



The Inspired Word of God

Chapter 23

Cherub & Cherubim Occur in Multiples of “Seven”

The word “**Cherub**” is an Old Testament Noun: **כְּרוּב** (*k^erûb*), and it occurs 91X (7 x 13) times. Outside of the Bible, a related Akkadian form of this word was used both for priestly intercessors and for winged throne-bearers of a deity. Similarly, in the Old Testament, the *k^erûbîm* (plural. of *k^erûb*) are often portrayed as winged creatures that are closely associated with the Lord’s presence. All of the 91 Old Testament references to *k^erûbîm* occur in contexts related to the Most Holy Place. They typically show up where humanity enjoys a level of extraordinary communion with God -(cf. Exodus 25:22; Numbers 7:89).

K^erûbîm first appear in Genesis. 3:24 as beings guarding “*the way to the tree of life*” in the garden sanctuary of God. In the tabernacle narrative -(Exodus 25:1-22), two cherubim are crafted and placed atop the mercy seat, from which the divine glory speaks to Israel -(Exodus 25:18-20; cf. Hebrews 9:5). They are formed of gold, face each other, and bear wings spreading upward that overshadow the atonement slate on top of the ark of the covenant. God is said to be enthroned between them -(1st Samuel 4:4; 2nd Samuel 6:2; 2nd Kings 19:15; 1st Chronicles. 13:6; Psalms 80:1; 99:1; Isaiah 37:16) or to mount them and fly -(2nd Sam. 22:11; Psalms 18:10). It is therefore likely that their outstretched wings symbolize their flight and serve as a seat for the throne of God.

In Solomon’s temple, these same figures are in the inner sanctuary and are made of olive wood overlaid with gold -(1st Kings 6:23-28; 8:6-7). Their image is carved on walls around the temple (inner and outer rooms; -(1st Kings 6:29, 32, 35; 7:29, 36; 2nd Chronicles 3:7) and woven into some of the curtains of the tabernacle -(Exodus 26:1, 31). They also figure prominently in Ezekiel’s temple visions, where in wall reliefs, carvings, statues, or woven work they signify the divine presence (cf. especially Ezekiel 10 and 41).

That the *kʿrûḅm* figured so prominently in the outer hangings of Israel’s sanctuary is a sign of the divine presence within. It seems that not only are they representative of the presence of the enthroned God but more specifically of the presence of God enthroned among his people.

The English expression **“Become Greater”** is the New Testament verb: *αὐξάνω* (*auxano*), and it appears 21X (7 x 3) times. *Auxano* means “to grow,” “increase,” “become greater.”

Baal Occurs in Multiples of “Seven”

“Baal” surprisingly appears in the Old Testament as multiples of **“seven”** 161X (7 x 23) times. The Noun: *בַּאֵל* (*ba’al*) *ba’al* means “lord” or “master” in the sense of a ruler or owner. As wives were considered property to be owned in the ancient world, the “husband” could also be referred to as *ba’al* -(Exodus 21:22; 2nd Samuel 11:26; Proverbs 31:11) and the verb *ba’al* (related to this noun) communicates the idea of marriage or rulership -(Deuteronomy 21:13; Isaiah 54:1). Note that this verb applies marriage imagery to the relationship between God and his people - (Isaiah 54:5; Jeremiah 3:14; Hosea 2:18; Jeremiah 31:32).

Ba’al is used primarily with reference to the Canaanite storm god, Baal. As the pagan god who was thought to send rain and nurturing weather for crops, he was also known as the god of fertility. Archaeological discoveries represent Baal with exaggerated genitalia. The Old Testament consistently treats Baal as an object of scorn, whose powers as a god are outclassed by God -(2nd Kings 1:2-6). The story of Elijah’s showdown with the prophets of Baal on Mount Carmel serves to ridicule the powerless prophets of Baal and their false god. When the people see that the Israelite God has answered Elijah’s prayer by fire, they cry out, **“The Lord—he is God! The Lord—he is God”** -(1st Kings 18:39).

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

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

The English word **“Baptize”** is the Greek New Testament verb: **βαπτίζω (baptizo)**, and occurs **77X (7 x 11)**. The verb: **baptizo** literally means *“to put or go under water,”* although it has several different senses. It is used in the New Testament to describe a ceremonial washing for the purpose of sanctification -(Mark 7:4; Luke 11:38). Usually this type of “baptism” is connected to the ritual washing rooted in Israelite tradition, as in Hebrews 9:10, where it refers to the purification of a person. It is also used in the New Testament to describe the use of water in a rite for the purpose of establishing or renewing a relationship with God. It is in this way that the act of baptizing became a technical term in the New Testament.

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

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

Paul explains that the importance of being **“baptized into Christ”** is related to our being relationally **“in Christ”** -(Galatians 3:26-27). By being baptized into Christ the believer is baptized **“into his death”** -(Romans 6:3-4); it relates us to Christ’s redemptive act. In this way, baptism into Christ is baptism into the church, for to be **“in Christ”** is to be a member of the body of Christ - (1st Corinthians 12:13; Galatians 3:27-29). Thus, Christian baptism is an end-time event whereby a believer is linked to Christ’s redemptive act which was accomplished in the past and life with Christ in the kingdom of God is promised in the future.

The word **“Celebrate”** is the New Testament Verb: **εὐφραίνω (euphraino)** and occurs in the King James Bible 14X (**7 x 2**) times. **Euphraino** conveys the basic idea of a created state of joy or euphoria and may be translated as *“rejoice,” “gladden,” “celebrate.”*

The word **“Change”** is the New Testament Verb: **στρέφω (strephe)** and is found in the King James Bible 21X (**7 x 3**) times. **Strephe** means *“to turn,” “return,” “change.”*

The English word **“Can”** is a New Testament verb: **δύναμαι (dynamai)**, it occurs in the King James Bible 210X (7 x 30) times. **Dynamai** communicates *“ability”* or *“capability”* of doing something.

