

# **HE WHO ENDURES TO THE END**

**Part 4**

**Trust**

**(Believe & Faith)**

"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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*Deuteronomy 32:20, Habakkuk 2:4, Mark 3:21, Ephesians 2:8-10* taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

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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 that is in this study, and need instructions on how to do so go to.

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

[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 **Yêhōwshûwâ'**, yeh-ho-shoo'-ah; or יהושע **Yêhōwshu'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 **Yêhōvâh**, 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 **y<sup>e</sup>shûw'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 **y<sup>e</sup>shûw'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** - יָהּ **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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## BELIEVE AND FAITH

To believe and Faith in Christ, and His instructions, which were given to Him by His Father to give to us, are key if we intend to endure. Therefore, it is imperative that we have a true grasp as to what it means to Believe and have Faith. However, this study only touches on a few things. So, please consider delving into this further on your own.

To begin with, **Believe** and **Faith** are related; however, there are some differences in meaning.

The **Strong's Exhaustive Concordance of the Bible** shows us the connection:

**Believe** – 4100 πιστεω pisteuo pist-yoo'-o **from** πιστις - pistis 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.

**Faith** – 4102 - πιστις pistis pis'-tis from πειθω - peitho 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 – πειθω 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.

Next, we will look more into each word.

## Believe

**Believe 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.

### Strong's 4100 translated in the King James Version (KJV) – Total 248x

Believe (239x), commit unto (4x), commit to (one's) trust (1x), be committed unto (1x), be commit to one's trust (1x), believer (1x).

[Thayer's Greek Lexicon](#) **4100** (partial information) – to believe, i.e. to think to be true; to be persuaded of; to credit, place confidence in

Following are Synonyms and Antonyms for “Believe.” (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

From <i>Thesaurus.com</i>		
Synonyms for <i>Believe</i>	Synonyms for <i>Believe In</i>	Antonyms for <i>Believe</i>
<ul style="list-style-type: none"><li>accept</li><li>accredit</li><li>affirm</li><li>be certain of</li><li>be convinced of</li><li>count on</li><li>give credence to</li><li>have faith in</li><li>have no doubt</li><li>keep the faith</li><li>place confidence in</li><li>take at one's word</li><li>trust</li><li>understand</li></ul>	<ul style="list-style-type: none"><li>be sure about</li><li>Build on</li><li>Count on</li><li>Lean on</li><li>Look to</li><li>Rely on</li><li>Trust</li></ul>	<ul style="list-style-type: none"><li>challenge</li><li>disbelieve</li><li>discredit</li><li>distrust</li><li>doubt</li><li>dispute</li><li>question</li><li>reject</li><li>suspect</li></ul>

Are you aware that In King James Version of the Gospel of John the word “believe” appears at least ninety-nine (99) times; while, the word “faith” is not used once?

⇒ The Apostle John tells us why he wrote his Gospel account.

#### John 20:30-31

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

<sup>31</sup> But these are written, that ye might believe<sup>(4100)</sup> that Jesus<sup>(2424)</sup> is the Christ,<sup>(5547)</sup> the Son of God;<sup>(2316)</sup> and that believing<sup>(4100)</sup> ye might have life through<sup>(1722)</sup> his name.”<sup>(3686)</sup> (KJV)

- John 20:31 – 1<sup>st</sup> Point – that we might believe Yeshua is:

1. The Christ (The Messiah or Anointed)
2. The Son of God

John was not the only one who believed this is of utmost importance.

⇒ Mark begins his gospel with:

#### Mark 1:1

“The beginning<sup>(746)</sup> of the gospel<sup>(2098)</sup> of Jesus<sup>(2424)</sup> Christ,<sup>(5547)</sup> the Son of God;”<sup>(2316)</sup> (KJV)

⇒ What was one of Satan’s temptations used on Christ?

#### Matthew 4:3

“And when the tempter<sup>(3985)</sup> came to him, he said, If thou be the Son of God, command that these stones be made bread.” (KJV)

⇒ What did the devils (demons) cry out about Christ?

#### Matthew 8:28-29

“And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils,<sup>(1139)</sup> coming out of the tombs, exceeding fierce, so that no man might pass by that way.

<sup>29</sup> And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment<sup>(928)</sup> us before the time?” (KJV)

⇒ What is the one thing the Pharisees and other religious leaders claimed they wanted to know about Yeshua?

#### Matthew 26:63

“But Jesus held his peace. And the high priest answered and said unto him, I adjure<sup>(1844)</sup> thee by the living God, that thou tell us whether thou be the Christ,<sup>(5547)</sup> the Son of God.” (KJV)



⇒ What's more, Yeshua asked His disciples "Whom do men say that I the Son of man am?"

#### Matthew 16:13-17

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of **man** <sup>(444)</sup> am? <sup>(1511)</sup>

<sup>14</sup> And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

<sup>15</sup> **He saith unto them, But whom say ye that I am?** <sup>(1511)</sup>

<sup>16</sup> And Simon Peter answered and said, **Thou art the Christ,** <sup>(5547)</sup> **the Son of the living God.**

<sup>17</sup> And Jesus answered and said unto him, **Blessed** <sup>(3107)</sup> art thou, Simon Barjona: **for flesh and blood hath not **revealed**** <sup>(601)</sup> **it unto thee, but my Father which is in heaven.**" (KJV)

- **John 20:31 – 2nd Point** - And that believing you may have life through His name (authority).

#### Matthew 28:18

"And Jesus came and spake unto them, saying, **All power** <sup>(1849)</sup> **is given unto me in heaven and in earth.**" (KJV)

- 1 Peter 3:22 also tells us:

#### 1 Peter 3:21-22

"The like **figure** <sup>(499)</sup> whereunto *even* **baptism** <sup>(908)</sup> doth also now **save** <sup>(4982)</sup> us (not the putting away of the **filth** <sup>(4509)</sup> of the flesh, but the **answer** <sup>(1906)</sup> of a good **conscience** <sup>(4893)</sup> toward God,) by the **resurrection** <sup>(386)</sup> of Jesus Christ:

<sup>22</sup> **Who is gone into heaven, and is on the right hand of God; **angels**** <sup>(32)</sup> **and authorities** <sup>(1849)</sup> **and powers** <sup>(1411)</sup> **being made **subject**** <sup>(5293)</sup> **unto him.**" (KJV)

**Answer 1906** – ἐπερώτημα *eperotema*, *ep-er-o'-tay-mah*; from **1905**; **an inquiry**: — (Translated in King James Version as) answer.

