

A dramatic illustration of Jesus in a wooden boat with his disciples, navigating a stormy sea with large waves and lightning in the dark sky. Jesus is standing at the front of the boat, holding a red sash, with his arms raised. The disciples are seated around him, some holding oars. The scene is lit with a bright light from the left, creating a strong contrast with the dark, stormy background.

The Inspired Word of God

Chapter 22

The Bible Names “Seven” Seeds Used in Making Bread

The Bible tells us that wheat, barley, rye, beans, lentils, millet, and manna were used in making bread. Numbers 11:8 tells us that the people ground the manna in mills or beat it in a mortar and baked it in pans and made loaves of bread. However, in its prime state, God called it bread -(see Exodus 16:4-32). It appeared as coriander seed -(Exodus 16:31; Numbers 11:7); therefore, the dull white grains were smaller than wheat. The Hebrews complained they didn't have bread and that their souls hated *"this light bread"* -(Numbers 21:5). The psalmist called it *"the bread of the angels"* -(Psalm 78:25).

Bukkiah - Heman's eldest son, who served with his father and 13 brothers (14 brothers are 7 x 2) as a temple musician -(1st Chronicles 25:4-5, 13). *“Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.”*

Carshena - One of “seven” princes who were wise men of Persia and Media, and whom King Ahasuerus (Xerxes) consulted for legal advice -(Esther 1:14). *“And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;”*

Job – *“And there were born unto him seven sons and three daughters.”* -(Job 1:2. Job's friends stayed with him for “seven” days and “seven” nights, *“So they sat down with him upon*

the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.” -(Job 2:13).

Dreams in the Bible

The Bible records 21 (7 x 3) “dreams” in the plural form in the Bible. Dreams played an important part in the lives of God's people. Of the nearly 120 references to dreams in the Old Testament, 52 come in Genesis during the early patriarchal period and 29 in the book of Daniel. In reality, however, only 14 (7 x 2) specific dreams are recorded in the OT. Most of them are in Genesis and reflect God's direct revelation to the patriarchs. Even Daniel tells about only two of Nebuchadnezzar's dreams—the large, manlike image and the gigantic tree chopped down—and his own dream about the four beasts and the Ancient of Days.

God used dreams in Old Testament days to protect His servants -(Genesis 20), to reveal Himself to people in a special way -(28:12), to provide guidance in specific circumstances - (31:10-13), and to forewarn about personal future events -(37:5-20). Dreams were also used to predict the history of nations -(chapters 40-41) and to foretell the four great successive world empires that would be replaced by God's eternal kingdom -(Daniel 4:19-27).

During the approximately 1,000 years between Joseph and Daniel, only two dreams are recorded. One assured Gideon that God would defeat the Midianites -(Judges 7:13-15); the other concerns how Solomon became so wise after his humble, unselfish request for ***“an understanding heart”*** -(1st Kings 3:9, 15), thoroughly pleased God.

In the final Old Testament dreams, God gave Nebuchadnezzar an overview of future world history -(Daniel 2:31-45) and a prediction of the king's temporary insanity (Daniel 4:19-27). Daniel's dream of the four beasts was similar to the king's first dreams, but with added details concerning future international relations -(Daniel 7:13-14).

Dreams were seen as one means by which God would speak to prophets -(Numbers 12:6). But how could the people of God distinguish a true prophet from an imposter? God gave two tests: the ability to predict the immediate future -(Deuteronomy 18:22) and the consistency of the message with previously revealed truth -(13:1-4). False prophets were put to death -(vs. 5). False prophecy was a serious problem in the days of Jeremiah -(Jeremiah 23:25-32) and Zechariah -(Zechariah 10:2). Despite repeated warnings by Jeremiah -(Jeremiah 23:32; 27:9-10; 29:8-9), the people preferred to listen to the false prophets with their empty messages of hope. Dreams were also a part of Israel's prophetic hope.

The few specific dreams in the New Testament all come from Matthew, five of these in the first two chapters. They emphasize the divine care and protection of the baby Jesus. First, there was God's provision that Jesus would grow up in a home with a father and mother and thus avoid the cruelty and shame of being unjustly called an illegitimate child -(Matthew 1:19-23). Then the wise men were instructed in a dream not to tell Herod where Jesus was living (2:12). Jesus was further protected from jealous King Herod by the dream that told Joseph to

flee to Egypt with Mary and the child -(vs. 13). On Herod's death, Joseph was divinely advised in a dream to return home from Egypt -(vs 20). Finally, God warned Joseph to avoid Judea, where Herod's evil son Archelaus reigned, and to settle in Galilee instead -(vs. 22). The only other specific dream mentioned in the NT prompted Pilate's wife to warn her husband, "Don't have anything to do with that innocent man" -(Matthew 27:19).

The Bible records the word **"Earth"** 987X (7 x 141). The very first occurrence is found in Genesis 1:1. ***"In the beginning God created the heaven and the earth."***

Elyon – This is one of the Hebrew names for God meaning ***"Most High."*** It occurs 14X (7 x 2) in the Bible. It is in the Hebrew text only, yet translated in the Hebrew Names Version of the Bible. It is not found in the King James English Bible.

The House of Israel will spend **"seven"** months cleaning up the weapons of the Ezekiel 38/39 War. ***"And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: And seven months shall the house of Israel be burying of them, that they may cleanse the land."*** - (Ezekiel 39:9, 12).

Thirty-five (7 x 5) books of the Bible contain verses with the number **"seven"** at least once – Genesis (46X), Exodus (19X), Leviticus (42X), Numbers (41X), Deuteronomy (10X), Joshua (9X), Judges (12X), Ruth (1X), 1st Samuel (7X), 2nd Samuel (8X), 1st Kings (12X), 2nd Kings 11X), 1st Chronicles (18X), 2nd Chronicles (13X), Ezra (11X), Nehemiah (11X), Esther (7X), Job (6X), Psalm (2X), Proverbs (5X), Ecclesiastics (1X), Isaiah (3X), Jeremiah (5X), Ezekiel (15X), Daniel (6), Amos (1X), Micah (1X), Zechariah (3X), Matthew (9X), Mark (8X), Luke (7X), Acts (8X), Romans (1X), Hebrews (1X), and Revelation (31X).