1. God *can* do whatever He pleases. He is able to raise up children for Abraham from stones if He wants to -(Matthew 3:9). No one is able to do what Jesus does unless God is with him - (John 3:2; cf. 9:33). God is able to establish believers -(Romans 16:25; cf. Jude 24) and to do more abundantly than we ask or think -(Ephesians 3:20). Christ Jesus is able to subject all things to himself. God alone is able to save and destroy -(James 4:12; cf. Matthew 10:28).
2. God also gives ability to His people to act through His power. He will not allow persons to be tempted beyond what they *“are able”* to bear, but with the temptation He will make a way out so that they *“will be able”* to endure -(1st Corinthians 10:13). Christians are to clothe themselves with the armor of God so that they will be able to take a stand against the forces of evil arrayed against us -(Ephesians. 6:11). Since Jesus suffered when He was tempted, He is able to help us as we are being tempted -(Hebrews 2:18). He is able to save to the uttermost those who come to God through Him -(Hebrews 7:25). The implanted word is able to save souls -(James. 1:21).
3. Often **dynamai** is accompanied with a negative. When it is, it communicates things that cannot (i.e., are not able to) happen. For example, unless people are born again from above, they are not able to enter the kingdom of God -(John. 3:3, 5). People are not able to come to Jesus unless they are drawn by the Father -(John 6:44). People are unable to make one hair white or black -(Matthew 5:36). Those who are in the flesh and without the Spirit are not able to submit to the law -(Romans 8:7), nor can they please God -(Romans 8:8). The natural man is not able to understand the things of the Spirit -(1st Corinthians 2:14). Good trees are not able to produce bad fruit, and vice versa -(Matthew 7:18). No one is able to say that Jesus is Lord except by the Holy Spirit -(1st Corinthians 12:3). Jesus is not able to deny Himself -(2 Timothy 2:13). A city set on a hill cannot be hidden -(Mathew 5:14). And, most important, nothing will ever be able to separate believers from the love of God that is revealed in Christ Jesus -(Romans 8:39).

The word **“Common”** is an adjective in the New Testament: **κοινός (koinos)**, and it occurs 14X (7 x 2) times. 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”* (see *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 (Acts 10:14, 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 **“Congregation”** is a New Testament Noun: *συναγωγή* (*synagoge*), and it appears 56X (7 x 8) times. *Synagoge* denotes what is brought together or assembled, an “assembly,” “congregation,” “synagogue.”

The English word **“Betray”** comes from the Old Testament Verb: *בגד* (*bagad*), and it occurs 49X (7 x 7) times. *Bagad* means “to be unfaithful,” “betray.”

The English word **“Blow”** is an Old Testament Verb: *תקא* (*taqa*), and it occurs 70X (7 x 10) times. *Taqa* is used to describe such actions as “blowing”, “thrusting”, or “clapping.” *Taqa* is used to indicate the blowing of a horn. Gideon instructs his men to follow his lead by *blowing* their trumpets after he *blew* his trumpet -(Judges 7:18, 20; cf. 3:27; 6:9; Numbers 10:8; Isaiah 18:3; Ezekiel 7:14; Hosea 5:8). The sounding of a trumpet in a city can be cause for rejoicing as a new king is crowned -(1st Kings 1:34, 39), but it can also cause the occupants of a city to tremble -(Amos 3:6) because it signals an alarm -(Joel 2:1, **“Blow the trumpet in Zion; sound the alarm on my holy hill”**; -(cf. 2:15; Judges 7:22; Jeremiah 4:5). The sounding of a ram’s horn also calls God’s people to special days of worship -(Psalm 81:3).

The Bible has several words for **“Body”** and one of them is the Greek word: *σάρξ* (*sarx*), and it is found 147X (7 x 21) times. *Sarx* literally means “flesh.” However, the use of *sarx* within the New Testament is quite diverse. In the NIV, for example, it is translated 20X times as “body.”

The English word **“Both”** is a New Testament Adjective: *ἀμφότεροι* (*amphoterai*) and it is found in the KJV Bible 14X (7 x 2) times. *Amphoterai* means “both,” sometimes “all.” It is used to refer to two objects or two individuals, such as both wine and skins -(Matthew 9:17), wheat and weeds (Matthew 13:30), and debtors (Luke 7:42). Paul says that two groups, Jews and Gentiles, have “both” been made one through the work of Christ -(Ephesians 2:1, 16, 18). Luke uses *amphoterai* to mean “all” in Acts 19:16; 23:8.

The phrase **“Bring Near”** is an Old Testament Verb: *קרב* (*qarab*), it appears 280X (7 x 40) times. The basic meaning of *qarab* is “to draw near” or, in a causative sense, “to bring near.” This basic meaning may denote physical or spatial proximity as well as nonphysical.



The phrase **“Come Near”** interestingly contains the “Heptdadic” Design Feature, both in the Old Testament and the New Testament:

Old Testament

Verb: **קָרַב** (*qarab*), 280X (7 x 40) times. The basic meaning of *qarab* is “to come,” “draw near” or, in a causative sense, “to bring near.” This basic meaning may denote physical or spatial proximity as well as nonphysical.

New Testament

Verb: **ἐγγίζω** (*engizo*), 42X (7 x 6) times. *Engizo* means “to approach, come near.” Most of its occurrences are in the gospels. Sometimes it simply means that Jesus and his disciples are approaching a particular city -(Matthew 21:1; Luke 7:12). But it can also denote the nearness of events or people (e.g., feasts, harvest, Judas, a commander; see Matthew 21:34; Luke 22:1; 22:47; Acts 21:33). It is often used with reference to the kingdom of heaven, which Matthew describes as being **“at hand”** (KJV) or **“near”** -(Matthew 3:2; 4:17; 10:7). It likewise refers to impending spiritual events, such as the hour of betrayal -(Matthew 26:45) and Israel’s redemption -(Luke 21:28).

