

# **HE WHO ENDURES TO THE END**

## **Part 1**

### **Endurance**

"Unless otherwise indicated, all Scripture quotations are from The King James Version (KJV)

Some passages appear more than once in order to cover various key points.

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The King James Version is still loved and well received; however, for all its poetic style the Archaic English may limit understanding; and it has to do with more than just the Thees and Thous. What's more, if there is a time when we are desperately in need of understanding, it's now.

*Strong's Exhaustive Concordance of the Bible* may not be the most comprehensive study aid; however, to help us grasp what the Archaic English of the *King James Version* of the Bible is trying to convey a much larger selection of Strong's Hebrew and Greek words are included in this study.

Hebrew and Greek word meanings, and definitions, for selected words in **red**, are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated.

Single words in **blue** are words that were previously defined within the study. A list of all the Strong's definitions used in the body of the study, along with page numbers where the words can be found, is provided at the end of the study.

For words in **black** that are followed by a Strong's number, an alphabetized list of Strong's definitions for these words is provided at the end of the study. The first mention of these words will have a link to their word meanings and another link back to your last location.

In addition, partial information from ***Thayer's Greek Lexicon*** and simple dictionary definitions for a number of words are also included. There are also links to ***Thayer's Greek Lexicon***, by way of ***blueletterbible.org***.

If you prefer to do a Search for a Word or Strong's number and need instructions on how to do so go to:

[How to Search for a Word on a Web Page](#)

or

[How to Search for a Word in a PDF?](#)

## For the Record

The majority of us do not know for certain the name of the God of Abraham, Isaac and Jacob. And those that do are bent on keeping it a secret from the rest of us. As a result, there are many renderings of God's name such as *Yahweh*, *Yahuah*, *Yehovah* and *Yehowah*, to name a few. So for this study, I will occasionally use the shortened poetic form of God's name which is **YAH**. On this name, most of us are in agreement.

This shortened form appears in the Hebrew Bible over 40 times. The name **YAH** is also found in the construct word "hallelu-**YAH**."

In addition, the shortened form of Christ's (Messiah's) Hebrew name, which is **Yeshua**, will be used in this study instead of Jesus for the following reason.

***Strong's Exhaustive Concordance of the Bible*** tells us the following.

The English name **Jesus** is derived from the Greek word **lēsoûs**, ee-ay-sooce'.

**2424** – Ἰησοῦς **lēsoûs**, ee-ay-sooce'; of Hebrew origin (**3091**); **Jesus** (i.e. **Jehoshua**), the name of our Lord and two (three) other Israelites: — (Translated in King James Version as) Jesus.

**Jehoshua** in Hebrew is:

**3091** – יהושוע **Y'hôwshûwâ'**, yeh-ho-shoo'-ah; or יהושע **Y'hôwshu'a**; from **3068** and **3467**; **Jehovah-saved**; **Jehoshua** (i.e. **Joshua**), the Jewish leader: — (Translated in King James Version as) Jehoshua, Jehoshuah, Joshua.

**Jehovah** in Hebrew is:

**3068** – יהוה **Y'hôvâh**, yeh-ho-vaw'; from **1961**; (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God: — (Translated in King James Version as) Jehovah, the Lord.

**1961** - הָיָה **hâyâh**, haw-yaw; a primitive root (compare 1933); to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary):— (Translated in King James Version as) beacon, × altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, follow, happen, × have, last, pertain, quit (one-) self, require, × use

And finally, one of the words for **salvation** in Hebrew is **Yeshua**!

**Save/Salvation 3444** – יְשׁוּעָה **yēshûw'âh**, yesh-oo'-aw; feminine passive participle of 3467; **something saved, i.e. (abstractly) deliverance**; hence, **aid, victory, prosperity**:— (Translated in King James Version as) deliverance, health, help(-ing), salvation, save, saving (health), welfare.

**3467** – יָשַׁע **yâsha'**, yaw-shah'; a primitive root; properly, **to be open, wide or free, i.e. (by implication) to be safe**; causatively, **to free or succor**:— (Translated in King James Version as) × at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

The name **yēshûw'âh**, yesh-oo'-aw was translated in the King James Version (KJV) 78 times as follows:

**Salvation** (65x), **help** (4x), **deliverance** (3x), **health** (3x), **save** (1x), **saving** (1x), **welfare** (1x).

Here is just one example of YAH and Yeshua.

**Psalms 118:14**

"The **Lord (Yah** <sup>(3050)</sup>) is my strength and song, and is become my **salvation.**" (**Yeshua** <sup>(3444)</sup>) (KJV)

**Lord 3050** - יְהָ **Yâhh**, yaw; contraction for 3068, **and meaning the same; Jah, the sacred name**:— (Translated in King James Version as) Jah, the Lord, most vehement.

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This study only covers a few things. And even then, it's not exhaustive. Please pray and ask for guidance as you study the Word of God for yourself.

I respectfully suggest that you not rely on others to instruct you. At best, you will never rise above their level of understanding. And at worse, you could be misled and deceived.

It is the Holy Spirit who will guide you into all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13, KJV)

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Because of the size of this study, if the Father allows, it will be presented in five parts.

**Part 1 – Endurance**

**Part 2 – Be Perfect?**

**Part 3 – The Promises**

**Part 4 – Trust**

**Part 5 – The Fear Factor**

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## INTRODUCTION

So much is happening so fast it is virtually impossible to keep up with it all. Anxiety and depression are plaguing millions while it seems faith and hope are diminishing with each passing day.

According to the Book of Luke Christ said:

### **Luke 18:8b**

“...Nevertheless when the Son of man cometh, shall he find faith on the earth?” (KJV)

Many compare our current reality with the movie *the Matrix*. While others, like myself, believe we are living in the time of the book of Revelation.

When the Disciples of Christ asked Him what would be the sign of His coming and the end of the world or age this, in part, is what He told them.

### **Matthew 24:4-13**

“And Jesus answered and said unto them, Take heed that no man deceive you.

<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall deceive many.

<sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

<sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

<sup>8</sup> All these *are* the beginning of sorrows.

<sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.

<sup>10</sup> And then shall many be offended, and shall betray one another, and shall hate one another.

<sup>11</sup> And many false prophets shall rise, and shall deceive many.

<sup>12</sup> And because iniquity shall abound, the love of many shall wax cold.

<sup>13</sup> **But he that shall endure unto the end, the same shall be saved.”** (KJV)

We are familiar with famines and wars in various places. And many are aware of the drastic increase in earthquakes reported around the world. But for most, this is a time like no other. There was nothing to prepare us for a supposed invisible pandemic. Who would have thought of facemasks; vaccines, social distancing, mandates, lockdowns, loss of jobs, loss of friends, loss of family and for many unending fear.

Our world and everything we held to be true before 2020 has flipped and we are in an upside down world. A world filled with death, doubts and no sure footing.

And, if we are in the days Christ warned us about then what did He mean by “**He that shall endure unto the end, the same shall be saved**”? How can we endure in a world turned upside down, where

evil is good and good is evil? Where chaos is the order of the day and peace is defined by those who cause the chaos.

And with each passing day, it is getting harder and harder to recall what “normal” looked like. How real was the old “normal” if it took such a short span of time to get us where we are today?

Yet in spite of it all, **“He that shall endure unto the end, the same shall be saved”** is a goal that apparently can be reached and realized because Christ said so. But how do we get there? I believe this can only be realized through Christ and without Him, we will fail.

The purpose of this study is to remind us that we must endure. However, this is by no means an exhaustive study; because each of us must endure starting from where we are right now with the Holy Spirit guiding us through ordeals few, if any, are prepared to face on their own.

For those who are not baptized in the Holy Spirit I suggest that you take the following words to heart.

#### **John 16:13**

“Howbeit when he, the Spirit of truth, is come, he will **guide** you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and **he will shew you things to come.**” (KJV)

#### **Acts 2:38-40**

“Then Peter said to them, **“Repent (turn from you sins to God), and let every one of you be baptized (immersed in water) in the name of Jesus Christ for the remission (pardon) of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”**

<sup>40</sup> And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” (KJV)

We are in the days when a choice must be made. Either you will follow Christ or the world. The strait gate and the narrow way or the broad way to destruction.

#### **Matthew 7:13-14**

“Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

<sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.” (KJV)

At times, the narrow way may seem to be the wrong path, especially if we continue to look back at what we thought we had. The days of plenty, worldly security and abundance may soon be a thing of the past. Who, or what, will we rely on then; ourselves, our families, our jobs, our nation, our leaders, or Christ?

If you choose Christ, holding fast to Him and our Heavenly Father, then prepare yourself to take up your cross and follow Him, if you have not done so already.

**Mark 8:34-38** (Matthew 16:24-26, Luke 9:22-26, Luke 17:33)

“Whosoever will come after me, let him **deny** <sup>(533)</sup> himself, and take up his cross, <sup>(4716)</sup> and follow me.

<sup>35</sup> For whosoever will **save** <sup>(4982)</sup> his life shall **lose** <sup>(622)</sup> it; but whosoever shall **lose** <sup>(622)</sup> his life for my sake and the gospel’s, the same shall **save** <sup>(4982)</sup> it.

<sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

<sup>37</sup> Or what shall a man give in exchange for his soul?

<sup>38</sup> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” (KJV)

**Deny 533** – ἀπαρνέομαι *aparneomai*, ap-ar-neh'-om-ahee; from 575 and 720; to **deny** utterly, i.e. disown, abstain: — (Translated in King James Version as) deny.

**Lose 622** – ἀπόλλυμι *apollumi*, ap-ol'-loo-mee; from 575 and the base of 3639; to **destroy** fully (reflexively, to **perish**, or **lose**), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

**Save 4982** – σώζω *sozo*, sode'-zo; from a primary **σῶς** *sos* (contraction for obsolete **σῆος** *saos*, “safe”); to **save**, i.e. **deliver** or **protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

This will definitely be the road less traveled. However, if we have faith and believe in Christ, it will be well worth it.



## HE WHO ENDURES

It is recorded three times in the gospel accounts that Christ told His disciples' that **he who endures to the end shall be saved**. The first is in Matthew 10.

In this first passage, Christ instructs His newly appointed apostles before sending them out to proclaim the gospel to "The lost sheep of the house of Israel."

### Matthew 10:16-40

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore **wise** <sup>(5429)</sup> as serpents, <sup>(3789)</sup> and harmless <sup>(185)</sup> as doves. <sup>(4058)</sup>

<sup>17</sup> But **beware of men**: for they will deliver you up to the councils, and they will scourge you in their synagogues;

<sup>18</sup> And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

<sup>19</sup> But **when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

<sup>20</sup> **For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

<sup>21</sup> And the brother shall **deliver up** the brother **to death**, and the father the child: and the children shall **rise up against** *their* parents, and **cause them to be put to death.**

<sup>22</sup> And ye shall be **hated** <sup>(3404)</sup> of all **men** for my **name's** <sup>(3686)</sup> sake: but he that **endureth** <sup>(5278)</sup> to the **end** <sup>(5056)</sup> shall be **saved**. <sup>(4982)</sup>

<sup>23</sup> But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

<sup>24</sup> The disciple is not above *his* master, nor the servant above his **lord**. <sup>(2962)</sup>

<sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his **lord**. <sup>(2962)</sup> If they have called the master of the house Beelzebub, <sup>(954)</sup> how much more *shall they call* them of his household?

<sup>26</sup> **Fear** <sup>(5399)</sup> **them not** therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

<sup>27</sup> What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

<sup>28</sup> And **fear** <sup>(5399)</sup> not them which kill the body, but are not able to kill the soul: but rather **fear** <sup>(5399)</sup> him which is able to destroy both soul and body in **hell**. <sup>(1067)</sup>

<sup>29</sup> Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

<sup>30</sup> But the very hairs of your head are all numbered.

<sup>31</sup> **Fear** <sup>(5399)</sup> **ye not** therefore, ye are of more value than many sparrows.

<sup>32</sup> **Whosoever** therefore shall **confess** <sup>(3670)</sup> me before men, him will I **confess** <sup>(3670)</sup> also before my Father which is in heaven.

33 But whosoever shall **deny** <sup>(720)</sup> me before men, him will I also **deny** <sup>(720)</sup> before my Father which is in heaven.

34 **Think not that I am come to send peace** <sup>(1515)</sup> **on earth: I came not to send peace,** <sup>(1515)</sup> **but a sword.**

35 For I am come to set a man at **variance** <sup>(1369)</sup> against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 **And a man's foes** <sup>(2190)</sup> **shall be they of his own household.**

37 **He that loveth** <sup>(5368)</sup> **father or mother more than me is not worthy** <sup>(514)</sup> **of me: and he that loveth son or daughter more than me is not worthy** <sup>(514)</sup> **of me.**

38 **And he that taketh not his cross,** <sup>(4716)</sup> **and followeth** <sup>(190)</sup> **after me, is not worthy** <sup>(514)</sup> **of me.**

39 **He that findeth his life shall lose** <sup>(622)</sup> **it: and he that loseth** <sup>(622)</sup> **his life for my sake** <sup>(1752)</sup> **shall find it.**

40 He that receiveth <sup>(1209)</sup> you receiveth <sup>(1209)</sup> me, and he that receiveth <sup>(1209)</sup> me receiveth <sup>(1209)</sup> him that sent me." (KJV)

**Confess 3670** – ὁμολογέω homologeō, hom-ol-og-eh'-o; from a compound of the base of 3674 and 3056; to **assent**, i.e. **covenant**, **acknowledge**:— (Translated in King James Version as) con- (pro-)fess, confession is made, give thanks, promise.

**3674** – ὁμοῦ homoû, hom-oo'; genitive case of ὁμός homós (the same; akin to 260) as adverb; **at the same place or time**:— (Translated in King James Version as) together.

**3056** – λόγος lógos, log'-os; from 3004; **something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive**; by extension, **a computation**; specially, (with the article in John) **the Divine Expression (i.e. Christ)**:— (Translated in King James Version as) account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**Thayer's Greek Lexicon 3670** – to say the same thing as another, i. e. to agree with, assent; to concede, a. not to refuse, i. e. to promise.

**Assent** - to agree or concur, to give in, concede.

**Covenant** - usually a formal agreement between two or more persons to do or not do something stipulated.

**Acknowledge** - to admit something to be real or true; recognize the existence, authority, validity, or claims. to express appreciation or gratitude for; take notice or reply to.

**Cross 4716** – σταυρός stauros, stow-ros'; from the base of 2476; **a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment)**; figuratively, **exposure to death, i.e. self-denial**; by implication, **the atonement of Christ**: — (Translated in King James Version as) cross.

**Deny 720** – ἀρνέομαι arneomai, ar-neh'-om-ahee; perhaps from 1 (as a negative particle) and the middle voice of 4483; **to contradict, i.e. disavow, reject, abnegate**: — (Translated in King James Version as) deny, refuse.

**End 5056** – τέλος telos, tel'-os; from a primary τέλλω tello (to set out for a definite point or goal); properly, **the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose)**; specially, **an**

**impost or levy (as paid):** — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Endure(d), Endureth 5278** – ὑπομένω *hupomeno*, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**Thayer's Greek Lexicon 5278** – *to remain i.e. tarry behind*; *to remain i.e. abide*, not recede or flee; tropically, a. *to persevere*: absolutely and emphatically, under misfortunes and trials to hold fast to one's faith in Christ (R.V. commonly *endure*), when trial assails (A.V. *in tribulation*; to cleave faithfully to (A.V. *wait for*) the Lord; *to endure, bear bravely and calmly*: absolutely, ill-treatment, (*for or unto chastening*).

**3306** – μένω *meno*, *men'-o*; a primary verb; **to stay (in a given place, state, relation or expectancy):** — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

**Thayer's Greek Lexicon 3306** –

1. to place; *to sojourn, tarry*: dwell at his own House; equivalent to *tarry as a guest, lodge*: in one's house,; of tarrying for a night, equivalent to *to be kept, to remain*; equivalent to *not to depart, not to leave, to continue to be present*, to maintain unbroken fellowship with one, adhere to his party; equivalent to *to persevere*; of him who cleaves, holds fast, to a thing: to keep oneself always worthy of his love, *to be held, or kept, continually...*
2. to Time; *to continue to be*, i.e. *not to perish, to last, to endure*:
3. to State or Condition; *to remain as one is, not to become another or different*:
4. *to wait for, await one*

**5259** – ὑπό *hupo*, *hoop-o'*; a primary preposition; **under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through)**; (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at))**: — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**Persevere** – to persist in anything undertaken in spite of difficulties, obstacles, or discouragement

**Fear(s), Fearing 5399** – φοβέω *phobeo*, *fob-eh'-o*; from 5401; **to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere**: — (Translated in King James Version as) be (+ sore) afraid, fear (exceedingly), reverence.

**5401** – φόβος *phobos*, *fob'-os*; from a primary **φέβομαι *phobomai* (to be put in fear); alarm or fright**: — (Translated in King James Version as) be afraid, + exceedingly, fear, terror.

**Thayer's Greek Lexicon 5399** –

1. *to be put to flight, to flee* (Homer).
2. *to fear, be afraid; to be struck with fear, to be seized with alarm*: of those who fear harm or injury,; of those startled by strange sights or occurrences; of those struck with amazement; to 'fear a great fear,' fear exceedingly, the fear which they inspire *to fear one, be afraid of one*, lest he do harm, be displeased, etc., to fear danger from something, Heb. 11:23,27; to fear (dread to undergo) some suffering, *to fear lest*.
3. *to reverence, venerate, to treat with deference or reverential obedience*: used of his devout worshippers.

**Followeth 190** – ἀκολουθέω *akoloutheo*, *ak-ol-oo-theh'-o*; from 1 (as a particle of union) and κέλευθος *keleuthos* (a road); properly, **to be in the same way with, i.e. to accompany (specially, as a disciple)**: — (Translated in King James Version as) follow, reach.

**Hate(d) 3404** – μισέω *miseo*, *mis-eh'-o*; from a primary μῖσος *misos* (hatred); **to detest (especially to persecute)**; by extension, **to love less**: — (Translated in King James Version as) hate(-ful).

