



The Inspired Word of God

Chapter 3

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

NOTE: You may occasionally encounter what appears as a duplicate entry in this eBook work. There are multiple Biblical Greek and Hebrew words with no direct English translation equivalent, and are transliterated as approximate meaning. As an example, our English word “love” in English translations, has four primary Greek words that precisely describe what kind of love it really means. Biblical or Koine Greek has four distinct words for love: *agápe*, *éros*, *philía*, and *storgē* in our Bibles. Greek has other words as well used to describe different concepts of love.

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

It is a Noun: אַמָּה (*’amá*), (S <H519>), *’ama* frequently translates as “maidservant” or “slave girl,” but may also be translated simply as “servant.”

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

It is a Verb: μερίζω (*merizo*), (S <G3307>), *merizo* means “to divide, assign.”

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

It is a Verb: αἰτέω (*aiteo*), (S <G154>), *aiteo* generally means “to ask, request, demand.” On a human level, such asking is usually made of a superior -(Matthew 27:20; Acts 9:2). Most often, however, it is used in passages that address prayer to God (also a superior!), such as Matthew 21:22, **“If you believe, you will receive whatever you ask for in prayer.”** In its simplest form, Jesus says, **“Ask and it will be given to you”** -(Matthew 7:7). Most uses of *aiteo* occur in the gospels -(e.g., Matthew 6:8; 7:7-11; Mark 11:24; Luke 11:9-13; John. 16:23-26). In prayer, we are to trust that God is a loving, caring Father who delights in giving what we ask for.

James uses the word five times in his letter, most notably in James 4:2-3: **“You have not because you ask not. You ask and do not receive, because you ask with wrong motives.”** James also uses *aiteo* to emphasize that asking for the things that God has promised us (such as wisdom) must be done without doubting that God will indeed fulfill his promises (1:5-6). The apostle John too uses this verb 4X in 1st John 5:14-16, where he emphasizes that when we ask God for anything, it must be **“according to his will.”**

While *aiteo* is most often used in reference to a petition, it is also used in reference to a requirement or demand. In these cases, the verb is usually spoken by a superior to a subordinate person. The jailer in Philippi, for example, **“called for lights”** when he heard Paul’s voice after the earthquake. Note too what Jesus says in Luke. 12:48: **“to whom much is given, much will be required.”** This helps to understand Paul’s message in 1st Corinthians 1:22, that **“the Jews require a sign.”** They ask for such a sign from the God, as it were calling him to answer their presumptive demands.

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

It is a Verb: ἐπερωτάω (*eperotao*), (S <G1905>), *eperotao* means “to ask a question, to question, interrogate someone.” Generally speaking, this verb is a synonym for *erotao*, having for the most part the same meaning. Whereas *erotao* is the preferred word for “ask” used by John, *eperotao* is the common word used by Mark (25X). For example, Mark uses this verb when Jesus asks the disciples who the people say that he is -(Mark 8:29), when the disciples ask Jesus why they could not cast out demons (9:28), and when Jesus asks the demon-possessed boy’s father how long he had been afflicted (9:21). In Matthew and Luke, these 2 vbs. are equally divided.

eperotao can also be used in a narrower sense of questioning someone as a part of an interrogation, such as Pilate’s interrogation of Jesus -(Matthew 27:11; Mark. 15:2, 4), the high priest’s interrogation of Jesus -(Mark 14:60), and the Pharisees’ interrogation of the blind man’s parents (John 9:19).

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

It is a Verb: ἐρωτάω (*erotao*), (S <G2065>), *erotao* means “to ask a question, inquire,” or “to request” something be done. It is commonly used to describe what someone does when seeking information.

The disciples ask Jesus questions about the meaning of his teachings, e.g., when they do not understand his parables -(Mark 4:10), when they do not know why a man was born blind (John 9:2), or when they do not know what Christ means when he says that they will not see him in a little while (16:19). Jesus uses this manner of questioning in order to teach the disciples, asking them, **“Who do people say the Son of Man is?”** -(Matthew 16:13). *erotao* is especially used by John in his gospel. There is often introduces a doubting, probing question, such as when John the Baptist is questioned by the Levites -(John. 1:19) as to whether he is Elijah -(John. 1:21) and why he baptizes if he is not the Christ (1:25).

erotao is also used for making a request. This is most clearly seen in Acts, where 12 of the 13 uses of this verb are requests rather than questions seeking information. For example, a beggar asks Peter and John for money -(Acts 3:3), those with Cornelius ask Peter to remain with them (10:48), and the Jews request Paul to be brought before the Sanhedrin (23:20). When Jesus’ disciples become frustrated with the Canaanite woman’s pleas, they “urge” Jesus to send her away.

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

It is a Verb: προσδέχομαι (*prosdechomai*), (S <G4327>), *prosdechomai* means “to receive, welcome” and “to wait for, expect something” in the sense of looking forward to.

The word **“Baal”** is found 161X (7 X 23) times in the Old Testament

It is a Noun: בַּעַל (*ba'al*), (S <H1167>, <H1168>), *ba'al* means “lord” or “master” in the sense of a ruler or owner. As wives were considered property to be owned in the ancient world, the “husband” could also be referred to as *ba'al* -(Exodus 21:22; 2nd Samuel 11:26; Proverbs. 31:11) and the verb *ba'al* (related to this noun) communicates the idea of marriage or rulership - (Deuteronomy 21:13; Isaiah 54:1). Note that this verb applies marriage imagery to the relationship between God and his people -(Isaiah 54:5; Jeremiah 3:14; Hosea 2:18; Jeremiah 31:32).

ba'al is used primarily with reference to the Canaanite storm god, Baal. As the pagan god who was thought to send rain and nurturing weather for crops, he was also known as the god of fertility. Archaeological discoveries represent Baal with exaggerated genitalia. The Old Testament consistently treats Baal as an object of scorn, whose powers as a god are outclassed by God -(2nd Kings 1:2-6). The story of Elijah’s showdown with the prophets of Baal on Mount

Carmel serves to ridicule the powerless prophets of Baal and their false god. When the people see that the Israelite God has answered Elijah's prayer by fire, they cry out, **"The Lord—he is God! The Lord—he is God"** -(1st Kings 18:39).

When the Lord is depicted riding on the clouds or in control of the storm, this is a direct affront to those who believe Baal is master of the storm -(Psalm 18:12-14; Daniel 7:13; Nahum 1:3). God's people, whom he calls **"a thriving olive tree,"** provoke him to anger by **"burning incense to Baal."** Since Baal is god of the storm, it is striking to see God's judgment against the "tree": **"with the roar of a mighty storm he will set it on fire, and its branches will be broken"** - (Jeremiah 11:16-17). Baal worship was the popular religion of Canaan and proved a constant problem for Israel -(Judges. 10:10; 1st Samuel 12:10; 1st Kings 16:31; 2nd Kings 21:3; Jeremiah 12:16).

Just as the verb **ba'al** applied the image of marriage to the relationship between God and his people, worshiping foreign gods was sometimes referred to as prostitution -(Jeremiah 2:2, 20, 23-25; Hosea. 2:8, 10-13). This bears particular importance since worship of Baal may have involved sexual rituals. It is helpful to think of the implications of how a relationship with God, like any healthy marriage, requires fidelity, trust, and honesty. In the same way that the Israelites were commanded to purify the land of Canaan by removing its pagan influences, Christians should seek to confront the pagan influences of culture with the truth of the gospel.

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

It is an Adjective: $\chi\omega\lambda\acute{o}\varsigma$ (**cholos**), (S <G5560>), **cholos** is someone who is "lame" or "crippled."

The word "Banish" is found 847X (& X 121) times in the New Testament

It is a Verb: $\eta\lambda\acute{\iota}\psi$ (**salah**), (S <H7971>), Generally translated "to send," **salah** usually refers to a human or divine person sending an object away from the subject for some purpose. In certain forms, this verb can carry the negative nuance of dismissal. For example, the Lord banishes (i.e., sends away) Adam and Eve from the Garden of Eden -(Genesis 3:23).

The word "Take" is found 588X (7 X 84(7 X 12)) times in the Old Testament

It is a Verb: טָקַן (**śm**), (S <H7760>), **śm** generally denotes the action of putting or placing an object or person in a particular location. It is usually translated "put," "set," or "place." As a derivative nuance, the Israelites are supposed to "take" all of Moses' words to *heart*, indicating a special care and concern for those words (and ultimately obedience, Deuteronomy. 32:46).

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

It is a Verb: αὐξάνω (*auxano*), (S <G837>), *auxano* means “to grow, increase, become greater.”

**The word “Crop” is found 119X (7 X 17) times
in the Old Testament**

It is a Noun: יָרֵךְ (*pēṣ*), (S <H6529>), *pēṣ* means “fruit, crops, produce.”

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

It is a Verb: βαπτίζω (*baptizo*), (S <G907>),

(1) The verb *baptizo* literally means “to put or go under water,” although it has several different senses. It is used in the New Testament to describe a ceremonial washing for the purpose of sanctification -(Mark 7:4; Luke 11:38). Usually this type of “baptism” is connected to the ritual washing rooted in Israelite tradition, as in Hebrews 9:10, where it refers to the purification of a person. It is also used in the New Testament to describe the use of water in a rite for the purpose of establishing or renewing a relationship with God. It is in this way that the act of baptizing became a technical term in the New Testament.