**1905** – ἐπερωτάω *eperotao*, *ep-er-o-tah'-o*; from 1909 and 2065; **to ask for, i.e. inquire, seek**: — (Translated in King James Version as) ask (after, questions), demand, desire, question.

**Authorities, 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.

**Baptism 908** – βάπτισμα *baptisma*, *bap'-tis-mah*; from **907**; **baptism** (technically or figuratively): — (Translated in King James Version as) baptism.

**907** – βαπτίζω *baptizo*, *bap-tid'-zo*; from a derivative of 911; **to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism**: — (Translated in King James Version as) Baptist, baptize, wash.

**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).

**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.

**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.

**Figure 499** – ἀντίτυπον *antitupon*, *an-teet'-oo-pon*; neuter of a compound of 473 and 5179; **corresponding ("antitype"), i.e. a representative, counterpart**: — (Translated in King James Version as) (like) figure (whereunto).

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

**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...

**Powers 1411** – δύναμις *dunamis*, *doo'-nam-is*; from 1410; **force** (literally or figuratively); **specially, miraculous power (usually by implication, a miracle itself)**: — (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

**Power 1849** – refer to **Authority 1849**

**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.

**Revealed 601** – ἀποκαλύπτω *apokalupto*, *ap-ok-al-ooop'-to*; from 575 and 2572; **to take off the cover, i.e. disclose**: — (Translated in King James Version as) reveal.

**Save(d) 4982** – σώζω *sozo*, sode'-zo; from a primary **σῶς 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.

**Subject 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.

**Tempter 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** – πείρα *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.

- In addition to knowing who He is, Christ also tells us that our level of belief is based on our attentiveness to **"the word of God."**

One example of this is found in **The Parable of the Sower**:

#### Luke 8:4-15

And when much people were gathered together, and were come to him out of every city, he spake by a parable: <sup>(3850)</sup>

<sup>5</sup> A sower <sup>(4687)</sup> went out to sow <sup>(4687)</sup> his seed: and as he sowed, <sup>(4687)</sup> some fell by the way side; <sup>(3598)</sup> and it was trodden down, <sup>(2662)</sup> and the fowls of the air devoured it.

<sup>6</sup> And some fell upon a rock; and as soon as it was sprung up, <sup>(5453)</sup> it withered away, because it lacked moisture.

<sup>7</sup> And some fell among thorns; and the thorns **sprang up with it**, <sup>(4855)</sup> and **choked** <sup>(638)</sup> it.

<sup>8</sup> And other fell on good <sup>(18)</sup> ground, and sprang up, <sup>(5453)</sup> and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

<sup>9</sup> And his disciples asked him, saying, What might this parable <sup>(3850)</sup> be?

<sup>10</sup> And he said, **Unto you it is given to know the mysteries** <sup>(3466)</sup> **of the kingdom** <sup>(932)</sup> **of God: but to others** <sup>(3062)</sup> **in parables;** <sup>(3850)</sup> **that seeing they might not see, and hearing they might not understand.** <sup>(4920)</sup>

<sup>11</sup> Now the parable <sup>(3850)</sup> is this: **The seed is the word** <sup>(3056)</sup> **of God.**

<sup>12</sup> **Those by the way side** <sup>(3598)</sup> **are they that hear; then cometh the devil,** <sup>(1228)</sup> **and taketh away** <sup>(142)</sup> **the word** <sup>(3056)</sup> **out of their hearts,** <sup>(2588)</sup> **lest** <sup>(3363)</sup> **they should believe** <sup>(4100)</sup> **and be saved.** <sup>(4982)</sup>

<sup>13</sup> **They on the rock are they,** which, when they hear, receive the word <sup>(3056)</sup> **with joy;** <sup>(5479)</sup> **and these have no root, which for a while believe,** <sup>(4100)</sup> **and in time of temptation** <sup>(3986)</sup> **fall away.** <sup>(868)</sup>

<sup>14</sup> **And that which fell among thorns are they, which, when they have heard, go forth,** <sup>(4198)</sup> **and are choked** <sup>(4846)</sup> **with cares** <sup>(3308)</sup> **and riches** <sup>(4149)</sup> **and pleasures** <sup>(2237)</sup> **of this life,** <sup>(979)</sup> **and bring no fruit to perfection.** <sup>(5052)</sup>

<sup>15</sup> **But that on the good** <sup>(2570)</sup> **ground are they, which in an honest** <sup>(2570)</sup> **and good** <sup>(18)</sup> **heart,** <sup>(2588)</sup> **having heard the word,** <sup>(3056)</sup> **keep** <sup>(2722)</sup> **it, and bring forth fruit with patience."** <sup>(5281)</sup> (KJV)

- The four (4) groups:

1) **Verse 12** – They hear the word – the devil takes away the word – they do not believe and are **not saved**.

- In **John 14:23**

“Jesus answered and said unto him, **If a man love me, he will **keep** <sup>(5083)</sup> my words:** and my Father will love him, and we will come unto him, and make our abode with him.” (KJV)

1) **Verse 13** – They hear and receive the word with joy – but they are **not rooted in the word – believe for a while and in time of temptation (testing) fall away**.

2) **Verse 14** – They heard the word – go out and are choked with cares, riches, and pleasures of life – **bring no fruit to maturity**.

3) **Verse 15** – They heard the word with an honest and good heart – keep it (guard the word and do what it says) – **bear fruit with patience** (endurance).

Which group are you in?

**Choked 638** – ἀποπνίγω **apopnigo**, *ap-op-nee'-go*; from 575 and 4155; **to stifle** (by drowning or overgrowth): — (Translated in King James Version as) choke.

**Stifle** - to kill by obstructing respiration; smother; to suppress, crush, or end by force

**Choke 4846** – συμπνίγω **sumpnigo**, *soom-pnee'-go*; from 4862 and 4155; **to strangle completely, i.e.** (literally) **to drown, or** (figuratively) **to crowd**: — (Translated in King James Version as) choke, throng.