The total verses above are 391X or one short of being divisible by **"seven"**. Further investigation is merited since the chance of an error cannot be overlooked or ruled out. Those 391 verses contain 473X occurrences of "seven". This also is one short of being divisible by **"seven"**. In either case, it does not mean the factor failed; it might suggest something else may be at play here. Determining an answer here will require extensive study of all the references and passages as well as a reading of the Greek and Hebrew text as well.

Remember, computer analysis by the group *'Computers for Christ'* at Stanford University showed, the KJV Bible was **98.2%** accurate and, the remaining 1.8% did not change the message, but it is possible that it resulted in altering the number count above.

Anani was one of "seven" sons of Elieonai, a descendant of David -(1st Chronicles 3:24).

The Bible Identifies 14X (7 x 2) Things God Hates Proverbs 6:16-19

The book of Proverbs notes 14 (7 X 2) types of people and actions that God hates. Let these be guidelines of what we are *not* to be and do!

- | | |
|--|---------------------|
| • Violent people | Proverbs
3:31 |
| • Haughtiness, lying, murdering, scheming, eagerness to do wrong, a false witness, stirring up discord | Proverbs
6:16-19 |
| • Those who are untruthful | Proverbs
12:22 |
| • The sacrifice of the wicked | Proverbs
15:8 |
| • The way of the wicked | Proverbs
15:9 |
| • The thoughts of the wicked | Proverbs
15:26 |
| • Those who are proud | Proverbs
16:5 |
| • Those who judge unjustly | Proverbs
17:15 |

Teaching and Learning in Proverbs

Good teaching comes from good learning—and Proverbs has more to say to students than to teachers. Proverbs is concerned with the learning of wisdom. The book makes it clear that there are no good alternatives to learning wisdom. We are either becoming wise learners or refusing to learn and becoming foolish failures. Proverbs encourages us to make the right choice. Torah really means “teachings” rather than “law”, and one can easily ascertain the importance of getting it right!

Wise Learners:	Proverb(s)	Foolish Failures:
Quietly accept instruction	10:8; 15:23; 23:12	Ignore instruction
Love discipline	12:1	Hate correction
Listen to advice	12:15; 21:11; 24:6	Think they need no advice
Accept parents' discipline	13:1	Mock parents
Lead others to life	10:17	Lead others astray
Receive honor	13:18	End in poverty and disgrace

Profit from constructive criticism

15:31-32; 29:1

Self-destruct by refusing criticism

Seven Qualities of Leadership in Proverbs

Since many of the proverbs came from King Solomon, it is natural to expect some of his interest to be directed toward leadership. Other verses to study: 24:27; 25:13; 27:18.

Qualities of a good leader

	Reference
Works hard	12:24
Doesn't penalize people for honesty	17:26
Listens before answering	18:13
Open to new ideas	18:15
Listens to both sides of the story	18:17
Stands up under pressure	24:10
Stands up under praise	27:21

What happens without good leadership

Fools are honored	26:8
A wicked ruler is dangerous	28:15
People despair	29:2
A wicked ruler has wicked advisers	29:12

Seven Major Idols Mentioned in the Bible Isaiah 46

Name	Where they were worshiped:	What they stood for:	What the worship included:
Bel (Marduk)	Babylon	Weather, war, sun god	Prostitution, child sacrifice
Nebo (son of Marduk)	Babylon	Learning, astronomy, science	
Ashtoreth (Asherah)	Canaan	Goddess of love, childbirth, and fertility	Prostitution
Chemosh	Moab		Child sacrifice
Molech	Ammon	National god	Child sacrifice
Baal	Canaan	Rain, harvest, symbolized strength and fertility	Prostitution

Dagon

Philistia

Harvest, grain, success in
farming

Child sacrifice

Ezekiel's Fourteen (7 x 2) Acts of Obedience

- 2:1 Stood and received God's message
- 3:24-27 Shut himself inside his house
- 3:27 Faithfully proclaimed God's message
- 4:1ff Drew a map of Jerusalem on a large brick (clay tablet)
- 4:4-5 Lay on his left side for 390 days
- 4:6 Lay on his right side for 40 days
- 4:9-17 Followed specific cooking instructions
- 5:1-4 Shaved his head and beard
- 12:3-7 Left home to demonstrate exile
- 13:1ff Spoke against false prophets
- 19:1ff Sang a funeral song concerning the leaders
- 21:2 Prophesied against Israel and the Temple
- 21:19-23 Marked out two routes for Babylon's king
- 24:16-17 Did not mourn his wife's death

“Seven” Reasons Not to Worry in Matthew 6:25

- 6:25 The same God who created life in you can be trusted with the details of your life.
- 6:26 Worrying about the future hampers your efforts for today.
- 6:27 Worrying is more harmful than helpful.
- 6:28-30 God does not ignore those who depend on Him.
- 6:31-32 Worrying shows a lack of faith in and understanding of God.
- 6:33 Worrying keeps us from real challenges God wants us to pursue.
- 6:34 Living one day at a time keeps us from being consumed with worry.

Areli was One of Gad's “seven” sons -(Genesis 46:16). After the plague of Baal-peor, Areli's descendants, the Arelites, were numbered in Moses' census in preparation for war with the Midianites -(Numbers 25:6-18; 26:17).

Seven Doubters In the Bible

Many of the people God used to accomplish great things started out as real doubters. With all of them, God showed great patience. Honest doubt was not a bad starting point as long as they didn't stay there. How great a part does doubt have in your willingness to trust God?

Doubter	Doubtful Moment	Reference
Abraham	When told he would be a father in old age	Genesis 17:17
Sarah	When she heard she would be a mother in old age	Genesis 18:12
Moses	When told to return to Egypt to lead the people	Exodus 3:10-15
Israelites	Whenever they faced difficulties in the wilderness	Exodus 16:1-3
Gideon	When told he would be a judge and leader	Judges 6:14-23
Zechariah	When told he would be a father in old age	Luke 1:18
Thomas	When told Jesus had risen from the dead	John 20:24-25

The Hebrew word “אָבִיָּהוָה” “*biyyâ*” appears **28X (7 x 4)** times. Abijah, which means “[my] father is Yahweh”.

The Hebrew word “אָבִי־עֵזֶר” “*bî'ezer*” appears **7X** times. Abiezer, which means “[my] father is help”.

The Hebrew word “אָבָל” “*abal*” appears **7X**, and it means to dry up, lie parched.