Engizo also occurs in the New Testament letters. Here it sometimes refers to the second coming -(James 5:8), the day of the Lord -(Romans 13:12; Hebrews 10:25), and the end of the age -(1st Peter 4:7). Behind this verb stands God’s promises in the Old Testament and his preparation for those promises (see especially Isaiah 46:13, where Isaiah indicates that God’s righteousness and salvation are near). James commands his audience, **“Come near to God and he will come near to you”** -(James. 4:8), and the writer of the Hebrews notes that through Jesus, we can now draw near to God -(Hebrews 7:19; cf. 10:19-22).



Garden of Gethsemane

The word **“Consider”** is another interesting word yielding the “Heptadic” Design Feature in both its Old Testament and New Testament renditions.

Old Testament

Verb: **נָבַח** (*nabaḥ*) and it is found in the KJV Bible **70X** (7 x 10) times. As with other Hebrew words used to denote “seeing,” *Nabaḥ* may refer to physical sight, mental activities, or the way in which God and humans relate.

New Testament

Verb: **ἡγεομαι** (*hegeomai*), it is found in the KJV Bible 28X (7 x 4) times. *hegeomai* means “to consider,” “think,” “regard.” Strange as it may seem, the participle form of this verb (*hegoumenos*) is variously translated as “ruler,” “leader” -(Matthew 2:6; Luke 22:26; Acts. 7:10; 15:22; Hebrews 13:7, 17, 24) and “chief speaker” -(Acts 14:12). Thus, the verb at times carries the connotation of leadership or rule. So when Paul says, for instance, that he “**thought it necessary**” to urge a group to visit the church at Corinth in order to make arrangements for the gift they were to give the saints, included is an element in which the authority of the apostolic office is being invoked -(2nd Corinthians 9:5).

Elsewhere, however, *hegeomai* denotes what people ought “to consider” or “think” about themselves or others. In Philippians 2:3, Paul urges his readers to “**consider others better than themselves,**” which means they are to act in such a way that others may see an attitude of humility. Interestingly, the same word is used of Christ in his consideration of equality with God as something that should not be grasped (Philippians 2:6); such consideration is determinative for action or inaction. When Paul says that he considers his past as loss in comparison with the wonderful knowledge of Christ, he knows that there is no question regarding which is better - (3:7-8).

Paul exhorts believers not to “regard” as an enemy but to warn as a brother -(2nd Thessalonians 3:15) those who are not following through on their Christian responsibility to work. Also, he exhorts believers to “hold” in high honor those who work for the church -(1st Thessalonians 5:13). Christians should “consider” it joy when they face trials, since this gives them an opportunity to grow in their faith -(James 1:2).

The Greek verb: **“κατανοέω”** (*katanoeo*), appears in the KJV Bible 14X (7 x 2) times. Although *katanoeo* is sometimes translated as “consider,” “perceive,” “look,” these English words do not communicate the depth of knowledge presumed by this verb. It is best understood as a focusing of one’s complete attention on something. This meaning clarifies James’s point regarding the ridiculous nature of one who listens to the word of God but does not do what it says—he is like a man who “examines” his face in a mirror and then immediately forgets what he looks like -(James 1:23). Abraham “**faced the fact that his body was as good as dead**” -(Romans 4:19), and Peter is said to have “looked” carefully into the sheet that came down from heaven - (Acts 11:6). When in danger at sea, Paul and his companions “saw a bay with a sandy beach” on which they could run their ship aground -(Acts 27:39); *katanoeo* implies that they put some thought into alternatives before acting on their plan.

The use of *katanoeo* in the New Testament sometimes involves a drive toward spiritual growth or insight. For example, Jesus tells his followers to “consider” how God takes care of the ravens and the lilies in an effort to aid the development of their faith -(Luke 12:24-27). He also warns against the lack of attention paid to the log in one’s own eye while “concentrating on” the speck in a brother’s eye =(Matthew 7:3; Luke 6:41). Luke claims that Jesus “perceived” (NIV, “saw through”) the attempt of the spies to trap him with the question of paying taxes -(Luke 20:23). It was not until Moses “looked more closely” at the burning bush that he heard the Lord’s voice -(Acts 7:31). Ultimately, this kind of consideration will lead to action. Thus, the writer to the Hebrews tells his readers to “fix your thoughts on Jesus” and to “consider how we may spur one another on toward love and good deeds” -(Hebrews 3:1; 10:24).

The Old Testament Hebrew word for “Crop” is the noun: פֶּרִי (pēṣ), and it is found 119X (7 x 17) times. פֶּרִי means “fruit,” “crops,” “produce.”

The English word for “Deaf” is the New Testament Noun: κωφός (kophos), occurs 14X (7 x 2) times. *Kophos* refers to someone who is either mute or deaf. In some cases *kophos* means “unable to speak” -(Matthew 9:32, 33; 12:22; 15:30, 31; Luke 1:22; 11:14); in other cases “unable to hear” -(Matthew 11:5; Mark 7:37; 9:25; Luke 7:22). This word only occurs in the Synoptic Gospels, and, in every occurrence, the biblical writer highlights the miraculous power of Jesus Christ over such disabilities.

The prophet Ezekiel noted that it would require “seven” years to clean up the weapons left on the mountains of Israel: “**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:**” - (Ezekiel 39:9). Close reading of the Hebrew text identifies “seven” types of weapons in this “Gog/Magog” invasion.

Most ancient weaponry was made of or incorporated wood into their construction: bows, arrows, spears, spear throwers, clubs, chariots, sword/knife handles and shields. That the wood from these implements would provide “seven” years of fuel emphasizes the vast number of troops fallen in battle. The use of “seven” in the number of weapons and the length of years they provided Israel’s fuel connote completeness and also refer to a sabbatical rest given to the trees and forests of Israel. Ezekiel 39:12 is another instance of the number “seven”. It communicates the idea that the job of purifying the land would be accomplished. The dead bodies of the invaders must be taken care of before the people could resume their normal lives free from ceremonial pollution caused by the dead. “**And seven months shall the house of Israel be burying of them, that they may cleanse the land.**” -(Ezekiel 39:12).