**Devil 1228** – διάβολος **diabolos**, *dee-ab'-ol-os*; from 1225; **a traducer; specially, Satan** (compare H7854): — (Translated in King James Version as) false accuser, devil, slanderer.

**Traducer** – one who makes false or malicious statements to disgrace or humiliate others; a slanderer

**Fall away 868** – ἀφίστημι **aphistemi**, *af-is'-tay-mee*; from 575 and 2476; **to remove, i.e.** (actively) **instigate to revolt; usually** (reflexively) **to desist, desert, etc.:** — (Translated in King James Version as) depart, draw (fall) away, refrain, withdraw self.

**Thayer's Greek Lexicon 868** –

- to make stand off, cause to withdraw, to remove; tropically, to excite to revolt:
- to stand off, stand aloof, to go away, depart, from anyone; to desert, withdraw from, one; to cease to vex one;
- to fall away, become faithless; -to shun, flee from, to withdraw oneself from: absolutely, to fall away; to keep oneself away from, absent oneself from,

**Fruit to perfection 5052** – τελεσφορέω **telesphoreo**, *tel-es-for-eh'-o*; from a compound of 5056 and 5342; **to be a bearer to completion (maturity), i.e. to ripen fruit** (figuratively): — (Translated in King James Version as) bring fruit to perfection.

**Go forth 4198** – πορεύομαι *poreuomai*, *por-yoo'-om-ahē*; middle voice from a derivative of the same as 3984; **to traverse**, i.e. **travel** (literally or figuratively; **especially to remove** (figuratively, **die**), **live**, etc.); — (Translated in King James Version as) depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

**Good 2570** – καλός *kalos*, *kal-os'*; of uncertain affinity; properly, **beautiful**, **but chiefly** (figuratively) **good** (literally or morally), i.e. **valuable or virtuous** (for appearance or use, and thus distinguished from 18, which is properly intrinsic): — (Translated in King James Version as) x better, fair, good(-ly), honest, meet, well, worthy.

**Heart 2588** – καρδιά *kardia*, *kar-dee'-ah*; prolonged from a primary **κάρ kar** (Latin *cor*, “heart”); **the heart**, i.e. (figuratively) **the thoughts or feelings** (mind); also (by analogy) **the middle**: — (Translated in King James Version as) (+ broken-)heart(-ed).

Thayer's Greek Lexicon 2588 –

1. properly, that organ in the animal body which is the center of the circulation of the blood, and hence, was regarded as the seat of physical life: Hence,
2. universally, *kardia* denotes the seat and center of all physical and spiritual life; and a. *the vigor and sense of physical life*, b. *the center and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors* (so in English *heart*, *inner man*, etc.);...

**Honest 2570** – refer to **Good 2570**

**Keep 2722** – κατέχω *katecho*, *kat-ekh'-o*; from 2596 and 2192; **to hold down** (fast), in various applications (literally or figuratively): — (Translated in King James Version as) have, hold (fast), keep (in memory), let, x make toward, possess, retain, seize on, stay, take, withhold.

Thayer's Greek Lexicon 2722 – *to hold back, detain, retain*; from going away

**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.

**Life 979** – βίος *bios*, *bee'-os*; a primary word; **life**, i.e. (literally) **the present state of existence**; by implication, **the means of livelihood**: — (Translated in King James Version as) good, life, living.

**Mysteries 3466** – μυστήριον *musterion*, *moos-tay'-ree-on*; from a derivative of **μύω muo** (to shut the mouth); a secret or “mystery” (through the idea of silence imposed by initiation into religious rites): — (Translated in King James Version as) mystery.

**Patience** – 5281 υπομονή *hupomone* *hoop-om-on-ay'* from υπομενω - hupomeno 5278; **cheerful** (or **hopeful**) **endurance**, **constancy**: -- (Translated in the 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*;

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

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

**Pleasures 2237** – ἡδονή *hedone*, *hay-don-ay'*; from ἀνδάνω *handano* (to please); sensual delight; by implication, desire: — (Translated in King James Version as) lust, pleasure.

**Riches 4149** – πλοῦτος *ploutos*, *ploo'-tos*; from the base of 4130; wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment: — (Translated in King James Version as) riches.

**Sprang up with it 4855** – συμφύω *sumphuo*, *soom-foo'-o*; from 4862 and 5453; passive, to grow jointly: — (Translated in King James Version as) spring up with.

**4862** – σύν *sun*, *soon*; a primary preposition denoting union; with or together (but much closer than 3326 or 3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.: — (Translated in King James Version as) beside, with. In composition it has similar applications, including completeness.

**5453** – φύω *phuo*, *foo'-o*; a primary verb; probably originally, to “puff” or blow, i.e. to swell up; but only used in the implied sense, to germinate or grow (sprout, produce), literally or figuratively: — (Translated in King James Version as) spring (up).

**Taketh away 142** – αἶρω *airo*, *ah'-ee-ro*; a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism (compare 5375) to expiate sin: — (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

**Expiation** - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

**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.

**Understand 4920** – συνίημι *suniemī*, *soon-ee'-ay-mee*; from 4862 and ἵημι *hiemi* (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: — (Translated in King James Version as) consider, understand, be wise.

## Faith (Believe)

**Faith (Believe) 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.

### Strong's 4102 translated in the King James Version (KJV) – Total 244x

Faith (239x), assurance (1x), believe (with G1537) (1x), belief (1x), them that believe (1x), fidelity (1x).

[Thayer's Greek Lexicon](#) **4102** (partial information) –

1. conviction of the truth of anything; persuasion or conviction
2. fidelity, faithfulness, i.e. the character of one who can be relied on: of one who keeps his promises:

Following are Synonyms and Antonyms for “Faith.” (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

From <i>Thesaurus.com</i>		
Synonyms for <i>Faith</i>		Antonyms for <i>Faith</i>
<ul style="list-style-type: none"><li>• acceptance</li><li>• allegiance</li><li>• assent</li><li>• assurance</li><li>• belief</li><li>• certainty</li><li>• confidence</li><li>• constancy</li><li>• conviction</li></ul>	<ul style="list-style-type: none"><li>• credit</li><li>• dependence</li><li>• faithfulness</li><li>• hope</li><li>• loyalty</li><li>• reliance</li><li>• sureness</li><li>• truth</li><li>• truthfulness</li></ul>	<ul style="list-style-type: none"><li>• disbelief</li><li>• distrust</li><li>• doubt</li><li>• misgiving</li><li>• skepticism</li><li>• suspicion</li></ul>



The Holy Bible gives us examples of those with great faith to those with little faith. Here are just a few.

