

A photograph of a brown rabbit lying down in a field of numerous small purple flowers. The rabbit is the central focus, looking towards the camera. The background is a dense field of similar flowers, creating a soft, natural setting.

The Inspired Word of God

Chapter 5

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

It is a Verb: κοινῶν (*koinoo*), (S <G2840>). *koinoo* means “to make impure, defile” in a ritual (or ceremonial) sense. It can refer to making individuals -(Matthew 15:11, 18, 20) or objects -(Acts 21:28) impure in a ritual sense (but see Jesus’ reinterpretation of *koinoo* in Mark 7:15-23). In Peter’s account of his vision of the unclean animals, God commands him to no longer call these animals “impure” -(Acts 11:9).

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

It is a Noun: λύχνος (*lychnos*), (S <G3088>). This word is used for a lamp or light (*lychnos*) and the implement (*lychnia*) on which the lamp is placed.

The word “Cease” is found 1,554X (7 X 222) times in the Old Testament

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

The “Edenic Covenant” has “Seven” Features

The Edenic Covenant, the first of the eight great covenants of Scripture in which the condition is life and salvation, and about which all Scripture crystallizes, and has seven elements. The man and woman in Eden were responsible:

- (1) to replenish the earth with a new order--man
- (2) to subdue the earth for human uses
- (3) to have dominion over the animal creation
- (4) to eat herbs and fruits
- (5) to till and keep the garden
- (6) to abstain from eating of the tree of knowledge of good and evil
- (7) the penalty for disobedience--death

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

It is an Adjective: χωλός (*cholos*), (S <G5560>). *cholos* is someone who is “lame” or “crippled.”

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

It is an Adjective: κοινός (*koinos*), (S <G2839>). The basic meaning of *koinos* is “common” and can refer to objects held in “common,” or it can convey the sense of “profane, impure.” The term is logically paired with the notion of “holy”, much like the antithetical pair “clean” (*kathartos*) and “unclean” (*akathartos*). In Mark 7:2, 5 Jesus declares that impurity is a matter of the thoughts and intents of the heart, not externals such as dirt or unclean foods. In Peter’s vision in Acts 10, *koinos* is used to describe the unclean creatures set before him (14, 28; 11:8). In these examples the ritual sense of the word is apparent, while in Revelation 21:27 those who are “impure” are such in a moral sense. *koinos* also describes the possessions of the first disciples that were held in “common” (Acts 2:44; 4:32). It likewise refers to the common faith or salvation held among believers -(Titus 1:4, cf. Jude 3).

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

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

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

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

The Bible mentions Seven “Seas” in the Bible

The Adriatic or sea of Adria	Acts 27:27
Mediterranean or great sea	Numbers 34:6; Deut. 11:24; 34:2; Zechariah 14:8
Red Sea	Exodus 10:19; 13:18; 23:31
Sea of Joppa or sea of the Philistines	Ezra 3:7; Exodus 23:21
Salt or Dead Sea	Genesis 14:3; Numbers 34:12
Sea of Galilee	Matthew 4:18; 8:32; John 6:1
Sea of Jazer	Jeremiah 48:32

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

It is a Noun: אִינָן (*'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 **"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 phrase **"The Word"** is Capitalized 7 times in the Bible

John 1:1: *"In the beginning was the Word, and the Word was with God, and the Word was God."*

John 1:14: *"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."*

1 John 1:1: *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;"*

1 John 5:7: *"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."*

Revelation 19:13: *"And He was clothed with a vesture dipped in blood: and His name is called The Word of God."*

The phrase **"Heavenly Father"** is found 14X (7 X 2) in seven verses

Matthew 6:14; 6:26; 6:32; 15:13; 18:35; Luke 11:13

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

It is a Verb: שָׁטַח (*satâ*), (S <H8354>). The basic meaning of *satâ* is “to drink” and, in the Heb. 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 -(Psalm 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 -(Proverbs 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 phrase **“The Glory of the Lord”** is found 854X (7 X 122) times in the King James Bible

The word phrase **“The Glory of the Lord”** is found 14X (7 X 2) verses in the Book of Psalms

Psalms 3:3	Psalm 8:1	Psalm 24:8
Psalm 24:10	Psalm 29:1	Psalm 29:2
Psalm 29:3	Psalm 29:9	Psalm 96:7
Psalm 102:15	Psalm 104:31	Psalm 105:3
Psalm 138:5	Psalm 148:13	

**The word “Book” is found 14X (7 X 2) verses
of the book of Jeremiah**

25:13, 30:2, 32:12, 36:2, 36:4, 36:8, 36:10, 36:11, 36:13, 36:18, 36:32, 45:1, 51:60, 51:63,

The word “Book” is found in 7 verses of the book of Joshua

1:8, 8:31, 8:34, 10:13, 18:9, 23:6, 24:26

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

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

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

It is a Noun: מַלְכוּת (*malkût*), (S <H4438>). This noun is connected with the *mlk* root and, along with other words, comprise a frequent and important concept in the Old Testament 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 “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. There is a New Testament Verb: ἀναγγέλλω (*anangelo*), (S <G312>), which is found 14X. *anangelo* means “to tell, proclaim.”

