



The Inspired Word of God

Chapter 22

Who Killed Jesus?

Might It Be All Seven of These Below?

Mark 15:25

1. HE WAS DELIVERED BY THE FATHER –(Romans 8:32; Acts 2:23)
2. HE WAS PUT TO DEATH BY THE JEWISH RULERS –(John 15:7; Matthew 26:64, 65; John 10:31-33)
3. HE WAS PUT TO DEATH BY THE GENTILES –(Acts 4:27)
4. HE WAS PUT TO DEATH BY SATAN –(Genesis 3:15) –("Bruise his heel.")
5. HE WAS BETRAYED BY ONE OF HIS OWN APOSTLES –(Matthew 27:3-5)
6. HE LAID HIS OWN LIFE DOWN –(John 10:17, 18)
7. YOUR SINS AND MINE NAILED HIM TO THE CROSS –(Romans 4:25)

The word phrase **"Is He"** is found 357X (7 X 51) times
in the KJV Bible

The Seven “Attributes of Paul's Three Men”

1st Corinthians 2:14; 3:1

- I. **THE NATURAL MAN**—(1st Corinthians 2:14)
 1. He is not a converted man -(1st Peter 1:23)
 2. He may be a religious man -(James 1:26)
 3. He may be an educated man -(Acts 22:3)
 4. He is dead in sins -(Ephesians 2:1)
 5. He has no spiritual life -(Ephesians 4:17, 18)
 6. He has no spiritual discernment -(1st Corinthians 2:14)
 7. He is without God and without hope -(Ephesians 2:12)

- II. **THE CARNAL MAN**—(1st Corinthians 3:1-4)
 1. He may be a Christian -(1st Corinthians 1:2 with 3:1)
 2. He is like a child -(1st Corinthians 3:1)
 3. He never advances spiritually -(1st Corinthians 3:2)
 4. He follows the way of the flesh -(Romans 8:7; 1st Corinthians 3:3)
 5. He is conformed to the world -(Romans 12:2)
 6. He causes division in the church -(1st Corinthians 1:10-13; 3:4)
 7. He produces the fruit of carnality -(Hebrews 5:11-14)

- III. **THE SPIRITUAL MAN** -(1st Corinthians 2:9-16)
 1. He is led by the Spirit -(Romans 8:14)
 2. He is not of the world -(John 17:16)
 3. He is not understood by the world -(1st John 3:1)
 4. He has the mind of Christ -(Philippians 2:5)
 5. He seeks God's deeper things -(Psalm 1:2; 1st Corinthians 3:1, 2)
 6. He is able to overcome the world -(1st John 5:4, 5)
 7. He is producing the fruit of the Spirit -(Galatians 5:16-22)

CONCLUSION:

1. We are one of the three classes
2. We should ask ourselves where we are
3. We should seek to be out-and-out for Christ

The word “Tend” 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.” The objects that *naṣar* takes provide insight into the verb’s meaning. For example, Proverbs teaches, “*He who tends the fig tree will eat its fruit*” (Proverbs 27:18). See *keep*.

The word phrase **“We Shall Reign”** is found 21X (7 X 3) times
in 14 distinct forms in the KJV Bible

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

Verb: θύω (*thyo*), (S <G2380>), The root of *thyo* carries the meaning of “to sacrifice” a burnt offering. Thus, *thyo* came to mean “to offer a ritual sacrifice” of any kind or “to ceremonially kill an animal for sacrifice” to any god -(Acts 14:13, 18; 1st Corinthians 10:20).

The word is used in the New Testament specifically to refer to sacrificing the Passover lamb - (Mark 14:12; Luke 22:7) and hence to the sacrifice of Jesus, our Passover lamb -(1st Corinthians 5:7). *thyo* is also in two parables for the killing of animals for a banquet -(Matthew 22:4) and for celebration at the time of the return of the prodigal son -(Luke 15:23, 27, 30). An angel uses this word to command Peter to “kill and eat” the animals he sees in a vision of all kinds of unclean food -(Acts 10:13; 11:7). *thyo* is also used simply to refer to the act of killing any animal or humans being -(John 10:10).

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

It is an Adjective: δέκατος (*dekatos*), (S <G1181, 1182>), *dekatos* is a “tenth” portion of something or the “tenth” in a series of ten or more items. Four of the seven New Testament uses of *dekatos* occur in Hebrews 7, which describes Abraham’s “tithe” to the priest-king Melchizedek -(Hebrews 7:2, 4, 8, 9; cf. Matthew 23:23; Luke 11:42, which use the verb *apodekatoo*, “to tithe”). No New Testament text mentions the tithe as a responsibility of the church; rather, the instructions to the church about giving are less legalistic: God instructs people to give generously out of their poverty -(2nd Corinthians 8:1-5; 9:6), to give in proportion to their income -(1st Corinthians 16:1-2), and to share possessions generously with those in need -(2nd Corinthians 8-9; Ephesians 4:28). One wonders if God would require less than the Old Testament tithe from New Testament people.

The other New Testament uses of *dekatos* appear in the routine counting of a fraction, like “a tenth of the city” -(Revelation 11:13), or in the numeration of a series, like “the tenth hour” - (John 1:39) or the “tenth” of twelve precious stones forming the foundation of new Jerusalem - (Revelation 21:20).