## Example 1 – Centurion, with great faith.

Understood Christ's authority; and knew Christ did not have to be present for his servant to be healed.

This is the first time we find the words "believe" and "faith" together.

### Matthew 8:5-13

"And when Jesus was entered into Capernaum, there came unto him a centurion, <sup>(1543)</sup>  
**beseeking** <sup>(3870)</sup> him,  
<sup>6</sup> And saying, **Lord**, <sup>(2962)</sup> my servant <sup>(3816)</sup> lieth at home sick of the **palsy**, <sup>(3885)</sup> grievously <sup>(1171)</sup>  
tormented. <sup>(928)</sup>  
<sup>7</sup> And Jesus saith unto him, I will come <sup>(2064)</sup> and heal <sup>(2323)</sup> him.  
<sup>8</sup> The centurion <sup>(1543)</sup> answered and said, **Lord**, <sup>(2962)</sup> I am not worthy <sup>(2425)</sup> that thou shouldst come  
<sup>(1525)</sup> under my roof: **but speak the word** <sup>(3056)</sup> **only**, <sup>(3440)</sup> **and my servant** <sup>(3816)</sup> **shall be healed.** <sup>(2390)</sup>  
<sup>9</sup> **For I am a man under authority**, <sup>(1849)</sup> having soldiers under <sup>(5259)</sup> me: **and I say to this man, Go**,  
<sup>(4198)</sup> **and he goeth**; <sup>(4198)</sup> **and to another, Come**, <sup>(2064)</sup> **and he cometh**; <sup>(2064)</sup> **and to my servant**, <sup>(1401)</sup>  
**Do** <sup>(4160)</sup> **this**, and he doeth <sup>(4160)</sup> **it.**  
<sup>10</sup> **When Jesus heard it, he marvelled**, <sup>(2296)</sup> and said to them that **followed**, <sup>(190)</sup> **Verily** <sup>(281)</sup> **I say**  
**unto you, I have not found so great faith**, <sup>(4102)</sup> **no, not in Israel.**  
<sup>11</sup> And I say unto you, That many shall come <sup>(2240)</sup> from the east and west, and shall **sit down** <sup>(347)</sup>  
with Abraham, and Isaac, and Jacob, in the kingdom <sup>(932)</sup> of heaven. <sup>(3772)</sup>  
<sup>12</sup> But the children of the kingdom <sup>(932)</sup> shall be **cast out** <sup>(1544)</sup> into **outer** <sup>(1857)</sup> darkness: <sup>(4655)</sup> there  
shall be **weeping** <sup>(2805)</sup> and **gnashing** <sup>(1030)</sup> of teeth. And Jesus said unto the centurion, <sup>(1543)</sup>  
<sup>13</sup> Go thy way; and **as thou hast believed**, <sup>(4100)</sup> **so be it done** <sup>(1096)</sup> **unto thee.** And his servant <sup>(3816)</sup>  
was healed <sup>(2390)</sup> in the selfsame hour." (KJV)

- **Matthew 8:10, 13 – Great Faith**...As you **Believe** it is done unto you.
- The centurion recognized Christ's authority.
- As we believe in the name (authority, character) of Jesus Christ – and who He is – things are "done."
- This brings to mind John 1:12:

### John 1:10-13

"He was in the world, <sup>(2889)</sup> and the world <sup>(2889)</sup> was made by him, and the world <sup>(2889)</sup> knew him not.  
<sup>11</sup> He came unto his own, and his own **received** <sup>(3880)</sup> him not.



<sup>12</sup> But as many as received <sup>(2983)</sup> him, to them gave he **power** <sup>(1849)</sup> to **become** <sup>(1096)</sup> the sons of God, **even** to them that **believe** <sup>(4100)</sup> on his **name**: <sup>(3686)</sup>  
<sup>13</sup> Which were **born**, <sup>(1080)</sup> not of blood, nor of the **will** <sup>(2307)</sup> of the flesh, nor of the **will** <sup>(2307)</sup> of man, but of God.” (KJV)

**Become 1096** – γίνομαι *ginomai*, *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Beseeching 3870** – παρακαλέω *parakaleo*, *par-ak-al-eh'-o*; from 3844 and 2564; **to call near**, i.e. **invite**, **invoke** (by imploration, hortation or consolation): — (Translated in King James Version as) beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

**Born 1080** – γεννάω *gennao*, *ghen-nah'-o*; from a variation of 1085; **to procreate** (properly, of the father, but by extension of the mother); figuratively, **to regenerate**: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

**1085** – γένος *genos*, *ghen'-os*; from 1096; “kin” (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

**Regenerate** - to renew, reform, re-create, reconstruct, or make over

**Cast out 1544** – ἐκβάλλω *ekballo*, *ek-bal'-lo*; from 1537 and 906; **to eject** (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

**Done 1096** – refer to **Become 1096**

**Followed 190** – ἀκολουθέω *akolouthéo*, *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.

**Go, Goeth 4198** – πορεύομαι *poreuomai*, *por-yoo'-om-ahee*; middle voice from a derivative of the same as 3984; **to traverse**, i.e. **travel** (literally or figuratively; **especially to remove** (figuratively, die), live, etc.); — (Translated in King James Version as) depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

**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.

**Marvelled 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.

**Marvel** – something that causes wonder, admiration, astonishment, surprise, or be curious about.

**Only 3440** – μόνον *monon*, *mon'-on*; neuter of 3441 as adverb; **merely**: — (Translated in King James Version as) alone, but, only.

**3441** – **μόνος monos**, *mon'-os*; probably from 3306; **remaining**, i.e. **sole or single**; by implication, **mere**: — (Translated in King James Version as) alone, only, by themselves.