**Hell 1067** – γέεννα *geena*, *gheh'-en-nah*; of Hebrew origin (H1516 and H2011); **valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment**: — (Translated in King James Version as) hell.

**Lord 2962** – κύριος *kurios*, *koo'-ree-os*; from κύρος *kuros* (supremacy); **supreme in authority, i.e. (as noun) controller**; by implication, **Master (as a respectful title)**: — (Translated in King James Version as) God, Lord, master, Sir.

**Lose, Loseth 622** – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully (reflexively, to perish, or lose)**, literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

**Name 3686** – ὄνομα *onoma*, *on'-om-ah*; from a presumed derivative of the base of 1097 (compare 3685); a “name” (literally or figuratively) (**authority, character**): — (Translated in King James Version as) called, (+ sur-)name(-d).

[Thayer's Greek Lexicon](#) **3686** – the *name* by which a person or a thing is called, and distinguished from others;

1. universally: of proper names;
2. By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e. for *one's rank, authority, interests, pleasure, command, excellences, deeds*, etc.; by baptism to bind anyone to recognize and publicly acknowledge the dignity and authority of one, i.e. *by one's command and authority, acting on his behalf, promoting his*, of the Messiah, , of his own free-will and authority...

**Save(d) 4982** – σώζω *sozo*, *sode'-zo*; from a primary σώς *sos* (contraction for obsolete σάος *saos*, “safe”); **to save, i.e. deliver or protect** (literally or figuratively): — (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

**Variance 1369** – διχάζω *dichazo*, *dee-khad'-zo*; from a derivative of 1364; **to make apart, i.e. sunder** (figuratively, **alienate**): — (Translated in King James Version as) set at variance.

**Alienate** – to cause to be withdrawn or isolated; make indifferent or hostile; to turn away.

**Sunder** – to become separated, divided or severed.

**Wise 5429** – φρόνιμος *phronimos*, *fron'-ee-mos*; from 5424; **thoughtful, i.e. sagacious or discreet (implying a cautious character)**; while 4680 denotes practical skill or acumen; and 4908 indicates rather intelligence or mental acquirement); in a bad sense conceited (also in the comparative): — (Translated in King James Version as) wise(-r).

**Worthy 514** – ἄξιος *axios*, *ax'-ee-os*; probably from 71; **deserving, comparable or suitable (as if drawing praise)**: — (Translated in King James Version as) due reward, meet, (un-)worthy.

### Key Points from Matthew 10:16-30

MATTHEW	
1	10:16 – Be wise as serpents, and harmless as doves.
2	10:17 – Beware Of Men
3	10:22-26 – Do not fear those who hate, persecute, and call you names because you follow Christ.
4	10:22-26 – Do not fear those who want to kill you. They can only kill the body not the soul.
5	10:28 – Rather fear him (Almighty God) who is able to destroy both soul and body in hell.
6	10:32-33 – Confess (acknowledge) your relationship with Christ to others because if you deny Him He will deny you.
7	10:36 – Your enemies will be those in your own household.
8	10:37 – If you love your family more than Christ you are not worthy of Him.
9	10:38 – If you will not take up your cross (deny yourself) and follow Christ you are not worthy of Him.
10	10:39 – Who ever will find his life will lose (destroy) it. However, he that loses his life because of Christ shall find his life.

What Yeshua (Jesus) warned the apostles would happen to them is the same message He gives to those living in the days right before His return.

PARALLEL ACCOUNTS		
Matthew 24	Mark 13	Luke 21
The Signs of the Times and the End of the Age		
<p>“And as he sat upon the mount of Olives, the disciples <sup>(3101)</sup> came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?</p> <p><sup>4</sup> And Jesus answered and said unto them, <b>Take heed that no man deceive you.</b></p> <p><sup>5</sup> <b>For many shall come in my name, saying, I am <b>Christ</b>;</b> <sup>(5547)</sup> <b>and shall deceive many.</b></p>	<p>“And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,</p> <p><sup>4</sup> Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?</p> <p><sup>5</sup> And Jesus answering them began to say, <b>Take heed lest any man deceive you:</b></p> <p><sup>6</sup> <b>For many shall come in my name, saying, I am <b>Christ</b>;</b> <sup>(5547)</sup> <b>and shall deceive many.</b></p>	<p>“And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?</p> <p><sup>8</sup> And he said, <b>Take heed that ye be not deceived: for many shall come in my name, saying, I am <b>Christ</b>;</b> <sup>(5547)</sup> <b>and the time draweth near: go ye not therefore after them.</b></p>
<p><sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.</p> <p><sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.</p> <p><sup>8</sup> <b>All these are the beginning of sorrows.</b></p>	<p><sup>7</sup> And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.</p> <p><sup>8</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: <b>these are the beginnings of sorrows.</b></p>	<p><sup>9</sup> But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.</p> <p><sup>10</sup> <b>Then</b> said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p> <p><sup>11</sup> And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.</p>

PARALLEL ACCOUNTS		
Matthew 24	Mark 13	Luke 21
<p><sup>9</sup> <b>Then</b> shall they <b>deliver</b> <sup>(3860)</sup> you up to be afflicted, <sup>(2347)</sup> and shall kill you: and ye shall be <b>hated</b> <sup>(3404)</sup> of all nations for my name's sake.</p> <p><sup>10</sup> And <b>then</b> shall many be <b>offended</b>, <sup>(4624)</sup> and shall <b>betray</b> <sup>(3860)</sup> one another, and shall <b>hate</b> <sup>(3404)</sup> one another.</p> <p><sup>11</sup> And many false prophets <sup>(5578)</sup> shall <b>rise</b>, <sup>(1453)</sup> and shall <b>deceive</b> <sup>(4105)</sup> many.</p> <p><sup>12</sup> And because <b>iniquity</b> <sup>(458)</sup> shall abound, <sup>(4129)</sup> the love <sup>(26)</sup> of many shall wax cold. <sup>(5594)</sup></p> <p><sup>13</sup> But <b>he that shall endure</b> <sup>(5278)</sup> <b>unto the end</b>, <sup>(5056)</sup> <b>the same shall be saved</b>. <sup>(4982)</sup></p> <p><sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and <b>then</b> shall the end come.” (KJV)</p>	<p><sup>9</sup> But take heed to yourselves: for they shall <b>deliver</b> <sup>(3860)</sup> you up to councils; and in the synagogues <b>ye shall be beaten</b>: <sup>(1194)</sup> and ye shall be brought before rulers and kings for my sake, for a <b>testimony</b> <sup>(3142)</sup> against them.</p> <p><sup>10</sup> And the gospel must first be published among all nations.</p> <p><sup>11</sup> But when they shall lead <sup>(71)</sup> you, and <b>deliver</b> <sup>(3860)</sup> you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy <b>Ghost</b>. <sup>(4151)</sup></p> <p><sup>12</sup> Now the brother shall <b>betray</b> <sup>(3860)</sup> the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.</p> <p><sup>13</sup> And ye shall be <b>hated</b> <sup>(3404)</sup> of all men for my name's sake: but <b>he that shall endure</b> <sup>(5278)</sup> <b>unto the end</b>, <sup>(5056)</sup> <b>the same shall be saved</b>.” <sup>(4982)</sup> (KJV)</p>	<p><sup>12</sup> But before all these, they shall lay their hands on you, and <b>persecute</b> <sup>(1377)</sup> you, <b>delivering</b> <sup>(3860)</sup> you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.</p> <p><sup>13</sup> And it shall turn to you for a <b>testimony</b>. <sup>(3142)</sup></p> <p><sup>14</sup> Settle it therefore in your hearts, not to meditate before what ye shall answer:</p> <p><sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to <b>gainsay</b> <sup>(471)</sup> nor <b>resist</b>. <sup>(436)</sup></p> <p><sup>16</sup> And ye shall be <b>betrayed</b> <sup>(3860)</sup> both by parents, and brethren, and kinsfolks, <sup>(4773)</sup> and friends; and some of you shall they cause to be put to death.</p> <p><sup>17</sup> And ye shall be hated of all men for my name's sake.</p> <p><sup>18</sup> But there shall not an hair of your head perish.</p> <p><sup>19</sup> <b>In your patience</b> <sup>(5281)</sup> <b>possess ye your souls</b>.” <sup>(2932)</sup> (KJV)</p>

- **Matthew 24:14, Mark 13:10** – Many of us were told that “the church” was commissioned to preach the gospel to all nations and then the end would come. However, is this true?

Yes, Christ did tell the Apostles to:

#### Matthew 28:19-20

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” (KJV)



However, many of the over 40,000 denominations do not adhere to this much less preach Christ's gospel on the kingdom of God.

Yet Christ tells us clearly that the gospel of the kingdom must be preached before the end comes.

#### **Matthew 24:14**

"And this **gospel** of the kingdom shall be **preached** in all the world for a witness unto all nations; and then shall the end come." (KJV)

Consider this; since YAH knows the end from the beginning do you really believe He would rely on manmade churches to preach the gospel of the kingdom?

#### **Isaiah 46:8-10**

"Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

<sup>9</sup> Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

<sup>10</sup> Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:" (KJV)

The Book of Revelation tells us what will take place.

#### **Revelation 14:6-12**

"And I saw another angel fly in the midst of heaven, having the everlasting gospel <sup>(2098)</sup> to preach <sup>(2097)</sup> unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment <sup>(2920)</sup> is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

<sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

<sup>9</sup> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

<sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

<sup>11</sup> And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

<sup>12</sup> Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus." (KJV)

- This passage agrees with what Christ said in Matthew 24:14. Immediately after the gospel is preached to all the end comes, beginning with the fall of Babylon.



**Betray 3860** – παραδίδωμι **paradidomi**, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**Christ 5547** – Χριστός **Christos**, *khris-tos'*; from 5548; **anointed, i.e. the Messiah, an epithet of Jesus**: — (Translated in King James Version as) Christ.

**5548** – χρίω **chrio**, *khree'-o*; probably akin to 5530 **through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service**: — (Translated in King James Version as) anoint.

**Deceive 4105** – πλανάω **planao**, *plan-ah'-o*; from 4106; **to (properly, cause to) roam (from safety, truth, or virtue)**: — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

**4106** – πλάνη **plane**, *plan'-ay*; feminine of 4108 (as abstractly); objectively, **fraudulence**; subjectively, **a straying from orthodoxy or piety**: — (Translated in King James Version as) deceit, to deceive, delusion, error.

**4108** – πλάνος **planos**, *plan'-os*; of uncertain **affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader**; — (Translated in King James Version as) deceiver, seducing.

**Deliver(ed) 3860** – παραδίδωμι **paradidomi**, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

- **3860** – same as “betray”

**Gainsay 471** – ἀντέπω **antepo**, *an-tep'-o*; from 473 and 2036; **to refute or deny**: — (Translated in King James Version as) gainsay, say against.

**Refute** - to prove to be false or erroneous

**Ghost 4151** – πνεῦμα **pneuma**, *pnayoo'-mah*; from 4154; **a current of air, i.e. breath (blast) or a breeze**; by analogy or figuratively, **a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit**: — (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

**Iniquity 458** – ἀνομία **anomia**, *an-om-ee'-ah*; from 459; **illegality, i.e. violation of law or (genitive case) wickedness**: — (Translated in King James Version as) iniquity, x transgress(-ion of) the law, unrighteousness.

**459** – ἄνομος **anomos**, *an'-om-os*; from 1 (as a negative particle) and 3551; **lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked**: — (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

**3551** – νόμος **nomos**, *nom'-os*; from a primary **νέμω nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses including the volume); also of the Gospel), or figuratively (a principle)**: — (Translated in King James Version as) law.

**Judgment 2920** – κρίσις **krisis**, *kree'-sis*; **decision (subjectively or objectively, for or against)**; by extension, **a tribunal**; by implication, **justice (especially, divine law)**: — (Translated in King James Version as) accusation, condemnation, damnation, judgment.

**Offended 4624** – σκανδαλίζω skandalizo, skan-dal-id'-zo; from 4625; to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure): — (Translated in King James Version as) (make to) offend.

**4625** – σκάνδαλον skandalon, skan'-dal-on; (“scandal;” probably from a derivative of 2578; a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

**Persecute 1377** – διώκω dioko, dee-o'-ko; a prolonged (and causative) form of a primary verb δίω dio (to flee; compare the base of 1169 and 1249); to pursue (literally or figuratively); by implication, to persecute: — (Translated in King James Version as) ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

**Preach 2097** – εὐαγγελίζω euaggelizo, yoo-ang-ghel-id'-zo; from 2095 and 32; to announce good news (“evangelize”) especially the gospel: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).

**Resist 436** – ἀνθίστημι anthistemi, anth-is'-tay-mee; from 473 and 2476; to stand against, i.e. oppose: — (Translated in King James Version as) resist, withstand.

**Rise 1453** – ἐγείρω egeiro, eg-i'-ro; probably akin to the base of 58 (through the idea of collecting one's faculties); to waken (transitively or intransitively), i.e. rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

**Testimony 3142** – μαρτύριον marturion, mar-too'-ree-on; neuter of a presumed derivative of 3144; something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle): — (Translated in King James Version as) to be testified, testimony, witness.

- **Luke 21:19** is worded differently from Matthew 24:13 and Mark 13:13; however, the actual meaning is the same.

In Matthew 24:13 and Mark 13:13 we are told “**he that shall endures (ὕπομένω hupomeno) unto the end.**” Enduring to the end requires *steadfastness, constancy*.

Though the word translated as **Patience** in **Luke 21:19** is from another Greek word, that word was derived from **ὕπομένω hupomeno**. As a result, there are some similarities in meaning.

#### **Luke 21: 19**

“In your **patience** <sup>(5281)</sup> **possess** <sup>(2932)</sup> ye your souls.” (KJV)

**Patience 5281** – ὑπομονή hupomone, hoop-om-on-ay'; from 5278; cheerful (or hopeful) endurance, constancy: — (Translated in King James Version as) enduring, patience, patient continuance (waiting).

**Thayer's Greek Lexicon 5281** –

1. *steadfastness, constancy, endurance*; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

2. *a patient, steadfast waiting for;*
3. *a patient enduring, sustaining:*

**Possess 2932** – κτάομαι *ktaomai*, *ktah'-om-ah-ee*; a primary verb; **to get, i.e. acquire (by any means; own)**; — (Translated in King James Version as) obtain, possess, provide, purchase.

- The English Standard Version (ESV) and the New Revised Standard Version (NRSV) translated Luke 21:19 as follows:

**Luke 21: 19**

“By your endurance you will gain your lives.” (ESV)

**Luke 21: 19**

“By your endurance you will gain your souls.” (NRSV)

- We possess, or gain, our souls because it is our souls that Christ saves.

**Hebrews 10:35-39**

“Cast not away therefore your confidence, which hath great recompence of reward.

<sup>36</sup> For ye have need of **patience**,<sup>(5281)</sup> that, **after ye have done the will of God, ye might receive the promise.**<sup>(1860)</sup>

<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.

<sup>38</sup> Now the **just**<sup>(1342)</sup> shall live by **faith**:<sup>(4102)</sup> **but if any man draw back**,<sup>(5288)</sup> **my soul shall have no pleasure**<sup>(2106)</sup> **in him.**

<sup>39</sup> But we are not of them who **draw back**<sup>(5289)</sup> unto **perdition**; <sup>(684)</sup> **but of them that believe**<sup>(4102)</sup> **to the saving**<sup>(4047)</sup> **of the soul.**” (KJV)

**James 1:19-25**

“Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

<sup>20</sup> For the wrath of man worketh not the righteousness of God.

<sup>21</sup> Wherefore **lay apart**<sup>(659)</sup> all **filthiness**<sup>(4507)</sup> and **superfluity**<sup>(4050)</sup> of **naughtiness**,<sup>(2549)</sup> and receive<sup>(1209)</sup> with **meekness**<sup>(4240)</sup> the **engrafted**<sup>(1721)</sup> word, <sup>(3056)</sup> **which is able to save**<sup>(4982)</sup> **your souls.**

<sup>22</sup> **But be ye doers of the word, and not hearers only, deceiving your own selves.**

<sup>23</sup> For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

<sup>24</sup> For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

<sup>25</sup> But whoso looketh into the **perfect**<sup>(5046)</sup> law of **liberty**,<sup>(1657)</sup> and continueth **therein**, he being not a forgetful hearer, but a **doer**<sup>(4163)</sup> of the **work**,<sup>(2041)</sup> this man shall be blessed <sup>(3107)</sup> in his deed.” <sup>(4162)</sup> (KJV)

- **James 1:21** – In regards to the “engrafted word” Yeshua tells us:

**John 12:47-48**

“And if any man hear my words, and **believe** <sup>(4100)</sup> not, I judge <sup>(2919)</sup> him not: for I came not to judge <sup>(2919)</sup> the world, but to **save** <sup>(4982)</sup> the world.  
<sup>48</sup> He that **rejecteth** <sup>(114)</sup> me, and receiveth <sup>(2983)</sup> not my words, <sup>(4487)</sup> hath one that judgeth <sup>(2919)</sup> him: the word <sup>(3056)</sup> that I have spoken, the same shall judge <sup>(2919)</sup> him in the last day.” (KJV)

**Believe / Believed 4100** – πιστεύω *pisteuo*, *pist-yoo'-o*; from **4102**; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): — (Translated in King James Version as) believe (-r), commit (to trust), put in trust with.

**Believe, Faith 4102** – πίστις *pistis*, *pis'-tis*; from **3982**; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: — (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

**3982** – πείθω *peitho*, *pi'-tho*; a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty): — (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**Thayer's Greek Lexicon 4102** –

1. conviction of the truth of anything;
  - a. when it relates to God, *pistis* is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ,
  - b. in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God, faith in God of which Jesus Christ is the author.
  - c. universally, the religious belief of Christians; in the sense of a mere acknowledgment of divine things and of the claims of Christianity, the substance of Christian faith or what is believed by Christians: with the predominant idea of trust (or confidence) whether in God or in Christ, springing from faith in the same: to trust in God, to be healed, awakened through him, of trust in the promises of God, faith which relies on God who grants the forgiveness of sins to the penitent
2. fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises:

**Doer 4163** – ποιητής *poietes*, *poy-ay-tace'*; from **4160**; a performer; specially, a “poet”; — (Translated in King James Version as) doer, poet.