The English word “Debtor” is the New Testament Greek noun: ὀφειλέτης (opheiletēs), and occurs 7X in the New Testament. *Opheiletēs* means “debtor” or “one who is obligated.” This is the word used in the Lord’s Prayer, “**Forgive us our debts, as we also have forgiven our debtors**” -(Matthew 6:12).

The English word **“Country”** is a New Testament Noun: *χώρα* (*chora*), and it is found 28X (7 x 4) times in the King James Bible. 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 New Testament 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 English word for **“Curse”** has several words in Greek and Hebrew. One rendition is the Hebrew Verb: *אַרַר* (*’arar*), and it occurs 63X (7 x 9) times in the King James Bible. *’Arar* means **“to curse.”** Cursing is intended either as a judgment for misdeeds or as a deterrent to disobedience -(Malachi 2:2; 3:9). Though the term can be synonymous with the term *qalal*, it has a more restricted range of meaning (note that nearly two-thirds of the uses of this word are in the Pentateuch (the first five books of the Old Testament).

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

The highest concentration of *’arar* usages in the Old Testament occurs in Deuteronomy, where the theme of blessing and cursing is an important part of the Mosaic covenant - (Deuteronomy 27:15-26; 28:16-19; cf. Psalm 30:19). The list of curses in Deuteronomy corresponds to ancient treaties where the less powerful are bound in allegiance to the great kings with the threat of curses for their disobedience -(cf. Jeremiah 11:3; Malachi 1:14). Curses could be invoked by God or others -(Genesis 9:25; Exodus 22:28; 1st Samuel 14:24). The effectiveness of the curse is generally based on the standing of the individual who makes it. A curse becomes more serious when it is undertaken **“before the Lord”** -(Joshua 6:26). The idea here is like the contemporary idea that an oath is more significant if it is made while placing one’s hand on the Bible.

The word **“Covenant”** is one of the most important words found in the Bible. The Old Testament Noun: **בְּרִית (b’rit)**, appears 287X (7 x 41) times. **B’rit** means *“covenant,” “treaty.”* The ancient world, like the modern world, was filled with treaties or covenants among people groups, often as military alliances. This analogy was used to describe God’s entering into a relationship with his people.

Most uses of **b’rit** in the Old Testament are the covenants that God made with His people. The first is the Noachic covenant after the Flood, where God promised not to destroy the earth again -(Genesis 9:9-17). In the covenant established with Abraham -(Genesis 15:18; 17:1-19), God promised to make his name great and to give him a descendant, from whom a great nation would arise. In both of these covenants, God established the terms, and he was the one who vowed to keep a series of promises.

In the covenant at Mount Sinai, the Lord also sets the terms (His law), but He calls on the Israelites to agree to those terms -(Exodus 24:1-8). As his covenant people, they promise to obey His revealed laws. Note too how God lives among His people in *“the ark of the covenant”* -(Numbers 10:33). The promise God makes to have a descendant of David on the throne is also called a *“covenant”* -(2nd Samuel 23:5; 2nd Chronicles 13:5; 21:7; Psalms 89:3-4).

But God’s people do not keep His covenant; they break it again and again. Therefore, through Jeremiah God promises to make a new covenant with His people -(Jeremiah 31:31-34), a covenant that they will not break. By his incredible grace, He will forgive their sins and iniquities. This covenant the New Testament sees as fulfilled in Jesus Christ -(Luke 22:20; Hebrews 8:8; 9:15; 12:28).

Jesus is the mediator of the new covenant -(Hebrews 8:6; 12:24). The blood He shed on Calvary and symbolized in the cup of the Lord’s Supper is **“the blood of the new covenant”** -(Luke 22:20; 1st Corinthians 11:25). Both Paul in 2nd Corinthians 3 and the writer to the Hebrews in Hebrews 8:6-10:18 demonstrate various ways in which this new covenant is superior to the old. It has better promises, and its glory will never fade.

Old Covenant (ברית ישנה)	New Covenant (ברית חדשה)
Static - Written on stone	→ Dynamic - Written on hearts
Glorious	→ More Glorious
Was to end	→ Will never end
Ministry of Death	→ Ministry of Life
Ministry of Condemnation	→ Ministry of Reconciliation
Powerless to save	→ Powerful to Save
Outer Form (flesh)	→ Inner Reality (spirit)
Law of Moses	→ Law of Messiah
Law of sin and death	→ Law of the Spirit of Life
Law of works (<i>mitzvot</i>)	→ Law of Faith (<i>emunah</i>)
Shadow	→ Substance
Many sacrifices	→ One Sacrifice
Yearly atonement	→ Eternal Atonement
Earthy Tabernacle	→ Heavenly Tabernacle

The Greek noun: **διαθήκη (diatheke)**, does not yield the *“Heptadic”* Design Feature of *“7”*, but rather conforms to another numerical patten of 3, in this case 33X (3 X 11). **Diatheke** can mean *“covenant,” “testament,” “will.”* The majority of the occurrences of this word are in quotations from or allusions to the Old Testament. In fact, the very term **“New Testament”** (**diatheke**) contains this word. It is also used for one’s last will and testament.

The word **“Declare”** occurs frequently throughout the KJV Bible. It should be no surprise that God distributed it widely. Both the Old Testament verb and the New Testament verb yield the “Heptadic” Design Feature of **“seven”** in multiples:

Old Testament

The Hebrew verb: **נָגַד** (*nagad*) is found 371X (7 x 53) times. *Nagad* means “to tell,” “declare,” “report.” It normally indicates spoken communication, whether relaying a message or reporting on some situation.

New Testament

The Greek verb: **ἀναγγέλλω** (*anangelo*) is found 14X (7 x 2) times. *Anangelo* means “to tell,” “proclaim.”

The English word **“Demand”** is the Greek verb: **αἰτέω** (*aiteo*) occurs **70X** (7 x 10) times. *Aiteo* generally means “to ask,” “request,” “demand.”

The word for **“Celebrate”** in Greek is the verb: **εὐφραίνω** (*euphraino*), and it occurs 14X (7 x 2) times. *Euphraino* conveys the basic idea of a created state of joy or euphoria and may be translated as “rejoice,” “gladden,” “celebrate.”