The word phrase “Hath an Ear” is found 7X in the Book of Revelation

Revelation 2:17; 2:29; 3:6; 3:13; 3:22

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

Matthew 1:25; Luke 2:7; Romans 8:29; Colossians 1:15, 1:18; Hebrews 11:28, 12:23

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 “**Workmanship**” is found 7X times in 7 verses in the KJV Bible

Exodus 31:3, 31:5, 35:31; 2nd Kings 16:10; 1st Chronicles 28:21; Ezekiel 28:13; Ephesians 2:10

The “**490th [70 x 7] Chapter of the Bible**” is Psalms 12

As further confirmation that the Bible is not of human minds, we are told explicitly God’s Word is Divinely ordered! Psalm 12:6-7: “*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever.*”

The word “**Decree**” is found a total of 721X (7 X 103) times in the Old Testament

In the case of the English word “decree” we find several Hebrew words are rendered “decree.” It is a Noun: דָּבָר (*hoq*), (S <H2706>), which occurs **131X**. *hoq* is derived from the related verb *haqqaq*, which means “to cut in, inscribe, decree” and denotes something that is limited or restricted, using “to cut in” in the sense of defining a boundary or drawing a line in the sand. Most frequently *hoq* refers to the prescribed law of God, an inscribed boundary for human behavior, but it may also indicate a fixed portion or an actual boundary. *hoq* occurs **31X** in Psalms and **21X** in Deuteronomy.

When *hoq* is used in the primary sense of the prescribed law of God, the NIV regularly translates it with “decree” while the NASB and KJV use “statute.” The most common verb found in the Old Testament with *hoq* is *samar*, “to keep” -(e.g., Deuteronomy 4:6; 1st Kings 3:14), commanding God’s people to obey his law. The semantic range of *hoq* generally overlaps with other law-related words in the OT: *mispaṭ*, “judgment”; *mišwâ*, “commandment”; and *tôrâ*, “law”; and it is not uncommon to find various combinations of these words together -(e.g., Deuteronomy 6:1; 2nd Chronicles 19:10). Of the **31X** that *hoq* is used in the Psalms, it appears **21X** in Psalm 119, each time in the primary sense of denoting God’s law.

Less frequently, *hoq* expresses a fixed quantity or some sort of limit. Pharaoh’s priests receive a regular “allotment” of food so they are not forced to sell their land -(Genesis 47:22), and the excellent wife provides a “portion” of food for her servants -(Proverbs 31:15). Israel is forced to make the same “quota” of bricks without straw -(Exodus 5:14); Israel’s priests receive a “portion” or “share” of the offering -(29:28; Leviticus 24:9; Numbers 18:8, 11, 19); and God promises a future day in which Israel’s “boundary” will be extended -(Micah 7:11). In nature

God sets a “boundary” for the waters or seas (Job 26:10; 38:10; Proverbs 8:29), a “limit” for the rain -(Job 28:26), and a “limit” on each one’s days -(Job 14:5).

There is another word that is a Noun: הִצְוָה (*ḥuqqâ*), (S <H2708>), which occurs **104X**. The feminine noun *ḥuqqâ*, derives from the verb *ḥaqqq*, “to cut in, inscribe, decree,” is related to its masculine counterpart, *ḥoq*, though the two nouns never appear together. Like its counterpart, *ḥuqqâ* most frequently indicates the law of God, and the NIV regularly translates these occurrences “decree” while the NASB and KJV use “statute.” God’s people are called upon to keep his “decrees” in covenant life before a holy God- (e.g., Leviticus 18:4, 5; 19:19). The meaning of *ḥuqqâ* overlaps in meaning with other Old Testament references to law: *miṣpaṭ*, “judgment”; *mišwâ*, “commandment”; and *tôrâ*, “law”; and these various legal words often appear together with *ḥuqqâ* -(e.g., Genesis 26:5; Deuteronomy 8:11; 11:1; 30:10, 16; 1st Kings 2:3; 6:12; 2nd Kings 17:13, 34; Ezekiel 5:6, 7; 44:24).