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

It is a Verb: ἀνάκειμαι (*anakeimai*), (S <G345>), The image that *anakeimai* captures is that of a person lying outstretched on a couch in front of a low table. When several people do that, they are considered “dinner guests.” See *recline*.

The word phrase **“He That Opened”** is found 77X (7 X 11) times
in 38 distinct forms in the KJV Bible

Seven **“Classes of People”** God Will Not Save

John 6:37

INTRODUCTION: God has promised to save everyone who comes to Him in believing faith.
There are three conditions essential in order for the Lord to save a sinner.

He must repent. -(Isaiah 55:6, 7)

He must believe. -(John 3:16)

He must confess. -(Romans 10:9, 10)

But there are seven classes of people God will not save

- I. **GOD WILL NOT SAVE THE SELF-RIGHTEOUS SINNER** -(Luke 18:9-14)
 1. The Pharisee prayed
 2. The Pharisee was clean outwardly
 3. The Pharisee did not see his need
- II. **GOD WILL NOT SAVE A SINNER WHO REFUSES TO COME UNTO HIM** -(John 5:40)
 1. Unbelief keeps men from coming
 2. Sin keeps men from coming
 3. Satan keeps men from coming
- III. **GOD WILL NOT SAVE A HYPOCRITE** -(Matthew 23)

Jesus said, *“Ye shut up the Kingdom of God.”*

 1. Wears a false face
 2. Lives as a pretender
- IV. **GOD WILL NOT SAVE AN APOSTATE** -(2nd Peter 2:21-22)
 1. An apostate is well informed
 2. An apostate has enjoyed the by-products of the church
 3. An apostate will sooner or later go from us. -(1st John 2:19)
- V. **GOD WILL NOT SAVE A SINNER WHO HOLDS TO HIS UNBELIEF** -(John 12:39)
 1. Unbelief insults God
 2. Unbelief ensnares the sinner
 3. Unbelief closes Heaven's door
- VI. **GOD WILL NOT SAVE A SINNER WHO HAS BLASPHEMED THE HOLY GHOST** -(Matthew 12:31, 32)
 1. His Spirit cannot strive with him. -(Genesis 6:3)
 2. His prayers cannot be answered. -(Proverbs 1)
 3. His soul has been given up. -(Romans 1:25)
- VII. **GOD WILL NOT SAVE A SINNER AFTER HE DIES IN HIS SIN** -(John 8:21)
 1. It's too late to repent
 2. It's too late for mercy

**The word “Servant” has two forms in the Old Testament
Both Yield the “Heptadic Design Feature”**

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

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

**The word “(To Be) Gracious” is found 77X (7 X 11) times
in the Old Testament**

It is a Verb: חָנַן (*hanan*), (S <H2603>), The primary meaning of *hanan* is “to show mercy, favor, be gracious” toward someone. See *show mercy, favor*.

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

It is a Verb: ἀφίστημι (*aphistemi*), (S <G868>), *aphistemi* generally means to “leave, depart” in a physical sense. Other uses of this verb include the forsaking of wickedness as in 2nd Timothy 2:19: “*Everyone who confesses the name of the Lord must turn away from wickedness.*” See *leave*.

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

It is an Adjective: זָר (*zar*), (S <H2214>), In most instances, *zar* modifies a noun and means “strange, foreign, alien” or, by extension, “unauthorized, illegitimate.” See *foreigner, foreign*.

**The word “Sickness” is collectively found 35X (7 X 5) times
In two word forms the New Testament**

It has two forms, neither individually yield the “Heptadic Design Feature”

The first is a Noun: ἀσθένεια (*astheneia*), (S <G769>), **24X**. *astheneia* means “weakness” and can also be used of a physical weakness (“sickness”). See *weakness*.

The second is a Noun: νόσος (*nosos*), (S <G3554>), **11X**. *nosos* is one of the words used to describe a “disease, illness, sickness.” See *disease*.

**The word phrase “The Mighty Men” is found 35X (7 X 5) times
in 10 distinct forms in the KJV Bible**

The word “Lot” is found collectively 154X (7 X 22) times in the King James Bible

Old Testament

The first is a Noun: גֹּרַל (*gôral*), (S <H1486>), *gôral* is usually translated “lot.” It refers to an item that was thrown or dropped for the purpose of decision-making.

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

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

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

The second is a Noun: חֵלֶק (*heleq*), (S <H2506>), **66X**. *heleq* means “share, portion,” but also “lot, inheritance.” See *share*.

New Testament

It is a Noun: κλήρος (*kleros*), (S <G2819>), **11X**. In the New Testament *kleros* usually designates the casting of lots, but in a more general sense it can also mean the “allotment” or “inheritance” that one receives -(Colossians 1:12). God promises Paul a “place” among those who are sanctified when he called him on the road to Damascus -(see Acts 26:18). Casting lots was common in the ancient world, and in a general sense it is analogous to our “drawing straws” for decision-making. Such casting of lots was often associated with seeking the will of the gods. Roman soldiers divided up Jesus clothes by casting lots -(Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24; cf. Psalms 22:18). Among the Jewish people, however, casting lots was a biblical method of seeking God’s preordained plan. In the Old Testament the high priest prayerfully used Urim and Thummim to determine God’s will -(e.g., Exodus 28:30; Leviticus 8:8; Deuteronomy 33:8). At the beginning of Acts, the eleven apostles cast lots between Joseph Barsabbas and Matthias to find a replacement for Judas Iscariot -(Acts 1:26). The lots were cast in the context of prayer: “**You, Lord, who know the hearts of all, show which one of these two you have chosen to take the place in this ministry and apostleship**” -(Acts 1:24-25a). The lot fell on Matthias.