(2) The first person who did baptizing in the New Testament was John the Baptist, the one whose task was to prepare the way for Jesus and his ministry. He baptized people in the Jordan River, teaching “*a baptism of repentance for the forgiveness of sin*” -(Mark. 1:4). His baptism was not, however, linked with the reception of the Holy Spirit -(Matthew 3:11; Acts 19:1-7). Jesus himself insisted that he be baptized by John, primarily to identify with his people and to symbolize that he was taking upon himself the sins of humankind -(Matthew 3:13-16). When Jesus began his ministry, he did not baptize people himself; rather, he delegated this to his disciples -(John. 4:1-2). After his resurrection and prior to his ascension, Jesus instructed his disciples with the Great Commission, to go and make disciples of all nations, “*baptizing them in the name of the Father and of the Son and of the Holy Spirit*” -(Matthew 28:19).

In the early church baptism accompanied the proclamation of the gospel from the beginning of the church’s mission -(Acts 2:37-41). It required repentance (2:38) and was administered in the “*name of Jesus*” (22:16). Baptism is one of the two main sacraments adopted by all branches of Christianity. One of the debated issues is whether there is a second baptism of the Holy Spirit, separate from water baptism -(see especially 8:12-17; 10:44-48; 19:1-7).

(3) Paul explains that the importance of being “*baptized into Christ*” is related to our being relationally “in Christ” -(Galatians 3:26-27). By being baptized into Christ the believer is baptized “into his death” -(Romans 6:3-4); it relates us to Christ’s redemptive act. In this way,

baptism into Christ is baptism into the church, for to be *“in Christ”* is to be a member of the body of Christ -(1st Corinthians 12:13; Galatians 3:27-29). Thus, Christian baptism is an end-time event whereby a believer is linked to Christ’s redemptive act accomplished in the past and life with Christ in the kingdom of God promised in the future.

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

It is a Verb: דָּרַךְ (*darak*), (S <H1869>), *darak* denotes the activity of walking on a path - (Deuteronomy 1:36; Joshua 14:9; Habakkuk. 3:19), treading on a winepress -(Nehemiah 13:15; Isaiah 16:10), or bending a bow (Psalm 7:12; Lamentations 2:4; Jeremiah 50:29),

The word “Betray” is found 49X (7 X 7) times in the Old Testament

It is a Verb: בָּגַד (*bagad*), (S <H898>), *bagad* means “to be unfaithful, betray.”

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

It is a Verb: παραλαμβάνω (*paralambano*), (S <G3880>), *paralambano* means “to take (along), receive, accept.” In the gospels and Acts, this word generally means to take someone along with you somewhere -(e.g., Matthew 2:13-14, 20-21; 17:1). But the New Testament letters show more technical theological meanings. In classical Greek *paralambano* meant to pass on intellectual things, especially between a student and a teacher. The stress there was on the teacher’s orally transmitting religious teachings and special rites and secrets. In Judaism the focus was on the material rather than on the teacher. Authority rested in the law, not in the rabbis. Similarly, in his letters Paul refers to passing on to his churches the teachings that he himself first “received” -(1st Corinthians 11:23; 15:1, 3; Galatians 1:12; Philippians 4:9; 1st Thessalonians 2:13). In addition, when believers hear the message of salvation, they *“accept”* the gospel message -(Galatians 1:9), *“receive Jesus as Lord”* -(Colossians. 2:6), and *“receive”* the kingdom of God -(Hebrews 12:28).

The word “Betray” is found 119X (7 X 17) times in the New Testament

It is a Verb: παραδίδωμι (*paradidomi*), (S <G3860>), *paradidomi* signifies “to hand over, deliver up, betray, pass down.” In the New Testament it has a wide variety of meanings, both negative and positive.

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

It is a Noun: μύρον (*myron*), (S <G3464>), *myron* is a precious, strongly scented liquid or gelatinous substance used in the ancient world for a variety of purposes, including burial.

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

It is a Noun: πετεινόν (*peteinon*), (S <G4071>), *peteinon* refers to a wild or domestic bird and are often used in the New Testament as illustrations. They serve as examples of the providential care of the heavenly Father for his creation -(Matthew 6:26). Jesus contrasts the birds, who have nests, with his own homeless wandering -(8:20). The evil one is likened to birds devouring seed sown next to the path in the parable of the sower -(13:4, 19). Birds are also used to illustrate the growth of the kingdom -(13:32). Peter sees birds of the air among the other beasts in his vision of the unclean things he is commanded to eat -(Acts 10:12; 11:6). Paul lists birds among the images worshiped instead of the glory of the incorruptible God -(Romans 1:23). James states that while birds can be controlled, the tongue cannot be made to obey -(James 3:7, 8).

The word “Body” is found 147X (7 X 11) times in the New Testament

It is a Noun: σάρξ (*sarx*), (S <G4561>), *sarx* literally means “flesh.” However, the use of *sarx* within the New Testament is quite diverse. In the NIV, for example, it is translated 20X as “body.”

Paul’s theology of humanity is drawn from the Old Testament which sees people as basically *psyche* (soul)/*soma* (body) units -(cf. Genesis 2:7). It is more correct, therefore, to say that a person *is* a body rather than *has* a body. In one place Paul appears not to abide by this concept, but there is a good explanation. In 1st Thessalonians 5:23, Paul says, “**May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus.**” Just as we should not make a sharp distinction between the four elements “**heart, soul, mind, and strength**” in Mark 12:30, you likewise cannot make a division here; Paul is merely giving further emphasis to the completeness of sanctification.

It is important, however, to distinguish between the physical and the spiritual. This is possible without creating any kind of unbiblical dualism. Paul told Timothy, “**Bodily exercise profits little,**” (1st Timothy 4:8). By this statement he means that attending to the spiritual aspect of life is infinitely more important than the physical. In 1st Corinthians 15, rather than divide body and soul, Paul speaks of two kinds of bodies—heavenly bodies and earthly bodies -(15:40). A heavenly body and its characteristics can be seen in Jesus’ resurrected body (cf. Philippians 3:20-21), which was fitted for heaven—no longer subject to decay, disintegration, or death. While Jesus appears in the upper room without using the door, he invites his disciples to touch him, and he eats with them - things associated with a body -(Luke 24:36-43). Where Paul parts ways with Greek philosophy is that at death there is not a spirit or soul escaping the body to return to its origin. The New Testament does not teach the “**immortality of the soul**” in that sense. Rather, it stresses the resurrection of the body -(1st Corinthians 15:42-44; cf. John. 5:28-29, 1st Thessalonians 4:13-18). What continues at death is the “**I,**” the *person*, who will survive

death through the creative act of God that initially gave us life to begin with -(1st Corinthians 15:38, 42, 44).

Finally, *soma* goes beyond the individual to refer to the collective whole, such as the concept of “*the body of Christ*,” which represents the church -(Romans 12:5; 1st Corinthians 12:27; Ephesians 4:12). It is important that this body function as a unity -(1st Corinthians 12:13-27). This image is striking insofar as it depicts Jesus as the head of this body -(Ephesians 4:15-16). Connected to this corporate expression is the celebration of the Lord’s Supper among the body of believers, where eating the bread is symbolic of the body of Christ. This “interim time celebration” reflects on Jesus’ offering his body as the supreme sacrifice in his crucifixion - (Matthew 26:26-29; 1st Corinthians 11:23-26).

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

It is an Adjective: ἀμφότεροι (*amphoterōi*), (S <G297>), *amphoterōi* means “both,” sometimes “all.” It is used to refer to two objects or two individuals, such as both wine and skins - (Matthew 9:17), wheat and weeds -(13:30), and debtors -(Luke 7:42). Paul says that two groups, Jews and Gentiles, have “both” been made one through the work of Christ -(Ephesians 2:14, 16, 18). Luke uses *amphoterōi* to mean “all” in Acts 19:16; 23:8.

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

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

In the Gospels “Christ's Attractability” is found 14X (7 X 2) times

All sorts of people were attracted to Christ by the magnetism of His fascinating personality.

1. **Mothers** brought their children to Him —Mark 10:13, 14.
2. **Children** were attracted to Him —Matthew 19:13, 14.
3. **Sinners** came to Him —Luke 15:1.
4. **Men** followed Him —Luke 5:11, 28.
5. **Mary** loved Him —John 12:3.
6. The **soldiers** were charmed by Him —John 7:46.
7. The **centurion** confessed Him —Luke 23:47.
8. The **people** wondered at Him —Matthew 15:31.
9. **Pilate** was astonished at Him —John 18:33-38.
10. The **Samaritan** praised Him —Luke 17:15, 16.
11. The **shepherds** worshipped Him —Matthew 2:11.
12. **Martha** served Him —Luke 10:38.
13. The **released demoniac** wanted to be with Him —Mark 5:18.
14. The **people** gathered unto Him —Mark 5:21.

The narrative text of **“Abram's Journey of Faith”** reflects the Heptadic Design Structure

Genesis 12:4-9; 13:1-4, 14, 18

There is a path to be found, and God alone can find it; so if we would find the path we must find God by being found by Him.

1. The Departure of Faith - 12:4. Abram *"departed out of Haran,"* the half-way place of compromise, and this was *"as the Lord had spoken to Him."* Faith's authority and action is always based upon what God says—Romans 10:17. Obedience is the act of faith. When we will what God wills, we show our faith.