**Draw Back 5288** – ὑποστέλλω *hupostello*, *hoop-os-tel'-lo*; from **5259** and **4724**; to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to

**conceal (reserve):** — (Translated in King James Version as) draw (keep) back, shun, withdraw.

**Draw back 5289** – ὑποστολή *hupostole*, *hoop-os-tol-ay'*; from 5288; **shrinkage (timidity), i.e.** (by implication) **apostasy**: — (Translated in King James Version as) draw back.

**Apostasy** - a total desertion of or departure from one's religion, principles, party, cause, etc.

**Engrafted 1721** – ἔμφυτος *emphutos*, *em'-foo-tos*; from 1722 and a derivative of 5453; **implanted** (figuratively): — (Translated in King James Version as) engrafted.

**Filthiness 4507** – ῥυπαρία *rhuparia*, *hroo-par-ee'-ah*; from 4508; **dirty (morally):** — (Translated in King James Version as) turpitude.

**4508** – ῥυπαρός *rhuparos*, *rhoo-par-os'*; from 4509; **dirty, i.e. (relatively) cheap or shabby; morally, wicked:** — (Translated in King James Version as) vile.

**4509** – ῥύπος *rhupos*, *hroo'-pos*; of uncertain affinity; **dirt, i.e. (morally) depravity:** — (Translated in King James Version as) filth.

**Thayer's Greek Lexicon 4507** –metaphorically, of wickedness as moral defilement: James 1:21.

**Just 1342** – δίκαιος *dikaios*, *dik'-ah-yos*; from 1349; **equitable (in character or act);** by implication, **innocent, holy (absolutely or relatively):** — (Translated in King James Version as) just, meet, right(-eous).

**Equitable** - characterized by fairness or impartiality; just; reasonable

**Lay apart 659** – ἀποτίθημι *apotithemi*, *ap-ot-eeth'-ay-mee*; from 575 and 5087; **to put away** (literally or figuratively): — (Translated in King James Version as) cast off, lay apart (aside, down), put away (off).

**Liberty 1657** – ἐλευθερία *eleutheria*, *el-yoo-ther-ee'-ah*; from 1658; **freedom (legitimate or licentious, chiefly moral or ceremonial):** — (Translated in King James Version as) liberty.

**Thayer's Greek Lexicon 1657** – in the N.T.

1. liberty to do or to omit things having no relation to salvation
  - a. freedom from the dominion of corrupt desires, so that we do by the free impulse of the soul what the will of God requires,
  - b. freedom from the restraints and miseries of earthly frailty
2. fancied liberty, i.e. license, the liberty to do as one pleases,

**Meekness 4240** – πραΰτης *prautes*, *prah-oo'-tace*; from 4239; **mildness, i.e.** (by implication) **humility:** — (Translated in King James Version as) meekness.

**Naughtiness 2549** – κακία *kakia*, *kak-ee'-ah*; from 2556; **badness, i.e.** (subjectively) **depravity, or** (actively) **malignity, or** (passively) **trouble:** — (Translated in King James Version as) evil, malice(-iousness), naughtiness, wickedness.

**Depravity** – an immoral, corrupt act or practice

**Malignity** - the state or character of being harmful, destructive, malevolence, slanderous, etc.

**Perdition 684** – ἀπώλεια *apoleia*, *ap-o'-li-a*; from a presumed derivative of 622; **ruin or loss (physical, spiritual or eternal)**: — (Translated in King James Version as) damnable(-nation), destruction, die, perdition, x perish, pernicious ways, waste.

**Perfect 5046** – τέλειος *teleios*, *tel'-i-os*; from 5056; **complete** (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) **completeness**: — (Translated in King James Version as) of full age, man, perfect.

**5056** – τέλος *telos*, *tel'-os*; from a primary τέλλω *tello* (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); **specially, an impost or levy (as paid)**: — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Thayer's Greek Lexicon 5046** –

- brought to its end, finished; lacking nothing necessary to completeness; perfect: that which is perfect:
- consummate human integrity and virtue; the perfect state of all things, to be ushered in by the return of Christ from heaven;
- of men, full-grown, adult; of full age, mature, until we rise to the same level of knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man,
- one who has reached the proper height of virtue and integrity: as respects understanding and goodness.

**Pleasure 2106** – εὐδοκέω *eudokeo*, *yoo-dok-eh'-o*; from 2095 and 1380; **to think well of, i.e. approve (an act); specially, to approbate (a person or thing)**: — (Translated in King James Version as) think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

**Promise 1860** – ἐπαγγελία *epaggelia*, *ep-ang-el-ee'-ah*; from 1861; **an announcement (for information, assent or pledge; especially a divine assurance of good)**: — (Translated in King James Version as) message, promise.

**Rejecteth 114** – ἀθετέω *atheteo*, *ath-et-eh'-o*; from a compound of 1 (as a negative particle) and a derivative of 5087; **to set aside, i.e. (by implication) to disesteem, neutralize or violate**: — (Translated in King James Version as) cast off, despise, disannul, frustrate, bring to nought, reject.

**Disesteem** – think disapprovingly of; no regard for; unpopularity.

**Neutralize** - to make (something) ineffective; counteract; nullify

**Violate** - to break, infringe, or transgress (a law, rule, agreement, promise, instructions, etc.; to treat irreverently or disrespectfully; to molest sexually, especially to rape

**Saving 4047** – περιποίησις *peripoiesis*, *per-ee-poy'-ay-sis*; from 4046; **acquisition (the act or the thing)**; by extension, **preservation**: — (Translated in King James Version as) obtain(-ing), peculiar, purchased, possession, saving.

**Superfluity 4050** – περισσεία *perisseia*, *per-is-si'-ah*; from 4052; **surplusage**, i.e. **superabundance**: — (Translated in King James Version as) abundance(-ant, (-ly)), superfluity.

**4052** – περισσεύω *perisseuo*, *per-is-syoo'-o*; from 4053; **to superabound** (in quantity or quality), **be in excess**, **be superfluous**; also (transitively) **to cause to superabound or excel**: — (Translated in King James Version as) (make, more) abound, (have, have more) abundance (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

**Work 2041** – ἔργον *ergon*, *er'-gon*; from a primary (but obsolete) ἔργω *ergo* (**to work**); **toil** (as an effort or occupation); by implication, **an act**: — (Translated in King James Version as) deed, doing, labour, work.

**Endurance** does not apply just to the end of days. As followers of Christ, we are required to **endure** at all times.

### James 1:12-18

**“Blessed is the man that endureth<sup>(5278)</sup> temptation:<sup>(3986)</sup> for when he is tried,<sup>(1384)</sup> he shall receive the crown<sup>(4735)</sup> of life, which the Lord hath promised<sup>(1861)</sup> to them that love him.**

<sup>13</sup> Let no man say when he is tempted,<sup>(3985)</sup> I am tempted<sup>(3985)</sup> of God: for God cannot be tempted<sup>(551)</sup> with evil, neither tempteth<sup>(3985)</sup> he any man:

<sup>14</sup> But every man is tempted,<sup>(3985)</sup> when he is drawn away<sup>(1828)</sup> of his own lust,<sup>(1939)</sup> and enticed.<sup>(1185)</sup>

<sup>15</sup> Then when lust<sup>(1939)</sup> hath conceived,<sup>(4815)</sup> it bringeth forth sin:<sup>(266)</sup> and sin,<sup>(266)</sup> when it is finished,<sup>(658)</sup> bringeth forth death.

<sup>16</sup> Do not err,<sup>(4105)</sup> my beloved brethren.

<sup>17</sup> Every good gift<sup>(1394)</sup> and every perfect<sup>(5046)</sup> gift<sup>(1434)</sup> is from above, and cometh down from the Father of lights, with whom is no variableness,<sup>(3883)</sup> neither shadow<sup>(644)</sup> of turning.<sup>(5157)</sup>

<sup>18</sup> **Of his own will begat he us with the word of truth**, that we should be a kind of firstfruits of his creatures.” (KJV)

**Cannot Be Tempted 551** – ἀπείραστος *apeirastos*, *ap-i'-ras-tos*; from 1 (as a negative particle) and a presumed derivative of 3987; **untried**, i.e. **not temptable**: — (Translated in King James Version as) not to be tempted.

**Conceived 4815** – συλλαμβάνω *sullambano*, *sool-lam-ban'-o*; from 4862 and 2983; **to clasp**, i.e. **seize** (arrest, capture); specially, **to conceive** (literally or figuratively); by implication, **to aid**: — Translated in King James Version as) catch, conceive, help, take.

**Drawn Away 1828** – ἐξέλκω *exelko*, *ex-el'-ko*; from 1537 and 1670; **to drag forth**, i.e. (figuratively) **to entice (to sin)**: — Translated in King James Version as) draw away.

**Enticed 1185** – δελεάζω *deleazo*, *del-eh-ad'-zo*; from the base of 1388; **to entrap**, i.e. (figuratively) **delude**: — Translated in King James Version as) allure, beguile, entice.

**1388** – δόλος *dolos*, *dol'-os*; from an obsolete primary verb, δέλλω *dello* (probably meaning to **decoy**; compare 1185); **a trick (bait)**, i.e. (figuratively) **wile**: — Translated in King James Version as) craft, deceit, guile, subtility.



**Err 4105** – **πλανάω** *planao*, *plan-ah'-o*; from 4106; **to** (properly, **cause to**) **roam** (from safety, truth, or virtue): — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

**Lust 1939** – **ἐπιθυμία** *epithumia*, *ep-ee-thoo-mee'-ah*; from 1937; **a longing** (especially for what is forbidden): — (Translated in King James Version as) concupiscence, desire, lust (after).

**1937** – **ἐπιθυμέω** *epithumeo*, *ep-ee-thoo-meh'-o*; from 1909 and 2372; **to set the heart upon**, i.e. long for (rightfully or otherwise): — (Translated in King James Version as) covet, desire, would fain, lust (after).

**Promised 1861** – **ἐπαγγέλλω** *epaggello*, *ep-ang-el'-lo*; from 1909 and the base of 32; **to announce upon** (reflexively), i.e. (by implication) **to engage to do something, to assert something respecting oneself**: — (Translated in King James Version as) profess, (make) promise.

**32** – **ἄγγελος** *aggelos*, *ang'-el-os*; from **ἀγγέλλω** *aggello* (probably derived from 71; compare 34) (**to bring tidings**); **a messenger; especially an “angel”**; by implication, **a pastor**: — (Translated in King James Version as) angel, messenger.

**Sin 266** – **ἁμαρτία** *hamartia*, *ham-ar-tee'-ah*; from 264; **a sin** (properly abstract): — (Translated in King James Version as) offence, sin(-ful).

**264** – **ἁμαρτάνω** *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

**Temptation 3986** – **πειρασμός** *peirasmos*, *pi-ras-mos'*; from 3985; **a putting to proof** (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, **adversity**: — (Translated in King James Version as) temptation, x try.

**Tempted 3985** – **πειράζω** *peirazo*, *pi-rad'-zo*; from 3984; **to test** (objectively), i.e. endeavor, scrutinize, entice, discipline: — (Translated in King James Version as) assay, examine, go about, prove, tempt(-er), try.

**3984** – **πεῖρα** *peira*, *pi'-rah*; from the base of 4008 (**through the idea of piercing**); **a test, i.e. attempt, experience**: — (Translated in King James Version as) assaying, trial.

**Tried 1384** – **δόκιμος** *dokimos*, *dok'-ee-mos*; from 1380; properly, **acceptable (current after assayal)**, i.e. approved: — (Translated in King James Version as) approved, tried.

**Variableness 3883** – **παραλλαγή** *parallage*, *par-al-lag-ay'*; from a compound of 3844 and 236; **transmutation (of phase or orbit)**, i.e. (figuratively) **fickleness**: — (Translated in King James Version as) variableness.

**Transmutation** - the state of being transmuted.

**Transmute** - to change from one nature, form, substance, or condition into another; transform.

- James 1:12 – Christ said those that love Him will keep His commandments:

**John 14:15**

“If ye love me, **keep** <sup>(5083)</sup> my commandments.” (KJV)



### John 14:21

“He that hath my commandments, and **keepeth** <sup>(5083)</sup> them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” (KJV)

### John 15:10

“If ye **keep** <sup>(5083)</sup> my commandments, ye shall abide in my love; even as I have **kept** <sup>(5083)</sup> my Father’s commandments, and **abide** <sup>(3306)</sup> in his love.” (KJV)

**Abide 3306** – μένω meno, men'-o; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

**Keep, Keepeth, Kept 5083** – τηρέω tereo, tay-reh'-o; from τερός teros (a watch; perhaps akin to 2334); **to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried):** — (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

### 1 Peter 2:19-25

“For this **is** **thankworthy**, <sup>(5485)</sup> if a man for **conscience** <sup>(4893)</sup> toward God **endure** <sup>(5297)</sup> **grief**, <sup>(3077)</sup> **suffering** <sup>(3958)</sup> **wrongfully**. <sup>(95)</sup>

<sup>20</sup> For what glory **is it**, if, when ye be buffeted <sup>(2852)</sup> for your **faults**, <sup>(264)</sup> ye shall take it **patiently**? <sup>(5278)</sup> but if, when ye do well, and **suffer** <sup>(3958)</sup> for **it**, ye take it **patiently**, <sup>(5278)</sup> this **is** **acceptable** <sup>(5485)</sup> with God.

<sup>21</sup> **For even hereunto were ye called:** <sup>(2564)</sup> because Christ <sup>(5547)</sup> **also suffered** <sup>(3958)</sup> **for us, leaving us an example,** <sup>(5261)</sup> **that ye should follow** <sup>(1872)</sup> **his steps:**

<sup>22</sup> Who did no **sin**, <sup>(266)</sup> neither was guile <sup>(1388)</sup> found in his mouth:

<sup>23</sup> Who, when he was **reviled**, <sup>(3058)</sup> **reviled not again;** <sup>(486)</sup> when he **suffered**, <sup>(3958)</sup> he threatened <sup>(546)</sup> not; but **committed** <sup>(3860)</sup> **himself** to him that judgeth righteously:

<sup>24</sup> **Who his own self bare our sins** <sup>(266)</sup> **in his own body on the tree, that we, being dead** <sup>(581)</sup> **to sins,** <sup>(266)</sup> **should live unto righteousness:** <sup>(1343)</sup> **by whose stripes** <sup>(3468)</sup> **ye were healed.** <sup>(2390)</sup>

<sup>25</sup> For ye were as sheep going **astray;** <sup>(4105)</sup> but are now **returned** <sup>(1994)</sup> unto the Shepherd and **Bishop** <sup>(1985)</sup> of your souls.” (KJV)

**Acceptable 5485** – χάρις charis, khar'-ece; from 5463; **graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):** — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

- Same as thankworthy 5485

**Astray 4105** – **πλανάω** *planao*, *plan-ah'-o*; from 4106; **to** (properly, **cause to**) **roam** (from safety, truth, or virtue): — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

**Bishop 1985** – **ἐπίσκοπος** *episkopos*, *ep-is'-kop-os*; from 1909 and 4649 (in the sense of 1983); **a superintendent, i.e. Christian officer in** genitive case **charge of a (or the) church** (literally or figuratively): — (Translated in King James Version as) bishop, overseer.

**Called 2564** – **καλέω** *kaleo*, *kal-eh'-o*; akin to the base of 2753; **to “call”** (properly, **aloud**, but used in a variety of applications, **directly or otherwise**): — (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

**2753** – **κελεύω** *keleuo*, *kel-yoo'-o*; from a primary **κέλλω** *kello* (**to urge on**); **“hail”**; **to incite by word, i.e. order**: — (Translated in King James Version as) bid, (at, give) command(-ment).

**Committed 3860** – **παραδίδωμι** *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e. yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**Conscience 4893** – **συνείδησις** *suneidesis*, *soon-i'-day-sis*; from a prolonged form of 4894; **co-perception, i.e. moral consciousness**: — (Translated in King James Version as) conscience.

**4894** – **συνείδω** *suneido*, *soon-i'-do*; from 4862 and 1492; **to see completely; used** (like its primary) only in two past tenses, respectively **meaning to understand or become aware, and to be conscious or (clandestinely) informed of**: — (Translated in King James Version as) consider, know, be privy, be ware of.

**Endure 5297** – **ὑποφέρω** *hupophero*, *hoop-of-er'-o*; from 5259 and 5342; **to bear from underneath, i.e. (figuratively) to undergo hardship**: — (Translated in King James Version as) bear, endure

**Example 5261** – **ὑπογραμμός** *hupogrammos*, *hoop-og-ram-mos'*; from a compound of 5259 and 1125; **an underwriting, i.e. copy for imitation** (figuratively): — (Translated in King James Version as) example.

**Faults 264** – **ἁμαρτάνω** *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

**Follow 1872** – **ἐπακολουθέω** *epakolouthéo*, *ep-ak-ol-oo-theh'-o*; from 1909 and 190; **to accompany**: — (Translated in King James Version as) follow (after).

**Grief 3077** – **λύπη** *lype*, *loo'-pay*; apparently a primary word; **sadness**: — (Translated in King James Version as) grief, grievous, + grudgingly, heaviness, sorrow.

**Patiently 5278** – **ὑπομένω** *hupomeno*, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**Returned 1994** – **ἐπιστρέφω** *epistrepho*, *ep-ee-stref'-o*; from 1909 and 4762; **to revert (literally, figuratively or morally)**: — (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

**Reviled 3058** – **λοιδορέω** *loidoreo*, *loy-dor-eh'-o*; from 3060; **to reproach, i.e. vilify**: — (Translated in King James Version as) revile.