The word **“Desolation”** appears frequently in the Old Testament. The noun: **שָׁמָמָה** (*s^emamâ*) is found 56X (7 x 8) times in the KJV Bible. *S^emamâ* conveys the divine destruction of peoples, cities, lands, and idols and may be translated “desolate,” “desolation,” “wasteland.” The term is found almost exclusively in prophetic texts to describe the state of an object (land, people, city) resulting from a prolonged exile and the removal of covenant blessing -(Isaiah 6:1; 64:10; Jeremiah 10:22; Ezekiel 6:14). Micah 7:13 declares, **“The earth will become desolate because of its inhabitants, as the result of their deeds.”** The term portrays the sense of permanent and extreme damage, similar to the lingering and deadly effects of radiation from a nuclear accident. This sense is captured by the verb form *samem*, which can mean both “to be desolate” and “to be astonished,” “horrified.”

The Old Testament word for **“Knife”** is the noun: **חֶרֶב** (*hereb*), and it occurs 413X (7 x 59) times. *Hereb* describes a “sword,” a common weapon of war, although it is sometimes translated as “knife,” “dagger” -(Joshua 5:2; 2nd Samuel 20:8).

In the New Testament, the Greek noun: **γράμμα** (*gramma*), is found 14X (7 x 2). Usually it is translated as “writing,” “letters.” *Gramma* can refer to the letters of the alphabet -(Galatians 6:11), written information -(Acts 28:21), a debtor’s bill -(Luke. 16:6), or learning in general -(John 17:5; Acts 26:24).

The English word **“Demon”** is found widely in the New Testament. The Greek noun: **δαιμόνιον (daimonion)** is found 63X (7 x 9) times. **Diamonion** denotes a *“demon.”* Demons are unseen but real beings, intent on opposing God’s kingdom and the gospel of Jesus, and on harming people. They are called by various names: *“evil spirits”* -(Luke 8:2), *“unclean spirits”* -(Mark 1:26), *“spirits”* -(Mark 9:20; Luke 9:39), *“spirit of an unclean demon”* -(Luke 4:33), and *“rulers,” “authorities”* and *“powers”* -(Ephesians 3:10; 6:12; Colossians 2:15). These terms are basically synonymous and are often used interchangeably within a single passage -(Luke 8:2; 9:42). Demons are angels who sinned against God -(2nd Peter 2:4), thus losing their position of authority and even *“their own dwelling”* -(Jude 6). They are purely wicked, yet they vary in degrees of wickedness -(Matthew 12:45). Their ruler is Satan -(Matthew 9:34; 12:24; Mark 3:22; Luke 11:15; and by doing his bidding their activities can be said to be done by Satan himself -(Luke 13:1, 16).

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

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

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

are to stand in the day of battle in the power of God's armor -(Ephesians 6:12-13) and to "test the spirits" -(1st John. 4:1).

Our modern-day church world downplays the role of demons in contemporary culture; however, that said, I have personally witnessed and observed the demonic at work, and therefore, I urge caution for those wanting to taunt the world of the demonic. Even the Roman Catholic Institution has called for the training of more exorcists to cast out demons among its constituents.



Our English word **“Die”** is a common word in the Bible. In the Old Testament, the verb: **מוּת (mût)** is found exactly 854X (7 x 122) times. **Mût** means *“to die,” “put to death,” “kill.”* It occurs hundreds of times in the Old Testament for natural death, whether it occurs naturally as a result of old age -(Deuteronomy 34:5, 7) or violently as a result of war -(2nd Samuel 1:4) or some other human activity -(1st Kings 2:25). In the Hiphil verb stem, this word means *“to cause to die,”* in other words, *“to kill.”*

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

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

The English word for **“EYE”** is the Old Testament noun: **אֵינ** (**‘ayin**; it appears frequently at 889X (7 x 127) times. **‘Ayin** means “eye.” It is the 16th letter of the Hebrew alphabet. It can refer to the literal body part, but it appears in many expressions and idioms related to sight—of physical sight occasionally, but more often of metaphorical sight (i.e., attitudes or judgments) or of spiritual sight.

1. In a literal sense **‘ayin** can refer to the sight organ of humans -(1st Kings 20:38) or of animals -(Job 28:7). When used idiomatically, this word is found in such phrases as “to look up” (lit., **“to lift the eyes,”** Genesis 13:14), “in front of” (lit., **“before the eyes of,”** Genesis 30:41), “the face of the ground” (lit., **“the eyes of the ground,”** Exodus 10:5), “on the forehead” (lit., **“between the eyes,”** Daniel 8:5), “unaware of” (lit., **“away from the eyes of,”** Numbers 5:13), “to be despised” (lit., **“to be slight in the eyes of,”** Genesis 16:5), “to look at the outward appearance” (lit., **“to see to the eyes,”** 1st Samuel 16:7), “good looking” (lit., **“with beautiful eyes,”** 1st Samuel 16:12), and “a proud look” (lit., **“eyes being high,”** Proverbs 6:17). Being **“pleasant to the eye”** describes desire -(Genesis 3:6; 1st Kings 20:6; Lamentations 2:4; Ezekiel 24:16).
2. When used metaphorically, **‘ayin** can refer to someone’s attitude toward or judgment of a person or situation. During the time of the judges, the Israelites practiced relativism: every man **“did what was right in his own eyes,”** that is, in his own judgment -(Judges 17:6; 21:25; cf. Genesis 19:8). The faithfulness of Israel’s kings was determined by whether they did evil or right according to God’s judgment (**“in the eyes of the Lord,”** 1st Kings 15:34; 2nd Kings 18:3). In one of the most common phrases that includes “eyes,” people **“find favor in the eyes of”** someone -(Ruth 2:10; 2nd Samuel 16:4).
3. Because God is a spirit, He does not have physical eyes. When **“the eyes of the Lord”** are mentioned, it refers to his watchful care of His people -(Psalms 34:15) and their possessions -(Deuteronomy 11:12), His condemnation toward sin (Amos 9:8), His awareness of and oversight over all things -(Proverbs 5:21; 15:3), His attentiveness to the prayers of His people -(1st Kings 8:29, 52), and His purity (**“Your eyes are too pure to look on evil,”** Habakkuk 1:13). God’s personal presence is expressed to His people as **“face to face”** (lit., **“eye on eye,”** Numbers 14:14). In symbolic (apocalyptic) texts, the eyes in various prophetic visions refer to God’s ability to see all things -(Ezekiel 1:18; 10:12; Zechariah 3:9; 4:10; cf. Revelation 4:8).