The Hebrew word “אָבְרָהָם” “*Abraham*” appears **175X (7 X 25)** times. Abraham, means “father of many”.

“Seven” Facts Concerning Scripture

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

1. **What is It?** They claim to be "inspired of God" (2 Tim. 3:16, 17). The word "inspired of God" is “*Theopneustos*”. “*Theos*” is the word for God, and the other part is a presumed derivation of “*pneo*”, which means to breathe or blow hard. It is rendered "bloweth" in John 3:8, and "wind" in Acts 27:40. Thus, the word means to divinely breathe in. Some would render the sentence: "The Scriptures are the Divine breathing." Our English word "inspired" only occurs in one other place, and that is Job 32:8 — "There is a spirit in man,

and the inspiration of the Almighty giveth them understanding." As God breathed into man the breath of life, and he became a living soul, so God has breathed this Book, and it breathes out what He has breathed in. It breathes life into the spirit, love into the soul, understanding into the mind, determination into the will, grace into the heart, beauty into the life, and harmony into the being.

2. **Who Inspired It? "*Holy men of God spake as they were moved by the Holy Spirit*"** (2nd Peter 1:21). The Holy Spirit is the Author and the Interpreter of the Book. The "men" who were "moved" were men, human beings; but they were not the common herd of men, they were "men of God," and not only so, they were "holy men of God." These men were in fellowship with God. "Holy men" and "the Holy Spirit" needed to be in touch with each other to produce holy results. The word "moved" means to be "borne along," and is used of a ship being "*driven*" by the wind—Acts 27:17, of a man being "*brought*" on a bed—Luke 5:18, and of one who is carrying another—John 21:18. This at once makes the Bible different from all other books.
3. **Who Were the Instruments Used? "*The prophets*"** (1st Peter 1:10). We naturally think of a prophet as one through whom events are forecast; but the primary meaning is a seer, that is, one who sees. "***A prophet,***" as one has said, is—

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

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

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

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

5. **What are the Two Fundamental Themes of the Bible?** Christ Himself answered the question to the two disciples as He journeyed with them to Emmaus, and to the eleven gathered in the upper room—Luke 24:27, 36.

The sufferings and glory of Christ are the couplings of God, which couple up everything. Calvary and Olivet are His viewpoints. The Cross and the Crown are the Alpha and Omega of Revelation. The Lamb and the Throne are the fulcrum and lever of God's purpose. The Passover and the Lamb are His starting point and goal; and the Altar and the Skekinah are the Genesis and Revelation of everything.

6. **What the Bible Imparts?** Among the many things to which it is compared is seed—1 Peter 1:23. There are two things which are characteristic of seed. It contains life, and produces like to its kind. Faith in the Living Word comes by means of the Written Word; and when the Living Word, by means of the Written, operates in a living soul, the character of the Word is reproduced. It is a Holy Word, to sanctify; a Righteous Word, to rectify; a Living Word, to fructify; a Wise Word, to edify; a Peace Word, to pacify; a Powerful Word, to electrify; and a Loving Word, to intensify.
7. **What the Bible Does?** This raises another question: "What does it not do?" One has tersely said of the Bible in a general way: "Every hour I read you, it kills a sin, or lets a virtue in to fight against it."

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

- Acquaints us with the theme of the Gospel—1st Corinthians 15:3, 4.
- Blesses us as we obey its precepts—Psalms 119:2.
- Consecrates us as we follow its injunctions—Numbers 6:1-7.
- Defeats the enemy as we use it against him—Matthew 4:4, 7, 10.
- Edifies the life as we heed it—Acts 20:32.
- Fires the heart to a faithful testimony—Jeremiah 1:1; 23:29.
- Guides those who follow its light—Psalms 119:105.
- Heals the spirit as it is applied—Psalms 107:20.
- It forms the mind as to its secrets—1st Corinthians 2:9; Isaiah 64:4.
- Judges the conduct and maketh wise—Psalms 19:9-11.
- Keeps us abiding in Christ's love—John 15:10.
- Leads to the true and beautiful—Proverbs 6:20-24.
- Moulds us like to itself—Romans 6:17.
- Nourishes the spiritual life—1st Peter 1:2.
- Orders the steps of our life—Psalms 119:133.

- Purifies the mind—2nd Corinthians 7:1.
- Quietens the heart—Isaiah 30:15.
- Rewards those who keep it—Psalms 19:11.
- Sanctifies those who live in it—John 17:17.
- Teaches those who are led by it—Psalms 25:4, 5.
- Unites us to the Lord—Psalms. 86:11; John 17:8.
- Verifies the experience—2nd Peter 1:19, 20.
- Warns the observant—Psalms 19:11.
- Examines the heart—Psalms 26:1-3.
- Yokes us with Christ—John 17:8.
- Zeals the soul—Psalms 69:9; John 2:17.

Fourteen (7 x 2) Activities of Jesus

In John 11 we have The Man of men, the greatest Person who ever lived.

1. **The Listening Friend.** "Jesus heard" -(vs. 4).
2. **The Loving Lord.** "Jesus loved" -(vs. 5).
3. **The Gracious Teacher.** "Jesus answered" -(vs. 9).
4. **The Wondrous Speaker.** "Jesus saith" and "spake" -(vs. 13, 23).
5. **The Timely Visitor.** "Jesus came" -(vs. 17).
6. **The Located Saviour.** "Jesus was" -(vs. 32).
7. **The Seeing Helper.** "Jesus saw" -(vs. 33).
8. **The Troubled Groaner.** "He groaned and was troubled" -(vs. 33, 38).
9. **The Weeping Compassionator.** "Jesus wept" -(vs. 35).
10. **The Believing Son.** "Jesus lifted up His eyes and said, Father" -(vs. 41).
11. **The Commanding Life-Giver.** "He cried" -(vs. 43).
12. **The Constant Worker.** "Jesus did... done" -(vs. 45, 46).
13. **The Undisputed Witness.** "This Man doeth many miracles" -(vs. 47).
14. **The Delivering Substitute.** "Jesus should die" -(vs. 51, 53).

“Seven“ Ats — in Time to Come

The objective of Christ's Coming is often found associated with the Greek preposition "*en*," which denotes a fixed position, as being in a place, state, or time.