ḥuqqâ frequently occurs in cultic (i.e., worship) contexts. It appears **23X** in combination with ‘*ôlam*, “forever,” to denote what the NIV translates as a “lasting ordinance” for Israel. “Lasting ordinances” govern religious festivals such as Passover -(Exodus 12:14), the Feast of Unleavened Bread -(12:17), the Day of Atonement -(Leviticus 16:29, 31, 34; 23:21), the Feast of Weeks -(23:21), and the Festival of Booths -(23:41). “Lasting ordinances” also shape temple worship: the Aaronic priesthood -(Exodus 29:9), clothing for the Aaronic priesthood -(28:43), lamps in the tent of meeting -(27:21; Leviticus 24:3), and the offering of the firstfruits -(Leviticus 23:14). *ḥuqqâ* also occurs in cultic contexts without being modified by ‘*ôlam*, and in these instances the NIV translates “regulations.”

We have another Noun: מִשְׁפָּט (*miṣpaṭ*), (S <H4941>), which occurs **425X**. Generally rendered “justice” or “judgment,” *miṣpaṭ* carries a legal or judicial connotation, though it is used in variety of ways. The laws given by Moses are described with the plural of *miṣpaṭ*, “judgments, decrees” -(Exodus 21:1; Deuteronomy 5:1).

Lastly, we have another Noun: עֲדוּת (*‘edût*), (S <H5715>), which occurs **61X**. ‘*edût*, usually translated “testimony,” is closely connected to God’s law. In the Pentateuch, this noun describes the two tablets containing the Ten Commandments. Generally, outside the Pentateuch ‘*edût* is a more generic reference to law -(1st Kings 2:3; 2nd Kings 23:3; 1st Chronicles 29:19), perhaps with the physical tablets of the Ten Commandments in the background. In this sense, the plural of ‘*edût* may be translated “requirements, warnings, regulations, or decree.

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

It is a Verb: שָׁלַח (*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” -(Deut. 22:19; Ezra 10:3).

The word **“Perfectly”** is found 7X in the King James Bible

Jeremiah 23:20
Matthew 14:36
Acts 18:26, 23:15, 23:2
1st Corinthians 1:10
1st Thessalonians 5:2

The word **“Sabbath”** is found 77X (7 X 11) times in the King James Bible

The individual named **“Cain”** means ("acquisition") and is a type of the mere man of the earth.

His religion was destitute of any adequate sense of sin, or need of atonement. This religious type is described in 2nd Peter 2. **“Seven”** things are said of him:

- (1) he worships in self-will
- (2) is angry with God
- (3) refuses to bring a sin offering
- (4) murders his brother
- (5) lies to God
- (6) becomes a vagabond
- (7) is, nevertheless, the object of the divine solicitude

The word **“Sanctify”** is found 70X (7 X 10) times in the King James Bible

The **“Adamic Covenant”** contains **“Seven”** Provisions for Man in the Bible

God prescribed the conditions for the life of fallen man--conditions which must remain until, in the kingdom age, "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" --(Romans 8:21). The elements of the Adamic Covenant are:

(1) The serpent, Satan's tool, is cursed -(vs. 14), and becomes God's illustration in nature of the effects of sin--from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, "made sin for us," in bearing our judgment, is typified by the brazen serpent --(Numbers 21:5-9; John 3:14; 2nd Corinthians 5:21). Brass speaks of judgment--in the brazen altar, of God's judgment, and in the laver, of self-judgment.

(2) The first promise of a Redeemer -(vs. 15). Here begins the "Highway of the Seed," Abel, Seth, Noah -(Genesis 6:8-10), Shem -(Genesis 9:26, 27), Abraham -(Genesis 12:1-4), Isaac -(Genesis 17:19-21), Jacob -(Genesis 28:10-14), Judah -(Genesis 49:10), David -(2nd Samuel 7:5-17), Immanuel-Christ -(Isaiah 7:9-14; Matthew 1:1, 20-23; John 12:31; 1st John 3:8).

(3) The changed state of the woman (vs. 16). In three particulars: (a) Multiplied conception; (b) motherhood linked with sorrow; (c) the headship of the man (cf. Genesis 1:26, 27). The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man -(1st Timothy 2:11-14; Ephesians 5:22-25; 1st Corinthians 11:7-9).

(4) The earth cursed -(vs. 17) for man's sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life -(vs. 17).

(6) The light occupation of Eden -(Genesis 2:15) changed to burdensome labour -(Genesis 3:18, 19).

(7) Physical death -(Genesis 3:19; Romans 5:12-21) See "Death (spiritual)" -(Genesis 2:17).