2. The Destination of Faith - 12:5; "This land" -(vs. 7). *"They went forth" to "Canaan," and "into the land of Canaan they came,"* and there *"Jehovah appeared unto Abram, and said, Unto thy seed will I give this land."* The land was God's gift of earthly possession to Abram and his seed. God has given to faith *"all spiritual blessing in Christ"* -(Ephesians 1:3). See how many blessings are mentioned in Ephesians 1, and *"name them one by one."*

3. The Worship of Faith. Three times we read of Abram in connection with an altar, and in three different relations. First, when Jehovah gave Abram the land—12:7; second, when he was restored after his backsliding into Egypt - 14:4; and third, as he progressed on his journey - 14:18. The altar, in its typical meaning, is worship founded on sacrifice. The Cross of Christ's sacrifice is the basis of God's giving - Romans 8:32, the plea for restoration - Hebrews 9:13, 14, and the spur to progress in Christian life and service – 2nd Corinthians 5:14-16. The only place where we can worship God is in and at the Cross of Christ's atoning sacrifice. We cannot worship Him if we are in the Egypt of the world and lack heart separation to Him. The altar and tent are not mentioned as long as Abram is in Egypt - see Genesis 12:9-13:4.

4. The Declension of Faith. Abram *"went down into Egypt,"* and when he had *"come into Egypt"* he compromised with Sarah, caused Pharaoh pain, told a lie about Sarah, and was sent away by the Egyptians - 12:10, 14, 17, 19, 20. When a child of God gets out of communion with the Lord, he will often do what a man of the world would scorn to do. Our faith will wane if we are not watchful, even as a plant will languish for want of attention. A musty room means the exclusion of light, sun, and air, and a declining faith will cause the whole spiritual life to be lacking in the warmth of love, the light of knowledge, and the air of the Spirit's life-imparting grace.

5. The Vision of Faith - 13:14-16. The Lord told Abram to *"look,"* after he was separated from Lot. Lot was the man who looked on the plains of Jordan - 13:10, and soon was in Sodom. He followed the eyes of his inclination, but Abram followed the direction of the Lord. When we see things at the Lord's bidding we always find a blessing; but when we look with the eyes of self-will we are courting a bane. To see the Lord is to see things in their true light - Hebrews 11:27. To see things truly there is a need for the heart to be clean, the hands right, the spirit possessed by Christ, and the soul dominated by the Spirit.

6. The Journey of Faith. There are “seven” stages in the journeyings of Abram.

- From the Ur of idolatry to the Haran of compromise - 11:31.
- From the Haran of compromise to the Canaan of blessing - 12:4, 5.
- From the Canaan of blessing and the "Moreh" of conflict to the Bethel of prayer - 12:6-8.
- From the Bethel of prayer to the "going and journeying" (margin) to "the south" of bordering on the Egypt of the world,
- and to the Egypt of straitening - 12:9-20.
- From the Egypt of backsliding to the Bethel of restoration - 13:1-4.
- From the Bethel of restoration to the Hebron of fellowship - 13:18.

7. The Advance of Faith. When the Haran of compromise is left, the Egypt of the world is abandoned, and Lot is cut off; then Abram is able to "look" with God into His purpose for him, and to "walk" through the land, and dwell with the Lord in the Hebron of fellowship - 13:14-18. Hindrances gone, faith advances. When faith advances in the ways of God, it enjoys His word and keeps on in fellowship with Him.

**The word phrase "Afar Off" or "Far Off" is found 14X (7 X 2) times
in the Book of Isaiah**

[Isaiah 17:13; 33:13; 33:17; 46:13; 57:9; 57:19; 59:11]

**Scripture also notes "Seven" times there are many
characters who are said to be "afar off."**

1. **A Demon-Possessed Man**, when he "*saw Jesus afar off*," ran and worshipped Him -(Mark 5:6).
2. **The Women at the Cross** were "*beholding*" Him "afar off" -(Matthew 27:55).
3. **Peter** followed his Lord "*afar off*" when he ought to have been near -(Luke 22:54).
4. **The Lepers**, conscious of their disease, "*stood afar off*" -(Luke 17:12).
5. **The Publican**, knowing his sin and unworthiness, stood "*afar off*" -(Luke 18:13).
6. **The Gentile Sinners** are "*afar off*" from Jewish blessings and promises -(Acts 2:39; Ephesians 2:13, 17).
7. **Old Testament Saints** did not enjoy to the full the blessings of the Gospel, but they saw them "*afar of*" -(Hebrews 1).

**The word "Crow" is found 43X (7 X 6) times
in the New Testament**

It is a Verb: φωνέω (*phoneo*), (S <G5455>), *phoneo* means "to call out, call to, make a noise." This noise can be the noise of a bird, such as a crow.

The English word **"All"** is found 5,621X (7 X 803) times in the King James Bible

What is unusual about this particular word is that there are four different Hebrew and Greek root words that total 6,906X occurrences and are translated as to including the following:

all 748X; all things 170X; every 117X; all men 41X; whosoever 31X; everyone 28X; whole 12X; all manner of 11X; every man 11X; no + <G3756> 9X; every thing 7X; any 7X; whatsoever 6X; whosoever + <G3739> + <G302> 3X; always + <G1223> 3X; daily + <G2250> 2X; any thing 2X; no + <G3361> 2X; not translated 7X; *miscellaneous translations* 26X. Composit words in this list include the Greek reference word found in Strong's Concordance; including all the forms of declension; apparently a primary word; all, any, every, the whole :- all (manner of, means), always (-s), any (one), × daily, + ever, every (one, way), as many as, + no (-thing), × thoroughly, whatsoever, whole, whosoever. Due to the large number of root words, I have not ferreted out all the words conforming to the Heptadic Design Feature.

The word phrase **"All Things"** occurs 221X (7 X 33) times in the Bible

Here a sampling of this word phrase found throughout the Bible:

1. They are of God as to their **Source**. **"All things are of God"** -(2nd Corinthians 5:18).
2. Are for the sake of the believer as to their **Object**. **"All things" are yours**—1st Corinthians 3:21.
3. Work together for good as to their **Purpose**. **"All things work together for good to them that love God"** -(Romans 8:28).
4. Christ Head over the Church as to their **Arrangement**. **"Head over all things to the Church"** - (Ephesian 1:22).
5. The believer may know, hence his **Privilege**. **"Teacheth you of all things"** -(1st John 2:27).
6. The believer can do, hence his **Power**. **"Do all things through Christ which strengthened"** - (Philippians 4:13).
7. Granted in answer to **Prayer**, hence his dependence. **"All things, whatsoever ye shall ask in prayer"** -(Matthew 21:22).
8. Only possible to **Faith**, hence his responsibility. **"All things are possible to him that believeth"** -(Mark 9:23).
9. Are to be **Proved**, hence his diligence. **"Prove all things"** -(1st Thessalonians 5:21).
10. **Thanks** to be given for, hence his gratitude. **"Giving thanks for all things"** -(Ephesians. 5:20).
11. Their **End** at hand, hence his watchfulness. **"The end of all things is at hand"** -(1st Peter 4:7).
12. To be **Inherited** by the believer, hence his hope. **"Inherit all things"** -(Revelation 21:7).

Hebrews 12 contains A **“Sevenfold Exhortation”**

- 1. Stripped Bodies.** *“Lay aside every weight,”* etc. (vs. 1). The simile used is the putting off of a garment, as the athlete who lays aside every encumbrance before he runs in the race.
- 2. Looking Eyes.** *“Looking unto Jesus”* (vs. 2). The figure indicates the looking away from one object to another. Christ is the Leader and Completer of faith. We have a Perfect Example of faith to follow, and a Perfect Indweller to impart the faith He requires.
- 3. Lifting Hands.** *“Lift up the hands,”* etc. (vs. 12). A loving heart to Christ in remembering how He lifted us up from sin to Himself, will prompt us to have hands for Christ in helping others in need.
- 4. Straight Paths.** *“Make straight paths,”* etc. (vs. 13). The best way to restore others is to be perfectly sure we are right with God ourselves. We need to be straight ourselves if we would straighten others.
- 5. Pursuing Feet.** *“Follow peace,”* etc. (vs. 14). Peace is the terminus which is reached by travelling in the way of holiness.
- 6. Alert Attention.** *“Looking diligently,”* etc. (vs. 15). Not to take in supplies is to be devoid of provender. To fail the grace of God is to fail to take God in His grace, who never fails.
- 7. Good Service.** *“Serve God acceptably,”* etc. (vs. 28). To be well-pleasing to God is the highest form of service. Acceptable service has love for its motive, truth for its guide, the Spirit for its power, and God's glory for its end.

The word combination **“Cross Over”** is found 553X (7 X 79) times in the Old Testament

It is a Verb: עָבַר (*‘abar*), (S <H5674>), *‘abar* occurs frequently in the Old Testament with a variety of nuances. It is predominantly used in a spatial sense of crossing over -(Genesis 31:21), passing by -(31:52), or passing through -(Exodus 30:12). For the most part, human beings are the subject of this verb as they move from one place to another, such as the Israelites “crossing” the Jordan into the promised land -(Deuteronomy 3:18, 21, 25; Jos. 1:2, 11, 14; 2:23). In a temporal sense, *‘abar* refers to the passage of time -(Genesis 50:4). Those who die are said euphemistically to pass away -(Psalm 37:36; Job 33:18). The verb can be used with God as the subject, such as his glory passing in front of Moses at Sinai -(Exodus 33:22; 34:6) and similarly in front of Elijah -(1 Kings 19:11).