**Thayer's Greek Lexicon 3058** –to reproach, rail at, revile, heap abuse upon:

**Reproach** – to find fault with (a person, group, etc.); blame; censure; disgrace, discredit.  
**Vilify** – to speak ill of; defame; insult; slander.

**Reviled not again 486** – ἀντιλοιδορέω **antiloidoreo**, *an-tee-loy-dor-eh'-o*; from 473 and 3058; to rail in reply: — (Translated in King James Version as) revile again.

**Righteousness 1343** – δικαιοσύνη **dikaiosune**, *dik-ah-yos-oo'-nay*; from 1342; **equity** (of character or act); specially (Christian) **justification**: — (Translated in King James Version as) righteousness.

**Thayer's Greek Lexicon 1343** –

1. in the broad sense, *the state of him who is such as he ought to be, righteousness*;
  - a. universally: the doctrine concerning the way in which man may attain to a state approved of God,
  - b. *integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting*;
2. in a closer sense, *justice, or the virtue which gives each one his due*;

**Equity** – being fair or impartial

**Suffer, Suffered, Suffering 3958** – πάσχω **pascho**, *pas'-kho*, including the forms πάθω **patho**, *path'-o*, and πένθω **pentho**, *pen'-tho*, used only in certain tenses for it; apparently a primary verb; **to experience a sensation or impression (usually painful)**: — (Translated in King James Version as) feel, passion, suffer, vex.

**Thayer's Greek Lexicon 3958** –

1. in a bad sense, of misfortunes, *to suffer, to undergo evils, to be*
2. in a good sense, of pleasant experiences

**Thankworthy 5485** – χάρις **charis**, *khar'-ece*; from 5463; **graciousness (as gratifying), of manner or act** (abstract or concrete; **literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude**): — (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

- Same as Acceptable 5485

- **1 Peter 2:21** – Christ is our example. To follow Christ means we do as He did.

#### Hebrews 5:8-9

“Though he were a Son, yet learned he **obedience** <sup>(5218)</sup> by the things which he **suffered**; <sup>(3958)</sup>

<sup>9</sup> And being made **perfect**, <sup>(5048)</sup> **he became the author of eternal** <sup>(166)</sup> **salvation** <sup>(4991)</sup> **unto all them that obey** <sup>(5219)</sup> **him;**” (KJV)

- Recall that Christ said we are to take up our cross and follow Him.

#### Mark 8:34-35

“Whosoever will come after me, let him **deny** <sup>(533)</sup> himself, and take up his **cross**, <sup>(4716)</sup> and **follow** <sup>(190)</sup> me.

<sup>35</sup> For whosoever will **save** <sup>(4982)</sup> his life shall **lose** <sup>(622)</sup> it; but whosoever shall **lose** <sup>(622)</sup> his life for my sake and the gospel's, the same shall **save** <sup>(4982)</sup> it." (KJV)

### Matthew 10:38

"And he that taketh not his **cross**, <sup>(4716)</sup> and **followeth** <sup>(190)</sup> after me, is not **worthy** <sup>(514)</sup> of me." (KJV)

**Obedience 5218** – ὑπακοή *hupakoe*, *hoop-ak-o-ay'*; from 5219; **attentive hearkening**, i.e. (by implication) **compliance or submission**: — (Translated in King James Version as) obedience, (make) obedient, obey(-ing).

**Obey 5219** – ὑπακούω *hupakouo*, *hoop-ak-oo'-o*; from 5259 and 191; **to hear under (as a subordinate)**, i.e. **to listen attentively**; by implication, **to heed or conform to a command or authority**: — (Translated in King James Version as) hearken, be obedient to, obey.

**Perfect 5048** – τελειόω *teleioo*, *tel-i-o'-o*; from 5046; **to complete**, i.e. (literally) **accomplish**, or (figuratively) **consummate (in character)**: — (Translated in King James Version as) consecrate, finish, fulfil, make) perfect.

**Thayer's Greek Lexicon 5048** – to make perfect or complete;

1. to carry through completely; to accomplish, finish, bring to an end; I finish complete, what was given me to do; I am perfected (understanding it of his death);
2. to complete (perfect), i.e. add what is yet lacking in order to render a thing full: my power shows itself most efficacious in them that are weak, 2 Cor. 12:9, by works faith was perfected, made such as it ought to be, James 2:22; one has been made perfect in love, his love lacks nothing, , that they may be perfected into one, i.e. perfectly united, to bring one's character to perfection
3. to bring to the end (goal) proposed: (to perfect or consummate) i.e. to raise to the state befitting him: so of God exalting Jesus to the state of heavenly majesty; to raise to the state of heavenly blessedness those who put their faith in the expiatory death of Christ; to make one, meet for future entrance on this state and give him a sure hope of it even here on earth.
4. to accomplish, i.e. bring to a close or fulfilment by event:

**Consummate** - to complete; to bring to perfection; bring to the highest degree

**Salvation 4991** – σωτηρία *soteria*, *so-tay-ree'-ah*; feminine of a derivative of 4990 as (properly, abstract) noun; **rescue or safety (physically or morally)**: — (Translated in King James Version as) deliver, health, salvation, save, saving.

**4990** – σωτήρ *soter*, *so-tare'*; from 4982; **a deliverer, i.e. God or Christ**: — (Translated in King James Version as) saviour.

- The book of Hebrews also reminds us to look to Christ our example.

### Hebrews 12:1-17

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with **patience** <sup>(5281)</sup> the race that is set before us,

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him **endured** <sup>(5278)</sup> the **cross**, <sup>(4716)</sup> despising the shame, and is set down at the right hand of the throne of God.

<sup>3</sup> For consider him that **endured** <sup>(5278)</sup> such **contradiction** <sup>(485)</sup> of sinners against himself, lest ye be wearied and faint in your minds.

<sup>4</sup> Ye have not yet resisted <sup>(478)</sup> unto blood, **striving** <sup>(464)</sup> against sin.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto children, **My son, despise** <sup>(3643)</sup> **not thou the chastening** <sup>(3809)</sup> of the Lord, nor faint <sup>(1590)</sup> **when thou art rebuked** <sup>(1651)</sup> of him:

<sup>6</sup> For whom the Lord loveth he **chasteneth**, <sup>(3811)</sup> and scourgeth <sup>(3146)</sup> every son whom he receiveth. <sup>(3858)</sup>

<sup>7</sup> If ye **endure** <sup>(5278)</sup> **chastening**, <sup>(3809)</sup> God **dealeth** <sup>(4374)</sup> with you as with sons; for what son is he whom the father **chasteneth** <sup>(3811)</sup> not?

<sup>8</sup> But if ye be without **chastisement**, <sup>(3809)</sup> whereof all are **partakers**, <sup>(3353)</sup> then are ye bastards, <sup>(3541)</sup> and not sons.

<sup>9</sup> Furthermore we have had fathers of our flesh which **corrected** <sup>(3810)</sup> *us*, and we gave *them* reverence: <sup>(1788)</sup> shall we not much rather be in **subjection** <sup>(5293)</sup> unto the Father of spirits, and live?

<sup>10</sup> For they verily for a few days **chastened** <sup>(3811)</sup> *us* after their own pleasure; but he for *our* profit, <sup>(4851)</sup> that we might be partakers <sup>(3335)</sup> of his **holiness**. <sup>(41)</sup>

<sup>11</sup> Now no **chastening** <sup>(3809)</sup> for the present seemeth to be joyous, but grievous: <sup>(3077)</sup> nevertheless afterward <sup>(5305)</sup> it yieldeth the peaceable <sup>(1516)</sup> fruit of **righteousness** <sup>(1343)</sup> unto them which are exercised <sup>(1128)</sup> thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees;

<sup>13</sup> And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

<sup>14</sup> **Follow peace with all men, and holiness, without which no man shall see the Lord:**

<sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness <sup>(4088)</sup> springing up trouble <sup>(1776)</sup> *you*, and thereby many be defiled; <sup>(3392)</sup>

<sup>16</sup> Lest there *be* any fornicator, or profane <sup>(952)</sup> person, as Esau, who for one morsel of meat sold his birthright.

<sup>17</sup> For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of **repentance**, <sup>(3341)</sup> though he sought it carefully with tears." (KJV)

- Hebrews 12:4 – “Not yet” implies that at some point it may come to this.
- Hebrews 12:5 – From Proverbs 3:11-12

#### Proverbs 3:11-12

“My son, despise <sup>(3988)</sup> not the **chastening** <sup>(4148)</sup> of the LORD; neither be **weary** <sup>(6973)</sup> of his **correction**: <sup>(8433)</sup>

<sup>12</sup> For whom the LORD loveth he **correcteth**; <sup>(3198)</sup> even as a father the son *in whom* he delighteth.” <sup>(7521)</sup> (KJV)

- Hebrews 12:6, 10 – According to Strong’s **Chastened** <sup>(3811)</sup> is partially defined as “to train up a child,” which brings to mind:

#### Proverbs 22:6

“Train up a child in the way he should go: and when he is old, he will not depart from it.” (KJV)

**Chastened, Chasteneth 3811** – παιδεύω *paideuo*, *pahee-dyoo’-o*; from 3816; **to train up a child, i.e. educate, or** (by implication), **discipline (by punishment)**: — (Translated in King James Version as) chasten(-ise), instruct, learn, teach.

**Chastening, Chastisement 3809** – παιδεία *paideia*, *pahee-di’-ah*; from 3811; **tutorage, i.e. education or training**; by implication, **disciplinary correction**: — (Translated in King James Version as) chastening, chastisement, instruction, nurture.

**Chastening 4148** – מוּצָר *muwçar*, *moo-sawr’*; from 3256; properly, **chastisement**; figuratively, **reproof, warning or instruction**; also **restraint**:— (Translated in King James Version as) bond, chastening ((-eth)), chastisement, check, correction, discipline, doctrine, instruction, rebuke.

**Contradiction 485** – ἀντιλογία *antilogia*, *an-tee-log-ee’-ah*; from a derivative of 483; **dispute, disobedience**: — (Translated in King James Version as) contradiction, gainsaying, strife.

**Corrected 3810** – παιδευτής *paideutes*, *pahee-dyoo-tace’*; from 3811; **a trainer, i.e. teacher or** (by implication) **discipliner**: — (Translated in King James Version as) which corrected, instructor.

**Correcteth 3198** – יָכַח *yakach*, *yaw-kahh’*; a primitive root; **to be right (i.e. correct)**; reciprocal, **to argue**; causatively, **to decide, justify or convict**: — (Translated in King James Version as) appoint, argue, chasten, convince, correct(-ion), daysman, dispute, judge, maintain, plead, reason (together), rebuke, reprove(-r), surely, in any wise.

**Correction 8433** – תוֹכַח *towkechah*, *to-kay-khaw’*; and תוֹכַחַת *towkachath*, *to-kakh’-ath*; from 3198; **chastisement**; figuratively **(by words) correction, refutation, proof (even in defence)**:— (Translated in King James Version as) argument, x chastened, correction, reasoning, rebuke, reproof, x be (often) reprov’d.

**Dealeth 4374** – προσφέρω *prosphero*, *pros-fer’-o*; from 4314 and 5342 (including its alternate); **to bear towards, i.e. lead to, tender (especially to God), treat**: — (Translated in King James Version as) bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

**Holiness 41** – ἁγιότης *hagiotēs*, *hag-ee-ot’-ace*; from 40; **sanctity (i.e. properly, the state)**: — (Translated in King James Version as) holiness.

**40** – ἅγιος *hagios*, *hag’-ee-os*; from ἅγος *hagos* (an awful thing) (compare 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**: — (Translated in King James Version as) (most) holy (one, thing), saint.

**Sanctity** –virtue, purity, saintliness, or godliness

**Partakers 3335** – μεταλαμβάνω *metalambano*, *met-al-am-ban'-o*; from 3326 and 2983; **to participate**; genitive case, **to accept (and use)**: — (Translated in King James Version as) eat, have, be partaker, receive, take.

**Partakers 3353** – μέτοχος *metochos*, *met'-okh-os*; from 3348; **participant**, i.e. (as noun) **a sharer**; by implication, **an associate**: — (Translated in King James Version as) fellow, partaker, partner.

**Rebuked 1651** – ἐλέγχω *elegcho*, *el-eng'-kho*; of uncertain affinity; **to confute**, **admonish**: — (Translated in King James Version as) convict, convince, tell a fault, rebuke, reprove.

**Thayer's Greek Lexicon 1651** –

1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted a, of crime, fault, or error; of sin;; contextually, by conviction to bring to light, to expose;; used of the exposure and confutation of false teachers of Christianity.

2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove; contextually, to call to account, show one his fault, demand an explanation: from someone, b. by deed; to chasten, punish

**Confute** – to prove to be false, invalid, or defective; disprove

**Repentance 3341** – μετάνοια *metanoia*, *met-an'-oy-ah*; from 3340; (subjectively) **compunction (for guilt, including reformation)**; by implication, **reversal (of (another's) decision)**: — (Translated in King James Version as) repentance.

**Striving 464** – ἀνταγωνίζομαι *antagonizomai*, *an-tag-o-nid'-zom-ahee*; from 473 and 75; **to struggle against** (figuratively) (**"antagonize"**): — (Translated in King James Version as) strive against.

**75** – ἀγωνίζομαι *agonizomai*, *ag-o-nid'-zom-ahee*; from 73; **to struggle**, **literally (to compete for a prize)**, figuratively (**to contend with an adversary**), or genitive case (**to endeavor to accomplish something**): — (Translated in King James Version as) fight, labor fervently, strive.

**Subjection 5293** – ὑποτάσσω *hupotasso*, *hoop-ot-as'-so*; from 5259 and 5021; **to subordinate**; reflexively, **to obey**: — (Translated in King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**Weary 6973** – קוּץ *quwts*, *koots*; a primitive root (identical with 6972 **through the idea of severing oneself from** (compare 6962)); **to be** (causatively, **make**) **disgusted or anxious**:— (Translated in King James Version as) abhor, be distressed, be grieved, loathe, vex, be weary.



## BY FAITH ENDURE

The Book of Hebrews also gives us examples of those who, by faith (trust) in God and Christ, endured.

### Hebrews 11:24-27

“By **faith** <sup>(4102)</sup> Moses, when he was come to years, **refused** <sup>(720)</sup> to be called the son of Pharaoh’s daughter;

<sup>25</sup> Choosing rather to **suffer affliction** <sup>(4778)</sup> with the people of God, than to enjoy the pleasures of sin for a season;

<sup>26</sup> Esteeming <sup>(2233)</sup> the **reproach** <sup>(3680)</sup> of Christ <sup>(5547)</sup> greater riches than the treasures in Egypt: for he had respect <sup>(578)</sup> unto the **recompence of the reward**. <sup>(3405)</sup>

<sup>27</sup> By **faith** <sup>(4102)</sup> he forsook <sup>(2641)</sup> Egypt, not **fearing** <sup>(5399)</sup> the wrath of the king: for he **endured**, <sup>(2594)</sup> as **seeing** <sup>(3708)</sup> him who is invisible.” (KJV)

**Endured 2594** – καρτερέω *kartereo*, *kar-ter-eh'-o*; from a derivative of 2904 (transposed); **to be strong**, i.e. (figuratively) **steadfast (patient)**: — (Translated in King James Version as) endure.

**Recompence of the Reward 3405** – μισθαποδοσία *misthapodosia*, *mis-thap-od-os-ee'-ah*; from 3406; **requital** (good or bad): — (Translated in King James Version as) recompence of reward.

**Thayer’s Greek Lexicon 3405** – payment of wages due, recompense: of reward.

**Requital** - something given or done as repayment, reward, punishment, etc., in return.

**Refused 720** – ἀρνέομαι *arneomai*, *ar-neh'-om-ahee*; perhaps from 1 (as a negative particle) and the middle voice of 4483; **to contradict**, i.e. **disavow**, **reject**, **abnegate**: — (Translated in King James Version as) deny, refuse.

**Abnegate** - to refuse or deny oneself (some rights, conveniences, etc.); reject; renounce.

**Reproach 3680** – ὀνειδισμός *oneidismos*, *on-i-dis-mos'*; from 3679; **contumely**: — (Translated in King James Version as) reproach.

**3679** – ὀνειδίζω *oneidizo*, *on-i-did'-zo*; from 3681; **to defame**, i.e. **rail at**, **chide**, **taunt**: — (Translated in King James Version as) cast in teeth, (suffer) reproach, revile, upbraid.

**Contumely** – rude and insulting display of contempt in words or actions

**Seeing 3708** – ὁράω *horao*, *hor-ah'-o*; properly, **to stare at** (compare 3700), i.e. (by implication) **to discern clearly** (physically or mentally); by extension, **to attend to**; by Hebraism, **to experience**; passively, **to appear**: — (Translated in King James Version as) behold, perceive, see, take heed.

**Suffer Affliction 4778** – συγκακουχέω *sugkakoucheo*, *soong-kak-oo-kheh'-o*; from 4862 and 2558; **to maltreat in company with**, i.e. (passively) **endure persecution together**: — (Translated in King James Version as) suffer affliction with.



And the Book of Hebrews goes on to say:

### Hebrews 11:32-40

“And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

<sup>33</sup> **Who through faith** <sup>(4102)</sup> subdued kingdoms, wrought righteousness, obtained **promises**, <sup>(1860)</sup> stopped the mouths of lions,

<sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of **weakness** <sup>(769)</sup> were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

<sup>35</sup> Women received their dead raised to life again: and **others were tortured**, <sup>(5178)</sup> **not accepting deliverance**; <sup>(629)</sup> **that they might obtain a better** <sup>(2909)</sup> **resurrection**: <sup>(386)</sup>

<sup>36</sup> And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

<sup>37</sup> They were stoned, they were **sawn asunder**, <sup>(4249)</sup> were **tempted**, <sup>(3985)</sup> were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, <sup>(5302)</sup> **afflicted**, <sup>(2346)</sup> tormented; <sup>(2558)</sup>

<sup>38</sup> (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

<sup>39</sup> And these all, having obtained a good **report** <sup>(3140)</sup> through **faith**, <sup>(4102)</sup> received not the **promise**: <sup>(1860)</sup>

<sup>40</sup> God having **provided** <sup>(4265)</sup> some **better** <sup>(2909)</sup> thing for us, that they without us should not be made **perfect**. <sup>(5048)</sup> (KJV)

**Afflicted 2346** – θλίβω **thlibo**, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble.

**Thayer's Greek Lexicon 2346** – to press (as grapes), press hard upon: a compressed way, i.e. narrow, straitened, contracted, metaphorically, to trouble, afflict, distress

**Better 2909** – κρείττων **kreitton**, *krite'-tohn*; comparative of a derivative of 2904; **stronger, i.e. (figuratively) better, i.e. nobler**: — (Translated in King James Version as) best, better.