**The word phrase "Ends of the Earth" is found 7X times
in the Book of Isaiah**

25:15, 40:28, 41:5, 41:9, 43:6, 45:22, 52:10

**The word phrase "The Power of God" is found 7X
in the Book of Romans**

1:4, 1:16, 9:22, 13:1, 13:2, 15:13, 15:19

**The word "Finished" is found 42X (7 X 6) times
in the King James Bible**

Genesis 2:1

Exodus 39:2, 40:33

Deuteronomy 31:24

Joshua 4:10

Ruth 3:18

1st Kings 6:9, 6:14, 6:22, 6:38, 7:1, 7:22, 9:1, 9:25

1st Chronicles 27:24, 28:20

2nd Chronicles 4:11, 5:1, 7:11, 8:16, 24:14, 29:28, 31:1, 31:7

Ezra 6:14, 8:15

Nehemiah 6:15
Daniel 5:26, 12:7
Matthew 13:53, 19:1, 26:1
John 17:4, 19:30
Acts 21:7
2nd Timothy 4:7
Hebrews 4:3
James 1:15
Revelation 10:7; 11:7, 20:5

Two words for “Freedom” are found 28X (7 X 4) times in the New Testament

Both words are Nouns: ἄφεσις (*aphesis*), (S <G859>), which occurs **17X**. In contrast to the verb *aphiemi* (see *forgive*), of the 17X that *aphesis* appears in the New Testament, it primarily carries the sense of “forgiveness” (15X). Only twice does *aphesis* denote a “release” or “freedom” from captivity (Luke 4:18).

The second word is a Noun: ἐλευθερία (*eleutheria*), (S <G1657>), which occurs **11X**. *eleutheria* refers to “freedom, the state of being free.” It describes the state of a person who is no longer enslaved by an oppressive force. The primary sense of freedom in the New Testament is freedom from the bondage of sin. Sin is a bondage into which we have been thrust by the fall, a bondage that affects the entire creation. So Paul describes the “glorious freedom” into which the creation itself is brought when it is liberated from the curse of sin -(Romans 8:21). In a similar fashion, James describes the law itself as something that gives freedom, as a person looks intently into the law and does it -(James 1:25). The law is liberating because those who follow it are freed from the bondage of sin. As a result, even the judgment of the law is a judgment that gives freedom -(2:12).

The experience of freedom is not something we can bring to ourselves; rather, it is the work of the triune God. In order to possess freedom, Paul says, Christ has set us free -(Galatians 5:1). Freedom is not to be found in the absence of God or his commands; rather, it exists where the Spirit of God is -(2nd Corinthians 3:17). Those who think freedom can be found apart from God are deceived, for anyone who promises such freedom not only cannot provide it to others, but they do not even have freedom themselves -(2nd Peter 2:19). In fact, Paul says, those who are not in Christ would prefer that believers be enslaved than to have freedom -(Galatians 2:4). This is a result of the very purpose of freedom, which is not to be able to do “whatever one wants,” but is in reality the freedom from the incapacitating effects of sin. True freedom is not for oneself or for one’s own needs; rather, true freedom is the freedom to obey God and to serve others -(1st Corinthians 10:29; Galatians 5:13; 1st Peter 2:16).

**The word “Rested” is found 21X (7 X 3) times in 21X (7 X 3) verses
in the King James Bible**

Genesis 2:2, 2:3, 8:4
Exodus 10:14, 16:30, 20:11, 31:17
Numbers 9:18, 9:23, 10:12, 10:36, 11:25, 11:26
Joshua 11:23
1st Kings 6:10
2nd Chronicles 32:8
Esther 9:17, 9:18, 9:22
Job 30:27
Luke 23:56

**The Gospel of Matthew, names 42X (7 X 6) “Generations”
from Abraham to Jesus**

Matthew 1:17: “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

**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 Bible gives 14 (7 X 2) “Names for Jerusalem”

- | | |
|-------------------------------|--------------------------------|
| 1. The city of David | 2 nd Samuel 6:12 |
| 2. The city of the great king | Matthew 5:35 |
| 3. The holy city | Isaiah 48:2; 52:1; Matthew 4:5 |
| 4. Salem | Genesis 14:18 |
| 5. The city of God | Psalms 46:4; 48:1; 87:3 |

6. The city of the Lord of hosts	Psalm 48:8
7. The city of righteousness	Isaiah 1:26
8. The city of truth	Zechariah 8:3
9. The city of the Lord	Isaiah 60:14
10. The perfection of beauty	Lamentations 2:15
11. The joy of the whole earth	Lamentations 2:15
12. The Lord our righteousness	Jeremiah 23:6; 33:16
13. The Lord is there	Ezekiel 48:35
14. Ariel, the hearth of God	Isaiah 29:1

A total of **“Seven”** (2) Hebrew and **“five”** (5) Greek words
are translated **“Depart”** in the KJV Bible

There are two Hebrew words used in the Old Testament:

- The first is a Verb: גָּלָה (*galâ*), (S <H1540>), which occurs **187X**. *galâ* has a wide variety of uses in the Old Testament: “to exile, go into exile, expose, depart, reveal, have sexual relations with.”
- The second is a Verb: נָסָה (*nasa'*), (S <H5265>), which occurs **146X**. The original meaning of *nasa'* is “to pull out (tent pegs),” from which the sense “set out” or “journey” is derived.