“Eyes” can refer to human spiritual sight. For example, in the Garden of Eden, Satan uses a desirable idea (**“your eyes will be opened”**) so as to make disobedience sound appealing and even proper -(Genesis 3:5). Therefore, when Adam and Eve rebel against God, their “eyes” are opened, but it is not as Satan promised. Their eyes are now aware of their separation from God and the shame that comes with it -(Genesis 3:7).

In the rest of Scripture, the expression **“eyes being open”** refers to a good thing: awareness and acceptance of truth. Conversely, **“eyes being closed”** or **“blind”** refers to people’s hard-hearted rejection of God and his righteousness. Thus God can say to Israel that they **“have eyes but do not see”** -(Jeremiah 5:21; cf. Isaiah 6:9-10). Indeed, the eyes of the idolater are “plastered over so they cannot see” that worshiping wood and stone is utter foolishness -(Isaiah 44:18). Because God is sovereign and just, He himself can blind sinners to the truth -(Isaiah 6:10);

yet because He is sovereign and merciful, He can **“open their eyes”** as well -(Isaiah 42:7). The believer should therefore cry out, **“Uncover my eyes that I may see wonderful things from your law”** -(Psalms 119:18), for **“the commands of the Lord are pure, enlightening the eyes”** -(Psalm 19:8).

New Testament:

The Greek noun **ὀφθαλμός (ophthalmos)**, is found 100X. **ophthalmos** means “eye.” I will include relevant New Testament information despite the fact that it does not yield the “Heptadic” Design Feature.

1. In the New Testament **ophthalmos** can refer to the literal body part -(Matthew 18:9) and to physical sight -(John 9:6), but it appears most commonly in various expressions and idioms that have to do with other notions of sight, such as metaphorical sight (i.e., attitudes or judgments) or spiritual sight.
2. Eyes that are physically open must still be spiritually opened in order to see reality, such as who Jesus truly is (the men on the Emmaus road, Luke 24:31; Gentiles through Paul’s preaching, Acts 26:18). Reflecting an Old Testament theme, some did not believe in Jesus because their hearts were divinely hardened and their “eyes” sovereignly blinded so that they could not recognize Him -(John 12:40; Romans 11:8).
3. As in the Hebrew conception, “eyes” can be used metaphorically as the playground of spiritual happenings — whether sinful or righteous. Hence eyes that are closed or opened can refer to spiritual rebellion, sin, or submission -(Mark 8:18; 1st John 2:11; Matthew 13:16, respectively). The **“eyes of the heart”** being enlightened refers to the gaining of increased hope because of a deeper understanding of one’s inheritance in Christ -(Ephesians 1:18). The eyes can symbolically represent envy -(Matthew 20:15; Mark 7:22) and often signify sexual lust, the eyes being **“full of adultery”** -(2nd Peter 2:14; cf. Matthew 8:19). The eyes may even symbolize a person’s rebellious and disobedient way of life: **“they had no fear of God before their eyes”** -(Romans 3:18).
4. The **“eyes of the Lord”** are not mentioned nearly as many times in the New Testament as in the Old Testament, but the concept is nonetheless present. God is the all-seeing judge: “Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account” -(Hebrews 4:13). God is faithful in protecting and punishing: “For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil” -(1st Peter 3:12; cf. Psalms 34:12-16).



The common English word **“Cease”** is a frequent verb in the Old Testament, and in Hebrew there are several words with that meaning. At least one of them: **הלך (halak)**, occurs 1554X (7 x 222) times. **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 -(Songs 2:11), dew -(Hosea 6:4), wind -(Psalms 78:39), and even human life (**“to go the way of all the earth,”** e.g., -Joshua 23:14).

The Hebrew verb: **חדל (hadal)**, appears 55X. **Hadal**, most often translated “stop”, generally indicates the simple cessation of action.

The Hebrew verb: **שבת (sabat)**, appears 71X. The primary sense of **sabat** is the cessation of activity. After the flood, God promises that while the earth remains, the seasonal and daily patterns of nature will not “cease” -(Genesis 8:22).

These two verbs [55X + 71X] occur a total of 126X (7 x 18) times. With the three different words all reflecting the “Heptadic” Design Feature is further confirmation of God’s Signature. In the new covenant, Yahweh promises that the seed of Israel will never “cease” to be a people - (Jeremiah 31:36). After the Israelites enter the promised land, the manna that sustained them during their wilderness wanderings “stops” on the same day that they begin to eat from the land of Canaan -(Joshua 5:12). Work -(Exodus 5:5; 2nd Chronicles 16:5; -Nehemiah 6:3) and joyous celebration -(Isaiah 24:8; Jeremiah 48:33; Lamentations 5:14) may “stop.” Egypt’s proud strength will “come to an end” -(Ezekiel 30:18), and so will Judah’s -(33:28).

Often activity does not cease on its own, but someone causes it to cease. In the prophets in particular, God causes activity to cease. God declares that He will “put an end” to the arrogance of the proud -(Isaiah 13:11; Ezekiel 7:24). In Hosea, God will “put an end” to the kingdom of Israel -(Hosea 1:4). In Jeremiah, he will “bring an end” to the sounds of joyous weddings as he brings about the exile -(Jeremiah 7:34; 16:9). In Ezekiel, God asserts that He will “stop” Israel from their spiritual prostitution -(Ezekiel 16:41; 23:27).

There are many different Greek and Hebrew words used in the translation of our English word **“Depart”**. Two of them yield the “Heptadic” Design Feature, and six do not.