**Deliverance 629** – ἀπολύτρωσις **apolutrosis**, *ap-ol-oo'-tro-sis*; from a compound of 575 and 3083; (the act) **ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation**: — (Translated in King James Version as) deliverance, redemption.

**Thayer's Greek Lexicon 629** –

- to redeem one by paying the price,
- to let one go free on receiving the price;
- a releasing effected by payment of ransom; redemption, deliverance, liberation procured by the payment of a ransom.

**Provided 4265** – προβλέπω **problepo**, *prob-lep'-o*; from 4253 and 991; **to look out beforehand, i.e. furnish in advance**: — (Translated in King James Version as) provide.

**Report 3140** – μαρτυρέω **martureo**, *mar-too-reh'-o*; from 3144; **to be a witness, i.e. testify** (literally or figuratively): — (Translated in King James Version as) charge, give (evidence), bear record, have (obtain,

of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

**Resurrection 386** – ἀνάστασις *anastasis*, *an-as'-tas-is*; from 450; a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication, (its author)), or (figuratively) a (moral) recovery (of spiritual truth): — (Translated in King James Version as) raised to life again, resurrection, rise from the dead, that should rise, rising again.

**Sawn asunder 4249** – πρίζω *prizo*, *prid'-zo*; a strengthened form of a primary πρίω *prio* (to saw); to saw in two: — (Translated in King James Version as) saw asunder.

**Tortured 5178** – τυμπανίζω *tumpanizo*, *toom-pan-id'-zo*; from a derivative of 5180 (meaning a drum, "tympanum"); to stretch on an instrument of torture resembling a drum, and thus beat to death: — (Translated in King James Version as) torture.

**Weakness 769** – ἀσθένεια *astheneia*, *as-then'-i-ah*; from 772; feebleness (of mind or body); by implication, *malady*; *morally*, *frailty*: — (Translated in King James Version as) disease, infirmity, sickness, weakness.

The trying of our faith results in patience.

#### James 1:2-3

"My brethren, count it all joy when ye fall into **divers**<sup>(4164)</sup> **temptations**<sup>(3986)</sup>;  
<sup>3</sup> Knowing *this*, that the **trying**<sup>(1383)</sup> of **your faith**<sup>(4102)</sup> **worketh**<sup>(2716)</sup> **patience**<sup>(5281)</sup>." (KJV)

**Divers 4164** – ποικίλος *poikilos*, *poy-kee'-los*; of uncertain derivation; *motley*, i.e. *various in character*: — (Translated in King James Version as) divers, manifold.

**Trying 1383** – δοκίμιον *dokimion*, *dok-im'-ee-on*; neuter of a presumed derivative of 1382; a *testing*; by implication, *trustworthiness*: — (Translated in King James Version as) trial, trying.

**Worketh 2716** – κατεργάζομαι *katergazomai*, *kat-er-gad'-zom-ahee*; from 2596 and 2038; to *work fully*, i.e. *accomplish*; by implication, to *finish*, *fashion*: — (Translated in King James Version as) cause, to (deed), perform, work (out).

And by Faith and patience, we inherit the promises.

#### Hebrews 6:11-12

"And we desire that every one of you do shew the same diligence<sup>(4710)</sup> to the full assurance<sup>(4136)</sup> of **hope**<sup>(1680)</sup> unto the **end**<sup>(5056)</sup>:  
<sup>12</sup> That ye be not **slothful**<sup>(3576)</sup>, but **followers**<sup>(3402)</sup> of them who through **faith**<sup>(4102)</sup> and **patience**<sup>(3115)</sup> inherit<sup>(2816)</sup> the **promises**." (KJV)

**End 5056** – τέλος *telos*, *tel'-os*; from a primary τέλλω *tello* (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid): — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Followers 3402** – μιμητής *mimetes*, *mim-ay-tace'*; from 3401; **an imitator**: — (Translated in King James Version as) follower.

**3401** – μιμέομαι *mimeomai*, *mim-eh'-om-ahee*; middle voice from μῖμος *mimos* (a “mimic”); **to imitate**: — (Translated in King James Version as) follow.

**Hope 1680** – ἐλπίς *elpis*, *el-pece'*; from a primary ἔλπω *elpo* (to anticipate, usually with pleasure); **expectation** (abstractly or concretely) **or confidence**: — (Translated in King James Version as) faith, hope.

**Slothful 3576** – νωθρός *nothros*, *no-thros'*; from a derivative of 3541; **sluggish**, i.e. (literally) **lazy**, or (figuratively) **stupid**: — (Translated in King James Version as) dull, slothful.

## IN NEED OF PATIENCE

***“Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”***

(Hebrews 10:35-36, KJV)

In the first part of the study, we covered passages that tell us we must endure to the end.

<b>Matthew 10: 22 –</b>	“And ye shall be hated of all men for my name’s sake: but he that <b>endureth</b> <sup>(5278)</sup> to the end shall be saved.” (KJV)
<b>Matthew 24:13 –</b>	“But he that shall <b>endure</b> <sup>(5278)</sup> unto the end, the same shall be saved.” (KJV)
<b>Mark 13:13 –</b>	“And ye shall be hated of all men for my name’s sake: but he that shall <b>endure</b> <sup>(5278)</sup> unto the end, the same shall be saved.” (KJV)

Though various Greek words were translated as “Endure” in the KJV, the primary Greek word used is **ὑπομένω *hupomeno*** (Strong’s # 5278).

We learned that **ὑπομένω *hupomeno*** means:

**Endure(d), Endureth 5278** – **ὑπομένω *hupomeno***, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**Thayer’s Greek Lexicon 5278 –**

- to remain i.e. tarry behind; to remain i.e. abide, not recede or flee;
- to persevere: absolutely and emphatically, under misfortunes and trials to hold fast to one’s faith in Christ
- to endure, bear bravely and calmly: absolutely, ill-treatment, (for or unto chastening).

**3306** – **μένω *meno***, *men'-o*; a primary verb; **to stay (in a given place, state, relation or expectancy)**: — (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

**Thayer’s Greek Lexicon 3306 -**

- to place; to sojourn, tarry: dwell at his own House; equivalent to tarry as a guest, lodge: in one’s house,; of tarrying for a night,
- equivalent to to be kept, to remain;
- equivalent to not to depart, not to leave, to continue to be present,
- to maintain unbroken fellowship with one, adhere to his party;
- equivalent to to persevere; of him who cleaves, holds fast, to a thing: to keep oneself always worthy of his love, to be held, or kept, continually...
- to Time; to continue to be, i.e. not to perish, to last, to endure:
- to State or Condition; to remain as one is, not to become another or different:
- to wait for, await one

**5259** – ὑπό **hupo**, *hoop-o'*; a primary preposition; **under**, i.e. (with the genitive case) **of place (beneath)**, or with verbs (the agency or means, **through**); (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at)))**: — (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

The Greek word ὑπομένω **hupomeno** (Strong's # 5278) was also translated in the King James Version (KJV) as **Patient** and **Patiently**.

Following are the two occurrences:

#### **Romans 12:12**

"Rejoicing in hope; **patient** <sup>(5278)</sup> in **tribulation**; <sup>(2347)</sup> continuing instant <sup>(4342)</sup> in prayer;" (KJV)

#### **1 Peter 2:20**

"For what glory *is it*, if, when ye be **buffeted** <sup>(2852)</sup> for your faults, <sup>(264)</sup> ye shall take it **patiently**? <sup>(5278)</sup> but if, when ye do well, and **suffer** <sup>(3958)</sup> for *it*, ye take it **patiently**, <sup>(5278)</sup> this *is* acceptable <sup>(5485)</sup> with God." (KJV)

In addition, we were introduced to another verse that instead of telling us we have to endure to the end tells us.

#### **Luke 21:19**

"In your **patience** <sup>(5281)</sup> **possess** <sup>(2932)</sup> ye your souls." (KJV)

**Patience 5281** – ὑπομονή **hupomone**, *hoop-om-on-ay'*; from **5278**; **cheerful (or hopeful) endurance, constancy**: — (Translated in King James Version as) enduring, patience, patient continuance (waiting).

#### **Thayer's Greek Lexicon 5281** –

- *steadfastness, constancy, endurance*; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

- *a patient, steadfast waiting for*;

- *a patient enduring, sustaining*:

Like "enduring to the end" ὑπομονή **hupomone** "Patience" lets us know we are in it for the long haul.

For instance:

### Hebrews 12:1

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience <sup>(5281)</sup> the race that is set before us," (KJV)

- The race that is set before us is not a sprint. This race is a marathon that will test our strength and endurance. This race will cover rough terrain and other hazards that will leave us battered and bruised.

Oh, and let us not forget all the training and preparation that goes on for months before the race. So even now, we are preparing for what may lie ahead. And for a number of us pain and suffering have already begun. And yes, for some, even now a lot of personal suffering is taking place; and though we may not want to face the pain, we know that in order to win we must **"endure unto the end."**

The promise of eternal life in the kingdom of God awaits those who will **"run with patience the race that is set before us."**

- Luke 21:19 also reminds me of passages that tell us what may soon come to pass.

### Revelation 13:1-10

"And I stood upon the sand of the sea, and saw a beast <sup>(2342)</sup> rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. <sup>(988)</sup>

<sup>2</sup> And the beast <sup>(2342)</sup> which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon <sup>(1404)</sup> gave him his **power**, <sup>(1411)</sup> and his seat, <sup>(2362)</sup> and great authority. <sup>(1849)</sup>

<sup>3</sup> And I saw one of his heads as it were wounded to death; and his deadly wound was healed: <sup>(2323)</sup> and all the world wondered <sup>(2296)</sup> after the beast. <sup>(2342)</sup>

<sup>4</sup> And they **worshipped** <sup>(4352)</sup> the dragon <sup>(1404)</sup> which gave power <sup>(1849)</sup> unto the beast: <sup>(2342)</sup> and they **worshipped** <sup>(4352)</sup> the beast, <sup>(2342)</sup> saying, Who *is* like <sup>(3664)</sup> unto the beast? <sup>(2342)</sup> who is able to make war <sup>(4170)</sup> with him?

<sup>5</sup> And there was given unto him a mouth speaking great things and blasphemies; <sup>(988)</sup> and power <sup>(1849)</sup> was given unto him to continue forty *and* two months.

<sup>6</sup> And he opened his mouth in blasphemy <sup>(988)</sup> against God, to blaspheme <sup>(987)</sup> his **name**, <sup>(3686)</sup> and his tabernacle, <sup>(4633)</sup> and them that dwell <sup>(4637)</sup> in heaven.

<sup>7</sup> **And it was given unto him to make war** <sup>(4171)</sup> **with the saints,** <sup>(40)</sup> **and to overcome** <sup>(3528)</sup> **them:** and **power** <sup>(1849)</sup> was given him over all kindreds, and tongues, and nations.

<sup>8</sup> And all that dwell <sup>(2730)</sup> upon the earth shall **worship** <sup>(4352)</sup> him, whose **names** <sup>(3686)</sup> are not written in the book of life of the Lamb **slain** <sup>(4969)</sup> from the foundation <sup>(2602)</sup> of the world.

<sup>9</sup> If any man have an ear, let him hear.

<sup>10</sup> He that leadeth <sup>(4863)</sup> into captivity shall go into captivity: he that killeth <sup>(615)</sup> with the sword <sup>(3162)</sup> must be killed <sup>(615)</sup> with the sword. <sup>(3162)</sup> Here <sup>(5602)</sup> is the **patience** <sup>(5281)</sup> and the **faith** <sup>(4102)</sup> of the **saints.**" <sup>(40)</sup> (KJV)

- **Revelation 13:2, 4 – Authority** <sup>(verse 2)</sup> and **Power** <sup>(verse 4)</sup> translated from the same Greek word.
- **Revelation 13:7** – Brings to mind Daniel 7:21-25.

#### **Daniel 7:16-27**

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

<sup>17</sup> These great beasts, <sup>(2423)</sup> which are four, *are* four kings, *which* shall arise out of the earth.

<sup>18</sup> But the saints <sup>(6922)</sup> of the most High shall take the kingdom, and **possess** <sup>(2631)</sup> the kingdom for ever, even for ever and ever.

<sup>19</sup> Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

<sup>20</sup> And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

<sup>21</sup> **I beheld, and the same horn made war with the saints, and prevailed against them;**

<sup>22</sup> Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints **possessed** <sup>(2631)</sup> the kingdom.

<sup>23</sup> Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

<sup>24</sup> And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

<sup>25</sup> **And he shall speak great words against the most High, and shall wear out** <sup>(1080)</sup> **the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**

<sup>26</sup> But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

<sup>27</sup> And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him."  
(KJV)

- **Revelation 13:10** – There are some differences in translation of this verse in other English Bibles. However, this is a matter that I would need to look more into before sharing my views with you. Yet considering the times we are in, it is a subject you may choose to look into for yourself.  
For now, here is a link to [Biblegateway.com](http://Biblegateway.com) showing [Revelation 13:10](#) in various English translations.

**Overcome, Overcometh 3528** – νικάω *nikao*, *nik-ah'-o*; from 3529; **to subdue** (literally or figuratively): — (Translated in King James Version as) conquer, overcome, prevail, get the victory.

**Thayer's Greek Lexicon 3528** –to conquer

- absolutely, to carry off the victory, come off victorious: of Christ, victorious over all his foes,
- of Christians, that hold fast their faith even unto death against the power of their foes, and their temptations and persecutions,
- to conquer and thereby free themselves from the power of the beast
- of Christ the conqueror of his foes, to deprive it of power to harm, to subvert its influence
- s used of one who by Christian constancy and courage keeps himself unharmed and spotless from his adversary's devices, solicitations, assaults: the devil,; false teachers,

**Subdue** - to conquer and bring into subjection; to overpower; overcome; to bring under mental or emotional control; to repress (feelings, impulses, etc.)

**Possess, Possessed 2631** – חָזַק *chaçan*, *khas-an'*; (Aramaic) corresponding to 2630; **to hold in occupancy**: — (Translated in King James Version as) possess.

**Power 1849** – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (in the sense of ability); **privilege**, i.e. (subjectively) **force, capacity, competency, freedom, or** (objectively) **mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

**Saints 40** – ἅγιος *hagios*, *hag'-ee-os*; from ἄγος *hagos* (an **awful thing**) (compare 53, 2282); **sacred** (physically, **pure, morally blameless or religious, ceremonially, consecrated**): — (Translated in King James Version as) (most) holy (one, thing), saint.

**Awful** – full of awe, awe inspiring; inspiring reverence or dread; extremely bad

**Slain 4969** – σφάζω *sphazo*, *sfad'-zo*; a primary verb; **to butcher** (especially an animal for food or in sacrifice) or (generally) **to slaughter, or** (specially), **to maim** (violently): — (Translated in King James Version as) kill, slay, wound.

**Wear out 1080** – בָּלָא *bla'*, *bel-aw'*; (Aramaic) corresponding to 1086 (but used only in a mental sense); **to afflict**:— (Translated in King James Version as) wear out.

**1086** – בָּלָה *balah*, *baw-law'*; a primitive root; **to fail**; by implication **to wear out, decay** (causatively, **consume, spend**):— (Translated in King James Version as) consume, enjoy long, become (make, wax) old, spend, waste.

**Worship 4352** – προσκυνέω *proskuneo*, *pros-koo-neh'-o*; from 4314 and a probable derivative of 2965 (meaning to kiss, like a dog licking his master's hand); **to fawn or crouch to**, i.e. (literally or figuratively) **prostrate oneself in homage** (do reverence to, adore): — (Translated in King James Version as) worship.

## Revelation 14:9-12

"And the third angel followed them, saying with a loud voice, If any man **worship** <sup>(4352)</sup> the beast <sup>(2342)</sup> and his image, <sup>(1504)</sup> and receive **his mark** <sup>(5480)</sup> in his forehead, or in his hand,



<sup>10</sup> The same shall drink of the wine of the **wrath** <sup>(2372)</sup> of God, which is poured out without mixture into the cup of his indignation; <sup>(3709)</sup> and he shall be tormented <sup>(928)</sup> with fire and brimstone <sup>(2303)</sup> in the presence of the **holy** <sup>(40)</sup> angels, and in the presence of the Lamb:  
<sup>11</sup> And the smoke of their torment <sup>(929)</sup> ascendeth up for ever and ever: and they have no **rest** <sup>(372)</sup> day nor night, who **worship** <sup>(4352)</sup> the beast <sup>(2342)</sup> and his image, <sup>(1504)</sup> and whosoever receiveth the **mark** <sup>(5480)</sup> of his **name**. <sup>(3686)</sup>  
<sup>12</sup> Here <sup>(5602)</sup> is the **patience** <sup>(5281)</sup> of the **saints**: <sup>(40)</sup> here <sup>(5602)</sup> **are** they that **keep** <sup>(5083)</sup> the **commandments** <sup>(1785)</sup> of God, and the **faith** <sup>(4102)</sup> of Jesus.” (KJV)

- **Revelation 14:12** – translated in English Standard Version (ESV), Expanded Bible (EXB), and the Names of God Bible (GW).

