘The Lord my God’. *“And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee”* -(Zechariah 14:5).

10. **JEHOVAH-SHALOM** - 'The Lord our Peace'. *"Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites"* -(Judges 6:24).
11. **JEHOVAH-TSEBAHOTH** - 'The Lord of Hosts'. *"And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there"* (1 Samuel 1:3); *"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah"* -(Romans 9:29); *"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth"* -(James 5:4).
12. **JEHOVAH-HELEYON** - 'The Lord Most High'. *"I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high"* -(Psalm 7:17); *"For the Lord most high is terrible; he is a great King over all the earth"* (Psalm 47:2); *"For thou, Lord, art high above all the earth: thou art exalted far above all gods"* -(Psalm 97:9).
13. **JEHOVAH-TSIDKEENU** - 'The Lord our Righteousness'. *"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE Lord OUR RIGHTEOUSNESS"* -(Jeremiah 23:6); *"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness"* -(Jeremiah 33:16).
14. **JEHOVAH-SHAMMAH** - 'The Lord is there'. *"It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there"* -(Ezekiel 48:35).

The Angel Gabriel **"Made Seven Promises to Mary"**

Luke 1:31-33

The angel Gabriel made seven glorious promises to Mary when he visited her to reveal the coming birth of Jesus:

Mary would conceive and bear a Son
Mary's Son would be called Jesus
Jesus would be great
Jesus would be called the Son of God
Jesus will be given the throne of David
Jesus will reign over the House of Jacob
Jesus' kingdom will never end

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