‘abar sometimes has covenantal overtones. It is used for passing between the dismembered animal pieces in a covenant inauguration ceremony -(Genesis 15:17; Jeremiah 34:18-19). In addition, it is used both for act of entering into a covenant -(Deuteronomy. 29:12; Joshua 7:15) and for violating the commandment -(Numbers 14:41; Judges 2:20; Hosea 6:7).

The causative (Hiphil) stem of *‘abar* can be used of giving something over as a sacrifice -(Exodus 13:12), especially of giving over children to Molech and causing them to pass through the fire -(Leviticus 18:21; 2 Kings 16:3). It is used when God caused wind to blow over the earth after the Flood -(Genesis 8:1) and when a person causes a sound or voice to be heard (Exodus 36:6; - Leviticus 25:9; 2nd Chronicles 30:5; 36:22). It is also used of God’s forgiving sin and causing it to pass away -(Job 7:21; Micah 7:18).

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 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; Lk. 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).

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

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

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

Verb: ἰσχύω (*ischyo*), (S <G2480>), In the NT, *ischyo* primarily means “to be strong, powerful, mighty.” Sometimes it means “to overpower” someone.

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

It is a Verb: αἰτέω (*aiteo*), (S <G154>), *aiteo* generally means “to ask, request, demand.”

The word **“Crowd”** is found 175X (7 X 25) times in the New Testament

It is a Noun: ὄχλος (*ochlos*), (S <G3793>), *ochlos* describes a large “crowd” or “multitude” of people. **“When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake”** -(Matthew 8:18). When Jesus heals a demon-possessed man, the Bible tells us, **“All the people were astonished”** -(Matthew 12:23). **“Large crowds from Galilee, the Decapolis, Jerusalem, Judea, and the region across the Jordan followed him”** -(Matthew 4:25; cf. Acts 5:16). In Revelation, *ochlos* denotes that great “multitude” that no one can number - (Revelation 7:9; 19:1, 6).

ochlos can also be used to describe a group of people who have become unruly and out of control: **“... the violence of the mob was so great [Paul] had to be carried by the soldiers”** - (Acts 21:35; cf. John. 7:49).

ochlos is also used as a “number” that can be quantified. **“So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith”** -(Acts 6:7; cf. 11:24; 19:26). Upon converting so many, we later read, **“Barnabas and Saul met with the church and taught great numbers of people”** (Acts 11:26).

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

It is a Verb: אָרַר (*'arar*), (S <H779>), *'arar* means “to curse.” Cursing is intended either as a judgment for misdeeds or as a deterrent to disobedience -(Malachi 2:2; 3:9). Though the term can be synonymous with the term *qalal*, it has a more restricted range of meaning (note that nearly two-thirds of the uses of this word are in the Pentateuch – first five books of the Old Testament).

'arar is the term used throughout the highly charged curses of the creation narrative. The Lord curses Satan for deceiving Eve -(Genesis 3:14-15). He curses creation itself because of Adam’s disobedience, and he curses Cain for his fratricide -(3:16-17; 4:11). Noah is designated as the one who will reverse the effects of the curse, **“He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed ”** -(5:29). Yet, even though the earth has been destroyed, sin remains a problem -(cf. 11:1-9); the curse continues. The Lord then offers the ultimate solution through the seed of Abraham -(12:3). As Paul recognizes in Galatians 3:10-14, only in Christ is the curse finally removed.

The highest concentration of *'arar* usages in the Old Testament occurs in Deuteronomy, where the theme of blessing and cursing is an important part of the Mosaic covenant -(Deuteronomy 27:15-26; 28:16-19; cf. Psalm. 30:19). The list of curses in Deuteronomy corresponds to ancient treaties where the less powerful are bound in allegiance to the great kings with the threat of curses for their disobedience -(cf. Jeremiah 11:3; Malachi 1:14). Curses could be invoked by God or others -(Genesis 9:25; Exodus 22:28; 1st Samuel 14:24). The effectiveness of the curse is generally based on the standing of the individual who makes it. A curse becomes more serious

when it is undertaken “before the Lord” (Joshua 6:26). The idea here is like the contemporary idea that an oath is more significant if it is made while placing one’s hand on the Bible.

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

It is a Noun: κωφός (*kophos*), (S <G2974>), *kophos* refers to someone who is either mute or deaf. In some cases *kophos* means “unable to speak” -(Matthew 9:32, 33; 12:22; 15:30, 31; Luke 1:22; 11:14); in other cases “unable to hear” -(Matthew 11:5; Mark. 7:37; 9:25; Lk. 7:22). This word only occurs in the Synoptic Gospels, and, in every occurrence, the biblical writer highlights the miraculous power of Jesus Christ over such disabilities.

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

It is a Noun: ὀφειλέτης (*opheiletes*) (S <G3781>), *opheiletes* means “debtor” or “one who is obligated” (see obligation). This is the word used in the Lord’s Prayer, “*Forgive us our debts, as we also have forgiven our debtors*” -(Matthew 6:12).

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

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

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

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

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

It is a Noun: δαιμόνιον (*diamonion*), (S <G1140>), *diamonion* denotes a “demon.” Demons are unseen but real beings, intent on opposing God’s kingdom and the gospel of Jesus, and on harming people. They are called by various names: evil spirits -(Luke 8:2), unclean spirits -(Mark. 1:26), spirits -(Mark 9:20; Luke 9:39), “*spirit of an unclean demon*” -(Luke 4:33), and rulers, authorities and powers -(Ephesians 3:10; 6:12; Colossians. 2:15). These terms are basically synonymous and are often used interchangeably within a single passage (Luke 8:2; 9:42). Demons are angels who sinned against God -(2nd Peter 2:4), thus losing their position of authority and even “*their own dwelling*” -(Jude 6). They are purely wicked, yet they vary in degrees of wickedness -(Matthew 12:45). Their ruler is Satan -(Matthew 9:34; 12:24; Mark 3:22; Lk. 11:15, and by doing his bidding their activities can be said to be done by Satan himself -(Luke 13:11, 16).

“Demon possession” is a difficult topic (see *diamonizomai*, (“[be] demon-possessed”). Even though demons are said to “**go into**” a person -(Mark 9:25; Luke 8:30), a more common phrase is that of the person “**having**” the demon -(Matthew 11:18; Luke 13:11). Nevertheless, demons can be “**cast out of**” people -(Matthew 7:22; Mark 3:15), and the idea of inhabitation is certainly pictured in Jesus’ parable of the unclean spirits -(Matthew 12:43-45). Demons can exert tremendous control over humans; how much control, however, it is difficult to say. Demons can keep a person from performing natural functions -(seeing, Matthew 12:22; hearing, Mark. 9:25; speaking, Luke 11:14; standing straight, Luke 13:11; moving at all, Mark. 9:18). They can also cause unnatural functions -(throwing people to the ground, Luke 4:35; shaking them violently, Matthew 17:15; tossing them into fire and water, Luke 9:39; dragging them around against their will and breaking metal chains, Luke 8:29; causing one man to physically abuse seven, Acts 19:16). Demons can talk through humans -(Mark. 1:34; Luke 4:34, 41; Acts 19:15) and affect peoples’ minds, making them of “**unsound judgment**” -(Luke 8:35; John. 8:52; 10:20). Multiple demons can affect a single person at one time (see Luke 8:2, 30), and they even torment children -(Mark 7:30; Luke. 9:38).

Demons are behind idol worship -(1st Corinthians 10:20-21; Revelation 9:20; cf. Psalm 106:37) and fortune-telling (Acts 16:16). They lead people against God through miraculous wonders (Reveltion 16:14). They attack the truth by perverting sound teaching -(1st Timothy 4:1), pervert righteousness through prompting perpetual sin -(1st John. 5:18-19), and even attempt to hamper evangelism (Acts 16:16). “Bitter jealousy” and “selfish ambition” in the heart can be labeled “**from the devil**” -(James 3:14). Demons are active today, and it is this spiritual world that stands as the primary enemy in the Christian life -(Ephesians 6:12).

Demons believe there is one God, and they shudder with fear -(James. 2:19). They know Jesus Christ -(Mark. 1:34; Luke. 4:34, 41; Acts 19:15) and are afraid of his power -(Luke 4:34; 8:28). He has all authority over demons -(Luke 4:36) and gives it to his followers -(Mark 3:15; 16:17; Luke 10:19; Acts 8:7). Even those not directly following Jesus could cast demons out in his name - (Mark 9:38). One characteristic of the kingdom of God is that as it spreads into people’s hearts, demons are stripped of their power and forced to leave -(Luke 11:20; Acts 26:18). Through the cross Jesus has triumphed over “**powers and authorities**” -(Colossians 2:15), and even now he is destroying “**all dominion, authority, and power**” -(1st Corinthians 15:24). Therefore all Christians are to stand in the day of battle in the power of God’s armor -(Ephesians 6:12-13) and to “**test the spirits**” -(1st John 4:1).