#### Revelation 14:12

“Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.” (ESV)

#### Revelation 14:12

“This means ·God’s holy people [<sup>T</sup> the saints] must ·be patient [persevere; endure]. They must ·obey [keep] God’s commands and ·keep their faith in [remain faithful to] Jesus.” (EXB)

#### Revelation 14:12

“In this situation God’s holy people, who obey his commands and keep their faith in **Yeshua**, need endurance.” (GW)

**Commandment 1785** – ἐντολή **entole**, *en-tol-ay’*; from 1781; **injunction**, i.e. an authoritative prescription: — (Translated in King James Version as) commandment, precept.

**Indignation 3709** – ὀργή **orge**, *or-gay’*; from 3713; properly, **desire** (as a reaching forth or excitement of the mind), i.e. (by analogy), **violent passion** (**ire**, or (justifiable) abhorrence); by implication **punishment**: — (Translated in King James Version as) anger, indignation, vengeance, wrath.

**Ire** - intense anger; wrath.

**Keep 5083** – τηρέω **tereo**, *tay-reh’-o*; from τερός **teros** (a watch; perhaps akin to 2334); **to guard** (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. **to note** (a prophecy; figuratively, **to fulfil a command**); by implication, **to detain** (in custody; figuratively, to maintain); by extension, **to withhold** (for personal ends; figuratively, **to keep unmarried**); by extension, **to withhold** (for personal ends; figuratively, **to keep unmarried**): — (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

**Mark 5480** – χάραγμα **charagma**, *khar’-ag-mah*; from the same as 5482; a scratch or etching, i.e. stamp (as a badge of servitude), or sculptured figure (statue): — (Translated in King James Version as) graven, mark.

**Rest 372** – ἀνάπαυσις **anapausis**, *an-ap'-ow-sis*; from 373; **intermission**; by implication, **recreation**: — (Translated in King James Version as) rest.

**373** – ἀναπαύω **anapano**, *an-ap-ow'-o*; from 303 and 3973; (reflexively) **to repose** (literally or figuratively (**be exempt**), **remain**); by implication, **to refresh**: — (Translated in King James Version as) take ease, refresh, (give, take) rest.

**Wrath 2372** – θυμός **thumos**, *thoo-mos'*; from 2380; **passion (as if breathing hard)**: — (Translated in King James Version as) fierceness, indignation, wrath.

**2380** – θύω **thuo**, *thoo'-o*; a primary verb; properly, **to rush (breathe hard, blow, smoke)**, i.e. (by implication) **to sacrifice** (properly, **by fire**, but genitive case); by extension **to immolate (slaughter for any purpose)**: — (Translated in King James Version as) kill, (do) sacrifice, slay.

**Immolate** - to kill a sacrifice, as by fire; offer in sacrifice.

The following passage introduces us to yet two more Greek words, translated in the KJV as **Patient** or **Patience**. This passage also includes **Endure** <sup>(5278)</sup> and **Patience**. <sup>(5281)</sup>

#### James 5:7-16

“Be **patient** <sup>(3114)</sup> therefore, brethren, unto the coming of the Lord. <sup>(2962)</sup> Behold, the husbandman waiteth for the precious fruit of the earth, and hath long **patience** <sup>(3114)</sup> for it, until he receive the early <sup>(4406)</sup> and latter <sup>(3797)</sup> rain.

<sup>8</sup> Be ye also **patient**; <sup>(3114)</sup> **stablish** <sup>(4741)</sup> your hearts: for the coming of the Lord <sup>(2962)</sup> draweth nigh.

<sup>9</sup> Grudge <sup>(4727)</sup> not one against another, brethren, lest ye be condemned: <sup>(2632)</sup> behold, the judge standeth before the door.

<sup>10</sup> Take, my brethren, the prophets, who have spoken in the name of the Lord, <sup>(2962)</sup> for an example of **suffering affliction**, <sup>(2552)</sup> and of **patience**. <sup>(3115)</sup>

<sup>11</sup> Behold, we count them happy <sup>(3106)</sup> which endure. <sup>(5278)</sup> Ye have heard of the patience <sup>(5281)</sup> of Job, and have seen the **end** <sup>(5056)</sup> of the Lord; <sup>(2962)</sup> that the Lord <sup>(2962)</sup> is very **pitiful**, <sup>(4184)</sup> and of **tender mercy**. <sup>(3629)</sup>

<sup>12</sup> But above all things, my brethren, **swear** <sup>(3660)</sup> not, neither by heaven, neither by the earth, neither by any other oath: <sup>(3727)</sup> but let your yea be yea; and *your* nay, nay; lest ye fall into **condemnation**. <sup>(5272)</sup>

<sup>13</sup> Is any among you **afflicted**? <sup>(2553)</sup> let him pray. <sup>(4336)</sup> Is any merry? let him sing psalms.

<sup>14</sup> Is any sick among you? let him call for the elders <sup>(4245)</sup> of the church; and let them pray <sup>(4336)</sup> over him, anointing <sup>(218)</sup> him with oil <sup>(1637)</sup> in the name of the Lord:

<sup>15</sup> And the prayer <sup>(2171)</sup> of **faith** <sup>(4102)</sup> shall save the sick, and the Lord shall **raise him up**; <sup>(1453)</sup> and if he have committed **sins**, <sup>(266)</sup> they shall be forgiven him.

<sup>16</sup> **Confess** <sup>(1843)</sup> *your faults* <sup>(3900)</sup> one to another, and pray <sup>(2172)</sup> one for another, that ye may be healed. The **effectual fervent** <sup>(1754)</sup> prayer <sup>(1162)</sup> of a righteous <sup>(1342)</sup> man availeth <sup>(2480)</sup> much.” (KJV)

- **James 5:11** – If you have not already done so, read the Book of Job to understand “The patience of Job.”

**Afflicted 2553** – **κακοπαθέω kakopatheo**, *kak-op-ath-eh'-o*; from the same as 2552; **to undergo hardship**: — (Translated in King James Version as) be afflicted, endure afflictions (hardness), suffer trouble.

**Condemnation 5272** – **ὕποκρισις hypokrisis**, *hoop-ok'-ree-sis*; from 5271; **acting under a feigned part, i.e. (figuratively) deceit (“hypocrisy”)**: — (Translated in King James Version as) condemnation, dissimulation, hypocrisy.

**5271** – **ὕποκρίνομαι hypokrinomai**, *hoop-ok-rin'-om-ahee*; middle voice from 5259 and 2919; **to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend)**: — (Translated in King James Version as) feign.

**Confess 1843** – **ἐξομολογέω exomologeō**, *ex-om-ol-og-eh'-o*; from 1537 and 3670; **to acknowledge or (by implication, of assent) agree fully**: — (Translated in King James Version as) confess, profess, promise.

**Effectual Fervent 1754** – **ἐνεργέω energēō**, *en-erg-eh'-o*; from 1756; **to be active, efficient**: — (Translated in King James Version as) do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

**1756** – **ἐνεργής energeis**, *en-er-gace'*; from 1722 and 2041; **active, operative**: — (Translated in King James Version as) effectual, powerful.

**Faults 3900** – **παράπτωμα paraptoma**, *par-ap'-to-mah*; from 3895; **a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression**: — (Translated in King James Version as) fall, fault, offence, sin, trespass.

**Happy 3106** – **μακαρίζω makarizo**, *mak-ar-id'-zo*; from 3107; **to beatify, i.e. pronounce (or esteem) fortunate**: — (Translated in King James Version as) call blessed, count happy.

**Patience, Patient, Patiently Endured 3114** – **μακροθυμέω makrothumeō**, *mak-roth-oo-meh'-o*; from the same as 3116; **to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient**: — (Translated in King James Version as) bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

**Thayer's Greek Lexicon 3114** – to be of a long spirit, not to lose heart;

1. to persevere patiently and bravely ; in enduring misfortunes and troubles: of the thing hoped for.
2. to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish,

**Patience 3115** – **μακροθυμία makrothumia**, *mak-roth-oo-mee'-ah*; from the same as 3116; **longanimity, i.e. (objectively) forbearance or (subjectively) fortitude**: — (Translated in King James Version as) longsuffering, patience.

**Thayer's Greek Lexicon 3115** –

1. patience, endurance, constancy, steadfastness, perseverance; especially as shown in bearing troubles and ills
2. patience, forbearance, long-suffering, slowness in avenging wrongs,
3. The difference of meaning is best seen in their opposites. While hupomonē is the temper which does not easily succumb under suffering, makrothumia is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge... This distinction, though it applies generally, is not true without exception

**Pitiful 4184** – πολύσπλαγχνος *polusplagchnos*, *pol-oo'-splanh-nos*; from 4183 and 4698 (figuratively); **extremely compassionate**: — (Translated in King James Version as) very pitiful.

**Raise Him Up 1453** – ἐγείρω *egeiro*, *eg-i'-ro*; probably akin to the base of 58 (through the idea of collecting one's faculties); **to waken** (transitively or intransitively), i.e. **rouse** (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence): — (Translated in King James Version as) awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

**Stablish 4741** – στηρίζω *sterizo*, *stay-rid'-zo*; from a presumed derivative of 2476 (like 4731); **to set fast**, i.e. (literally) **to turn resolutely in a certain direction, or** (figuratively) **to confirm**: — (Translated in King James Version as) fix, (e-)stablish, stedfastly set, strengthen.

**Suffering Affliction 2552** – κακοπάθεια *kakopatheia*, *kak-op-ath'-i-ah*; from a compound of 2256 and 3806; **hardship**: — (Translated in King James Version as) suffering affliction.

**Swear 3660** – ὀμνῶ *omnuo*, *om-noo'-o*, a prolonged form of a primary, but obsolete ὅμω *omo*, for which another prolonged form ὁμῶ *omo*, is used in certain tenses; **to swear**, i.e. **take (or declare on) oath**: — (Translated in King James Version as) swear.

**Tender mercy 3629** – οἰκτίρων *oiktirmon*, *oyk-tir'-mone*; from 3627; **compassionate**: — (Translated in King James Version as) merciful, of tender mercy.

**3627** – οἰκτεῖρω *oikteiro*, *oyk-ti'-ro* also (in certain tenses) prolonged; οἰκτερέω *oiktereo*, *oyk-ter-eh'-o*; from οἶκος *oiktos* (pity); **to exercise pity**: — (Translated in King James Version as) have compassion on.

**Pity** - to feel pity or compassion for; commiserate with; sorrow evoked by the suffering, distress, or misfortune of another

We read earlier In the Book of James, that faith works patience.

### James 1:2-4

"My brethren, count it all joy when ye fall into **divers**<sup>(4164)</sup> **temptations**;<sup>(3986)</sup>  
<sup>3</sup> Knowing *this*, that the **trying**<sup>(1383)</sup> of **your faith**<sup>(4102)</sup> **worketh**<sup>(2716)</sup> **patience**.<sup>(5281)</sup>  
<sup>4</sup> But let **patience**<sup>(5281)</sup> have *her* **perfect**<sup>(5046)</sup> work, that ye may be **perfect**<sup>(5046)</sup> and **entire**,<sup>(3648)</sup>  
**wanting**<sup>(3007)</sup> nothing." (KJV)

**Entire 3648** – ὁλόκληρος *holokleros*, *hol'-ok'-lay-ros*; from 3650 and 2819; **complete in every part, i.e. perfectly sound (in body)**: — (Translated in King James Version as) entire, whole.

**Perfect 5046** – τέλειος *teleios*, *tel'-i-os*; from 5056; **complete** (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) **completeness**: — (Translated in King James Version as) of full age, man, perfect.

**5056** – τέλος *telos*, *tel'-os*; from a primary τέλλω *tello* (**to set out for a definite point or goal**); properly, **the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid)**: — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Thayer's Greek Lexicon 5046** –

- brought to its end, finished; lacking nothing necessary to completeness; perfect: that which is perfect:
- consummate human integrity and virtue; the perfect state of all things, to be ushered in by the return of Christ from heaven;
- of men, full-grown, adult; of full age, mature, until we rise to the same level of knowledge which we ascribe to a full-grown man, until we can be likened to a full-grown man,
- one who has reached the proper height of virtue and integrity: as respects understanding and goodness.

**Temptation 3986** – πειρασμός *peirasmos*, *pi-ras-mos*; from 3985; a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity: — (Translated in King James Version as) temptation, x try.

**Trying 1383** – δοκίμιον *dokimion*, *dok-im'-ee-on*; neuter of a presumed derivative of 1382; a testing; by implication, trustworthiness: — (Translated in King James Version as) trial, trying.

**Wanting 3007** – λείπω *leipo*, *li'-po*; a primary verb; to leave, i.e. (intransitively or passively) to fail or be absent: — (Translated in King James Version as) be destitute (wanting), lack.

**Worketh 2716** – κατεργάζομαι *katergazomai*, *kat-er-gad'-zom-ahee*; from 2596 and 2038; to work fully, i.e. accomplish; by implication, to finish, fashion: — (Translated in King James Version as) cause, to (deed), perform, work (out).

### Hebrews 10:35-36

“Cast not away <sup>(577)</sup> therefore your confidence, <sup>(3954)</sup> which hath great recompence of reward. <sup>(3405)</sup>  
<sup>36</sup> For ye have need <sup>(5532)</sup> of patience, <sup>(5281)</sup> that, after ye have done the will of God, ye might receive the promise.” <sup>(1860)</sup> (KJV)

**Confidence 3954** – παρρησία *parrhesia*, *par-rhay-see'-ah*; from 3956 and a derivative of 4483; all outspokenness, i.e. frankness, bluntness, publicity; by implication, assurance: — (Translated in King James Version as) bold (x -ly, -ness, -ness of speech), confidence, x freely, x openly, x plainly(-ness).

### Hebrews 6:10-15

“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

<sup>11</sup> And we desire that every one of you do shew the same diligence <sup>(4710)</sup> to the full assurance <sup>(4136)</sup> of hope <sup>(1680)</sup> unto the end: <sup>(5056)</sup>

<sup>12</sup> That ye be not slothful, <sup>(3576)</sup> but followers <sup>(3402)</sup> of them who through faith <sup>(4102)</sup> and patience <sup>(3115)</sup> inherit <sup>(2816)</sup> the promises. <sup>(1860)</sup>

<sup>13</sup> For when God made promise <sup>(1861)</sup> to Abraham, because he could swear <sup>(3660)</sup> by no greater, he swore by himself,

<sup>14</sup> Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

<sup>15</sup> And so, after he had patiently endured, <sup>(3114)</sup> he obtained the promise.” <sup>(1860)</sup> (KJV)

**End 5056** – τέλος *telos*, *tel'-os*; from a primary τέλλω *tello* (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose); specially, an

**impost or levy (as paid):** — (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Followers 3402** – μιμητής *mimetes*, *mim-ay-tace'*; from 3401; **an imitator:** — (Translated in King James Version as) follower.

**3401** – μιμέομαι *mimeomai*, *mim-eh'-om-ahee*; middle voice from μῖμος *mimos* (a “mimic”); **to imitate:** — (Translated in King James Version as) follow.

**Hope 1680** – ἐλπίς *elpis*, *el-pece'*; from a primary ἔλπω *elpo* (to anticipate, usually with pleasure); **expectation** (abstractly or concretely) **or confidence:** — (Translated in King James Version as) faith, hope.

**Slothful 3576** – νωθρός *nothros*, *no-thros'*; from a derivative of 3541; **sluggish, i.e.** (literally) **lazy, or** (figuratively) **stupid:** — (Translated in King James Version as) dull, slothful.

#### Hebrews 12:1-4

“Wherefore seeing we also are compassed about with so great a cloud of **witnesses**,<sup>(3144)</sup> let us lay aside<sup>(659)</sup> every **weight**,<sup>(3591)</sup> and the **sin**<sup>(266)</sup> **which doth so easily beset**<sup>(2139)</sup> us, and let us run with **patience**<sup>(5281)</sup> the **race**<sup>(73)</sup> that is set before<sup>(4295)</sup> us,

<sup>2</sup> Looking unto Jesus the **author**<sup>(747)</sup> and **finisher**<sup>(5051)</sup> of **our faith**;<sup>(4102)</sup> **who for the joy**<sup>(5479)</sup> **that was set before**<sup>(4295)</sup> him **endured**<sup>(5278)</sup> the **cross**,<sup>(4716)</sup> **despising**<sup>(2706)</sup> the **shame**,<sup>(152)</sup> and is set down at the right hand of the throne of God.

<sup>3</sup> For consider him that **endured**<sup>(5278)</sup> such **contradiction**<sup>(485)</sup> of sinners<sup>(268)</sup> against himself, lest ye be **wearied**<sup>(2577)</sup> and **faint**<sup>(1590)</sup> in your minds.<sup>(5590)</sup>

<sup>4</sup> Ye have not yet resisted<sup>(478)</sup> unto blood, **striving**<sup>(464)</sup> against **sin**.<sup>(266)</sup> (KJV)

**Author 747** – ἀρχηγός *archegos*, *ar-khay-gos'*; from 746 and 71; **a chief leader:** — (Translated in King James Version as) author, captain, prince.

**Contradiction 485** – ἀντιλογία *antilogia*, *an-tee-log-ee'-ah*; from a derivative of 483; **dispute, disobedience:** — (Translated in King James Version as) contradiction, gainsaying, strife.

**Despising 2706** – καταφρονέω *kataphroneo*, *kat-af-ron-eh'-o*; from 2596 and 5426; **to think against, i.e. disesteem:** — (Translated in King James Version as) despise.

**5426** – φρονέω *phroneo*, *fron-eh'-o*; from 5424; **to exercise the mind, i.e. entertain or have a sentiment or opinion;** by implication, **to be (mentally) disposed (more or less earnestly in a certain direction);** intensively, **to interest oneself in (with concern or obedience):** — (Translated in King James Version as) set the affection on, (be) care(-ful), (be) like-, + be of one, + be of the same, + let this mind(-ed), regard, savour, think.

**Disesteem** – think disapprovingly of; no regard for; unpopularity.

**Finisher 5051** – τελειωτής *teleiotes*, *tel-i-o-tace'*; from 5048; **a completer, i.e. consummator:** — (Translated in King James Version as) finisher.