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

The Greek verb: **ἀφίστημι (aphistemi)**, is found 14X (7 x 2) times. **Aphistemi** generally means to “leave,” “depart” in a physical sense, as when the devil finished tempting Jesus and “left him until an opportune time” -(Luke 4:13, cf. 2:27; Acts 12:10).

The word **“Sister”** in the Old Testament: **אֵחָוָה** (*’ahôṭ*), 119X (7 x 17) times. This noun primarily denotes a blood relative and is used for both a sister -(Genesis 4:22) and a half-sister -(Genesis 20:15), whether on the father’s side or the mother’s side. -Leviticus 18:9 forbids sexual relations with one’s sister or half-sister.

But *’ahôṭ* may also have the more general sense of a kinswoman. Thus, Leviticus 18:18 prohibits taking “your wife’s sister as a rival wife,” where “sister” should most likely be understood as a “(female) fellow-citizen” -(cf. Numbers 25:18; Jeremiah 22:18). This use of sister to denote group membership may stand behind the New Testament use of **adelphē**, “sister,” to identify women within the believing community -(cf. 1st Corinthians 7:15; Romans 16:1; Philemon 2; cf. 1st Corinthians 9:5 where NIV “believing wife” is literally “sister-wife,” KJV, “a sister,” “a wife”). It is also on this basis that Paul can refer to the entire community of believers as **“the household of faith”** -(Galatians 6:10; cf. Ephesians 2:19; 1st Timothy 3:15; 1st Peter 4:17).

In the Song of Songs, the lover refers to his beloved as his sister -(Song 4:9, 10, 12; 5:1, 2), with the added words **“my bride”** in 4:9 and **“my darling”** in 5:2. In these instances, *’ahôṭ* functions as a term of endearment. The CEV translates *’ahôṭ* in these passages by **“my very own,”** which gives the proper sense.

The prophets used the metaphor of harlotry to picture spiritual waywardness. Thus, Jeremiah 3:6-11 refers to Israel and Judah as sisters who both engaged in harlotry. Ezekiel 23:1-4 also refers to Israel and Judah as evil sisters, but in Ezekiel 16:49-63 he speaks of three sisters: Israel, Judah, and Sodom. By portraying Israel and Judah as sisters with Sodom, the prophet captures the depth of their offenses; their remedy can come only through God’s grace.

The Old Testament word **“Maidservant”** is the noun: **אָמָה** (*’amâ*) and it occurs 56X (7 x 8) times. *’Ama* frequently translates as “maidservant” or “slave girl” -(Genesis 20:17), but may also be translated simply as “servant.” The ancient world was a world filled with slavery. Slavery was not based on racial identity; rather, people generally became slaves as a result of being prisoners of war or because of economic poverty.

Several prominent Old Testament people had maidservants: Sarah -(Genesis 21:10), Leah -(Genesis 30:3), and Job (Job 19:15). Exodus 2:5 records one of the most recognizable passages of “maidservant.” After Pharaoh’s daughter noticed the unusual sight of a basket floating on the Nile River, she sent her “maidservant” to get it.

God was concerned for the physical well-being of maidservants and gave various protections for them in his law -(Exodus 20:10; 21:7, 20, 26; Leviticus 25:6). God would not allow an Israelite to permanently enslave a fellow Israelite, male or female -(Deuteronomy 15:12-15), unless that person asked voluntarily to become a servant -(Deuteronomy 15:16-17).

Another major nuance to *’ama* is as a title of deference and humility. On a human level, Abigail refers to herself before David as **“your servant”** -(1st Samuel 25:24, 25, 28). Similarly, Ruth addresses Boaz in her night encounter as **“your servant”** -(Ruth 3:9). On a spiritual level, the

devout Hannah calls herself **“your servant”** in her prayer to God for a child -(1st Samuel 1:11). In doing so, she expresses her total dependence on the Lord for fulfilling her desire.

The Hebrew noun: **שִׁפְחָה (siphâ)**, is found 63X (7 x 9) times. This feminine noun is generally translated **“servant”** or **“maidservant.”** It is related to a verb meaning **“to pour” (sapak)**; the word picture is that of maidservant pouring water over the hands of her mistress. It is nearly synonymous with **’amâ**, which is also a female slave. Some have suggested that **siphâ** is used when the person is viewed as a possession and a worker, while **’amâ** is used to emphasize her feminine qualities such as her need for protection or her sexual attractiveness. In any case, **’amâ** is the preferred word in legal texts and **siphâ** in historical narrative (48X).

Frequently, the Old Testament associates **siphâ** with **’ebed** (**“servants”**). Laban gives a **siphâ** (named Zilpah) to his daughter Leah and another **siphâ** (named Bilhah) to his daughter Rachel, evidently as a wedding gift -(Genesis 29:24, 29). In general Old Testament writers use this term to specify personal maids to married women. Like **’amâ**, **siphâ** can be used as a title of deference and humility. Abigail uses both words as she addresses David as **“your servant”** (e.g., **’ama** in 1st Samuel 25:28; **siphâ** in 25:27; both in 25:41). Interestingly, Hannah uses **’ama** when she addresses God in prayer (1st Samuel 1:11) and **siphâ** when she addresses Eli (1st Samuel 1:18). If there is any difference between the two words, **’ama** stresses a bit more the personal relationship between the woman and the one whom she is addressing.

Prophesying the removal of formal distinctions (age, gender, race, social status), Joel 2:28-29 records an important use of **siphâ**: **“And afterward, I will pour out my spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women (siphâ), I will pour out my spirit in those days.”**

The English word **“Pagan”** is the Old Testament noun: **’gôy (gôy)**, and it is found 567X (7 x 81) times. **Gôy** is commonly understood as **“nation”** -(e.g., Egypt in Exodus 9:24). In the Exodus God promises to make the Hebrews a great nation -(Exodus 32:10). But **gôy** does not always refer to a political kingdom; it can refer more generally to groups of people (non-Jews), thus meaning **“Gentiles”** or in some contexts **“pagans”** (with their gods, Isaiah 37:12). Discourteous Jews use the word in a disrespectful manner toward Christians.