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

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

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**, “*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 **“Depart”** is found 14X (7 X 2) times in the New Testament

It is a Verb: ἀναχωρέω (*anachoreo*), (S <G402>), *anachoreo* means “to depart, return.” It can refer to simply leaving one place for another place, such as Judas “*departing*” from the temple to go hang himself –(**Matthew 27:5**). It can also refer to withdrawing from a place as a way of seeking refuge. Joseph, Mary, and Jesus “*take refuge*” from Herod in Egypt –(**Matthew 2:14**). On several occasions Jesus withdraws alone –(**Matthew 14:13**; **John 6:15**) or along with others – (**Matthew 12:15; 15:21; Mark 3:7**). The Magi “*return*” to their country by a different route after being warned not to go back to Herod –(**Matthew 2:12**).

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

Noun: מְמַמָּה (*s^emamâ*), (S <H8077>), *s^emamâ* conveys the divine destruction of peoples, cities, lands, and idols and may be translated “desolate, “desolation, wasteland.” The term is found almost exclusively in prophetic texts to describe the state of an object (land, people, city) resulting from a prolonged exile and the removal of covenant blessing –(**Isaiah 6:11; 64:10; Jeremiah 10:22; Ezekiel 6:14**). Micah 7:13 declares, “*The earth will become desolate because of its inhabitants, as the result of their deeds.*” The term portrays the sense of permanent and extreme damage, similar to the lingering and deadly effects of radiation from a nuclear accident. This sense is captured by the verb form *samem*, which can mean both “*to be desolate*” and “*to be astonished, horrified.*”

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

It is a Verb: κατασθίω (*katesthio*), (S <G2719>), *katesthio* means “to devour, eat up.” It is a compound word; *kata* is an emphatic form that intensifies the more general *esthio*, “to eat.” This verb can refer to devouring something, as when the birds eat up the seed scattered along the path -(Matthew 13:4). It can also carry the meaning of completely destroying something - (Revelation 11:5, fire “devouring” enemies; cf. 20:9), wasting something -(Luke 15:30, the father’s property), robbing someone -(20:47, widows’ houses), partisan backbiting -(Galatians 5:5), or exploiting someone -(2nd Corinthians 11:20).

The word “Die” is found 854X (7 X 12) times in the Old Testament

It is a Verb: מוּת (*mût*), (S <H4191>, <H4192>), *mût* means “to die, put to death, kill.” It occurs hundreds of times in the Old Testament for natural death, whether it occurs naturally as a result of old age -(Deuteronomy 34:5, 7) or violently as a result of war -(2nd Samuel 1:4) or some other human activity -(1st Kings 2:25). In the Hiphil verb stem, this word means “to cause to die,” in other words, “to kill.”

This word first appears in Genesis 2:17, when God says to Adam that if he eats of the tree of knowledge of good and evil, he “**will surely die.**” This death involves more than simply physical death, for when Adam and Eve did eat of that tree, they did not die physically on that day, but they did experience the beginning of stages of death -(3:19b). In a number of Old Testament passages, death is directly linked with sin -(e.g., Ezekiel 3:18-20; 18:20). Moreover, the New Testament makes it plain that Adam died spiritually on the day of his first sin -(cf. Romans 5:12-18). Thus, death is unnatural in the human race in the sense that it was not God’s original design for those whom he created in his own image. It is perhaps for this reason that the psalmist says, “**It is not the dead who praise the Lord**” -(Psalm 115:17); in the Old Testament the grave is not a place where there is a consciousness of God (see also *grave*).

Life and death are in the hands of the Lord - as Hannah sings in her song, “The Lord brings death and makes alive” -(1st Samuel 2:6). The writer of Ecclesiastes also acknowledges that there is “**a time to be born and a time to die**” -(Ecclesiastes 3:2), and the Lord is involved in this process. Many times in the Old Testament death comes as a direct result of the judgment of the Lord, either among the enemies of Israel -(Isaiah 37:36) or among God’s people themselves - (Jeremiah 42:22). And while in much of the Old Testament there is little concept of life after death and of the resurrection of the dead, by the time God’s progressive revelation reaches the latter parts of the Old Testament there is a clear reference to a doctrine of the resurrection (see especially Daniel 12:2). Death will be conquered. See also death.

The word “**Disclose**” is found 49X (7 x 7) times in the New Testament

It is a Verb: φανερώω (*phaneroo*), (S <G5319>), *phaneroo* denotes the act of making visible or disclosing that which is not readily seen—“to show, appear, reveal.”

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

It is a Noun: διαλογισμός (*dialogismos*), (S <G1261>), *dialogismos* can refer to a discussion or personal thoughts, or even an argument between two parties (e.g., the disciples’ argument over who would be greatest, Luke 9:46; see also Philippians 2:14; 1st Timothy 2:8). It is most often used to refer to the internal thoughts of an individual or individuals. In every case, it refers to evil thoughts -(Matthew 15:19; Mark 7:21; Romans 1:21; James 2:4; see also Luke 2:35; 1st Corinthians 3:20) or to thoughts that are full of doubt -(Luke 24:38; Romans 14:1). For example, Jesus knew the “thoughts” of the Pharisees, who thought he blasphemed when he told the paralytic his sins were forgiven -(Luke 5:22) and who thought he violated the Sabbath when he healed the man with the shriveled hand -(Luke 6:8). Jesus also knew the “thoughts” of the disciples as they argued about who was the greatest -(Luke 9:47).

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

It is a Verb: עָרַר (*qara'*), (S <H7167>),

(1) Usually rendered “to tear, rend, rip,” *qara'* most often refers to the tearing of one’s garments as a sign of intense grief, particularly in reaction to a disaster, such as Joseph’s apparent death -(Genesis 37:34) or a defeat in battle -(Joshua 7:6). Garments are also torn in order to destroy them because of ceremonial contamination -(Leviticus 13:56).

(2) *qara'* is also used figuratively. For example, in some prophetic texts, God is not satisfied with outward displays of sorrow and thus commands his people to rend their hearts, not their garments -(Joel 2:13; cf. Hosea 13:8). The term is also used for the opening of the heavens, where God comes down in judgment -(Isaiah 64:1). Finally, *qara'* is used for the tearing away of the kingdom from the hands of its ruler -(1st Kings 11:11).

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

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

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

It is a Verb: ἀπειθέω (*apeitheo*), *apeitheo* means “to disobey, be disobedient, reject, refuse to believe.” This is a compound Greek verb *peitho*, “to trust in, obey,” with the prefix *a*, which indicates negation—thus, “disobey.” The term is used with reference to all sinners in Romans 2:8; the wilderness generation in Hebrews 3:18; unbelieving Jews in Acts 14:2 and Romans 15:31; Gentiles in Roman. 11:30 and Hebrews 11:31; and the flood generation in 1st Peter 3:20. Disobedience is identified as toward the Son -(John 3:36), the message about Jesus -(1st Peter 2:8), the truth -(Romans 2:8), and the gospel -(1st Peter 4:17). Frequently this term refers more to an inward attitude (heart) that is sometimes outwardly expressed (action).

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

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

The word “Divorce” is found 847X (7 X 121) times in the Old Testament

It is a Verb: שלַח (*salah*), (S <H7971>), Generally translated “to send,” *salah* usually refers to a human or divine person sending an object away from the subject for some purpose. In texts related to the marriage covenant, *salah* often means “to divorce” -(Deuteronomy 22:19; Ezra 10:3).

The word “Doctrine” 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.”

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

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

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

It is a Verb: ἀδικέω (*adikeo*), (S <G91>), *adikeo* is used mostly in Revelation (11X) and in Paul’s writings (9X) to denote doing wrong, harming or hurting another, or mistreating someone (committing injustice). Notice that *adikeo* (as well as its cognates) stands in direct contrast to *dikaïos* (“just,”) and especially *dikaïosyne* (“righteousness,”).

The primary meaning of *adikeo* is to “do wrong.” As Paul stands before his accusers, he defends himself, saying **“I have not done anything wrong to the Jews”** -(Acts 25:10), and questions whether or not he has done anything deserving of death -(25:11). The angel states to John in Revelation 22:11, **“Let him who does wrong continue to do wrong.”** See also 1st Corinthians 6:7, 8; 2nd Corinthians 7:2, 12a; Galatians 4:12; Colossians 3:25 [2X]; and Philemon 18).

adikeo also refers to the mistreatment or hurt of other people or things. This usage is seen in Stephen’s speech before the Sanhedrin as he recounts how **Moses “saw one of [his fellow Israelites] being mistreated by an Egyptian,”** which provoked him to kill -(Acts 7:24; cf 7:27). Moses also questions why two Israelites would “want to hurt each other” (7:26). See also Revelation 2:11: **“He who overcomes will not be hurt by the second death.”** Physical harm or damage is also an aspect of *adikeo*, whether of people -(Luke. 10:19; 2nd Peter 2:13; Revelation 11:5 [2X]) or things, such as the earth or sea -(Revelation 6:6; 7:2, 3; 9:4). This harm can also be referred to as *injury* (2nd Corinthians 7:12b; Revelation 9:19). Finally, *adikeo* is used once as “torment” -(Revelation 9:10, **“[The locusts] had tails and stings like scorpions, and in their tails they had the power to torment people for five months”**) and once, in the parable of the workers in the vineyard, as “unfair” -(Matthews 20:13, **“But [Jesus] answered one of them, ‘Friend, I am not being unfair to you. Didn’t you agree to work for a denarius?’”**).