**Outer 1857** – **ἐξώτερος exoterós**, *ex-o'-ter-os*; comparative of 1854; **exterior**: — (Translated in King James Version as) outer.

**1854** – **ἔξω exo**, *ex'-o*; adverb from 1537; **out(-side, of doors)**, literally or figuratively: — (Translated in King James Version as) away, forth, (with-)out (of, -ward), strange.

**Palsy 3885** – **παραλυτικός paralutikos**, *par-al-oo-tee-kos'*; from a derivative of 3886; **as if dissolved**, i.e. **"paralytic"**: — (Translated in King James Version as) that had (sick of) the palsy.

**3886** – **παραλύω paraluo**, *par-al-oo'-o*; from 3844 and 3089; **to loosen beside**, i.e. **relax** (perfect passive participle, **paralyzed or enfeebled**): — (Translated in King James Version as) feeble, sick of the (taken with) palsy.

**Received 3880** – **παραλαμβάνω paralambano**, *par-al-am-ban'-o*; from 3844 and 2983; **to receive near**, i.e. **associate with oneself (in any familiar or intimate act or relation)**; by analogy, **to assume an office**; figuratively, **to learn**: — (Translated in King James Version as) receive, take (unto, with).

**Sit Down 347** – **ἀνακλίνω anaklino**, *an-ak-lee'-no*; from 303 and 2827; **to lean back**: — (Translated in King James Version as) lay, (make) sit down.

**Verily 281** – **ἀμήν amen**, *am-ane'*; of Hebrew origin (H543); properly, **firm**, i.e. (figuratively) **trustworthy**; adverbially, **surely (often as interjection, so be it)**: — (Translated in King James Version as) amen, verily

**Weeping 2805** – **κλαυθμός klauthmos**, *klowth-mos'*; from 2799; **lamentation**: — (Translated in King James Version as) wailing, weeping, x wept.

**2799** – **κλαίω klaio**, *klah'-yo*; of uncertain affinity; **to sob**, i.e. **wail aloud** (whereas 1145 is rather to cry silently): — (Translated in King James Version as) bewail, weep.

**Lamentation** - expressing grief; mourning, weeping, moaning

**Will 2307** – **θέλημα thelema**, *thel'-ay-mah*; from the prolonged form of 2309; **a determination (properly, the thing)**, i.e. (actively) **choice (specially, purpose, decree; abstractly, volition) or (passively) inclination**: — (Translated in King James Version as) desire, pleasure, will.

## Example 2 – Two Blind Men Healed.

Believed Christ was able to heal them.

### Matthew 9:27-29

"And when Jesus departed thence, two blind <sup>(5185)</sup> men **followed** <sup>(190)</sup> him, crying, <sup>(2896)</sup> and saying, *Thou* Son of David, have **mercy** <sup>(1653)</sup> on us.

<sup>28</sup> And when he was come into the house, the blind <sup>(5185)</sup> men came to him: and Jesus saith unto them, **Believe** <sup>(4100)</sup> **ye that I am able** <sup>(1410)</sup> **to do** <sup>(4160)</sup> **this?** They said unto him, Yea, Lord.

<sup>29</sup> Then touched he their eyes, saying, **According to your faith** <sup>(4102)</sup> **be** <sup>(1096)</sup> **it unto you."** (KJV)

- **Matthew 9:28-29** – Do you **Believe**...According to your **Faith** be it unto you.

**Able 1410** – δύναμαι **dunamai**, *doo'-nam-ahee*; of uncertain affinity; **to be able or possible**: — (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

**Be 1096** – γίνομαι **ginomai**, *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become (come into being)**, used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Mercy 1653** – ἐλεέω **eleeo**, *el-eh-eh'-o*; from 1656; **to compassionate (by word or deed, specially, by divine grace)**: — (Translated in King James Version as) have compassion (pity on), have (obtain, receive, shew) mercy (on).

## Example 3 – The Woman with the Issue of Blood

Her Faith rose above her fear and she was healed.

### Mark 5:25-34

**“And a certain woman, which had an issue <sup>(4511)</sup> of blood twelve years,**

<sup>26</sup> And had suffered <sup>(3958)</sup> many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

<sup>27</sup> When she had heard of Jesus, came in the **press** <sup>(3793)</sup> behind, <sup>(3693)</sup> and touched his garment.

<sup>28</sup> **For she said, If I may touch but his clothes, I shall be whole.** <sup>(4982)</sup>

<sup>29</sup> **And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed <sup>(2390)</sup> of that plague.** <sup>(3148)</sup>

<sup>30</sup> And Jesus, immediately knowing in himself that **virtue** <sup>(1411)</sup> had gone out of him, turned him about in the **press**, <sup>(3793)</sup> and said, Who touched my clothes?

<sup>31</sup> And his **disciples** <sup>(3101)</sup> said unto him, Thou seest the **multitude** <sup>(3793)</sup> thronging <sup>(4918)</sup> thee, and sayest thou, Who touched me?

<sup>32</sup> And he looked round about to see her that had done this thing.

<sup>33</sup> **But the woman **fearing** <sup>(5399)</sup> and **trembling**, <sup>(5141)</sup> knowing what was done in her, came and fell down before <sup>(4363)</sup> him, and told him all the truth.**

<sup>34</sup> **And he said unto her, **Daughter, thy faith** <sup>(4102)</sup> hath **made thee whole**; <sup>(4982)</sup> go in peace, and be whole <sup>(4982)</sup> of thy plague.**” <sup>(3148)</sup> (KJV)

**Be whole 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.

**Save –**

- to rescue from danger or possible harm, injury, or loss: to save someone from drowning.
- to keep safe, intact, or unhurt; safeguard; preserve: God save the king.
- to keep from being lost to an opponent
- to preserve something from harm, injury, loss, etc.
- Theology. to deliver from the power and consequences of sin.

**Disciples 3101 – μαθητής mathetes, math-ay-tes’;** from 3129; **a learner, i.e. pupil:** — (Translated in King James Version as) disciple.

**Fear, Feared, 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 phebomai (to be put in fear); alarm or fright:** — (Translated in King James Version as) be afraid, + exceedingly, fear, terror.