There are five Greek words used in the New Testament:

- The first is a Verb: ἀναχωρέω (*anachoreo*), (S <G402>), which occurs **14X**. *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 -(Mathew 2:12).
- The second is a Verb: ἀφίστημι (*aphistemi*), (S <G868>), which occurs **14X**. *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 third is a Verb: καταλείπω (*kataleipo*), (S <G2641>), which occurs **24X**. *kataleipo* means simply to “leave behind, depart.”
- The fourth is a Verb: μεταβαίνω (*metabaino*), (S <G3327>), which occurs **12X**. *metabaino* means “to leave, depart, pass on,” both geographically and metaphorically.
- The fifth is a Verb: ὑπάγω (*hypago*) (S <G5217>), which occurs **79X**. *hypago* means “to go” in the sense of departing -(Matthew 4:10, **“Away from me, Satan!”**) or

accompanying -(5:41, *“Go with him two miles”*). It is used figuratively to refer to dying - (Matthew 26:24, *“The Son of Man will go just as it is written”*) or to an outward sign of conversion -(John 12:11, *“Many of the Jews were going over to Jesus”*) The phrase, *“Get behind me”* (Mark 8:33) may reflect the Hebrew idea of both contempt and rejection. Going and bearing fruit are also a part of what it means to be chosen by God - (John 15:16, *“I chose you and appointed you to go and bear fruit.”*). Jesus uses the verb often in the gospel of John to refer to *“where he is going,”* namely, to his Father in heaven -(8:14; 13:3; 14:4-5, 28).

This example is one of the more complex examples of the Heptadic Design Feature. Out of the “seven” words rendered “Depart”, two are multiples of “seven”, but collectively, all “seven” yield the Heptadic Design Feature of “7” or multiples of “7”. The odds of such occurrences are so astronomical to have simply occurred by accident, random chance, or being a fluke.

The word **“Depart”** is found 476X (7 X 68) times in the Old and New Testament

The Noahic Covenant identifies **“Seven Hierarchical Principles”**

- (1) The relation of man to the earth under the Adamic Covenant is confirmed -Genesis 8:21
- (2) The order of nature is confirmed -Genesis 8:22
- (3) Human government is established -Genesis 9:1-6
- (4) Earth is secured against another universal judgment by water -Genesis 8:21; Genesis 9:11
- (5) A prophetic declaration is made that from Ham will descend an inferior and servile posterity -Genesis 9:24, 25
- (6) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah -Genesis 9:26, 27 All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.
- (7) A prophetic declaration is made that from Japheth will descend the "enlarged" races - Genesis 9:27. Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfilment of these declarations.

The word **“Fury”** is found 420X (7 X 60) times in the Bible

This is very similar to the previous example of the word “Depart” listed above. Two Hebrew Nouns and one Greek word are translated as the same word “Fury.”

Old Testament

The first is a Noun: אַף (*’ap*), (S <H639>), which occurs **277X**. The noun *’ap* literally means “nose” or, in the plural, “face” or “nostrils” though it is often used figuratively for “anger, fury.” The second is a Noun: חֵמָה (*hemâ*), (S <H2534>), which occurs **125X**. The basic meaning of *hema* is “anger, wrath.” Its most common use describes the fury or rage of people or of God.

New Testament

It is a Noun: θυμός (*thymos*), (S <G2372>), which occurs **18X**. *thymos* is generally used to refer to “anger, rage, fury.”

The word “Exceed” is found 213X (7 X 36) times in the Bible

Old Testament:

It is a Verb: יָסַפַּ (yasap), (S <H3254>), which is found **252X**. The basic meaning of *yasap* is “to add.” Sometimes the word conveys the sense of “exceed” or “increase” -(cf. 1st Kings 10:6; Psalm 115:14; Ecclesiastes 2:9).

New Testament:

It is a Verb: περισσεύω (*perisseuo*) (S <G4052>), which occurs **39X**. *perisseuo* means “to abound, overflow, exceed.”

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

It is a Noun: יַעַר (*ya'ar*), (S <H3293>). *ya'ar* is the general term for a forest. However, it does not always refer to areas covered with tall trees; it can also refer to areas covered with shrubs and bushes.