“Balak” is mentioned 42X (7 X 6) times in four books of the Old Testament

(Numbers, Joshua, Judges, Micah)

Balak, the king of Moab ["Empty, void, waster"] sent messengers on two occasions to bribe Balaam the prophet to put a curse on Israel during the Exodus march -(Numbers 22:1-21). His first attempt was unsuccessful: "The elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you" -(Numbers 22:7, 13). His second attempt was successful: "Balak sent yet again princes, more, and more honourable than they And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab" -(Numbers 22:15, 21). His bitterness—With growing frustration, Balak watched as Balaam attempted in vain to curse Israel. Each time the false prophet opened his mouth to blast Israel, God supernaturally caused him to bless instead.

Joshua mentioned Balak during his farewell address to Israel -(Joshua 24:9). Jephthah warned an enemy Ammonite king against attacking Israel, reminding him what God did to Balak - (Judges 11:25). Micah reminded sinful Israel of God's past faithfulness in dealing with Balak - (Micah 6:3).

“Samuel” is mentioned in Seven books of the King James Bible

(1 Samuel, 1 Chronicles, 2 Chronicles, Psalms, Jeremiah, Acts, Hebrews)

The Meaning of his name: **"Hand of God"**

Seven Great “Promises” of God

GRACE -(Titus 2:11)

REST -(Matthew 11:28)

LOVE -(John 3:16)

DRAWN -(John 6:44)

SALVATION -(Acts 28:28)

RELATIONSHIP -(John 1:12)

RECONCILIATION -(Romans 5:10)

The word “Sight” is found 889X (7 X 127) times in the Old Testament

It is a Noun: עַיִן (*‘ayin*), (S <H5869>), *‘ayin* means “eye.” It can refer to the literal body part, but it appears in many expressions related to sight. See eyes.

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

The word phrase **“Teacher of the Law”** is found 63X (7 X 9) times in the New Testament

It is a Noun: γραμματεὺς (*grammateus*), (S <G1122>), A *grammateus* was a “teacher of the law, an expert in legal issues, a scribe.” See *scribe*.

Scripture Issues Seven **“Solemn Warnings”** to Christians

Hebrews 2:1

1. THE DANGER OF DRIFTING LIKE A SHIP WITHOUT A RUDDER

We get this in Hebrews 2:1-3. The words **“let them slip”** in verse 1 refer to the danger of “drifting away.” The picture is of a ship drifting past its moorings, and this is a danger that faces us as Christians. How easy it is just to drift along in the Christian life! Verse 3 tells us how we drift: it is by sheer neglect—prayer, Bible-study, soul-winning, and so on.

2. THE DANGER OF HAVING AN EVIL HEART OF UNBELIEF

We get this in Hebrews 3:12-19 and 4:1-2. The danger of unbelief is the danger of not believing God, of not trusting Him, of failing to take Him at His word—Hebrews 11:6!

3. THE DANGER OF BEING CONTENT WITH SPIRITUAL IMMATURITY

We get this in Hebrews 5:11-14 and 6:1. These verses show us that:—

- a. Christians can be dull of hearing, “sluggish... slothful”—5:11
- b. We are babies—5:12-13, and compare 1 Corinthians 3:1-2
- c. We should go on to “developed manhood”—6:1 and Ephesians 4:13-14

4. THE DANGER OF SERIOUS BACKSLIDING AND THE FAILURE TO REPENT

We get this in Hebrews 6:4-10. What happens when a believer falls into sin and does not repent? He is in danger of becoming one of God's castaways—1 Corinthians 9:24-27. Perhaps he will become sick in body, or perhaps he will die, and he will suffer loss at the Judgement Seat of Christ—1 Corinthians 11:28-32.

5. THE DANGER OF COMMITTING DELIBERATE AND WILLFUL SIN

We get this in Hebrews 10:26-29. What will God do? He will judge us, not with eternal judgment but with chastening in this life and loss of reward in the next. The danger that faces Christians is not the danger of losing their salvation but the danger of losing God's best.

6. THE DANGER OF BEING THOROUGHLY CARELESS AND UNDISCIPLINED

We get this in Hebrews 12:12-17. Read through these verses carefully and notice—how often we get spiritually slack and discouraged (verse 12); how we need to be determined to go straight ahead in our Christian life (verse 13); how we need to be peaceable and to pursue holiness (verse 14).

7. THE DANGER OF REFUSING TO HEAR THE WORD OF GOD

We get this in Hebrews 12:18-26. God has spoken in two ways.

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

It is a Verb: תָּחַז (‘*ahaz*), (S <H270>), This verb conveys the general sense of *grasping* or *taking hold of* an object or *being taken hold of* by an object, person, or emotion -(see Judges 1:6; Numbers 31:30; Ruth 3:15; 1st Chronicles 13:9). See *seize*.

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

Our God Can Deliver Us

Psalm 34 Identifies Seven “Areas of Deliverance”

Psalm 34 is a beautiful psalm, assuring us of God's deliverance from so many distressing things. Let us consider each deliverance for several minutes.