**5048** – τελειόω *teleioo*, *tel-i-o'-o*; from 5046; **to complete, i.e. (literally) accomplish, or** (figuratively) **consummate (in character):** — (Translated in King James Version as) consecrate, finish, fulfil, make perfect.



**Thayer's Greek Lexicon 5048** – to make perfect or complete;

1. to carry through completely; to accomplish, finish, bring to an end; I finish complete, what was given me to do; I am perfected (understanding it of his death);

2. to complete (perfect), i.e. add what is yet lacking in order to render a thing full: my power shows itself most efficacious in them that are weak, 2 Cor. 12:9, by works faith was perfected, made such as it ought to be, James 2:22; one has been made perfect in love, his love lacks nothing, , that they may be perfected into one, i.e. perfectly united, to bring one's character to perfection

4. to bring to the end (goal) proposed: (to perfect or consummate) i.e. to raise to the state befitting him: so of God exalting Jesus to the state of heavenly majesty; to raise to the state of heavenly blessedness those who put their faith in the expiatory death of Christ; to make one, meet for future entrance on this state and give him a sure hope of it even here on earth.

**Consummate** - to complete; to bring to perfection; bring to the highest degree

**Joy 5479** – χαρά chara, *khar-ah'*; from 5463; cheerfulness, i.e. calm delight: — (Translated in King James Version as) gladness, x greatly, (x be exceeding) joy(-ful, -fully, -fulness, -ous).

**5463** – χαίρω chairo, *khah'-ee-ro*; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well: — (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(- fully), rejoice.

**Race 73** – ἀγών agon, *ag-one'*; from 71; properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety: — (Translated in King James Version as) conflict, contention, fight, race.

**Shame 152** – αἰσχύνη aischune, *ahee-skhoon'-nay*; from 153; shame or disgrace (abstractly or concretely): — (Translated in King James Version as) dishonesty, shame.

**153** – αἰσχύνομαι aischunomai, *ahee-skhoon'-nom-ahee*; from αἰσχος aischos (disfigurement, i.e. disgrace); to feel shame (for oneself): — (Translated in King James Version as) be ashamed.

**Wearied 2577** – κάμνω kamno, *kam'-no*; apparently a primary verb; properly, to toil, i.e. (by implication) to tire (figuratively, faint, sicken): — (Translated in King James Version as) faint, sick, be wearied

**Weight 3591** – ὄγκος ogkos, *ong'-kos*; probably from the same as 43; a mass (as bending or bulging by its load), i.e. burden (hindrance): — (Translated in King James Version as) weight.

**Which doth so easily beset 2139** – εὐπερίστατος euperistatos, *yoo-per-is'-tat-os*; from 2095 and a derivative of a presumed compound of 4012 and 2476; well standing around, i.e. (a competitor) thwarting (a racer) in every direction (figuratively, of sin in genitive case): — (Translated in King James Version as) which doth so easily beset.

**Witnesses 3144** – μάρτυς martus, *mar'-toos*; of uncertain affinity; a witness (literally (judicially) or figuratively (genitive case)); by analogy, a "martyr": — (Translated in King James Version as) martyr, record, witness.

## END OF PART 1

## Additional List of Words from *Strong's Exhaustive Concordance of the Bible*

- **Abound 4129** – πληθύνω *plethuno*, *play-thoo'-no*; from another form of 4128; **to increase** (transitively or intransitively): — (Translated in King James Version as) abound, multiply.  
  
**4128** – πλήθος *plethos*, *play'-thos*; from 4130; **a fulness, i.e. a large number, throng, populace**: — (Translated in King James Version as) bundle, company, multitude.
- **Afflicted, Afflictions 2347** – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure (literally or figuratively)**: — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.  
  
**2346** – θλίβω *thlibo*, *thlee'-bo*; akin to the base of 5147; **to crowd** (literally or figuratively): — (Translated in King James Version as) afflict, narrow, throng, suffer tribulation, trouble.
- **Afterward 5305** – ὕστερον *husteron*, *hoos'-ter-on*; neuter of 5306 as adverb; **more lately, i.e. eventually**: — (Translated in King James Version as) afterward, (at the) last (of all).
- **Anointing 218** – ἀλείφω *aleipho*, *al-i'-fo*; from 1 (as particle of union) and the base of 3045; **to oil (with perfume)**: — (Translated in King James Version as) anoint.  
  
[Thayer's Greek Lexicon](#) 218 – grease; 'anoint for thyself thy head,'
- **Authority 1849** – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.
- **Availeth 2480** – ἰσχύω *ischuo*, *is-khoo'-o*; from 2479; **to have (or exercise) force** (literally or figuratively): — (Translated in King James Version as) be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.  
  
**2479** – ἰσχύς *ischus*, *is-khoos'*; from a derivative of **ἰς is** (force; compare **ἐσχον eschon**, a form of 2192); **forcefulness** (literally or figuratively): — (Translated in King James Version as) ability, might(-ily), power, strength.



## B

- **Bastards 3541** – νόθος *nothos*, *noth'-os*; of uncertain affinity; a **spurious** or illegitimate son: — (Translated in King James Version as) bastard.  
**Spurious** – not real, authentic, or true; false, bogus, counterfeit; of illegitimate birth.
- **Beast 2342** – θηρίον *therion*, *thay-ree'-on*; diminutive from the same as 2339; a **dangerous animal**: — (Translated in King James Version as) (venomous, wild) beast.  
**2339** – θήρα *thera*, *thay'-rah*; from **θήρ** *ther* (a wild animal, as game); hunting, i.e. (figuratively) destruction: — (Translated in King James Version as) trap.  
**Thayer's Greek Lexicon 2342** –
  - a little beast, little animal; an animal; a wild animal, wild beast, beast, under the figurative of a 'beast' is depicted Antichrist, both his person and his kingdom and power (see *antichristos*);
  - metaphorically, a brutal, bestial man, savage, ferocious; apparently never with allusion to the stupidity of beasts.
- **Beasts 2423** – חַיָּוָה *chayva'*, *khay-vaw'*; (Aramaic) from 2418; **an animal**:— (Translated in King James Version as) beast.
- **Beaten 1194** – δέρω *dero*, *der'-o*; a primary verb; properly, **to flay**, i.e. (by implication) **to scourge**, or (by analogy) **to thrash**: — (Translated in King James Version as) beat, smite.
- **Beelzebub 954** – Βεελζεβούλ *Beelzeboul*, *beh-el-zeb-ool'*; of Chaldee origin (by parody on H1176); **dung-god**; **Beelzebub**, a name of Satan: — (Translated in King James Version as) Beelzebub.
- **Being dead 581** – ἀπογενόμενος *apogenomenos*, *ap-og-en-om'-en-os*; past participle of a compound of 575 and 1096; **absent**, i.e. **deceased** (figuratively, **renounced**): — (Translated in King James Version as) being dead.
- **Bitterness 4088** – πικρία *pikria*, *pik-ree'-ah*; from 4089; **acridity** (especially **poison**), literally or figuratively: — (Translated in King James Version as) bitterness.  
**4089** – πικρός *pikros*, *pik-ros'*; perhaps from 4078 (through the idea of piercing); sharp (pungent), i.e. **acrid** (literally or figuratively): — (Translated in King James Version as) bitter.  
**Thayer's Greek Lexicon 4088** – *bitterness: bitter gall*, equivalent to extreme wickedness, Acts 8:23; a bitter root, and so producing bitter fruit, i.e. bitter hatred,
- **Blaspheme 987** – βλασφημέω *blasphemeo*, *blas-fay-meh'-o*; from 989; **to vilify**; specially, **to speak impiously**: — (Translated in King James Version as) (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.  
**Impious** – lacking reverence for god; sinful, irreverent, ungodly  
**Vilify** – to speak ill of; defame; insult; slander.

- **Blasphemies, Blasphemy 988** – βλασφημία *blasphemia*, *blas-fay-me'-ah*; from 989; **vilification** (especially against God): — (Translated in King James Version as) blasphemy, evil speaking, railing.  
**989** – βλάσφημος *blasphemous*, *blas'-fay-mos*; from a derivative of 984 and 5345; **scurrilous**, i.e. **calumnious** (against men), or (specially) **impious** (against God): — (Translated in King James Version as) blasphemer(-mous), railing.  
**Calumnious** – slanderous; defamatory; to slur or smear.  
**Impious** – lacking reverence for god; sinful, irreverent, ungodly  
**Scurrilous** – grossly or obscenely abusive; insulting, scandalous, defamatory  
**Vilification** – slandering or speaking ill of someone or something; maliciousness, backbiting, criticism
- **Blessed 3107** – μακάριος *makarios*, *mak-ar'-ee-os*; a prolonged form of the poetical **μάκαρ** *makar* (meaning the same); **supremely blest**; by extension, **fortunate**, **well off**: — (Translated in King James Version as) blessed, happy(x-ier).
- **Brimstone 2303** – θεῖον *theion*, *thi'-on*; probably neuter of 2304 (in its original sense of flashing); **sulphur**: — (Translated in King James Version as) brimstone.
- **Buffeted 2852** – κολαφίζω *kolaphizo*, *kol-af-id'-zo*; from a derivative of the base of 2849; **to rap with the fist**: — (Translated in King James Version as) buffet.

## C

- **Cast not away 577** – ἀποβάλλω *apoballo*, *ap-ob-al'-lo*; from 575 and 906; **to throw off**; figuratively, **to lose**: — (Translated in King James Version as) cast away.
- **Condemned, Condemnest 2632** – κατακρίνω *katakrino*, *kat-ak-ree'-no*; from 2596 and 2919; **to judge against**, i.e. **sentence**: — (Translated in King James Version as) condemn, damn.
- **Continuing instant 4342** – προσκαρτερέω *proskartereo*, *pros-kar-ter-eh'-o*; from 4314 and 2594; **to be earnest towards**, i.e. (to a thing) **to persevere**, **be constantly diligent**, or (in a place) **to attend assiduously all the exercises**, or (to a person) **to adhere closely to (as a servitor)**: — (Translated in King James Version as) attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).
- **Cross 4716** – σταυρός *stauros*, *stow-ros'*; from the base of 2476; **a stake or post (as set upright)**, i.e. (specially), **a pole or cross (as an instrument of capital punishment)**; figuratively, **exposure to death**, i.e. **self-denial**; by implication, **the atonement of Christ**: — (Translated in King James Version as) cross.
- **Crown 4735** – στέφανος *stephanos*, *stef'-an-os*; from an apparently primary **στέφω** *stepho* (**to twine or wreath**); **a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally**; but more conspicuous and elaborate than the simple fillet, 1238), literally or figuratively: — (Translated in King James Version as) crown.

## D

- **Deed 4162** – ποίησις *poiesis*, *poi'-ay-sis*; from 4160; **action, i.e. performance (of the law)**: — (Translated in King James Version as) deed.  
**Thayer's Greek Lexicon 4162** –
  - *a making*
  - *a doing or performing: (in his doing, i.e.) in the obedience he renders to the law, James 1:25.*
- **Defiled 3392** – μιάνω *miaino*, *me-ah'-ee-no*; perhaps a primary verb; **to sully or taint, i.e. contaminate (ceremonially or morally)**: — (Translated in King James Version as) defile.
- **Delighteth 7521** – רָצָה *ratsah*, *raw-tsaw'*; a primitive root; **to be pleased with**; specifically, **to satisfy a debt**: — (Translated in King James Version as) (be) accept(-able), accomplish, set affection, approve, consent with, delight (self), enjoy, (be, have a) favour(-able), like, observe, pardon, (be, have, take) please(-ure), reconcile self.
- **Despise 3643** – ὀλιγωρέω *oligoreo*, *ol-ig-o-reh'-o*; from a compound of 3641 and ὥρα *ora* (“care”); **to have little regard for, i.e. to disesteem**: — (Translated in King James Version as) despise.  
**Disesteem** – think disapprovingly of; no regard for; unpopularity.
- **Despise 3988** – מאָס *ma'as*, *maw-as'*; a primitive root; **to spurn**; also (intransitively) **to disappear**: — (Translated in King James Version as) abhor, cast away (off), condemn, despise, disdain, (become) loathe(some), melt away, refuse, reject, reprobate, x utterly, vile person.
- **Destitute 5302** – ὑστερέω *hustereo*, *hoos-ter-eh'-o*; from 5306; **to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient)**: — (Translated in King James Version as) come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.
- **Diligence 4710** – σπουδή *sponde*, *spoo-day'*; from 4692; **“speed”, i.e. (by implication) despatch, eagerness, earnestness**: — (Translated in King James Version as) business, (earnest) care(-fulness), diligence, forwardness, haste.
- **Disciples 3101** – μαθητής *mathetes*, *math-ay-tes'*; from 3129; **a learner, i.e. pupil**: — (Translated in King James Version as) disciple.
- **Doves 4058** – περιστέρα *peristera*, *per-is-ter-ah'*; of uncertain derivation; **a pigeon**: — (Translated in King James Version as) dove, pigeon.
- **Dragon 1404** – δράκων *drakon*, *drak'-own*; probably from an alternate form of δέркоμαι *derkomai* (**to look**); **a fabulous kind of serpent (perhaps as supposed to fascinate)**: — (Translated in King James Version as) dragon.
- **Dwell, Dwelleth 2730** – κατοικέω *katoikeo*, *kat-oy-keh'-o*; from 2596 and 3611; **to house permanently, i.e. reside (literally or figuratively)**: — (Translated in King James Version as) dwell(-er), inhabitant(-ter).
- **Dwell 4637** – σκηνώ *skenoo*, *skay-no'-o*; from 4636; **to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion)**: — (Translated in King James Version as) dwell.

## E

- **Early 4406** – πρώϊμος *proimos*, *pro'-ee-mos*; from 4404; **dawning, i.e.** (by analogy) **autumnal** (showering, the first of the rainy season): — (Translated in King James Version as) early.  
**4404** – πρωϊ *proi*, *pro-ee'*; adverb from 4253; **at dawn**; by implication, **the day-break watch**: — (Translated in King James Version as) early (in the morning), (in the) morning.  
**Autumnal** - belonging to or suggestive of autumn; past maturity or mid life
- **Elders 4245** – πρεσβύτερος *presbuteros*, *pres-boo'-ter-os*; comparative of πρέσβυς *presbus* (elderly); older; as noun, **a senior**; specially, **an Israelite Sanhedrist** (also figuratively, **member of the celestial council**) or Christian "**presbyter**": — (Translated in King James Version as) elder(-est), old.  
**Presbyter** – church staff that carry out teaching, priestly, and administrative functions.
- **Esteeming 2233** – ἡγέομαι *hegeomai*, *hayg-eh'-om-ahee*; middle voice of a (presumed) strengthened form of 71; **to lead, i.e. command (with official authority)**; figuratively, **to deem, i.e. consider**: — (Translated in King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.
- **Eternal 166** – αἰώνιος *aionios*, *ahee-o'-nee-os*; from 165; **perpetual (also used of past time, or past and future as well)**: — (Translated in King James Version as) eternal, for ever, everlasting, world (began).
- **Exercised 1128** – γυμνάζω *gumnazo*, *goom-nad'-zo*; from 1131; **to practise naked (in the games), i.e. train** (figuratively): — (Translated in King James Version as) exercise.

## F

- **Faint 1590** – ἐκλύω *ekluo*, *ek-loo'-o*; from 1537 and 3089; **to relax** (literally or figuratively): — (Translated in King James Version as) faint.  
**Thayer's Greek Lexicon 1590** –
  - to loose, unloose, to dissolve;
  - metaphorically, to weaken, relax, exhaust a. to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out
  - (often so in Greek writings): of the body, of the mind, to despond, become faint-hearted:
- **False Prophets 5578** – ψευδοπροφήτης *pseudoprophetes*, *psyoo-dop-rof-ay'-tace*; from 5571 and 4396; **a spurious prophet, i.e. pretended foreteller or religious impostor**: — (Translated in King James Version as) false prophet.
- **Finished 658** – ἀποτελέω *apoteleo*, *ap-at-el-eh'-o*; from 575 and 5055; **to complete entirely, i.e. consummate**: — (Translated in King James Version as) finish.
- **Foes 2190** – ἐχθρός *echthros*, *ech-thros'*; from a primary ἔχθω *echtho* (**to hate**); **hateful** (passively, odious, or actively, **hostile**); usually as a noun, **an adversary (especially Satan)**: — (Translated in King James Version as) enemy, foe.

- **Forsook 2641** – καταλείπω *kataleipo*, *kat-al-i'-po*; from 2596 and 3007; **to leave down, i.e. behind**; by implication, **to abandon, have remaining**: — (Translated in King James Version as) forsake, leave, reserve.
- **Foundation 2602** – καταβολή *katabole*, *kat-ab-ol-ay'*; from 2598; **a deposition, i.e. founding**; figuratively, **conception**: — (Translated in King James Version as) conceive, foundation.
- **Full Assurance 4136** – πληροφορία *plerophoria*, *play-rof-or-ee'-ah*; from 4135; **entire confidence**: — (Translated in King James Version as) (full) assurance.  
**4135** – πληροφορέω *plerophoreo*, *play-rof-or-eh'-o*; from 4134 and 5409; **to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish**: — (Translated in King James Version as) most surely believe, fully know (persuade), make full proof of.