**Thayer’s Greek Lexicon 5399 –**

- To terrify, frighten; to put to flight by terrifying
- *to be put to flight, to flee.*
- *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 reverence, venerate, to treat with deference or reverential obedience:*

**Issue 4511 – ῥύσις rhusis, hroo’-sis;** from 4506 in the sense of its congener 4482; **a flux (of blood):** — (Translated in King James Version as) issue.

**4482 – ῥέω rheo, hreh’-o;** a primary verb; for some tenses of which a prolonged form rheuo hryoo’-o is used to **flow (“run”; as water):** — (Translated in King James Version as) flow.

**4506 – ῥύομαι rhoumai, rhoo’-om-ahē;** middle voice of an obsolete verb, akin to 4482 (**through the idea of a current;** compare 4511); **to rush or draw (for oneself), i.e. rescue:** — (Translated in King James Version as) deliver(-er).

**Flux** - a flowing or flow, fluctuation, Instability, Change

**Made...whole 4982 – Refer to Be whole 4982**

**Multitude 3793 – ὄχλος ochlos, okh’los;** from a derivative of 2192 (meaning **a vehicle**); **a throng (as borne along);** by implication, **the rabble;** by extension, **a class of people;** figuratively, **a riot:** — (Translated in King James Version as) company, multitude, number (of people), people, press.

**Press 3793 – refer to Multitude 3793**

**Trembling 5141 – τρέμω tremo, trem’-o;** strengthened from a primary **τρέω treō (to “dread”, “terrify”);** to “tremble” or fear: — (Translated in King James Version as) be afraid, trembling.

**Virtue 1411 – δύναμις dunamis, doo’-nam-is;** from 1410; **force** (literally or figuratively); **specially, miraculous power (usually by implication, a miracle itself):** — (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

- Based on the law the woman had reason to fear. For twelve years, she was unclean because of her condition. Anyone who touched her would also be unclean.

### Leviticus 15:19-33

“And if a woman have an **issue**,<sup>(2100)</sup> and her **issue**<sup>(2101)</sup> in her flesh be blood, she shall be **put apart**<sup>(5079)</sup> seven days: and **whosoever toucheth**<sup>(5060)</sup> her shall be **unclean**<sup>(2930)</sup> until the even.

<sup>20</sup> And every thing that she **lieth**<sup>(7901)</sup> upon in her **separation**<sup>(5079)</sup> shall be **unclean**:<sup>(2930)</sup> every thing also that she **sitteth**<sup>(3427)</sup> upon shall be **unclean**.<sup>(2930)</sup>

<sup>21</sup> And whosoever **toucheth**<sup>(5060)</sup> her bed shall wash his clothes, and bathe *himself* in water, and be **unclean**<sup>(2930)</sup> until the even.

<sup>22</sup> And whosoever **toucheth**<sup>(5060)</sup> any thing that she **sat**<sup>(3427)</sup> upon shall wash his clothes, and bathe *himself* in water, and be **unclean**<sup>(2930)</sup> until the even.

<sup>23</sup> And if it be on her bed, or on any **thing**<sup>(3627)</sup> whereon she **sitteth**,<sup>(3427)</sup> when he **toucheth**<sup>(5060)</sup> it, he shall be **unclean**<sup>(2930)</sup> until the even.

<sup>24</sup> And if any man **lie**<sup>(7901)</sup> with her at **all**,<sup>(7901)</sup> and her **flowers**<sup>(5079)</sup> be upon him, he shall be **unclean**<sup>(2930)</sup> seven days; and all the bed whereon he **lieth**<sup>(7901)</sup> shall be **unclean**.<sup>(2930)</sup>

<sup>25</sup> And if a woman have an **issue**<sup>(2101)</sup> of her blood many days out of the time of her **separation**,<sup>(5079)</sup> or if it **run**<sup>(2100)</sup> beyond the time of her **separation**;<sup>(5079)</sup> all the days of the **issue**<sup>(2101)</sup> of her **uncleanness**<sup>(2932)</sup> shall be as the days of her **separation**:<sup>(5079)</sup> she shall be **unclean**.<sup>(2931)</sup>

<sup>26</sup> Every bed whereon she **lieth**<sup>(7901)</sup> all the days of her **issue**<sup>(2101)</sup> shall be unto her as the bed of her **separation**:<sup>(5079)</sup> and whatsoever she **sitteth**<sup>(3427)</sup> upon shall be **unclean**,<sup>(2931)</sup> as the **uncleanness**<sup>(2932)</sup> of her **separation**.<sup>(5079)</sup>

<sup>27</sup> And whosoever **toucheth**<sup>(5060)</sup> those things shall be **unclean**,<sup>(2930)</sup> and shall wash his clothes, and bathe *himself* in water, and be **unclean**<sup>(2930)</sup> until the even.

<sup>28</sup> But if she be **cleansed**<sup>(2891)</sup> of her **issue**,<sup>(2101)</sup> then she shall number to herself seven days, and after that she shall be **clean**.<sup>(2891)</sup>

<sup>29</sup> And on the eighth day she shall take unto her two **turtles**,<sup>(8449)</sup> or two young **pigeons**,<sup>(3123)</sup> and bring them unto the priest, <sup>(3548)</sup> to the door of the **tabernacle**<sup>(168)</sup> of the **congregation**.<sup>(4150)</sup>

<sup>30</sup> And the priest <sup>(3548)</sup> shall offer <sup>(6213)</sup> the one for a sin **offering**,<sup>(2403)</sup> and the other for a **burnt offering**;<sup>(5930)</sup> and the priest <sup>(3548)</sup> shall make an **atonement**<sup>(3722)</sup> for her before the LORD<sup>(3068)</sup> for the **issue**<sup>(2101)</sup> of her **uncleanness**.<sup>(2932)</sup>

<sup>31</sup> Thus shall ye **separate**<sup>(5144)</sup> the children of **Israel**<sup>(3478)</sup> from their **uncleanness**;<sup>(2932)</sup> that they die not in their **uncleanness**,<sup>(2932)</sup> when they **defile**<sup>(2930)</sup> my **tabernacle**<sup>(4908)</sup> that is among them.