1. DELIVERANCE FROM FEARS
*“I sought the Lord, and he heard me,
And delivered me from all my fears.”* -(verse 4)
2. DELIVERANCE FROM TROUBLES
*“This poor man cried, and the Lord heard him,
And saved him out of all his troubles.”* -(verse 6)
3. DELIVERANCE FROM WANT
*“O fear the Lord, ye his saints:
For there is no want to them that fear him.”* -(verse 9)
4. DELIVERANCE FROM BEING LOST
*“The Lord is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.”* -(verse 18)
5. DELIVERANCE FROM HEARTACHE
*“The Lord is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.”* -(verse 18).
6. DELIVERANCE FROM AFFLICTIONS
*“Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.”* -(verse 19)
7. DELIVERANCE FROM DESOLATION
*“The Lord redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.”* -(verse 22)

**The word phrase “The Rich Men” is found 28X (7 X 4) times
in 9 distinct forms in the KJV Bible**

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

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

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

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

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

The word phrase **“Of The Earth”** is found 252X (7 X 36) times in 9 distinct forms in the KJV Bible

The word phrase **“The Sixth”** is found 14X (7 X 2) times in 5 distinct forms in the KJV Bible

Seven Aspects of **“The Heavenly Calling”** “Wherefore, holy brethren, partakers of the heavenly calling...” Hebrews 3:1

Our calling is heavenly in origin -(Hebrews 3:1); holy in character -(2nd Timothy 1:9); and honorable in position -(1st John 3:1).

1. CALLED BY GOD -(Acts 2:39)
2. CALLED BY HIS GRACE -(Galatians 1:15)
3. CALLED UNTO THE FELLOWSHIP OF HIS SON -(1st Corinthians 1:9)
4. CALLED TO BE SAINTS -(1st Corinthians 1:2)
5. CALLED UNTO HIS KINGDOM AND GLORY -(1st Thessalonians 2:12)
6. CALLED OUT OF DARKNESS -(1st Peter 2:9)
7. CALLED TO PEACE -(1st Corinthians 7:15)

The Spirit of God is Sevenfold in His character and Imputation of **“Spiritual Attributes”** in Our Lives

- The spirit of the Lord.... the nature of Jesus Christ.
- The spirit of wisdom.... the ability God gives us to make the right decisions.
- The spirit of understanding... the ability to understand the difficult.
- The spirit of counsel.... the ability to give good and wise advice.
- The spirit of might.... the power to do God's will.
- The spirit of knowledge.... the ability to know beyond human comprehension.
- The spirit of the fear of the Lord.... the ability to respect and reverence the Lord and His will for our life.

Chapter 16 of Revelation is a Chapter of Seven **“Great Things”**

- great voice —16:1
- great heat —16:9
- great River Euphrates —16:12
- great day of the Lord —16:14
- great earthquake —16:18
- great city, Babylon —16:19
- great hail —16:21

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

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

The Angels Proclaimed With a Loud Voice a Tribute to the Lord That **“He is Worthy to Receive Seven Things”**

- **Power**—He is worthy to have power over our lives, the church, the world. Do you let the Lord lead your life?
- **Riches**—He is worthy to have our finances and possessions. Do you tithe and give to the Lord's work? Do you use your possessions for Him such as your car or home?
- **Wisdom**—He is worthy to receive our attention and the use of our mind for His glory and service. Use your mind for the Lord! Study the Word of God and memorize Scripture.
- **Strength**—He is worthy to receive our strength for His service. Do you use your energy to work for the Lord such as witnessing or bringing people to church?
- **Honor**—He is worthy to receive praise from our lips and to honor Him with our life. Do you praise the Lord in front of the heathen?
- **Glory**—He is worthy of the devotion of our life in bringing glory to Him. Do you glorify the Lord with your life?
- **Blessing**—Do you bless the Lord with your mouth and life?

Psalm 103:1—*A Psalm of David.*

“Bless the Lord, O my soul: and all that is within me, bless His holy name.”

The word **“Tell”** is found 371X (7 X 53) times in the Old Testament

It is a Verb: טָלַא (*nagad*), (S <H5046>), *nagad* means “to tell, declare, report.” It normally indicates spoken communication, whether relaying a message or reporting on some situation.

(1) *nagad* is most often used in a direct, nonreligious sense for the communication of human affairs. For example, Ham tells his two brothers about their father’s nakedness -(Genesis 9:22); Pharaoh asks Abraham why he did not tell him that Sarah was his wife -(12:18); Eliezer asks Rebekah: **“Please tell me, is there room in your father’s house for us to spend the night?”** -(24:23). Almost any kind of reporting can make use of this verb.

(2) *nagad* can also be used for something that has been revealed by God -(e.g., Psalm 147:19; Isaiah 43:12; 46:10; Amos 4:13). Joseph tells Pharaoh that in his dream, **“God has revealed ... what he is about to do”** -(Genesis 41:25). The angel Gabriel came to Daniel to **“to tell [him] what is written in the Book of Truth”** -(Daniel 10:21; cf. 11:2). In Ezekiel’s vision, the divine messenger tells the prophet to **“describe the temple to the people of Israel”** -(Ezekiel 43:10).

(3) *nagad* is also used in the command in the psalms to “proclaim” among the nations what the Lord has done -(Psalm 9:11; 64:9; 92:2). This proclamation of our powerful and loving God is not limited to his chosen servants, however, for the very **“skies proclaim the works of his hands”** -(19:1; cf. 50:6; 97:6).