1. **"At His Coming,"** those who are "Christ's" will be claimed by Him—1st Corinthians 15:23.
2. **"At the Last Trump,"** those who are the Lord's will be "changed in the twinkling of an eye" (1st Corinthians 15:52).
3. **"At His Appearing,"** Christ will reward those who have endured trial with "praise, honour, and glory" (1st Peter 1:7).

4. **"At His Coming,"** we may be "ashamed before Him" if we are not found abiding in Christ—1st John 2:28.
5. **"At the Revelation"** (1st Peter 1:13) of Christ we shall have a fresh revelation of God's grace.
6. **"At that Day"** of His appearing, Christ will give those who have loved His approach a crown of righteousness—2nd Timothy 4:8.
7. **"At Hand"** is the time when the predictions of the Revelation will be fulfilled—Revelation 1:3; 22:10.

Believers Are Called:

1. **"Children"** for kinship—(1st John 3:1, 2).
2. **"Saints"** for holiness—(1st Corinthians 1:2).
3. **"Christians"** for identification—(Acts 11:26).
4. **"Brethren"** for fellowship—(Hebrews 2:11).
5. **"Sheep"** for character—(John 10:3).
6. **"Servants"** for employment—(Matt. 25:14).
7. **"Friends"** for companionship—(John 15:15).

"Be Sober"

Frequently, we are exhorted to "be sober," to **"think soberly"** -(Romans 12:3), and to **"live soberly"** (Titus 2:12). As a Methodist pastor, I was trained well in the Wesleyan tradition of abstinence, but my observation of church members raised questions as to the practicing of the Biblical mandate. Here are **"seven"** reasons for sobriety in the Christian lifestyle:

1. **"Be Sober"** in all the spheres of life, that the office filled may be commended—1st Timothy 3:2.
2. **"Be Sober"** in wakefulness, and not allow the sleep of slothfulness to mar us—1st Thessalonians 5:6.
3. **"Be Sober,"** and put on the armour of faith, love, and hope, and thus be prepared for the assaults of the enemy—1st Thessalonians 5:8.
4. **"Be Sober,"** and thus be vigilant to qualify against the assaults of the Devil, and overcome his devices—1st Peter 5:8.
5. **"Be Sober,"** and "watch unto prayer," for the end of all things is at hand—1st Peter 4:7.
6. **"Be Sober,"** is the command to young and old—Titus 2:2, 4, 6, for unless we watch we shall be worried.
7. **"Be Sober,"** and "hope to the end"—1st Peter 1:13, for the Coming of the Lord draweth nigh.

"Seven" of Saul's sons, including Armoni, were handed over to the Gibeonites by David to be killed to avenge Saul's slaughter of the Gibeonites -(2nd Samuel 21:1, 8-9).

Christ's Authority

The Greek word "*exousia*" is rendered "power," "authority," "liberty," "right," and "jurisdiction," "strength". Jesus Christ exercised "authority" in "**seven**" areas:

1. Authority to lay down His life—John 10:18, 19.
2. Authority to forgive sins—Matthew 9:6. 8.
3. Authority over demons—Mark 1:27.
4. Authority over sickness—Mark 3:15.
5. Authority to judge—John 5:27.
6. Authority over all men—John 17:2.
7. Authority in Heaven and earth—Matthew 28:18.

Christ's Compassion

"And when the Lord saw her, He had compassion on her, and said unto her, Weep not." —(Luke 7:13). Compassion reveals the tenderness of the heart of Christ and the power human grief has over Him. "**Compassion**" means to be intensely moved. The word is often rendered "**moved with compassion.**" There are "**seven**" instances where we find He was "moved with compassion"—

1. When He saw the **scattered multitude**—(Matthew 9:36).
2. When He saw the **multitude of sick**—(Matthew 14:14).
3. When He beheld the **hungry crowd**—(Matthew 15:32).
4. When He met **the blind** men—(Matthew 20:34).
5. When He was appealed to by **the leper**—(Mark 1:41).
6. When He pictured His life's ministry in the act of the **Good Samaritan** and in the parable of **the Prodigal Son**—(Luke 10:33; 15:20).
7. When He saw **the widow's grief.**—(Luke 7:13). He is still the same.

Christ's Perfectness

Are you a "first born" child in your family? It is a common character trait of "first born's" to be perfectionists or perfection driven. Whether you're firstborn, middle child, last-born, or only child, birth order can have a big effect on your personality and behavior. Simply by virtue of being a couple's first child, a firstborn will naturally be a sort of experiment for the new parents, a mixture of instinct and trial-and-error. Perhaps this will cause the parents to become by-the-book caregivers who are extremely attentive, stringent with rules, and overly neurotic about the minutiae. This in turn may cause the child to become a perfectionist, always striving to please his parents. As the leader of the pack, firstborns often tend to be:

- Reliable
- Conscientious
- Structured
- Cautious
- Controlling
- Achievers

The problem with being a “first-born” child is you can never be perfect. Even a greater tragedy is that in not learning this until you are much older in life. I can tell you from personal experience how hard it was to be able to have fun when I was younger. I was the typical six-pointer above but always fell short of being perfect, no matter how hard I tried. This is an important lesson to know that and that our Lord and Saviour was and is the only “Perfect” Being.

1. His perfect **Work**. *"Nothing can be put to it"* -(Ecclesiastes. 3:14).
2. His perfect **Forgiveness**. *"Nothing to pay"* -(Luke 7:42).
3. His perfect **Care**. *"Lacked nothing"* -(Deuteronomy 2:7; Nehemiah 9:21).
4. His perfect **Victory**. *"Nothing in His hand"* -(Judges 14:6).
5. His perfect **Supply**. *"They lacked nothing"* -(1st Kings 4:27).
6. His perfect **Grace**. *"That ye may be perfect, and entire, wanting nothing"* -(James. 1:4).
7. His perfect **Operation**. *"If this Man were not of God, He could do nothing"* -(John 9:33).

Our emptiness and inefficiency are the opportunity for the display of God's sufficiency and fulness. To soften the impact, I always pointed out to folks, we live in a fallen world, and we need the embrace of the Saviour.

"Elohim"

"God" is mentioned “seven” times in Psalm 62, and as it occurs, all are in the plural tense; in the Christian sense as read in the reflected light of the Scriptures, it denotes the Father, Son, and the Holy Spirit, in their united action of power.