There are **“seven”** prophecies against **“Egypt”** in Ezekiel chapters 29-32, and **“Egypt”** is the **“seventh”** and last nation in God’s row of doomed lands. This deliberate use of the number **“seven”** may imply the intensity and finality of Egypt’s fall. There are four reasons for the emphasis upon Egypt. First, it was always the closest to Israel geographically, in comparison to the great powers in the ancient Near East. Second, Egypt had become internationally active under the twenty-sixth Saite dynasty during Ezekiel’s lifetime and had again become involved in Judah’s politics and culture. Third, Egypt always posed a threat for the Hebrew kingdoms in terms of making an alliance with Egypt to ensure security instead of relying upon the Lord. Fourth, Egypt would come to learn that the true God was the Lord of little Israel/Judah.

The English word **“Need”** is the New Testament noun: *χρεία* (*chreia*), and it occurs 49X (7 x 7) times. *Chreia* refers to a necessity one has for something: e.g., John’s need for baptism - (Mathew 3:14), the need of a doctor for the sick -(Mark 2:17), or the need of David and his companions for food -(Mark. 2:25; cf. Acts 20:34). Being *“in need”* often refers in the New Testament to lack of basic, physical necessities -(Romans 12:13; Philippians 4:16). In Acts, the early church shared together as anyone *“had need”* -(Acts 2:45; 4:35). For Paul, mutual dependence and sharing of basic needs are a crucial part of being the body of Christ -(1st Corinthians 12:21). Paul assures God’s people that God will meet all of their needs -(Philippians 4:19). But sometimes meeting those needs depends on the *“haves”* within the church, for ***“if anyone has material possession and sees his brother in need but has no pity on him, how can the love of God be in him?”*** -(1st John 3:17).

The English word **“Overcome”** is the New Testament Greek verb: *νικάω* (*nikao*), it is found 28X (7 x 4) times. *Nikao* means *“to overcome,” “be victorious in a struggle.”* This verb occurs especially in the writings of John, in the context of struggle—most often in Revelation (17X). In Revelation 2-3, it is used in the promises given to *“the one who overcomes,”* including the right to eat from the tree of life -(Revelation 2:7), freedom from the second death - (Revelation 2:11), being dressed in white -(Revelation 3:5), and being like a pillar in the temple of God -(Revelation 3:12). These promises are grounded in the fact that the believer who overcomes is becoming more and more like Christ, who assures His disciples that He has *“overcome”* the world -(John 16:33) and whom John describes as able to open the scroll and its seven seals because ***“He has overcome”*** -(Revelation 5:5). Believers are those who have overcome the evil one -(1st John 2:13-14), because Christ is in them -(1st John 4:4). It is precisely because we believe in Christ, the one who has overcome the world, that we can overcome the world -(1st John 4:4). For this reason, we must have confidence and overcome evil with good -(Romans 12:21). This is a difficult concept for those in the world where an *“eye for eye”* has been the ruling attitude for six millenia.

Another interesting English word **“Owe”** is the New Testament Greek verb: *ὀφείλω* (*opheilo*) and it is found 35X (7 x 5) times. *Opheilo* conveys the idea of being in debt or under obligation and may best be translated as *“owe”* or (as a helping verb) *“ought.”* New Testament writers frequently write about what Christians *“ought”* to do in their service to Christ -(e.g., John 13:14; Ephesians 5:28; 2nd Thessalonians 1:3; 2:13; Hebrews 5:12; 1st John 3:16). In the parable of the unmerciful servant, Jesus stresses the inappropriate behavior of one who has been forgiven a great debt: ***“But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. ‘Pay back what you owe me!’”*** -(Matthew 18:28; cf. Luke 7:41). Not only are Christians under obligation to God, but they are also under obligation to one another. Paul writes, ***“Let no debt remain outstanding, except the continuing debt to love one another”*** -(Romans 13:8). This sense of spiritual obligation and indebtedness was the motivation for early believers to share their financial resources with others in need -(Romans 15:27).

This project is so big that keeping track of every element of “seven” becomes a monster task. I think I may have mentioned this but I will repeat it since it is so significant of the Lord God. The phrase **“Thus Saith the Lord”** occurs in the King James Bible 2,856X (7 x 408) times. We could not close out this chapter without pointing to this phrase which is expressed in **“multiples” of “seven”**.

It seems to me that in these 23 chapters, the evidence is beyond compelling by describing the many ways God has left His signature from Genesis 1:1 to Revelation 22:21. The central message points directly to Christ Jesus, His birth, death, and resurrection. God designed a mathematical method of self-authentication revealing the True Author of the manuscripts used to translated the King James Bible. God’s signature DNA can be found on every single page of the King James Bible. Whether it be the **“Aleph-Tav”** or the “Heptadic” Design Feature, or an infinite myriad of interlocking markers found throughout the Bible, each and every discovery speaks to us in such a way that we are being drawn into a deeper relationship of trust and truth. It goes without saying that God has intentionally placed the mathematical property of **Pi (π)** into the Gematria of Genesis 1:1, up to 22 places, or that **Euler (\mathcal{C})** appears in the Gematria of John 1:1 revealing that every “diamond and nugget” that has been discovered fulfills the promises of Proverbs 25:2, **“It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.”**

The very idea of the Creator, Jesus Christ encoded within the Gematria (numerical value) of the Hebrew and Greek letters thousands of years before man could communicate in language form, is so astonishing as to leave us speechless. But then to present us with the challenge of discovering God’s concealed messages simply becomes so much more incredible to even grasp or fathom!

It is impossible to tell here how many “diamonds and nuggets” God has distributed within the pages of the King James Bible. I do not consider this eBook closed or finished. Perhaps it can never fully be finished. As time passes and new discoveries are located, I will add to it with the latest finds. I trust that you will be blessed by the information that is contained within the pages of this eBook.

Maranatha, Lord Come

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