(1) Whatever the vegetation, a *ya'ar* is a place that is uninhabitable and dangerous. After the conquest of the promised land, the tribe of Ephraim goes to Joshua complaining that they need more land. Joshua’s advice is to clear away the forests in their territory in order to create more space -(Joshua 17:15). Incidentally, the “forest of Ephraim,” where David’s men fight against Absalom -(2nd Samuel 18:6), may not have been located within the territory of Ephraim but rather on the other side of the Jordan. The dangerous nature of a forest is illustrated by the fact that “the forest consumed more people that day than the sword” -(2nd Samuel 18:8). Among the dangers of the forest are the wild animals that live there -(“the beasts of the forest,” Micah 5:8). Lions, bears, and wild boars are specifically mentioned -(Jeremiah 12:8; 2nd Kings 2:24; Psalm 80:13). Forest fires pose another danger and are used in prophetic passages to illustrate God’s judgment -(Jeremiah 21:14).

(2) The forest also has benefits such as lumber -(Deuteronomy 19:5). Unfortunately, even this benefit is used for a wicked purpose when the people use wood from the forest to make idols -(Jeremiah 10:3).

(3) In spite of their dangers and drawbacks, forests contain an aspect of glory and prosperity -(Isaiah 10:18, “the splendor of his forest”). Solomon himself cultivates a forest -(Ecclesiastes 2:6) and builds “the house of the forest of Lebanon,” which is probably a luxurious reception hall -(1st Kings 7:2). Ezekiel foretells a day when all the dangers of the forest will be removed and people can sleep there in safety -(Ezekiel 34:25).

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

It is a Verb: νοέω (*noeo*), (S <G3539>), *noeo* means “to understand, see, reflect on.” It is related to the Greek word *nous* (“mind”).

God Promised to do **“Seven”** things for Moses and the Israelites

In Exodus 6:10-30 the Lord does His will and executes His power. Pharaoh got meaner. Israel's provisions got leaner. God, however, encouraged His man by proclaiming **“seven”** things:

- I Will Bring You Out from Under the Burdens of the Egyptians
- I Will Rid You Out of Bondage
- I Will Redeem You
- I Will Take You to Me for a People
- I Will Be to You a God
- I Will Bring You into the Land
- I Will Give You the Land for a Heritage

When Failure Is Not Failure with God Moses **“Seven”** Excuses

God's people, however, were deeply depressed and discouraged. They were no different than the way we get sometimes. Moses has been listing one excuse after another on why he can't serve God. Here are his excuses.

1. **Lack of fitness**, *“Who am I, that I should go?”* -(Exodus 3:11)
2. **Lack of words**, *“What shall I say?”*- (Exodus 3:13)
3. **Lack of authority**, *“They will not believe me”* -(Exodus 4:1)
4. **Lack of power of speech**, *“I am not eloquent”* -(Exodus 4:10)
5. **Lack of special adaptation**, *“Send by whom Thou wilt send”* -(Exodus 4:13)
6. **Lack of success at his first attempt**, *“Neither hast Thou delivered Thy people at all”* - (Exodus 5:23)
7. **Lack of acceptance**, *“The children of Israel have not hearkened unto me”* -(Exodus 6:12)

In chapter six of Exodus, we will deal with that which takes the wind out of our sails, the glow from our eyes, and the spring in our steps. We are going to learn how to face failure and identify what true failure is and is not.

The word “Great” is found 1,386X (7 X 198) times in the KJV Bible

This might come as a huge surprise to many of you. Donald J. Trump, the 45th President of the United States of America, constantly over uses this word when speaking to the media and various groups. I searched my library of concordances and lexicons and discovered that the Bible has five words that are rendered as “Great” in the English translation of the King James Bible. In his younger days, perhaps the President became obsessed with this infamous Kellogg’s cereal and its popular icon “Tony the Tiger”!



Old Testament:

- The first Hebrew word is a Noun: רַב (*rob*), (S <H7230>) which occurs **150X**. *rob* denotes a multitude or an abundance. It is probably derived from the verb *rabâ*, which means to become numerous, much, or great. Psalm 33:16 states, ***“The king is not victorious by the multitude of an army, nor will a war-hero be saved by an abundance of strength.”*** Since *rob* is often used to modify another noun, it can be translated as an adjective. For example, Psalm 33:16 can also be translated using the phrases ***“by a great army”*** and ***“by great strength”***.
- The second Hebrew word is an Adjective: גָּדוֹל (*gadôl*), (S <H1419>), which occurs **527X**. *gadôl* means “great, large.” It is used to describe the size of things such as the “great” creatures of the sea -(Genesis 1:21), the “vast” desert of Sinai -(Deuteronomy 1:19), the “great” Nile River -(Genesis 15:18), the “great” size of an army -(2nd Kings 7:6), the great strength of God -(Genesis 4:37), the great size of Abram’s nation -(Genesis 12:2), the great fire of the Lord -(Genesis 18:16), and the great pestilence God sent against Israel -(Jeremiah 21:6).