1. **Salvation**. "God, from Him cometh my salvation" (vs. 1).
2. **Expectation**. "God, for my expectation is from Him" (vs. 5).
3. **Protection**. "In God is my salvation and glory" (vs. 7).
4. **Power**. "The rock of my strength and refuge is in God" (vs. 7).
5. **Safety**. "God is a refuge for us" (vs. 8).
6. **Revelation**. "God hath spoken" (vs. 11).
7. **Possession**. "Power belongeth unto God" (vs. 11).

Did you know after Bathsheba's period of mourning, David installed her in the palace as his “seventh” wife, and she bore the child. The Lord sent the prophet Nathan to pronounce judgment on David's sin through a parable. Nathan prophesied a series of tragedies in David's household, beginning with the death of Bathsheba's infant son -(2nd Samuel 11:26-12:14).

"The Grace of God"

The great French philosopher, mathematician, and theologian, Blaise Pascal sings of grace. *"To make a man a saint, grace is absolutely necessary, and whoever doubts it, does not know what a saint is or what a man is."* Blaise Pascal (1623–62) is known for his "Pascal Wager". It posits that humans bet with their lives that God either exists or does not.

The following blessings, mentioned in Paul's Epistle to the Ephesians, which grace bestows will speak for themselves. There are "**seven**" blessings of grace in betting that God exists. This is not a subtle example of what the Devil would burden one with: "Heads I win, tails you lose". You have everything to gain in eternity to believe God does exist. This study is the greatest mathematical proof that a Creator smarter than you or I does exist.

1. We are **accepted** in the Beloved to the "praise of the glory of His grace" -(vs. 1:6).
2. We are **forgiven** "according to the riches of His grace" -(vs. 1:7).
3. We are "**saved** by grace," that is, through His loving act, irrespective of what we are -(vs. 2:5, 8).
4. We are **made trophies** of His love through "the exceeding riches of His grace" -(vs. 2:7).
5. We are privileged to be **witnesses** of the Lord through the "grace given" -(vs. 3:7, 8).
6. We are exhorted to **be channels** of blessings to others by a consistent life, that we may "minister grace" to them -(vs. 4:29).
7. The benediction of love is; "**Grace** be with all who love our Lord Jesus Christ" -(vs. 6:24).

Holy Spirit As the Speaker In the Acts

At least "**seven**" times we find the Holy Spirit speaking in the Acts of the Apostles, or reference is made to His having spoken, and in each Scripture, we are reminded of His personality and authority.

1. He is a **Prophecy** Speaker—1:16. He draws on one side the veil which hides the future and gives us to see what is to take place in the days to come.
2. He is a **Guarding** Speaker—15:28. He points out, as a faithful friend, that which would clog the believer in his walk and hinder him in his usefulness.
3. He is a **Restraining** Speaker—16:6. He is the Lord, the Spirit; hence, He does not allow His servants to go where they will. He has the right to command, and the power to forbid.
4. He is a **Warning** Speaker—20:23. Danger and persecution lie in the path of every true follower of Christ, but the Holy Spirit is the One who arms us by His forewarning.
5. He is a **Predicting** Speaker—21:11. Peace and persecution, trial and triumph, conflict and conquest go together, but He who tells us of the one assures us of the other.
6. He is a **Reproving** Speaker—28:25. To be deaf to Christ's entreaties, and blind to His beauty, is to be in a sorry condition.

7. He is a **Separating** Speaker—13:2. Paul and Barnabas did not take upon themselves the task of separating themselves to the Lord's work; neither were they set apart by man, but the Holy Spirit Himself set them apart for the ministry of the Gospel. He called, He equipped, He qualified, and He empowered.

Lord's Friendship

The word **"friends"** is found **49X (7 x 7)** times in the King James Bible. ***"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."*** -(James 4:4). We have **"seven"** qualities of the Lord's friendship to weigh below.

1. **A Loving Friend.** - ***"A Friend loveth at all times"*** -(Proverbs 17:17). The times cannot alter His constancy, change His affection, alienate His sympathy, nor check His love.
2. **A Lasting Friend.** - ***"A Friend that sticketh closer than a brother"*** -(Proverbs 18:24). The word "sticketh" means to adhere to, to cleave closely. He will not let us go, He holds us fast, and always.
3. **A Living Friend.** - ***"As iron sharpeneth iron, so doth the countenance of a man his friend"*** -(Proverbs 27:17). "Shar-peneth" signifies to make sharp, acute, to give an edge. His life will make us live and laugh.
4. **A Lifting Friend.** - ***"A Friend of publicans and sinners"*** -(Matthew 11:19). He is no friend of sin, but He loves to lift the sinner from the pit of sin, and fit him for the palace of His love.
5. **A Lavish Friend.** - ***"Gavest it to the seed of Abraham, Thy friend for ever?"*** -(2nd Chronicles 20:7). Jehovah loves to give the best He has to His own. There is no stint with Him. He gives like God -(Isaiah 41:8).
6. **A Listening Friend.** - ***"The Lord spake unto Moses face to face, as a man speaketh unto his friend"*** -(Exodus 33:11).
7. **A Lovely Friend.** - ***"My Beloved is white and ruddy... this is my Friend"*** -(Song of Songs 5:1-16).

"What has Jesus Done?"

"Once in the end of the world (ages) hath He appeared to put away sin by the sacrifice of Himself" -(Hebrews 9:26). Jesus' example is no man's salvation. Rather, Jesus' example is every man's condemnation. Christ did not come from Heaven to earth to show men how to live, but to give men life. He gave men life, not by making Himself their Example, but. by making Himself their Substitute, taking their sins upon Himself, receiving in Himself the death-penalty of their sins, and dying in their stead. God raised Him from the dead, He returned to Heaven, and now the Holy Spirit, through the Word of God and through the testimony of believers, is calling upon men everywhere to accept what Christ did for them and be saved. The first and greatest question, therefore, that confronts men today is not, 'What would Jesus do?' but

'What has Jesus done?' Only when we accept what He has done can we do what He would do, and what He would have us do. Too often men look at this point of 'What would Jesus do?' It's already done and finished.