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

It is a Verb: ἀναγγέλλω (*anangelo*), (S <G312>), *anangelo* means “to tell, proclaim.” In the New Testament it is used in much the same way as the verbs *kerusso* (“to preach”) and *katangelo* (“to proclaim”), but is closest in meaning to the English verbs “to tell” or “to report” (see also *apangelo*, “to report”). Two typical uses are in Acts 14:27 and 15:4, where Paul and Barnabas “report” about their first missionary trip to the church in Antioch and to the leaders of the church in Jerusalem. Similarly, Titus “reports” to Paul about the great care that the Corinthians expressed for Paul -(2nd Corinthians 7:7). Note also Acts 19:18, in which people from Ephesus believed, confessed, and **“told of their deeds.”**

Overlap with the idea of preaching and proclaiming happens when the object of *anangelo* is a Christian message. Therefore, in the New Testament, its meaning often approaches to preach or proclaim: e.g., **“the things which have now been proclaimed to you by those who have preached the gospel [euangelizo]”** -(1st Peter 1:12; also Acts 20:20, 27); or **“This is the message we have heard from him and proclaim to you: God is light”** -(1st John 1:5). Likewise, a Samaritan woman says, **“When he [the Messiah] comes, he will proclaim/explain everything to us”** -(John 4:25; see also 5:15; 16:14).

There are Seven **“Purposes”** for a White Stone

The promise of Jesus to overcomers was a white stone. In Pergamos, the people used special crystals or stones with pagan symbols on them for healing and protection just as New Age worshipers do today. They believed their stones were good luck charms and kept them safe. Because of this they could relate to the Lord's promise to give all believers their own special white stone. In ancient Greece and Rome, a white stone had significant meaning.

The White Stone

1. In the Greek courts, the judges in a criminal trial gave their verdict by placing a white or black stone in an urn. If the verdict was "Not Guilty," a white stone was used. Jesus could have been saying that those who are believers in Christ have been acquitted and are found "Not Guilty" because of the atoning, cleansing blood of the Lord Jesus Christ.

- Isaiah 1:18—**“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”**
- 1st John 1:7—**“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”**
- Romans 5:1—**“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:”**

2. The white stone was also given to a slave that was set free. Those who are overcomers and born again have been set free from the bondage and penalty of sin.

- Romans 3:24—***“Being justified freely by his grace through the redemption that is in Christ Jesus:”***
- Galatians 3:13—***“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:”***
- Colossians 1:14—***“In whom we have redemption through his blood, even the forgiveness of sins:”***

3. The white stone was also a badge of authority. It gave the bearer permission from the father or the master to do business in their name. In Christ, we have the authority of the Word of God to serve Him and spread His truth.

- Acts 1:8—***“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”***
- 2nd Corinthians 5:20—***“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”***

4. White stones were also given to victors in the torch race in the Roman and Grecian games. The victor of the torch race was not only to finish first, but he was to finish with his torch lit. We are to keep our light shining for Christ. This reward of a white stone entitled the victor or his family access to the treasury any time. The white stone was a blank check. Jesus was saying to these overcomers, ***“In me you are victorious and I will supply your every need.”***

- Matthew 5:16—***“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”***
- 1st Peter 1:4—***“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,”***
- Philippians 4:19—***“But my God shall supply all your need according to his riches in glory by Christ Jesus.”***

5. Socially, the white stone was a stone of friendship and accorded the possessor the right of hospitality in the house of the man who offered it. It was a ticket of admission into the house, at the table and family circle of that friend. It was a carte blanche entitling the person who showed it to ask for and receive what he needed. It was a badge of friendship. Jesus was saying that the overcomer will have the right of admission to the house and table of the Lord. **It is** Christ's invitation to Heaven.

- Matthew 11:28—***“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”***
- Matthew 7:7—***“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”***

6. In ancient times, a white stone was a symbol for a happy day. Pliny talks of a day "**marked by the whitest of white stones.**" This stone was also an emblem of a day of victory. Those in Christ will be welcomed as victors and will rejoice as they are reunited with loved ones and meet the Lord Jesus Christ face to face.

- Romans 8:37-39— "**... Nay, in all these things we are more than conquerors through him that loved us.** ^[38]**"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,** ^[39]**Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**
- 1 John 5:4—"**For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.**"

7. The stone will have a new name for the believer which is a special secret between Jesus and you.

- Isaiah 62:2—"**And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.**"

Each believer will enjoy a special intimacy with the Lord which no other person will share. In the Bible, names that were given to an individual reflected the character or calling of that individual. Based on the way you are living right now, what name would the Lord give to you? Would it be a name that meant faithful, loving, responsible, courageous, etc., or would it be a name that would mean the opposite of these traits? Take a good look at your life!

The Bible Instructs Man Seven "Ways to Deal with Satan"

Satan is out to ruin your life with laziness, apathy, stress, suicide, sexual immorality, materialism, criticism, discouragement, fatigue, and death. You may ask, "I know I'm to resist the Devil, but how do I do this?"

- **Recognize temptations as an attack from Satan.**
- **Put on the whole armor of God... "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." -(Ephesians 6:11) The armor is listed in Ephesians 6:14-17.**
- **Put on the Lord Jesus Christ... "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." -(Romans 13:14).**
- **Use your will. By the power of Jesus Christ, say "No" to temptation.**
- **Seek the Holy Spirit's guidance and power.**
- **Pray... "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;" -(Ephesians 6:18).**
- **Plead the blood of Jesus Christ.**

**The word phrase "Chief Priests" is found 28X (7 X 4) times
in the Gospel of Mark**

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

It is a Verb: נִצַּחַ (*taqa'*), (S <H8628>), *taqa'* is used to describe such actions as blowing, thrusting, or clapping.