## G

- **Gift 1394** – δόσις *dosis*, *dos'-is*; from the base of 1325; **a giving**; by implication, (concretely) **a gift**: — (Translated in King James Version as) gift, giving.
- **Gift 1434** – δῶρημα *dorema*, *do'-ray-mah*; from 1433; **a bestowment**: — Translated in King James Version as) gift.  
**1433** – δωρέομαι *doreomai*, *do-reh'-om-ahee*; middle voice from 1435; **to bestow gratuitously**: — (Translated in King James Version as) give.  
**1435** – δῶρον *doron*, *do'-ron*; **a present; specially, a sacrifice**: — (Translated in King James Version as) gift, offering.
- **Gospel 2098** – εὐαγγέλιον *euaggelion*, *yoo-ang-ghel'-ee-on*; from the same as 2097; **a good message, i.e. the gospel**: — (Translated in King James Version as) gospel.  
**2097** – εὐαγγελίζω *euaggelizo*, *yoo-ang-ghel-id'-zo*; from 2095 and 32; **to announce good news ("evangelize") especially the gospel**: — (Translated in King James Version as) declare, bring (declare, show) glad (good) tidings, preach (the gospel).
- **Grievous 3077** – λύπη *lupe*, *loo'-pay*; apparently a primary word; **sadness**: — (Translated in King James Version as) grief, grievous, + grudgingly, heaviness, sorrow.
- **Grudge 4727** – στενάζω *stenazo*, *sten-ad'-zo*; from 4728; **to make** (intransitively, be) **in straits, i.e. (by implication) to sigh, murmur, pray inaudibly**: — (Translated in King James Version as) with grief, groan, grudge, sigh.
- **Guile 1388** – δόλος *dolos*, *dol'-os*; from an obsolete primary verb, δέλλω *dello* (probably meaning **to decoy**; compare 1185); **a trick (bait), i.e. (figuratively) wile**: — Translated in King James Version as) craft, deceit, guile, subilty.

## H

- **Harmless 185** – ἀκέραιος *akeraios*, *ak-er'-ah-yos*; from 1 (as a negative particle) and a presumed derivative of 2767; **unmixed, i.e. (figuratively) innocent**: — (Translated in King James Version as) harmless, simple.
- **Heal, Healed 2323** – θεραπεύω *therapeuo*, *ther-ap-yoo'-o*; from the same as 2324; **to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease)**: — (Translated in King James Version as) cure, heal, worship.
- **Healed 2390** – ἰάομαι *iaomai*, *ee-ah'-om-ahee*; middle voice of apparently a primary verb; **to cure (literally or figuratively)**: — (Translated in King James Version as) heal, make whole.
- **Here 5602** – ὧδε *hode*, *ho'-deh*; from an adverb form of 3592; **in this same spot, i.e. here or hither**: — (Translated in King James Version as) here, hither, (in) this place, there.

## I

- **Image 1504** – εἰκών *eikon*, *i-kone'*; from 1503; **a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance**: — (Translated in King James Version as) (be) image.
- **Indignation 3709** – ὀργή *orge*, *or-gay'*; from 3713; properly, **desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence)**; by implication **punishment**: — (Translated in King James Version as) anger, indignation, vengeance, wrath.  
**Ire** - intense anger; wrath
- **Inherit 2816** – κληρονομέω *kleronomeo*, *klay-ron-om-eh'-o*; from 2818; **to be an heir to (literally or figuratively)**: — (Translated in King James Version as) be heir, (obtain by) inherit(-ance).

## J

- **Judge, Judged, Judgest, Judgeth 2919** – κρίνω *krino*, *kree'-no*; properly, **to distinguish, i.e. decide (mentally or judicially)**; by implication, **to try, condemn, punish**: — (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

## K

- **Killed Killeth 615** – ἀποκτείνω *apokteino*, *ap-ok-ti'-no*; from 575 and κτείνω *kteino* (to slay); **to kill outright; figuratively, to destroy**: — (Translated in King James Version as) put to death, kill, slay.
- **Kin, Kinsfolks 4773** – συγγενής *suggenes*, *soong-ghen-ace'*; from 4862 and 1085; **a relative (by blood)**; by extension, **a fellow countryman**: — (Translated in King James Version as) cousin, kin(-sfolk, -sman).

## L

- **Latter 3797** – ὀψιμος *opsimos*, *op'-sim-os*; from 3796; later, i.e. **vernal** (showering): — (Translated in King James Version as) latter.  
**3796** – ὀψέ *opse*, *op-seh'*; from the same as 3694 (through the idea of backwardness); (adverbially) late in the day; by extension, after the close of the day: — (Translated in King James Version as) (at) even, in the end.  
**Vernal** – relating to spring, suggesting spring; characteristic of youth
- **Lay aside 659** – ἀποτίθημι *apotithemi*, *ap-ot-eeth'-ay-mee*; from 575 and 5087; to put away (literally or figuratively): — (Translated in King James Version as) cast off, lay apart (aside, down), put away (off).
- **Lead, Leadeth 71** – ἄγω *ago*, *ag'-o*; a primary verb; properly, to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce: — (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.
- **Leadeth 4863** – συνάγω *sunago*, *soon-ag'-o*; from 4862 and 71; to lead together, i.e. collect or convene; specially, to entertain (hospitably): — (Translated in King James Version as) + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.
- **Like 3664** – ὅμοιος *homoios*, *hom'-oy-os*; from the base of 3674; similar (in appearance or character): — (Translated in King James Version as) like, + manner.
- **Love 26** – ἀγάπη *agape*, *ag-ah'-pay*; from 25; love, i.e. affection or benevolence; specially (plural) a love-feast: — (Translated in King James Version as) (feast of) charity(-ably), dear, love.  
**25** – ἀγαπάω *agapao*, *ag-ap-ah'-o*; perhaps from ἄγαν *agan* (much) (or compare H5689); to love (in a social or moral sense): — (Translated in King James Version as) (be-)love(-ed).
- **Loveth 5368** – φιλέω *phileo*, *fil-eh'-o*; from 5384; to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while 25 is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as 2309 and 1014, or as 2372 and 3563 respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness): — (Translated in King James Version as) kiss, love.

## M

- **Minds 5590** – ψυχή *psuche*, *psoo-khay'*; from 5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew H5315, H7307 and H2416): — (Translated in King James Version as) heart (+ -ily), life, mind, soul, + us, + you.



## N

- **Need 5532** – **χρεία chreia**, *khri'-ah*; from the base of 5530 or 5534; **employment, i.e. an affair; also** (by implication) **occasion, demand, requirement or destitution**: — (Translated in King James Version as) business, lack, necessary(-ity), need(-ful), use, want.

## O

- **Oath 3727** – **ὄρκος horkos**, *hor'-kos*; from **ἔρκος herkos** (a fence; perhaps akin to 3725); **a limit, i.e. (sacred) restraint (specially, an oath)**: — (Translated in King James Version as) oath.
- **Oil 1637** – **ἐλαιον elaion**, *el'-ah-yon*; neuter of the same as 1636; **olive oil**: — (Translated in King James Version as) oil.  
**1636** – **ἐλαία elaia**, *el-ah'-yah*; feminine of a presumed derivative from an obsolete primary; **an olive (the tree or the fruit)**: — (Translated in King James Version as) olive (berry, tree).

## P

- **Peace 1515** – **εἰρήνη eirene**, *i-ray'-nay*; probably from a primary verb **εἶρω eiro (to join)**; **peace** (literally or figuratively); by implication, **prosperity**: — (Translated in King James Version as) one, peace, quietness, rest, + set at one again.
- **Peaceable 1516** – **εἰρηνικός eirenikos**, *i-ray-nee-kos'*; from 1515; **pacific**; by implication, **salutary**: — (Translated in King James Version as) peaceable.  
**Salutary** – designed to effect improvement; helpful
- **Power 1849** – **ἐξουσία exousia**, *ex-oo-see'-ah*; from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.
- **Pray 2172** – **εὐχομαι euchomai**, *yoo'-khom-ahee*; middle voice of a primary verb; **to wish**; by implication, **to pray to God**: — (Translated in King James Version as) pray, will, wish.
- **Pray 4336** – **προσεύχομαι proseuchomai**, *pros-yoo'-khom-ahee*; from 4314 and 2172; **to pray to God, i.e. supplicate, worship**: — (Translated in King James Version as) pray (x earnestly, for), make prayer.  
**Supplicate** – to pray humbly; appeal, entreat, petition  
**Worship** – to render religious reverence and homage to God; adoration, devotion
- **Prayer 1162** – **δέησις deesis**, *deh'-ay-sis*; from 1189; **a petition**: — (Translated in King James Version as) prayer, request, supplication.  
**1189** – **δέομαι deomai**, *deh'-om-ahee*; middle voice of 1210; **to beg (as binding oneself), i.e. petition**: — (Translated in King James Version as) beseech, pray (to), make request.



**Petition** – a formal request addressed to a person or persons in authority or power for favor, right, clemency mercy, or other benefit.

- **Prayer 2171** – εὐχή **euche**, *yoo-khay´*; from 2172; properly, **a wish, expressed as a petition to God, or in votive obligation**: — (Translated in King James Version as) prayer, vow.

**Votive** – offered, given, dedicated, etc., in fulfillment of a vow

- **Profane 952** – βέβηλος **bebelos**, *beb´-ay-los*; from the base of 939 and βηλός **belos** (**a threshold**); **accessible (as by crossing the door-way), i.e.** (by implication, **of Jewish notions**) **heathenish, wicked**: — (Translated in King James Version as) profane (person).

**Thayer's Greek Lexicon 952** –

- *accessible, lawful to be trodden*; properly, used of places
- *profane*, equivalent to *hol* (i.e. unhallowed, common).

- **Profit 4851** – συμφέρω **sumphero**, *soom-fer´-o*; from 4862 and 5342 (including its alternate); **to bear together (contribute), i.e.** (literally) **to collect, or** (figuratively) **to conduce; especially** (neuter participle as a noun) **advantage**: — (Translated in King James Version as) be better for, bring together, be expedient (for), be good, (be) profit(-able for).

## R

- **Receive, Receiveth 1209** – δέχομαι **dechomai**, *dekh´-om-ahee*; middle voice of a primary verb; **to receive** (in **Various** applications, literally or figuratively): — (Translated in King James Version as) accept, receive, take.

**Thayer's Greek Lexicon 1209** –

- *to take with the hand*;
- *to take up, receive*;
- used of a place receiving one: *to receive, grant access to, a visitor; not to refuse contact or friendship*; *to receive to hospitality, to receive into one's family in order to bring up and educate*; *to receive to thyself in heaven, of the thing offered in speaking, teaching, instructing*; to receive a benefit offered, not to reject it,
- *to receive* equivalent to *to take upon oneself, sustain, bear, endure*;
- *to receive, get*, to become a partaker of the benefits of God's kingdom.

- **Receive(th) 2983** – λαμβάνω **lambano**, *lam-ban´-o*; a prolonged form of a primary verb, which is use only as an alternate in certain tenses; **to take** (in very many applications, literally and figuratively (properly objective or active, **to get hold of**; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove)): — (Translated in King James Version as) accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).
- **Receive(th) 3858** – παραδέχομαι **paradechomai**, *par-ad-ekh´-om-ahee*; from 3844 and 1209; **to accept near, i.e. admit or** (by implication) **delight in**: — (Translated in King James Version as) receive.

- **Resisted 478** – ἀντικαθίστημι antikathistemi, an-tee-kath-is'-tay-mee; from 473 and 2525; **to set down (troops) against, i.e. withstand**: — (Translated in King James Version as) resist.
- **Respect 578** – ἀποβλέπω aproblepo, ap-ob-lep'-o; from 575 and 991; **to look away from everything else, i.e. (figuratively) intently regard**: — (Translated in King James Version as) have respect.
- **Reverence 1788** – ἐντρέπω entrepo, en-trep'-o; from 1722 and the base of 5157; **to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound**: — (Translated in King James Version as) regard, (give) reference, shame.  
**Invert** – to turn upside down; opposite direction, position, order or relationship.
- **Righteous 1342** – δίκαιος dikaios, dik'-ah-yos; from 1349; **equitable (in character or act); by implication, innocent, holy (absolutely or relatively)**: — (Translated in King James Version as) just, meet, right(-eous).

## S

- **Saints 6922** – קַדְדִּישׁ qaddiysh, kad-deesh'; (Aramaic) corresponding to 6918:— (Translated in King James Version as) holy (One), saint.  
**6918** – קַדְדֹּשׁ qadowsh, kaw-doshe'; or קַדְּשׁ qadosh, kaw-doshe'; from 6942; **sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary**: — (Translated in King James Version as) holy (One), saint.
- **Sake 1752** – ἕνεκα heneka, hen'-ek-ah; or ἕνεκεν heneken, hen'-ek-en; or ἔινεκεν heineken, hi'-nek-en; of uncertain affinity; **on account of**: — (Translated in King James Version as) because, for (cause, sake), (where-)fore, by reason of, that.
- **Scourgeth 3146** – μαστιγῶ mastigoo, mas-tig-o'-o; from 3148; **to flog (literally or figuratively)**: — (Translated in King James Version as) scourge.
- **Seat 2362** – θρόνος thronos, thron'-os; from θράω thrao (to sit); **a stately seat ("throne")**; by implication, **power** or (concretely) **a potentate**: — (Translated in King James Version as) seat, throne.
- **Serpents 3789** – ὄφις ophis, of'-is; probably from 3700 (through the idea of sharpness of vision); **a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan**: — (Translated in King James Version as) serpent.
- **Set before 4295** – πρόκειμαι prokeimai, prok'-i-mahee; from 4253 and 2749; **to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward)**: — (Translated in King James Version as) be first, set before (forth).
- **Shadow 644** – ἀποσκίασμα aposkiasma, ap-os-kee'-as-mah; from a compound of 575 and a derivative of 4639; **a shading off, i.e. obscuration**: — (Translated in King James Version as) shadow.  
**Obscuration** (Synonyms) – blind, camouflage, cover, curtain, disguise
- **Sinners 268** – ἁμαρτωλός hamartolos, ham-ar-to-los'; from 264; **sinful, i.e. a sinner**: — (Translated in King James Version as) sinful, sinner.

**264** – ἁμαρτάνω *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**: — (Translated in King James Version as) for your faults, offend, sin, trespass.

**Sinful** – guilty of, or full of sin; wicked

**Sinner** – a person who sins; lawbreaker, offender

- **Stripes 3468** – μώλωψ *molops*, *mo'-lopes*; from μῶλος *molos* (“moil”; probably akin to the base of 3433) and probably ὤψ *ops* (the face; from 3700); **a mole (“black eye”) or blow-mark**: — (Translated in King James Version as) stripe.

[Thayer's Greek Lexicon](#) **3468** – a bruise, wale, wound that trickles with blood.

- **Sword 3162** – μάχαιρα *machaira*, *makh'-ahee-rah*; probably feminine of a presumed derivative of 3163; **a knife, i.e. dirk**; figuratively, **war, judicial punishment**: — (Translated in King James Version as) sword.

**Dirk** – a dagger

## T

- **Tabernacle 4633** – σκηνή *skene*, *skay-nay'*; apparently akin to 4632 and 4639; **a tent or cloth hut** (literally or figuratively): — (Translated in King James Version as) habitation, tabernacle.
- **Threatened 546** – ἀπειλέω *apeileo*, *ap-i-leh'-o*; of uncertain derivation; **to menace**; by implication, **to forbid**: — (Translated in King James Version as) threaten.
- **Torment 929** – βασανισμός *basanismos*, *bas-an-is-mos'*; from 928; **torture**: — (Translated in King James Version as) torment.
- **Tormented 928** – βασανίζω *basanizo*, *bas-an-id'-zo*; from 931; **to torture**: — (Translated in King James Version as) pain, toil, torment, toss, vex.
- **Tormented 2558** – κακουχέω *kakoucheo*, *kak-oo-kheh'-o*; from a presumed compound of 2556 and 2192; **to maltreat**: — (Translated in King James Version as) which suffer adversity, torment.  
**Maltreat** – to treat or handle badly, harm, neglect; abuse
- **Trouble 1776** – ἐνοχλέω *enochleo*, *en-okh-leh'-o*; from 1722 and 3791; **to crowd in, i.e. (figuratively) to annoy**: — (Translated in King James Version as) trouble.  
[Thayer's Greek Lexicon](#) **1776** – a crowd, annoyance; *to excite disturbance, to trouble, annoy*;
- **Turning 5157** – τροπή *trope*, *trop-ay'*; from an apparently primary τρέπω *trepo* **to turn; a turn (“trope”), i.e. revolution** (figuratively, **variation**): — (Translated in King James Version as) turning.

## W

- **War 4170** – πολεμέω *polemeo*, *pol-em-eh'-o*; from 4171; **to be (engaged) in warfare, i.e. to battle** (literally or figuratively): — (Translated in King James Version as) fight, (make) war.

- **War 4171** – Πόλεμος *Polemos*, *Pol'-Em-Os*; From Πέλομαι *Pelomai* (To Bustle); **Warfare** (Literally Or Figuratively; **A Single Encounter Or A Series**): — (Translated In King James Version As) Battle, Fight, War.
- **Wax Cold 5594** – ψύχω *psucho*, *psoo'-kho*; a primary verb; **to breathe** (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. **(by implication, of reduction of temperature by evaporation) to chill** (figuratively): — (Translated in King James Version as) wax cold.
- **Wondered 2296** – θαυμάζω *thaumazo*, *thou-mad'-zo*; from 2295; **to wonder**; by implication, **to admire**: — (Translated in King James Version as) admire, have in admiration, marvel, wonder.
- **Word 3056** – λόγος *logos*, *log'-os*; from 3004; **something said (including the thought)**; by implication, **a topic** (subject of discourse), **also reasoning** (the mental faculty) **or motive**; by extension, **a computation**; **specially, (with the article in John) the Divine Expression (i.e. Christ)**: — (Translated in King James Version as) account, cause, communication, x concerning, doctrine, fame, x have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, x speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.
- **Word(s) 4487** – ῥῆμα *rhema*, *hray'-mah*; from 4483; **an utterance (individually, collectively or specially)**;; by implication, **a matter or topic (especially of narration, command or dispute)**; with a negative naught whatever: — (Translated in King James Version as) + evil, + nothing, saying, word.
- **Wrongfully 95** – ἀδίκως *adikos*, *ad-ee'-koce*; adverb from 94; **unjustly**: — (Translated in King James Version as) wrongfully.  
**Unjustly** – in a way that is not deserved; unfairly, unreasonably, prejudicially

**List of Word Definitions in Study**  
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