Christ has "done" in order that we might do. Follow God's order, and we obtain His benefits. Consider the "**seven**" acts already done for you:

1. **Christ has died for our sins**, that we should die to them—(1st Peter 2:24).
2. **God has saved us**, that we should work our salvation—(Philippians. 2:12).
3. **God has elected us**—Ephesians 1:4, that we should make our calling and election sure—(2nd Peter 1:10).
4. **God has made us "meet"** for the inheritance of the saints in light, that we should be made meet for His use—(Colossians 1:12; 2nd Timothy 2:21).
5. **God has cleansed us in the Blood of Christ**—(Rev. 1:5), that we should cleanse ourselves from filthiness of the flesh and spirit—2nd Corinthians 7:1.
6. **God has brought us to Himself**—(1st Peter 3:18), that we should be for Himself—(Titus 2:14)
7. **God has loved us**, that we may love each other—(John 3:16; 1 John 3:16).

Twenty-One (7 x 3) Things Will Take Place When Christ Returns:

1. The Prophetic Word will be **fulfilled**—(2nd Peter 1:19).
2. The promise of Christ will be **redeemed**—(John 14:3).
3. The presence of Christ will be **visible**—(Acts 1:11).
4. The "dead in Christ" will be **raised**—(1st Thess. 4:16).
5. The saints will be "**caught up**" to meet Christ—1st Thessalonians —(4:17).
6. The believer's salvation will be **completed**—(Philippians 3:20, 21).
7. The worker's conduct, motives, and work will be **reviewed** —(2nd Corinthians 5:9, 10).
8. The Jews and Israel will be saved and **restored**—(Romans 11:26).
9. The antichrist and false prophet will be **destroyed**—(2 Thess. 2:8).
10. The Devil will be **consigned** to the abyss—(Revelation 20:1-3).
11. The rebuilt City of Babylon will be **consumed**—Revelation 18:1, 2).
12. The harlot of a corrupt Christendom will be **overthrown** —(Revelation. 17:14-16).
13. The times of the Gentiles will be **consummated**—(Daniel 2:34, 35; 7:14; Luke 21:24).
14. The details of Zechariah 14 will **take place**.
15. The nations will be **judged** and **ruled**—(Acts 17:31).
16. The Millennium will be **inaugurated**—(Revelation 20:6).
17. The world's present conditions will be **rectified**—(Isaiah 2:4).
18. Jerusalem will be a **praise** in the earth—(Isaiah 62:7).
19. The Prophetic Vision will be **realized**—(Hab. 2:1-3, 14).
20. The wicked dead will be **judged**—(Revelation 20:11, 15).
21. The golden age will **dawn**—(1st Corinthians 15:24-28).

The word **“Everywhere”** *“pantachou”* in its various translations occur **“seven”** times in the King James Bible. The disciples preached everywhere -(Mark 16:20; Luke 9:6). God commands all men everywhere to repent -(Acts 17:30). Paul was accused of preaching everywhere against the people and the law -(Acts 21:28); **“pantachē”** in some manuscripts. Other references include: Mark 1:28 in some manuscripts.; Acts 24:3 {every way, all places}; 28:22; 1st Corinthians 4:17).

The Greek word **“dokimē”** ; from **“dokimos”**: approved; **comp. “dechomai”**: to receive, a quality of being approved as a result of testing; also translated: character, proven character. Endurance produces experience, and experience produces hope -(Romans 5:4). The saints glorified God through the experience (or: proof, experiment) of the ministry of other Christians in their regard -(2nd Corinthians 9:13). This word occurs **“seven”** times in the King James Bible, but is translated into English with four different words: Proof (3X), Experience (2X), Trial (1X), and Experiment (1X). This is an excellent example where the “Heptadic: Design Feature is obscured by the fact translators take into consideration other matters of context, grammar, and linguistic factors to determine the appropriate English word. In previous chapters, I noted this because critics of the idea God has encoded His Word with specific Gematria (numerical value). This is similarly true of the next word below.

The Greek word for **“Testator”** *“diathemenos”*; from **“diatithemai”** *“διατίθεμαι”* means to arrange, to dispose, which is from **“dia”**: intensity, and **“tithēmi”**: to place; literally: one who disposes One who makes a testament, expressing his last will - Where there is a testament, the death of the testator must of necessity come in -(Hebrews 9:16); a testament never takes effect while the testator is alive -(vs. 17). The Greek word occurs **“seven”** times in the KJV Bible, but appears in English by three different words: Make (3X), Testator (2X), and Appoint (2X).

The point being made here of these examples is to remind the reader, researching or studying the “Heptadic” Design Feature requires a working understanding or knowledge of Lexicons, and Concordances.

The Greek word for **“thorn”** is found fourteen (7 x 2) times in the KJV Bible.: **“akantha”**: *“ἄκανθα”* of thorns: **“akanthinos”** *“ἀκάνθινος”*; from **akē**: point: Bush with sharp, pointed spines on its flexible branches; the sharp, prickly, pointed spines growing on such a bush A great number of plants in Israel have thorns. The crown of thorns of the Lord was wreathed with twisted thorns from a bush that is plentiful on the hills around Jerusalem - (Matthew 27:29; Mark 15:17; John 19:2); this plant is very flexible, and it was cruelly used for this purpose. Jesus came out, wearing the crown of thorns -(John 19:5); He was thus being ridiculed since Roman emperors were wearing crowns. In a parable, some seed fell among thorns -(Matt. 13:7, 22; Mark 4:7; Luke 8:7). Figs are not gathered from thorns -(Luke 6:44), or grapes from thorns {thorn bushes} -(Matthew 7:16). The earth bearing thorns and briars is rejected, because it is a sign of curse -(Hebrews 6:8).

Carshena was one of “**seven**” princes who were wise men of Persia and Media, and whom King Ahasuerus (Xerxes) consulted for legal advice -(Esther 1:14).

Matthew 9 Consists of “Seven” Major Parts

A number of events in the ministry of Christ are recorded in Matthew chapter 9; may be divided into “**seven**” major structural parts as follows:

- A. The Pardon for the Paralytic -(Matthew 9:1-8).
- B. The Publican's Conversion -(Matthew 9:9-17).
- C. The Power Over Death -(Matthew 9:18-26).
- D. The Parenthetical Miracle -(Matthew 9:20-22).
- E. The Pair Given Sight -(Matthew 9:27-30).
- F. The Possessed is Exorcised -(Matthew 9:31-34).
- G. The Public Ministry Summarized -(Matthew 9:35-38).