There Are Seven **“Major Themes”** of Old Testament Prophecy

The Old Testament is a book characterized by far-reaching predictions, the greater part of which were not fulfilled when the records contained in the book were completed. While the scope of Old Testament prophecy reaches out into multiplied details, the subject matter presented may be pursued under seven major themes, namely:

- (1) prophecy respecting the Gentiles
- (2) prophecy respecting Israel's early history
- (3) prophecy respecting the nation Israel
- (4) prophecy respecting the dispersions and regatherings of Israel
- (5) prophecy respecting the advent of Messiah
- (6) prophecy respecting the great tribulation
- (7) prophecy respecting the Day of Jehovah and the Messianic kingdom

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

It is a Noun: διδασκαλία (*didaskalia*), (S <G1319>), *didaskalia*, like *didache*, denotes “teaching” or “doctrine,” both the content and the act. Content is expressed in Matthew 15:9, when Jesus refers to the “teachings” of the Pharisees as **“rules taught by people,”** and in Colossians 2:22, which mentions **“commandments and teachings of people.”** The act is expressed in the reference to the gift of “teaching” -(Romans 12:7) and of the elder who works hard at **“preaching and teaching”** -(1st Timothy 5:17).

There is an important distinction in the New Testament between sound doctrine and false doctrine. The majority of occurrences of *didaskalia* are in the context of doctrine of the church or “sound doctrine,” e.g., **“sound doctrine, which conforms to the glorious gospel of the blessed God”** -(1st Timothy 1:10; also 1st Timothy 4:6, 13, 16; 5:17; 6:1; 2nd Timothy 4:3; Titus 2:7). An additional example that parallels *didaskalia* and *didache* is “the trustworthy teaching [*didache*] as it has been taught . . . sound doctrine [*didaskalia*]” (Titus 1:9). Similarly, *didaskalia* refers to the Old Testament in Romans 15:4. A different label for sound doctrine is “the doctrine of God” -(Titus 2:10). Paul also refers to these teachings as “his teaching” -(2nd Timothy 3:10). In contrast, *didaskalia* can refer to false doctrines as in the aforementioned teachings of Pharisees -(Matthew 15:9) and of “people” -(Colossians 2:22), as well as the negative **“every wind of teaching”** -(Ephesians 4:14).

The word phrase **“Only, Or”** is found 357X (7 X 51) times
in the KJV Bible

**The Literary Structure of the Gospel of John
Presents Jesus Christ as the Son of God
In 21X (7 X 3) “Individual Portraits”**

The Holy Spirit teaches that Christ is the Son of God. This is what John was trying to show us in each chapter of this book. Christ is everything to all men because He is God! Notice how He is portrayed in each chapter of this book.

The Portrayal of Christ in the Gospel of John

Chapter 1	The Son of God	Chapter 12	The King
Chapter 2	The Son of Man	Chapter 13	The Servant
Chapter 3	The Divine Teacher	Chapter 14	The Consoler
Chapter 4	The Soul Winner	Chapter 15	The True Vine
Chapter 5	The Great Physician	Chapter 16	Giver of the Spirit
Chapter 6	The Bread of Life	Chapter 17	Our Intercessor
Chapter 7	The Water of Life	Chapter 18	The Model Sufferer
Chapter 8	Defender of the Weak	Chapter 19	The Uplifted Savior
Chapter 9	Light of the World	Chapter 20	Conqueror of Death
Chapter 10	The Good Shepherd	Chapter 21	Restorer of Penitents
Chapter 11	The Prince of Life		

Why does it matter that Jesus is God? It matters because we can know the truth about God and what the Lord is like. Apart from Christ, you and I cannot know what God is really like and understand the doctrinal truths of the Bible. To know Christ is to know God the Father. Philip could not understand this truth.

The Bible Teaches There Is “Grace for Every Need” Seven Ways

2nd Corinthians 12:9

- 1. ABUNDANT PARDON** –(Isaiah 55:7; Hebrews 7:25; 1st Peter 3:18)
- 2. ABUNDANT LIFE** –(John 10:10; 2nd Peter 1:4; 1st John 3:1-3)
- 3. ABUNDANT BLESSING** –(Ephesians 3:20; John 16:24)
- 4. ABUNDANT PEACE** –(Jeremiah 33:6; Isaiah 26:3; Philippians 4:6, 7)
- 5. ABUNDANT JOY** –(2nd Corinthians 8:2)
- 6. ABUNDANT GRACE** –(2nd Corinthians 4:15)
- 7. ABUNDANT ENTRANCE** –(2nd Peter 1:11)

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

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

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

As the word suggests, this term applies to the assembly where the Jews met for worship, that is, the synagogue. Luke writes, **“Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God”** -(Acts 19:8; cf. 9:1-2; 18:26; 22:19). In Paul’s missionary strategy (cf. “first for the Jew,” Romans 1:16), he always began with the synagogue in each new city he visited -(Acts 13:5; 14:1; 17:1, 10). It was customary for Jesus during his earthly ministry to preach in the synagogue of the town or village where he visited: **“Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people”** -(Matthew 4:23; also Mark 1:39; Luke 4:15). The term may also refer to a structure or building. Matthew writes, **“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men”** -(Matthew 6:2).

synagoge can also describe a Christian gathering or assembly, as in Acts 13:43, **“When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God”** -(cf. James 2:2).