<sup>32</sup> This is the law <sup>(8451)</sup> of him that hath an **issue**,<sup>(2100)</sup> and of *him* whose seed <sup>(2233)</sup> goeth from him, and is **defiled**<sup>(2930)</sup> therewith;

<sup>33</sup> And of her that is **sick**<sup>(1739)</sup> of her **flowers**,<sup>(5079)</sup> and of him that hath an **issue**,<sup>(2101)</sup> of the man, and of the woman, and of him that **lieth**<sup>(7901)</sup> with her that is **unclean**.”<sup>(2931)</sup> (KJV)

**All 7901** – שָׁכַב *shakab, shaw-kab'*; a primitive root; **to lie down (for rest, sexual connection, decease or any other purpose):**— (Translated in King James Version as) x at all, cast down, ((lover-))lay (self) (down), (make to) lie (down, down to sleep, still with), lodge, ravish, take rest, sleep, stay.

**Atonement 3722** – כָּפַר *kaphar, kaw-far'*; a primitive root; **to cover (specifically with bitumen);** figuratively, **to expiate or condone, to placate or cancel:** — (Translated in King James Version as) appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

**Expiation** - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

**Burnt offering 5930** – עֹלָה *'olah, o-law'*; or עֹלָה *'owlah, o-law'*; feminine active participle of 5927; **a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):**— (Translated in King James Version as) ascent, burnt offering (sacrifice), go up to.

**Clean, Cleansed 2891** – טָהַר *taher, taw-hare'*; a primitive root; properly, **to be bright; i.e. (by implication) to be pure (physical sound, clear, unadulterated; Levitically, uncontaminated; morally, innocent or holy):**— (Translated in King James Version as) be (make, make self, pronounce) clean, cleanse (self), purge, purify(-ier, self).

**Congregation 4150** – מוֹעֵד *mow'ed, mo-ade'*; or מוֹעֵד *moled, mo-ade'*; or (feminine) מוֹעֵדָה *moweadah* (2 Chronicles 8:13), *mo-aw-daw'*; from 3259; properly, **an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year;** by implication, **an assembly (as convened for a definite purpose); technically the congregation;** by extension, **the place of meeting; also a signal (as appointed beforehand):**— (Translated in King James Version as) appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).

**Defile 2930** – טָמֵא *tame', taw-may'*; a primitive root; **to be foul, especially in a ceremonial or moral sense (contaminated):**— (Translated in King James Version as) defile (self), pollute (self), be (make, make self, pronounce) unclean, x utterly.

**Flowers 5079** – נִדְּחָה *niddah, nid-daw'*; from 5074; properly, **rejection;** by implication, **impurity, especially personal (menstruation) or moral (idolatry, incest):**— (Translated in King James Version as) x far, filthiness, x flowers, menstuous (woman), put apart, x removed (woman), separation, set apart, unclean(-ness, thing, with filthiness).

**Israel 3478** – יִשְׂרָאֵל *Yisra'el, yis-raw-ale'*; from 8280 and 410; **he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity:** — (Translated in King James Version as) Israel.

**Issue 2100** – זָבַח *zuwb, zoob*; a primitive root; **to flow freely (as water), i.e. (specifically) to have a (sexual) flux;** figuratively, **to waste away; also to overflow:**— (Translated in King James Version as) flow, gush out, have a (running) issue, pine away, run.

**Issue 2101** – זָבַח *zowb, zobe*; from 2100; **a seminal or menstrual flux:** — (Translated in King James Version as) issue.

**Flux** - a flowing or flow, fluctuation, Instability, Change

**Seminal** - relating to, containing, or consisting of semen

**Lie, Lieth 7901** – refer to **All 7901**



**Offering 2403** – חַטָּאת *chatta'ah*, *khat-taw-aw'*; or חַטָּאת *chatta'ath*, *khat-tawth'*; from 2398; an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or **expiation**; also (concretely) an offender: — (Translated in King James Version as) punishment (of sin), purifying(-fication for sin), sin(-ner, offering).

**Expiation** - the means by which atonement, compensation, reimbursement, or reparation is made for an offense.

**Pigeons 3123** – יוֹנָה *yownah*, *yo-naw'*; probably from the same as 3196; a dove (apparently from the warmth of their mating):— (Translated in King James Version as) dove, pigeon.

**Put Apart 5079** – refer to **Flowers 5079**

**Run 2100** – refer to **Issue 2100**

**Sat 3427** – יָשַׁב *yashab*, *yaw-shab'*; a primitive root; properly, to sit down (specifically as judge. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:— (Translated in King James Version as) (make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, x fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, x marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

**Separate 5144** – נָזַר *nazar*, *naw-zar'*; a primitive root; to hold aloof, i.e. (intransitively) abstain (from food and drink, from impurity, and even from divine worship (i.e. apostatize)); specifically, to set apart (to sacred purposes), i.e. devote: — (Translated in King James Version as) consecrate, separate(-ing, self).

**Separation 5079** – refer to **Put Apart 5079**

**Sick 1739** – דָּוָה *daveh*, *daw-veh'*; from 1738; sick (especially in menstruation):— (Translated in King James Version as) faint, menstruous cloth, she that is sick, having sickness.

**Sitteth 3427** – refer to **Sat 3427**

**Tabernacle 168** – אֹהֶל *'ohel*, *o'-hel*; from 166; a tent (as clearly conspicuous from a distance):— (Translated in King James Version as) covering, (dwelling)(place), home, tabernacle, tent.

**Tabernacle 4908** – מִשְׁכָּן *mishkan*, *mish-kawn'*; from 7931; a residence (including a shepherd's hut, the lair of animals, figuratively, the grave; also the Temple); specifically, the Tabernacle (properly, its wooden walls):— (Translated in King James Version as) dwelleth, dwelling (place), habitation, tabernacle, tent.

**Thing 3627** – כֵּלִי *kliy*, *kel-ee'*; from 3615; something prepared, i.e. any apparatus (as an implement, utensil, dress, vessel or weapon):— (Translated in King James Version as) armour ((-bearer)), artillery, bag, carriage, + furnish, furniture, instrument, jewel, that is made of, x one from another, that which pertaineth, pot, + psaltery, sack, stuff, thing, tool, vessel, ware, weapon, + whatsoever.