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

It is a Noun: מַלְכוּת (*malkût*), (S <H4438>),

There are two nouns both connected with the *mlk* root and, along with other words, comprise a frequent and important concept in the OT. *malkût* ranges in meaning from an abstract reference to a king’s dynasty or power -(Numbers 24:7; 1st Samuel 20:31) to the more concrete location of a “kingdom, dominion” -(2nd Chronicles. 1:1; Nehemiah 9:35). In this sense of “kingdom,” *malkût* overlaps with *mamlakâ*, which is the more frequent term used for “kingdom, dominion” -(Genesis 10:10; Psalm 135:11; Jeremiah 1:10).

The word phrase **“Fear Not”** is found 14X (7 X 2) times in Seven Verses of Psalms

These verses include: Psalms 15:4; 27:3; 46:2; 55:19; 56:4; 64:4; and 118:6

**Paul's letter 2nd Thessalonians is structured
on a "Sevenfold" design**

- I. Salvation (1:1-2)
- II. Church Leaders Pray for the Church (1:3-12)
 - A. Growth in Christian faith, love, and perseverance inspire thanksgiving (1:3-4)
 - B. God is just and will help His people who suffer injustice [1:5-7a] (1:5-7)
 - C. Christ's return will provide ultimate justice [1:7b-10] (1:8-10)
 - D. Prayer helps God's people fulfill their purposes and glorify Christ (1:11-12)
- III. Christ's Return Will Defeat Satanic Forces (2:1-12)
 - A. Despite deceptive reports, Christ has not returned (2:1-2)
 - B. The man of lawlessness must appear before Christ returns (2:3-8)
 - C. Deceived followers of lawlessness will perish (2:9-12)
- IV. Election Leads to Thanksgiving (2:13-17)
 - A. God chose us to share Christ's glory (2:13-14)
 - B. God calls you to firm commitment to His teachings (2:15)
 - C. Encouragement and hope comes from God's grace (2:16-17)
- V. God Is Faithful (3:1-5)
 - A. God's evangelists need our prayers (3:1-2)
 - B. God is faithful to protect His people (3:3)
 - C. God's people are faithful to follow His will (3:4-5)
- VI. God Disciplines His People (3:6-15)
 - A. God's people must not become lazy busybodies (3:6-13)
 - B. Disobedient people must receive brotherly discipline (3:14-15)
- VII. Concluding Greetings (3:16-18)

**The Old Testament book of Malachi
is Structured on a "Sevenfold" Design**

- I. A dispute about God's love (1:1-5)
- II. A dispute about God's honor and fear (1:6-2:9)
- III. A dispute about faithfulness (2:10-16)
- IV. A dispute about God's justice (2:17-3:5)
- V. A dispute about repentance (3:6-12)
- VI. A dispute about speaking against God (3:13-4:3)
- VII. Two appendices (4:4-6)
 - A. An admonition to remember the law of Moses (4:4)
 - B. An announcement of the sending of Elijah (4:5-6)

**Paul's Letter to the Philippians
is structured on a "Sevenfold" Design**

- I. Salutation (1:1-2)
- II. Introduction (1:3-26)
 - A. Thanksgiving prayer (1:3-11)
 - B. Adverse personal circumstances may advance the gospel (1:12-26)
- III. Pastoral Admonitions (1:27-2:18)
 - A. Admonition to consistency (1:27)
 - B. Admonition to courage (1:28-30)
 - C. Admonition to unity (2:1-11)
 - D. Admonition to responsibility and obedience (2:12-13)
 - E. Admonition to a blameless life of rejoicing (2:14-18)
- IV. Pastoral Concerns (2:19-30)
 - A. Pastoral concern for the church's welfare (2:19-24)
 - B. Pastoral concern for a distressed minister (2:25-30)
- V. Pastoral Warning and Encouragement (3:1-4:1)
 - A. Warning against legalistic zealots: Glory only in Christ (3:1-3)
 - B. Warning against confidence in the flesh: Place confidence only in Christ and the resurrection hope (3:4-11)
 - C. Warning against satisfaction with the past: Press onward to the heavenly prize (3:12-16)
 - D. Warning against enemies of the cross: Stand firm as citizens of heaven (3:17-4:1)
- VI. Final Exhortation (4:2-9)
 - A. To personal reconciliation (4:2-3)
 - B. To joy and gentleness (4:4-5)
 - C. To peace of mind (4:6-7)
 - D. To noble thoughts (4:8-9)
- VII. Conclusion (4:10-23)
 - A. The apostle's contentment in Christ's strength (4:10-13)
 - B. The apostle's appreciation for the church's stewardship (4:14-20)
 - C. The apostle's final greetings and benediction (4:21-23)

**Paul's letter of 1st Timothy
is structured on a "Sevenfold" design**

- I. Salutation (1:1-2)
- II. Introductory Remarks (1:3-20)
- III. The Worship of the Church (2:1-15)
- IV. The Leadership of the Church (3:1-13)
- V. The Mission of the Church (3:14-16)
- VI. The Ministry of the Church (4:1-6:10)
- VII. Concluding Remarks (6:11-21)

The Old Testament book of Zechariah is Structured on a “Sevenfold” Design

- I. God Is Just (1:1-6)
 - A. God's anger with His sinful people is justified (1:1-2)
 - B. God will return to His people if they return to Him (1:3)
 - C. History shows the justice of God and the sinfulness of His people (1:4-6)
- II. God Promises Prosperity to His People (1:7-2:13)
 - A. Vision One: God's election mercy for His people replaces His anger (1:7-17)
 - B. Vision Two: God punishes those who oppress His people (1:18-21)
 - C. Vision Three: God's glorious presence will restore, protect, and expand His people (2:1-13)
- III. God Calls His People to Purification (3:1-6:15)
 - A. Vision Four: God wants to forgive and purify His people and their leaders (3:1-10)
 - B. Vision Five: God exercise His sovereign rule through His Spirit and His messianic leaders (4:1-14)
 - C. Vision Six: God condemns stealing and lying (5:1-4)
 - D. Vision Seven: God removes the wickedness of His people (5:5-11)
 - E. Vision Eight: The universal God defeats the enemies of His people (6:1-8)
 - F. God commissions leaders for His obedient people (6:9-15)
- IV. God Seeks Righteousness, Not Ritual. (7:1-14)
 - A. God has always rejected selfish, insincere worship rituals (7:1-7)
 - B. God seeks justice, mercy, and compassion (7:8-10)
 - C. God is angry when His people reject His inspired teaching (7:11-12)
 - D. God punishes His disobedient people (7:13-14)
- V. God in His Jealousy Restores His Faithful Remnant (8:1-23)
 - A. God's jealousy leads to hope for His people (8:1-5)
 - B. The faithful God wants to renew His covenant with His people (8:6-8)
 - C. God is not bound by the past (8:9-13)
 - D. God has punished Judah and now will bless her (8:14-15)
 - E. God commands truthfulness, justice, and peace (8:16-19)
 - F. God seeks all people to worship Him (8:20-23)
- VI. God Controls the Future of His People (9:1-11:17)
 - A. God promises restoration (9:1-17)
 - B. God punishes wicked leaders (10:1-11:3)
 - C. God is not bound by past covenants from punishing His foolish people and their wicked leaders (11:4-17)
- VII. God Purges and Delivers His People (12:1-14:21)
 - A. The universal God exercises His control over all His world (12:1-13:6)
 - B. God will make a new covenant with the remnant of His people after striking His shepherd (13:7-9)
 - C. God will rule over the whole earth on the day of the Lord (14:1-21)

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

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

The word phrase **“Draw Near”** is found 42X (& X 6) times in the New Testament

It is a Verb: ἐγγίζω (*engizo*), (S <G1448>), *engizo* means “to approach, come near.” Most of its occurrences are in the gospels.

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

It is a Verb: שָׁתַּבּ (*satâ*), (S <H8354>), The basic meaning of *satâ* is “to drink” and, in the Hebrew Hiphil verb stem, “to give drink to, water.” (1) As far as drinking is concerned, the subject of the verb is usually people -(Genesis 9:21), sometimes animals -(Numbers 20:19), and God one time (Psalm 50:13, in a rhetorical question). What is drunk may be water, wine, milk, or other liquids. The combination of eating and drinking becomes an expression for a complete meal -(1st Kings 19:6, 8) or even a celebration -(Ecclesiastes 2:24; see also *eat*). To **“drink fermented drink”** makes a person “a drunkard” (cf. Psalm 69:12; Isaiah 5:22; 24:9; Jeremiah 25:27).

(2) In terms of watering or giving drink, the object can be plants -(Genesis 2:6, 10; Psalm 104:13), animals -(Genesis 29:2-3, 7-8; Psalm 104:11), and human beings -(Genesis 21:19)—these all need water to survive. Therefore, to give someone a drink is a sign of kindness -(Genesis 21:19), compassion -(cf. Jeremiah 16:7), and love -(1st Chronicles 11:17; perhaps Proverbs 25:21-22). The fact that God provides water for his creatures is a sign of his goodness -(Psalms. 36:8; Isaiah 43:20). By contrast, God can also judge people by giving them **“poisoned water to drink”** -(Jeremiah 8:14; 9:15; 23:15) or “wine that makes us stagger” -(Psalm 60:3). Human beings can show meanness by giving a thirsty person vinegar to drink -(69:21).