There are Seven **“Major Themes of Prophecy Respecting the Gentiles”**

The general theme of prediction related to the Gentiles is itself subject to a sevenfold division.

1. The First Gentile Prediction. A far-reaching prophecy was given by Noah with reference to the character that would be exhibited by each of his three sons as progenitors of the races to re-people the earth -(Genesis 9:25-27), which anticipation has been fulfilled to the present hour.

2. The Judgments Upon Nations Adjacent to Israel. Much of this body of truth has been fulfilled. These predictions are set forth in various portions of the Old Testament, e.g.: Babylon and Chaldea -(Isaiah 13:1-22; 14:18-27; Jeremiah 50:1-51:64), Moab -(Isaiah 15:1-9; 16:1-14; Jeremiah 48:1-47), Damascus -(Isaiah 17:1-14; Jeremiah 49:23-27), Egypt -(Isaiah 19:1-25; Jeremiah 46:2-28), Philistia and Tyre -(Isaiah 23:1-18; Jeremiah 47:1-7), Edom -(Jeremiah 49:7-22), Ammon -(Jeremiah 49:1-6), Elam -(Jeremiah 49:34-39).

3. The Times of the Gentiles. In contrast to *times and seasons*, which term refers to the divine dealing with Israel (cf. Acts 1:7; 1st Thessalonians 5:1), is the phrase *the times of the Gentiles*, which relates to divine dealings with the Gentiles. The latter term was introduced by Christ (Luke 21:24) and measures the period in which Jerusalem will be under the overlordship of Gentiles. It has been observed before that Gentile times are measured out to continue

approximately 560 years. The events belonging to this period occupy much prophecy, covering as it does both its course and end. This period, however, is interrupted by the intercalary age of the Church, which age, being undefined with respect to duration, serves to introduce an element of indefiniteness into the period when Gentile times will end. Nevertheless, it is clear that Gentile times are now accomplished except for the seven years which will be experienced immediately upon the removal of the Church, which event closes this intercalary age.

4. The Succession of Monarchies. Again, only a passing reference will be called for upon a subject which has already been considered at length. Four world powers were foreseen by Daniel—Babylon, Medo-Persia, Greece, and Rome. These, as foreseen by the prophet, were to dominate Gentile times and be terminated by the glorious coming of Christ, when the Messianic kingdom will supersede all human rule and authority. In the purpose of God this Roman authority was to be interrupted by the ushering in of the present age. Doubtless the elements of Roman government are abroad in the earth throughout this age; yet the empire itself will return to existence and become an active power, and will complete the course prescribed for it in the seven years that remain. As the present age was unforeseen, the Old Testament predictions bearing on the last of the four monarchies must be interpreted in the light of later revelation.

5. The Judgment of Gentile Nations. While this stupendous event is drawn out in its immeasurable importance in the New Testament, it is fully anticipated in the Old Testament - (cf. Psalm 2:1-10; Isaiah 63:1-6; Joel 3:2-16; Zephaniah 3:8; Zechariah 14:1-3).

6. Gentile Nations and the Lake of Fire. The destruction of opposing Gentile nations is also anticipated in the Old Testament; but Christ Himself—their judge—has declared their actual destiny -(Matthew 25:41). Being unregenerate persons, they are subject to eternal condemnation -(John 3:18) and doom; but in relation to Israel, as an immediate issue, the opposing nations are, at the time of their judgment, dismissed to the lake of fire.

7. Gentile Nations and the Kingdom. Much Old Testament prophecy foresees the share Gentiles will have in Israel's kingdom -(cf. Isaiah 11:10; 42:1, 6; 49:6, 22; chapters 60, 62, and 63). It has already been stated that Gentiles will be a subservient people attending upon Israel - (cf. Isaiah 14:1-2; 60:12; 61:5). Later revelation -(Matthew 25:31-40) asserts the entrance of Gentiles into the kingdom by the authority of the King and as predetermined by the Father from the foundation of the world.

The Subject of “Blessing” is Built on Seven Features

- 1. THE SOURCE OF BLESSING IS THE FATHER** -(Ephesians 1:3)
- 2. THE CHANNEL OF BLESSING IS CHRIST** -(Luke 24:30)
- 3. THE POWER OF BLESSING IS THE HOLY SPIRIT** -(Galatians 3:14)
- 4. THE PROMISE OF BLESSING IS IN THE SCRIPTURES** -(Hebrews 6:14)
- 5. THE RECEPTION OF BLESSING IS BY FAITH** -(Galatians 3:9)
- 6. THE PATH OF BLESSING IS OBEDIENCE** -(Matthew 5:3-11)
- 7. THE CHARACTER OF BLESSING IS SPIRITUAL** -(Ephesians 1:3)

There are two Greek Words for the word “**Stumbling Block**” that are collectively found 21X (7 X 3) times in the New Testament

The first is a Noun: πρόσκομμα (*proskomma*), (S <G4348>), 6X. *proskomma* means “stumbling block, offense.” This word has two main uses in the New Testament. (1) It is used three times in reference to Isaiah 8:14, which both Paul and Peter see as fulfilled in the fact that Jews or other people who are being evangelized stumble over the good news about Jesus Christ and Him crucified -(Romans 9:32, 33; 1 Peter 2:8). (2) The other three uses occur in Paul’s discussion of Christian freedom -(Romans 14:13, 20; 1st Corinthians 8:9), where the apostle instructs “strong” Christians not to insist on their freedom in Christ to such an extent that “weak” Christians (i.e., especially children and new believers) end up following their example, but in doing so feel deeply that they are sinning against Christ. Thus, that exercise of freedom “becomes a stumbling block to the weak.”