Greatness can also be ascribed to abstract things, such as God’s “mighty” judgments - (Exodus 6:6) and a “great” victory -(Judges 15:18; 1st Samuel 19:5). The status of Joseph in the house of Potiphar was “great” -(Genesis 39:9). Human sinfulness can also be “great” - (Exodus 32:21), and God’s people sometimes commit “great” blasphemies -(Nehemiah 9:26).

Finally, greatness is ascribed to God in various ways. Many times God -(Deuteronomy 7:21; 10:17; Daniel 9:4) and the Lord -(Exodus 18:11; Psalms 48:1; 95:3; 96:4; 135:5; 145:3) are called “great.” Moreover, many of God’s characteristics are great, such as his name -(Psalm 76:1; 99:3), power -(Exodus 32:11), kindness -(1st Kings 3:6), glory (Psalm 21:5), and wrath -(Jeremiah 32:37).

The third Hebrew word is an Adverb: הַרְבֵּה (*harbeh*), (S <H7235>), which occurs **50X**. *harbeh* means “many, great.”

New Testament

- The first Greek word is an Adjective: μέγας (*megas*), (S <G3173>), **243X**. *megas* means “great, loud, large” and is found throughout the New Testament. Revelation accounts for almost one-third of its occurrences. It can have a general meaning of something that exceeds the norm and sometimes is used in a context of theological significance.

(1) *megas* can simply refer to something that exceeds the norm. For example, the shepherds in Luke 2:10 rejoice with “great” joy. The New Testament also speaks of a “great” storm -(Matthew 8:26) and “great” faith -(Matthew 15:28). Jesus cries out with a “loud” voice -(Luke 23:46), as do demons (Luke 8:28) and those who are healed (Luke 17:15). People can be “greatly” astounded -(Mark 5:42; Luke 19:37; 23:23; Acts 7:60; 19:34; 23:9). The stone at the tomb was “great” -(Mark. 16:4). “Great” signs and wonders are done at the hands of the apostles -(Acts 4:33; 6:8; 8:13), signifying the Lord’s presence and power. Likewise, “great” fear can fall on a people as a result of judgment (5:5, 11). Paul can speak of his “great” sorrow because of the present unbelief of the Jewish nation -(Romans 9:2).

(2) The witness of God is “great” -(1st John 5:9). Paul writes that the mystery of Christ and the church is “great” -(Ephesians 5:32), as is the mystery of godliness-(1st Timothy 3:16). Christ Jesus is the “great” God and Savior -(Titus 2:13). In Hebrews, Jesus is the “great” high priest and “great” shepherd -(Hebrews 4:14; 10:21; 13:20).

The Sermon on the Mount teaches that to be “great” in the kingdom one must keep and teach the commandments of God. True “greatness” is ascribed to those who serve -(Luke 22:27). This word also refers to great things that will occur in the end times. There will be “great” earthquakes and signs -(Luke 21:11) and distress -(21:13). Many cosmic signs and wonders will accompany the “great” Day of the Lord -(Acts 2:20; Jude 6). The tribulation is “great” -(Revelation 7:14; cf. Matthew 24:14), as is the Day of Judgment (6:17). Often the Lord’s voice is “great” or “loud” -(Revelation 1:10; 5:2; 7:2; 10:3; 11:15; 16:1; 21:3).

- The second Greek word is an Adjective: πολύς (*polys*), (S <G4118>, <G4119>, <G4183>), which occurs **416X**. *polys* is used to designate a large quantity (“many”) or size (“great/large”). [150 + 527 + 50 + 243 + 416 = 1,386 or (7 X 198)]!

The KJV Bible records the “**Last Words**” of Important Biblical Individuals 21X (7 X 3) times

1. Jacob's	Genesis 49:10
2. Joseph's	Genesis 50:24
3. Moses'	Deuteronomy 33:27-29
4. Caleb's	Joshua 14:7-12
5. Joshua's	Joshua 23:14; 24:15
6. Samson's	Judges 16:28
7. Eli's	1 st Samuel 4:15-18
8. Saul's	1 st Samuel 31:4
9. David's	2 nd Samuel 23:1-4; 1 st Kings 2:1-9
10. Elijah's	2 nd Kings 2:8-11
11. Elisha's	2 nd Kings 13:14-19
12. Belshazzar's	Daniel 5:13-16
13. Daniel's	Daniel 12:8
14. Simeon's	Luke 2:25-35
15. Jesus'	Matthew 28:18-20; Acts 1:8
16. Stephen's	Acts 7:59-60
17. Paul's	2 nd Timothy 4:6-8
18. James's	James 5:19-20
19. Peter's	2 nd Peter 3:13-18
20. Jude's	Jude 24-25
21. John's	Revelation 22:18-21