This unique structural pattern design is not unique to Matthew Chapter 9. Finding such applications of God’s “Heptadic” Design Feature does require work to glean these incredible occurrences. I will share a few more for the reader to ponder in God’s Inspired Word. All of them are from the New Testament. They can be found in the Old Testament as well. I chose these from the New Testament to illustrate my point.

Mark 8 Consists of “Seven” Major Parts

This chapter records a number of incidents which occurred during the ministry of Christ on earth. The account moves quickly, which is typical of Mark's Gospel. Mark 8 may be divided into “**seven**” major parts as follows:

- A. The Providing of Food -(Mark 8:1-9).
- B. The Pursuit of Signs -(Mark 8:10-13).
- C. The Precaution for the Disciples -(Mark 8:14-21).
- D. The Power Over Blindness -(Mark 8:22-26).
- E. The Profession of Peter -(Mark 8:27-30).
- F. The Protesting by Peter -(Mark 8:31-33)
- G. The Principles of Heaven -(Mark 8:34-38)

Mark 12 Consists of “Seven” Major Parts

This chapter records some events which occurred in the final week before the crucifixion of Christ. Mark 12 may be divided into “**seven**” major parts as follows:

- A. The Iniquitous Caretakers -(Mark 12:1-12).
- B. The Inquiry About Caesar -(Mark 12:13-17).
- C. The Inquiry About Couples -(Mark 12:18-27).
- D. The Inquiry About Commandments -(Mark 12:28-34).
- E. The Interrogation About Christ -(Mark 12:35-37).
- F. The Indictment of the Charlatans -(Mark 12:38-40).
- G. The Illustration About Contributions -(Mark 12:41-44).

Luke 1 Consists of “Seven” Major Parts

The first chapter of Luke is introductory to the book. It begins with the announcement about the birth of John the Baptist and then announces Christ's birth. Luke 1, which is longer in number of verses than any other chapter in the four Gospels, may be divided into seven major parts as follows:

- A. The Aim of the Gospel -(Luke 1:1-4).
- B. The Announcement About John -(Luke 1:5-25).
- C. The Announcement About Jesus -(Luke 1:26-38).
- D. The Anthem of Elizabeth -Luke 1:39-45).
- E. The Anthem of Mary -(Luke 1:46-56).
- F. The Arrival of John -(Luke 1:57-66, 80).
- G. The Anthem of Zacharias -(Luke 1:67-79).

Luke 13 Consists of “Seven” Major Parts

This chapter continues the recording of Christ's teaching. As we noted in the last chapter, Christ's teaching and preaching were the main activities of His ministry prior to the crucifixion experience. Luke 13 may be divided into many different parts. I have divided it into seven major parts as follows:

- A. The Providence of Calamities -(Luke 13:1-5).
- B. The Postponing of Judgment -(Luke 13:6-9).
- C. The Physician in the Synagogue -(Luke 13:10-17).
- D. The Portrayals of the Kingdom -(Luke 13:18-21).
- E. The Pedagogy on a Journey -(Luke 13:22-30).
- F. The Peril in Herod -(Luke 13:31-33).
- G. The Pity of Christ -(Luke 13:34, 35).

Luke 18 Consists of “Seven” Major Parts

Christ continues teaching as He travels from Galilee to Jerusalem. Luke 18 may be divided into “seven” major parts as follows:

- A. The Parable for Prayer -(Luke 18:1-8).
- B. The Pharisee and Publican -(Luke 18:9-14).
- C. The Preventing of Children -(Luke 18:15-17).
- D. The Peril of Riches -(Luke 18:18-27).
- E. The Promise of Reward -(Luke 18:28-30).
- F. The Predicting of Calvary -(Luke 18:31-34).
- G. The Physician for Blindness -(Luke 18:35-43.)

Revelation 16 Consists of “Seven” Major Parts

The “seven” vial judgments are reported in this chapter. The previous chapter was the prelude to the vial judgments. This chapter gives them in detail. Revelation 16 can be divided into “seven” major parts as follows:

- A. First Vial—Sores Judgment -(Revelation 16:1, 2).
- B. Second Vial—Seas Judgment -(Revelation 16:3).
- C. Third Vial—Sowers Judgment -(Revelation 16:4-7).
- D. Fourth Vial—Scorching Judgment -(Revelation 16:8, 9).
- E. Fifth Vial—Seat Judgment -(Revelation 16:10, 11).
- F. Sixth Vial—Stream Judgment -(Revelation 16:12-16).
- G. Seventh Vial—Seismic Judgment -(Revelation 16:17-21).

Admatha was one of “seven” counselors of King Ahasuerus -(Esther 1:14). The king's counselors advised him to banish Queen Vashti for refusing his summons to appear at a drunken party.

Ibzan was a judge who ruled over Israel, or part of it, for “seven” years -(Judges 12:8-10). Ibzan was a native of Bethlehem, probably of Zebulun, and was buried in his place of birth. Jewish tradition identified Ibzan with Boaz and consequently understood his native city to be Bethlehem in Judah. Ibzan had 30 sons and 30 daughters and was a man of wealth and high social standing.

Able is found as multiples of “Seven” in the New Testament

As a Verb: “**δύναμαι**” (*dynamai*), **210X** (7 X 30). *dynamai* communicates ability or capability of doing something.

In another rendering as a Verb: “*ισχύω*” (*ischyo*), occurs 28X (7 X 4). In the New Testament, *ischyo* primarily means “to be strong, powerful, mighty.” Sometimes it simply means “to be able.”

The English word “**Alive**” is the New Testament Verb: *ζάω* (*zao*), and it is found 140X (7 X 20) times. The basic sense of *zao* is “to live, be alive” and has several nuances in the New Testament.

Acceptable, Accepted to God in “Sevens”

In the Old Testament, the Noun: *רַצוֹן* (*raṣôn*), is found 56X (7 X 8) times. *raṣôn* denotes three different ideas in the Old Testament: favor, acceptance, or will. It is attributed most often to God (39X) and occurs most frequently in Proverbs (14X or 7 X 2), Psalms (13X), and Leviticus (7X).