(3) In addition to the literal meaning, *satâ* occurs with a number of metaphorical uses. The promised land drinks rain from heaven -(Deuteronomy 11:11). Drinking also becomes a figure for sexual activity -(Proverb 5:15 in context) or receiving God’s punishment -(Jeremiah 25:15-17; 49:12). Being made to drink one’s tears is a sign of extreme sorrow and anguish -(Psalm 80:5).

The word **“Pagan”** is found 567X (7 X 81) times in the Old Testament

It is a Noun: גוי (*gôy*), (S <H1471>), *gôy* is commonly understood as “nation” (e.g., Egypt, Exodus 9:24). In the Exodus, God promises to make the Hebrews a great nation -(Exodus 32:10). But *gôy* does not always refer to a political kingdom; it can refer more generally to groups of people (non-Jews), thus meaning “Gentiles” or in some contexts “pagans” (with their gods, Isaiah 37:12).

The word phrase **“Each Other”** is found 119X (7 X 17) times in the Old Testament

It is a Noun: אחֵת (*’ahôt*), (S <H269>), This noun primarily denotes a blood relative and is used for both a sister -(Genesis 4:22) and a half-sister -(Genesis 20:15). But the Hebrew also uses *’ahôt* as part of an idiomatic expression to convey the sense of “each other” or “together.” Thus, when the subject is masculine, the idea of “each other” is literally “a man to his brother” - (Genesis 37:19, “ ‘Here comes that dreamer!’ they said *to each other*”). Likewise, when the subject is feminine, the idiom is “a woman to her sister.” Note Exodus 26:3 where “Join five of the curtains *together*” is literally, “Join five of the curtains, a woman to her sister.”

The word **“Serpent”** 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.”

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

It is a Noun: בְּרִית (*b’êt*), (S <H1285>), *b’êt* means “covenant, treaty.” The ancient world, like the modern world, was filled with treaties or covenants among people groups, often as military alliances. This analogy was used to describe God’s entering into a relationship with his people. Treaties in the ancient world were either bilateral or unilateral. Unilateral treaties were imposed by a conquering king on a nation (sometimes called suzerain-vassal treaties), where he set the terms; an example of this type of treaty is the one Nebuchadnezzar king of Babylon imposed on Zedekiah of Judah when he put him on the throne in Jerusalem as a puppet king - (Ezekiel 17:11-14). Most of the human treaties in the Bible were bilateral, with both sides contributing to the terms and making promises -(Genesis 21:27-31; Joshua 9:6-15). The word could even be used for a verbal agreement made between friends, such as between David and Jonathan -(1st Samuel 18:3; 23:18).

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

It is a Noun: ἄκανθα (*akantha*), (S <G173>), *akantha* refers to a thorn tree or bush. Jesus uses the word as he discusses identifying marks of false prophets: **“Do people pick grapes from thornbushes?”** -(Matthew 7:16). It also occurs in the warning of Hebrews 6:8: **“But land that produces thorns and thistles is worthless.”** Here thorns are an illustration of those who have been exposed to the gospel of grace, only to forsake it for one of works. The burning of thorns in an otherwise fertile field illustrates the spiritual danger such individuals are in.

The majority of the occurrences of *akantha* occur in the parable of the sower and in the description of the crown Jesus wore at his crucifixion. In the parable, the thorns represent the one who hears the word but lets the worries of this life and the deceitfulness of wealth choke it -(Mark 4:18-19). As to the crown of *akantha* Jesus was forced to wear, not only was it an instrument of mockery and torture but it also becomes a powerful illustration. -Galatians 3:13 tells us that **“Christ redeemed us from the curse of the law by becoming a curse for us.”** In Genesis 3:18 God cursed the ground, telling Adam that it would grow thorns and thistles, making his work more difficult. The fact that Christ wore a crown of *akantha* is an act of God’s judgment in which Jesus was subjected to the curse that should have been ours.

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

It is a Verb: נָגַד (*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 come 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

Verb: ἀναγγέλλω (*anangelo*), (S <G312>), *anangelo* means “to tell, proclaim.” In the NT 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 this 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).

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

It is a Verb: εὐδοκέω (*eudokeo*), (S <G2106>), *eudokeo* designates the pleasure a person takes in another person or in doing something.

The word **“Passover”** is found 49X (7 X 7) times in the Old Testament

It is a Noun: Πῶσῃ (*pesah*), (S <H6453>), *pesah* means “Passover.” It applies primarily to the festival that recalled the event of the exodus, when the angel of death passed over the homes of the Israelites and struck the firstborn son in all Egyptian homes -(Exodus 12:43; 34:25). This festival became one of the three annual feast days among the Israelites -(Leviticus 23:5; Numbers 9:2, 4-6, 12-14; Deuteronomy 16:1-2). Joshua celebrated it with the Israelites on the plains of Jericho -(Joshua 5:10-11), Hezekiah had a special Passover during his reign -(2nd Chronicles 30:1-18) as did Josiah (35:1-19). This word can also, however, be used more specifically for “the Passover lamb” -(Exodus 12:21; 2nd Chronicles. 30:15; 35:13). Both of these uses transfer into the New Testament word *pascha*.

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

It is a Verb: λύω (*lyo*), (S <G3089>), *lyo* means “to loose, untie”, but also “break, destroy.” In Acts 27:41, the stern of the ship is “broken to pieces” in the high seas.

God Gave Abram A Glimpse at the Future in “Seven” Points

Abram falls into a deep sleep and God reveals to him a prophecy of future events for his descendants. Notice the dream is revealed in seven points of the prophecy.

1. **Strangers** in a foreign land. –(Genesis 15:13; 46:2-4)
2. **Servants** in this land. –(Genesis 15:13; Ex. 1:7-14)
3. **Span** of affliction is 400 years. –(Genesis 15:13, 16)
4. The **Sentence** upon this nation... God would judge it. –(Genesis 15:14; Ex. 7-12)
5. The **Sparing** of Abram from judgment. –(Genesis 15:15; 25:7, 8)
6. The **Safari** from Egypt to Israel. –(Genesis 15:14)
7. The **Spoils** from Egypt brought out. –(Genesis 15:14; Ex. 12:35, 36)

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

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

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

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

Ultimately, Israel’s covenant keeping is in response to the character of the Lord. In the great statement of God’s character in Exodus 34:6-7, God is described as the one “*keeping* covenant love (*hesed*) to thousands.” God is the “watcher” of all people -(Job 7:20), but he “watches over” his vineyard (i.e., Israel) in a special way to protect it from harm -(Isaiah 27:3). God “preserves” the faithful -(Psalm 31:23) and “guards” their lives -(Proverbs 24:12) from trouble -(Psalm 32:7), from violent men -(140:1, 4), and from the plot of their enemies -(64:1).

There are “Seven” Examples of Hospitality in Genesis

1. Abraham invites the angels into his tent. –(Genesis 18:5)
2. Lot invites the reluctant angels into his home. –(Genesis 19:2)
3. Abimelech invites Abraham to dwell in the land. –(Genesis 20:15)
4. Laban receives Abraham's servant. –(Genesis 24:31-33)
5. Laban invites Jacob into his house. –(Genesis 29:13)
6. Joseph cares for his brothers in his home. –(Genesis 43:24)
7. Pharaoh invites Joseph's family to live in Egypt. –(Genesis 45:18-20)

In The Call of Separation for The Believer

The Bible Identifies “Seven” Things We Are to Separate From

At the sunrise of Genesis chapter twelve, God is calling Abram to separate from his country, kindred, and father's house. Why? Some have suggested the idolatry of Abram's hometown and household to be a reason for separation, and rightly so. Yet, the land God called him to was a land of wicked people. I believe God wanted Abraham in Canaan, away from his father's influence, in order to learn vital lessons. The Lord knew Terah's influence would be a hindrance to Abram. His delay in Haran proves this very point. God's call is sometimes difficult to obey, but it must be done. It is apparent that it was very difficult for Abram to separate from his father, for his departure did not occur till after his father's death.

In the East, the father is revered by his children. His word is law and carries great power. Among the Arabs, it is very rare to hear of a son being disrespectful to his father. One custom of honoring the father was to kiss his hand upon rising in the morning and in humility wait for his commands or permission to be dismissed. With this great power, it is possible Terah insisted upon going with Abram to Haran and requiring him to stay with the family.

God's call is to leave the bad, and cleave to the good. He calls us to do His will in our life. Christians are admonished to leave the ungodly, worldly lifestyle and to cleave to holiness, godliness, and purity. Paul in his epistle to the Colossians gives a list of sins we are to forsake and a list of traits to put on in our life -(Colossians 3:8-12). The word saint in the New Testament reflects the teaching that Christians are to be separated from the ungodly lifestyle of the world. The Greek word for saint is *hagios* and it means "different ones". We as believers are to live a different lifestyle than an unsaved world, holy as unto the Lord.

Few religious leaders today ever discuss the aspect of Separation of the Believer. The Bible gives us examples of things that we are to be separated from in our lifestyle. Today, the focus of life seems to be one of appearing like the rest of the world around us.

- **Devices that are unclean** —2nd Corinthians 6:17
- **Defilement of the heathen** —Ezra 6:21
- **Doers of evil** —Psalm 119:115; Exodus 23:2
- **Deeds of darkness** —Ephesians 5:11
- **Disorderly brothers** —2nd Thessalonians 3:6

- **Degenerate living** —1st John 2:15; Romans 12:2
- **Disbelievers in matrimony** —Ezra 9:1, 2; 2nd Corinthians 6:14

God was asking Abram to surrender everything to Him and totally trust His leading. Have you surrendered your life to the Lord? Are you living a godly life? Do others know you are a Christian by the way you live? If not, dedicate your life to the Lord and separate from the sin that so easily besets and hinders you in your walk with God.