The second is a Noun: σκάνδαλον (*skandalon*), (S <G4625>), 15X. *skandalon* is something that leads a person to sin or to fall away from faith. See *obstacle*.

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

It is a Noun: τελώνης (*telones*), (S <G5057>), *telones* refers to those who worked for the Roman government levying taxes (the KJV term is “publican”). In the New Testament, the Jews despised such people for two reasons. (1) They had a reputation for corruption, often levying taxes beyond what was required, thereby hoping to fill their own pockets -(Luke 3:12). (2) The *telones* for Jewish society were themselves Jews who had “sold out” to the Gentile Roman government and thus worked against their own people.

Jesus harnesses this attitude towards tax collectors by saying that if a brother is rebuked for sin by the church and refuses to listen, “**let him be to you as a Gentile and a tax collector**” - (Matthew 18:17, ESV). Jesus is not encouraging an anti-tax collector sentiment, but is making a powerful application through a cultural point-of-contact as people who needed to repent and turn to God.

Reflecting this public attitude towards tax collectors, the Pharisees voice their horror that the one who claims to be the Messiah would associate with such as these -(Matthew 9:11; 11:19; Mark 2:16; Luke 5:30; 7:34; 15:1-2). Yet *telones* were, ironically, some of the first to recognize their spiritual bankruptcy. They came to and believed in Jesus -(Matthew 9:10; Mark 2:15; Luke 5:29; 7:29; 15:1), just as they had believed John the Baptist -(Matthew 21:32; Luke 3:12). The disciple Matthew, in fact, was called from the tax collector’s booth. The grace of God and the Biblical significance of *telones* can be summed up in the familiar parable about a certain self-confident Pharisee and a humble *telones*, who went home justified because of his plea for God’s mercy -(Luke 18:10-14).

There Are Seven **“Prophetic Periods”** in the King James Bible

(1) ***From Adam to Abraham***, in which period Enoch prophesied concerning the second advent of Christ -(Jude 1:14, 15), and Noah prophesied in regard to his sons -(Genesis 9:24-27).

(2) ***From Abraham to Moses***, in which time word is committed to Abraham, which he evidently passed on to others, with respect to his seed -(Genesis 15:13), and Jacob foretold the future of his posterity -(Genesis 49:1-27).

(3) ***From Moses to Daniel***, during which time the major portion of Old Testament prophecy was written and much of it fulfilled. Attention should be given to Deuteronomy 28:1-33:29 as the seed plot of prediction concerning all future blessings for Israel.

(4) ***From Daniel to Christ***, a division of time in which Jehovah reveals through Daniel the beginning, course, and end of Gentile rule as well as future divine purposes in Israel. This specific era includes the writings of Daniel, Ezekiel, Haggai, Zechariah, and Malachi. To this age, and as an important part of it, should be added all predictions concerning the great tribulation since that time of so great distress is the seventieth week of Daniel's prophecy and, therefore, a most vital and inseparable part of it, regardless of the fact that centuries which are of a parenthetical nature are thrust in between.

(5) ***From the First to the Second Advent of Christ***, which period gathers up all New Testament prophecy both by Christ and the apostles.

(6) ***From the Beginning to the End of the Millennial Kingdom***, in which dispensation it is revealed that "your sons and your daughters shall prophesy" -(Joel 2:28).

(7) ***The Eternal State***, which will be the fulfilling of much prediction, though there is no anticipation recorded that any will then prophesy; in fact, it is declared that prophecy shall then "fail" -(1st Corinthians 13:8).

Scripture Has a Sevenfold grouping of **“Types and Symbols”**

Though the Bible abounds with **metaphors, similes, symbols, types, parables, allegories, and emblems**—a sevenfold classification of its figures of speech—it is needful to remember that behind every form of utterance there is a reality of truth, which truth must not be underestimated because of the form in which it is presented. All these varied forms of speech which the Bible employs are directly chosen and utilized by God the Holy Spirit. They in no way represent mere literary notions of men. It is of more than passing interest that the Holy Spirit Himself is presented under various types and symbols. The types and symbols which anticipate and describe the Second Person have been realized or fulfilled in concrete, visible form through His incarnation; but the Person and work of the Third Person remains in that obscurity which the invisible and therefore intangible ever involves. Since acquaintance with the Holy Spirit must depend so largely on what is said rather than upon what is seen or felt, attention should be given to every intimation. That will have to wait for another time.

The word phrase **“A Virgin” is found 14X (7 X 2) times
In 6 distinct forms in the KJV Bible**

The Period of the Judges **“Israel had “Seven” Enemies”**
Shown on the Map Below

PERIOD OF THE JUDGES
ISRAEL'S ENEMIES



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MAP 6

W.G.S.

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Blessings,

Pastor Bob, EvanTeachr@aol.com