Raṣôn is used frequently with reference to an acceptable sacrifice to God, particularly in worship. It is the only sense of *raṣôn* used in Leviticus (7X). Sacrifices may or may not be “*acceptable*” or “*accepted*” -(Leviticus 1:3; 19:5; 22:19, 20, 21, 29; 23:11; Isaiah 56:7; 60:7), and so may the sacrificer (Leviticus 22:19; 23:11), gifts (Exodus 28:38), and days (Isaiah 58:5). The prayer of the psalmist is that his words and meditation may “*be pleasing*” in God’s sight - (Psalm. 19:14). In Proverbs, God “*delights*” in accurate weights -(Proverbs. 11:1), the blameless (11:20), truthful men (12:22), and the prayer of the upright (15:8), and a king “*delights*” in a wise servant (14:35).

Being Alone Was Not God’s Plan

The Old Testament Noun: *בַּד* (*bad*), is found 161X (7 X 23). *bad* means “alone, only.” When God observes Adam at the time of his naming the animals, God says: “*It is not good for the man to be alone*” -(Genesis. 2:18); note that this is the only thing before the fall of which God says, “*This is not good.*” As a result, God creates the woman to be a “*helper suitable for him*”. When the Israelites are in the desert, God tests them to see what is in their hearts and feeds them with manna, “*to teach you that man does not live on bread alone but by every word that comes from the mouth of the Lord*” -(Deuteronomy. 8:3). When human beings sin, ultimately sin is against God “only” -(Psalm 51:4).

When used of God, *bad* expresses the incomparability of God vis-à-vis the other so-called gods. The Lord is separate from all other gods; He “*alone [is] the Most High over all the earth*” -(Psalm 83:18; cf. Isaiah 37:16, 20); “*besides him there is no other*” -(Deuteronomy 4:35). He “*alone*” does wondrous deeds -(Psalm 72:18), and “*only*” His righteousness counts - (72:16). “*His name alone is exalted*” -(Psalm 148:13). Note that *bad* occurs with respect to God only as He compares with other gods; the Old Testament does not use this term for God as He

is in Himself; when the Old Testament wants to stress the oneness of God, it uses *'eḥad*. This latter word can include the notion of plurality, which is not implied in *bad*.

The Old Testament word **Anoint** is another example of God's "Heptadic" Design Feature **The Verb form: *נִשָּׁח* (*masaḥ*)**, appears **70X (7 x 10)** times. The basic meaning of *masaḥ* is to "rub" with a liquid. In this nontechnical sense, the word is used of such things as painting a house -(Jeremiah 22:14), rubbing a shield with oil -(2nd Samuel 1:21; Isaiah 21:5), or using oil as a cosmetic lotion -(Amos 6:6). As a technical term, however, *masaḥ* means "**to anoint,**" and this meaning accounts for the majority of uses of this verb in the Old Testament.

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

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

Of special significance is the concept of the anointed Son of David, the Messiah (**masīah**, "anointed one," which derives from *masaḥ*). Prophets -(1st Chronicles 16:22; Psalms 105:15), priests -(Leviticus 4:3), and kings -(1st Samuel 24:6; 26:11; Psalms 2:) are all called by this term in the OT. **masīah** carries over into the New Testament into the ministry of Jesus "Christ" (**christos**, a word derived from the Greek verb **chrio**, "to anoint").

In the New Testament, the Verb: **ἀλείφω (*aleipho*)**, is found 9X. *aleipho* means "to anoint." About half of the uses of this verb in the New Testament have to do with the anointing of Jesus: by the sinful woman in Luke 7:38, 46 and by Mary in John. 12:3 (cf. 11:2). After Jesus' death, the women purchase oil so that they may "anoint" Jesus' body on the day after the Sabbath -(Mark. 16:1). Anointing oneself with oil can also be a sign of contrition -(Matthew. 6:17). The final two occurrences of this verb concern anointing the sick. James instructs elders to pray over the sick and "anoint [them] with oil in the name of the Lord" -(James. 5:14); this follows the example of the disciples when they were sent out on their mission by Jesus -(Mark. 6:13).

There is a second Verb: **χρίω (*chrio*)**, and it appears 5X. **chrio** means "to anoint." Here is an example where the two verbs are multiples of "**seven**" [9 + 5 = 14 or (7 x 2)]. Four of the uses of this verb refer to the anointing of Jesus. In Hebrews 1:9, the author quotes from Psalms 45:7

but applies **chrío** to Jesus as God's Son. In Luke 4:18, Jesus reads from Isaiah. 61:1 and applies it to Himself, that the Spirit "**has anointed**" Him to preach the good news to the poor. In an early Christian prayer in Acts 4:27 and in a message by Peter in 10:38, Jesus was "anointed" by God (the Holy Spirit) to his ministry on our behalf (that anointing took place at his baptism; e.g., (Luke 3:21-22).

The final occurrence of **chrío** is in 2nd Corinthians 1:21-22, where Paul writes that God "has anointed us, set his seal of ownership on us, and put his Spirit in our hearts." John uses the corresponding noun **chrisma** to refer to an "anointing" we have from the Holy One, which remains in us and teaches us all things -(1st John 2:20, 27; cf. John 14:26; 16:13).

The English word for **Argument** is the Greek noun **διαλογισμός** (*dialogismos*), and it occurs 14X (7 x 2). **dialogismos** can refer to a discussion or personal thoughts, or even an argument between two parties.

The English word for **Arm** is a Hebrew noun: **זרוע** (*z^rôa'*), and it occurs 91X (7 x 13). *z^rôa'* denotes the arm or forearm. It is used to denote the literal arm of a person -(Genesis 49:24; Isaiah 9:20) and sometimes, by extension, the *shoulder* (of an animal offering in Numbers 6:19; Deuteronomy 18:3). Since the arm can be viewed as the seat of strength, it can be used metaphorically to refer to someone's *strength* or *power* -(1st Samuel 2:31), especially God's power -(Psalms 44:4; 79:11; 89:11). Or it may refer to someone's lack of strength (note how 2nd Chronicles 32:7 refers to human power as an "arm of flesh," which is weak compared with God's ability to help Israel). Finally, and most prominently, the Old Testament uses the expression "**with a mighty hand and an outstretched arm**" to describe God's great act of delivering Israel from Egypt by working powerful miracles and bringing judgment on the enemy -(Exodus 6:6; Deuteronomy. 4:34; 5:15).

The English word for **Assign** is a Greek verb: **μερίζω** (*merizo*), and it occurs 14X (7 x 2) times. *merizo* means "to divide, assign."

HOLY BIBLE

The more you read the Bible,
The more you'll love it's author.

Maranatha, Lord Come

Pastor Bob
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