The word **“Reign”** is found 350X (7 X 50) times in the Old Testament

It is a Verb: מָלַךְ (*malak*), (S <H4427>), Words with the Hebrew *mlk* root comprise a frequent and important concept in the Old Testament. The verb *malak* means “to reign as king” or “to be king.” The vast majority of references occur with an assortment of human kings (both those of Israel and Judah as well as the kings of the nations around them—e.g., Joshua 13:10; 1st Samuel 13:1; 2nd Samuel 5:4-5; 1st Kings 11:25, 42). But the psalms and the prophets also speak clearly of God’s own reigning activity -(Psalms 47:7; 93:1; 96:10; 97:1; Isaiah 24:23; 52:7; Micah 4:7).

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

It is a Verb: מָסַח (*masah*), (S <H4886>), The basic meaning of *masah* is to “rub” with a liquid. Its more common meaning, however, is “to anoint.”

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

It is a Verb: προσδέχομαι (*prosdechomai*), (S <G4327>), *prosdechomai* means “to receive, welcome,” and “to wait for, expect something” (see *wait for*). It can mean “to receive” in the sense of to welcome someone in a friendly manner. Jesus is accused by the Jewish leadership of welcoming or receiving sinners -(Luke 15:2; cf. 12:36). Paul asks the Roman church to “welcome” their sister Phoebe -(Romans 16:2) and the Philippians to “welcome” Epaphroditus -Philippians 2:29). In Hebrews 11:35, the author speaks of women “**who received back their dead, raised to life again.**” The same author also uses this verb to speak of accepting something willingly, such as the seizure of one’s property and belongings (10:34). He encourages his readers to persevere amidst their trials for the sake of the gospel.

There are 14X (7 X 2) **“Important Choices”** in Genesis

Life is full of choices which determine the destiny of our life. Abram's choice of going to Egypt without consulting the Lord affects the world even today. This is where Hagar was acquired most likely and it was Hagar who gave birth to Ishmael, the child who became the father of many Arab nations that are enemies of Israel today. A look at the choices made in Genesis impacted the lives of the people that made them in a big way many times.

- **The choice to Disobey** -Adam and Eve choose forbidden fruit. -(Genesis 3:6, 7)
- **The choice to Dishonor** -Ham chooses to dishonor Noah. -(Genesis 9:22)
- **The choice to Decency** -Shem and Japheth cover Noah. -(Genesis 9:23)
- **The choice to Desert** -Abram goes to Egypt without praying to the Lord. – (Genesis 12:10)
- **The choice of a Dwelling** -Lot chooses to live with the wrong crowd. -(Genesis 13:12, 13)
- **The choice to Deny** -Abram refuses the wealth of Sodom after rescuing Lot. – (Genesis 14:21-23)
- **The choice of Drunkenness** -Lot's daughters choose drunkenness and incest to solve their problems. -(Genesis 19:30-38)
- **The choice of Deference** -Abram chose to obey God and offer Isaac to God. – (Genesis 22:10)
- **The choice to Draw together** -Rebekah chooses to follow Abram's servant and be Isaac's wife. -(Genesis 24:58)
- **The choice of Deception** -Jacob chooses to deceive his father. -(Genesis 27:14)
- **The choice of Declaration** -Jacob vows to serve the Lord. -(Genesis 28:21, 22)
- **The choice of Depravity** -Judah chooses to sin with a harlot. -(Genesis 38:16)
- **The choice of Devoutness** -Joseph refuses sexual temptation and determines to keep himself pure. -(Genesis 39:7-10)
- **The choice of Degradation** -Reuben commits adultery with Bilhah. -(Genesis 35:22)

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

It is a Verb: ἀντιστέμμι (*anthistemi*), (S <G436>), *anthistemi* means “to oppose, resist.”

The word **“Welcome”** is found 56X in the New Testament

It is a Verb: δέχομαι (*dechomai*), (S <G1209>), *dechomai* essentially means “to receive” something, but it can also mean “to welcome” someone -(e.g., Matthew 10:14).

The word **“Kill”** 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. A derived meaning is simply “to kill.”

The word **“Kill”** is found 854X (7 X 122) times in the Old Testament

It is a verb: מוּת (*mût*), (S <H4191>, <H4192>), *mût* means “to die, put to death, kill.”

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

It is a Verb: βασιλεύω (*basileuo*), (S <G936>) *basileuo* means “to rule, reign.” A few of the New Testament references to this verb are to an earthly king, such as Archelaus -(Matthew 2:22; Luke 19:14, 27). But more frequent is a reference to Jesus as God’s promised King in the line of David (Luke 1:33) and especially to his present reign from heaven (1st Corinthians 15:25; Revelation 11:15; 19:6).

But there are several references in the New Testament to the reigning of Christians, not in their own right but in the power of Jesus. Jesus has ascended to God’s right hand, and we are now sitting with him in the heavenly realms -(Ephesians 1:20; 2:6; Colossians 3:1-3). Thus, while it is true that in this present dispensation, sin and death “reign” -(Romans 5:14, 17, 21), if have received the gift of righteousness from the one man Jesus, grace now “reigns” in us to bring us eternal life -(5:15, 21). Thus, Paul is able to exhort, **“Do not let sin reign in your mortal body”** -(6:12). In the coming millennial reign of Christ, Revelation makes it clear that believers “will reign with him for a thousand years” -(Revelation 20:4, 6). And when the new heaven and new earth are brought in by God, all his saints “will reign for ever and ever” -(22:5).

The word **“Kill”** is found 854X (7 X 122) times in the Old Testament

It is a verb: מוּת (*mût*), (S <H4191>, <H4192>), *mût* means “to die, put to death, kill.”

“Seven” Contrasts between Abram and Lot in Genesis

Abram	Lot
1. Walked by faith.	1. Walked by sight.
2. Generous	2. Greedy
3. Spiritual desires	3. Worldly desires
4. Looked for a city built by God	4. Looked for a city built by man and destroyed by God.
5. Heir to the world.	5. Lost everything
6. Man of aspiration	6. Man of ambition
7. Covets righteousness	7. Covets success

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

It is a Verb: ἀπειθέω (*apeitheo*), (S <G544>), *apeitheo* means “to disobey, be disobedient, reject, refuse to believe.” This is a compound Greek verb *peitho*, “to trust in, obey,” with the prefix *a*, which indicates negation—thus, “disobey.” The term is used with reference to all sinners in Romans 2:8; the wilderness generation in Hebrews 3:18; unbelieving Jews in Acts 14:2 and Romans 15:31; Gentiles in Romans 11:30 and Hebrews 11:31; and the flood generation in 1st Peter 3:20. Disobedience is identified as toward the Son -(John. 3:36), the message about Jesus -(1st Peter 2:8), the truth -(Romans 2:8), and the gospel -(1st Peter 4:17).

Frequently this term refers more to an inward attitude (heart) that is sometimes outwardly expressed (action).

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

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

More often, however, **tereo** denotes keeping the commandments of the Old Testament or the teachings of Christ. Jesus says to the rich young man, **“If you want to enter life, keep the commandments”** -(Matthew 19:17; cf. John. 8:51-52; 6:16; Acts 15:5). The Old Testament teaches that one who “loves” God is also one who remains obedient to his commands. Jesus makes this point by declaring to his disciples, **“If you love me, you will obey what I command”** - (cf. Matthew 28:20; James 2:10).

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

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

The number **“Seven”** is found 28X (7 X 4) times in Genesis Chapter 41 Perception from Riddle to Divine Self-Authentication

In over fifty-five years of study on the Numerical Insights of the Bible, God has confirmed His Authorship in so many amazing and incredible ways. In Genesis Chapter 41 – the Number **“7”** is all over the chapter. In fact, the number **seven** appears **twenty-eight times** (7 X 4) in this chapter. I once saw this numeric theme and the occurrences of “seven” as a puzzle or riddle, and gradually over time, I soon recognized that God has used His Covenantal Number **“7”** as a device of Self-Authentication of Divine Authorship.

1. Seven fat and lean cows.
2. Seven full and lean ears corn.
3. Seven years of plenty
4. Seven years of famine.

5. Seven groups of people
 - a. Pharaoh
 - b. Joseph
 - c. The butler
 - d. The magicians and wise men
 - e. Joseph's two sons
 - f. Asenath and Potiphera
 - g. The starving Egyptians and other countries
6. Seven new things Joseph received
 - a. Signet ring
 - b. Fine linen clothing
 - c. Gold chain around his neck
 - d. A chariot
 - e. A wife
 - f. Children
 - g. A new position—Grand Vizier of Egypt

The Hebrew word for seven is **shevah** which is from the Hebrew root word **savah** which means "to be full, satisfied, or to have enough of something." The meaning of seven is dominated by this root for seven is the number of spiritual perfection or completion. God rested on the seventh day because the Creation was full and complete. In this chapter, Joseph's major trials and testing have come to an end as he is promoted from prison to the palace. Spiritually, God had brought Joseph to a great level of maturity as Joseph discerned God's hand in his life and in his trials. Joseph was able to forgive and not take revenge against those who abused him because he had learned this important truth.

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