The word “**Honey**” is found 56X (7 X 8) times in exactly 56 verses in the King James Bible

It is a Noun: שֶׁבַע (*d^ebas*), (S <H1706>). *d^ebas* refers to bees' honey -(Judges 14:8-9) and perhaps also to a sweet syrup made of boiled-down fruit (other ancient Near Eastern sources suggest this). It is valued as a sweetener -(Ezekiel 3:3) and as a trade commodity -(27:17), but it must not be used in a sacrifice -(Leviticus 2:11, perhaps because the sugar in it may cause fermentation). It is frequently used as one element in a gift -(Genesis 43:11; 2nd Samuel 17:29; Jeremiah 41:8). For the most part, honey seems to have been wild -(e.g., Deuteronomy 32:13; 1st Samuel 14:25-29; Psalm 81:16), but in the days of Hezekiah, since it was given to the Lord as part of a tithe -(2nd Chronicles 31:5), there may have also been domesticated honey.

Nearly half of the occurrences of *d'bas* in the Old Testament are variations on the phrase, "a land flowing with milk and honey" -(Exodus 3:8; Numbers 13:27; Deuteronomy 11:9; Joshua 5:6), which is figurative language for the fertile land of Canaan, a land where both animals and agriculture are productive. Because honey is so sweet to the taste, it becomes a metaphor for anything that is sweet, such as the ordinances of the Lord -(Psalm 19:10; 119:103; Ezekiel 3:3), pleasant words from one's mouth -(Proverbs 16:24), and wisdom -(24:13-14).

The subject of honey and its benefits to man are incredible. Honey never goes bad and containers of honey have been found dating back to the time of the Israelites in Egypt. Modern day medicine largely ignores the medicinal healing powers of honey. I can testify to the healing effects of Manuka Honey on open wounds. In 2012, I scrapped the back of my heel on the staircase where we lived. The damaged area spread to the inside area above the ankle leaving a circular area 4-1/2 inches in diameter. I was unable to get it to heal for thirteen months. After doing some research, I ordered two small containers of Manuka Honey through Amazon.com. My wife was a skeptic, but every night after spraying hydrogen-peroxide and showering, she would apply a surgical pad with a layer of Manuka Honey every night before bed time. In about a week we began to see signs that the area where the open wound was shrinking in size. Over the next four months the wound continued to get smaller until it was closed over, all but for a pencil size spot of blood on the surgical pad. That lasted for a month until we got to the point when removing the pad revealed it was as white as a new pad. The medicinal qualities of Manuka Honey were miraculous and a welcomed relief.

I have been a practitioner of naturopathic and homeopathic medicine for five decades and never get a flu shot. I drink distilled water with lemon, and practice preventive medicine as well as being a believer in taking vitamins and supplements for health and well-being. I have surpassed the limits of life as described in Psalm 90:10: ***"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."*** Suffice it to say, five decades of a self-medicating lifestyle has validated my choice.

Although the facts confirm that the United States has the best health care available to humanity, we are one of the sickest nations in the world. For those unaware of the healing powers of Manuka Honey, it is harvested in New Zealand where the Manuka tree flowers yield their pollen to bee colonies there. The Manuka Honey Council certifies its product to prevent fakes from exploiting its price with other brands of honey. Each jar of Manuka Honey carries a seal certifying it is the real thing! Honey in general is considered God's gift to humanity.

There are “Seven” Reasons “Why the End May be Closer Than You Think”

Jacob Prasch recently was discussing Man’s attempts to Reverse God’s Curse. In the Curse upon the Creation, God set limits of which Man could not break. Jacob Prasch named “seven” areas where man has reached God’s breaking point. These include:

- Technology
- Longevity
- Role of Iran
- LGBTQ and mainstreaming of society’s insanity and moral abomination
- Apostasy of the Church
- Jerusalem
- The crash of Evangelicism

The reader can access Jacob Prasch’ address on YouTube by the title name of this entry. While his observations present an external factor to the Divine “Self-Authentication” of Scripture, Jacob Prasch offers an interesting perspective on the overwhelming evidence suggesting that we are indeed at the point where God is about to bring man’s corrupt reign of this world to a close! Being that “seven” is God’s special signature, Jacob Prasch has provided much insight for our pondering!

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