**Toucheth 5060** – נָגַע *naga'*, *naw-gah'*; a primitive root; properly, to touch, i.e. lay the hand upon (for any purpose; euphem., to lie with a woman); by implication, to reach (figuratively, to arrive, acquire); violently, to strike (punish, defeat, destroy, etc.):— (Translated in King James Version as) beat, (x be able to) bring (down), cast, come (nigh), draw near (nigh), get up, happen, join, near, plague, reach (up), smite, strike, touch.

**Turtles 8449** – תור **towr**, *tore*; or תור **tor**, *tore*; probably the same as 8447; a **ring-dove**, often (figuratively) **as a term of endearment**: — (Translated in King James Version as) (turtle) dove.

**Unclean 2930** – refer to **Defile 2930**

**Unclean 2931** – טמא **tame'**, *taw-may'*; from 2930; **foul in a relig. sense**:— (Translated in King James Version as) defiled, + infamous, polluted(-tion), unclean.

**Uncleanness 2932** – טמאה **tum'ah**, *toom-aw'*; from 2930; **religious impurity**: — (Translated in King James Version as) filthiness, unclean (-ness).

She took a big risk being out in public. Perhaps this is why she said:

**Mark 5:28**

“... If I may touch but his clothes, I shall be whole.” (KJV)

However, her desire to be healed and her faith in Christ to heal her surpassed her fear and as a result, she was healed.

**Mark 5:34**

“And he said unto her, **Daughter, thy faith** <sup>(4102)</sup> **hath made thee whole;** <sup>(4982)</sup> **go in peace, and be whole** <sup>(5199)</sup> **of thy plague.**” <sup>(3148)</sup> (KJV)

**Whole 5199** – ὑγιής **hugies**, *hoog-ee-ace'*; from the base of 837; **healthy, i.e. well (in body)**; figuratively, **true (in doctrine)**: — (Translated in King James Version as) sound, whole.

In the first three examples, their faith was in Yeshua. And according to how much they believed that He could do it, it was done for them.

- **Matthew 8: 8-9** – The centurion **believed** that Christ had the authority and he had **faith** that Christ would heal his servant.

**Matthew 9: 2** – The blind men **believed** in Christ and had **faith** that Christ could heal them.

**Matthew 9:21** – The woman **believed** in Christ and had **faith** that if only she touched His garment she would be healed.

The one thing they all have in common is what Yeshua said in Matthew 9:28:

“Believe ye that **I am** able to do this?” (KJV)



Then Yeshua tells them:

**Matthew 8:10** – “Assuredly, I say to you, I have not found such great **faith** (in Me), not even in Israel!” (KJV)

**Matthew 8:13** – “As you have **believed** (in Me), so let it be done for you” (KJV)

**Matthew 9:22** – “Your **faith** (in Me) has made you well” (KJV)

**Matthew 9:29** – “According to your **faith** (in Me) let it be to you.” (KJV)

Hebrews 11:1 tells us:

**Hebrews 11:1**

“Now **faith** <sup>(4102)</sup> is the **substance** <sup>(5287)</sup> of things **hoped** <sup>(1679)</sup> for, the **evidence** <sup>(1650)</sup> of things <sup>(4229)</sup> not seen.” (KJV)

**Evidence 1650** – ἔλεγχος *elegchos*, *el'-eng-khos*; from **1651**; **proof, conviction**: — (Translated in King James Version as) evidence, reproof.

**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** –

- 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.
- 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

**Admonish** – to reprove, scold, caution, advise, or counsel against something.

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

**Hoped 1679** – ἐλπίζω *elpizo*, *el-pid'-zo*; from 1680; **to expect or confide**: — (Translated in King James Version as) (have, thing) hope(-d) (for), trust.

**Confide** - open your heart to; speak in confidence; confess, divulge, tell

**Expect** - to look forward to; anticipate, long for wait for

**Substance 5287** – ὑπόστασις *hupostasis*, *hoop-os'-tas-is*; from a compound of 5259 and 2476; **a setting under (support), i.e.** (figuratively) concretely, **essence**, or abstractly, **assurance** (objectively or subjectively): — (Translated in King James Version as) confidence, confident, person, substance.

**Thayer's Greek Lexicon 5287** –

1. a setting or placing under; thing put under, substructure, foundation:
2. that which has foundation, is firm; hence, a. that which has actual existence; a substance, real being: b. the substantial quality, nature, of any person or thing: c. steadiness of mind, firmness, courage resolution

**Things 4229** – **πράγμα** **pragma**, *prag'-mah*; from 4238; **a deed**; by implication, **an affair**; by extension, **an object (material)**: — (Translated in King James Version as) business, matter, thing, work.

However, after a small adjustment to Hebrews 11:1 the meaning of “faith” becomes a lot clearer; at least for me.

### Hebrews 11:1

“Now **faith** <sup>(4102)</sup> (in Jesus Christ, or in the name of Jesus Christ) is the substance <sup>(5287)</sup> of things hoped <sup>(1679)</sup> for, the evidence <sup>(1650)</sup> of things <sup>(4229)</sup> not seen.” (KJV)

- To confirm this, let's go to Acts 3:

### Acts 3:1-16

“Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

<sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms <sup>(1654)</sup> of them that entered into the temple;

<sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. <sup>(1654)</sup>

<sup>4</sup> And Peter, fastening his eyes <sup>(816)</sup> upon him with John, said, Look on us.

<sup>5</sup> And he gave heed unto them, expecting to receive something of them.

<sup>6</sup> Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name <sup>(3686)</sup> of Jesus <sup>(2424)</sup> Christ <sup>(5547)</sup> of Nazareth rise up <sup>(1453)</sup> and walk.**

<sup>7</sup> And he took him by the right hand, and **lifted him up**: <sup>(1453)</sup> and immediately his feet and ankle bones **received strength**. <sup>(4732)</sup>

<sup>8</sup> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

<sup>9</sup> And all the people saw him walking and praising God:

<sup>10</sup> And they knew that it was he which sat for alms <sup>(1654)</sup> at the Beautiful gate of the temple: and they were filled with wonder <sup>(2285)</sup> and amazement <sup>(1611)</sup> at that which had happened unto him.

<sup>11</sup> And as the lame man which was healed <sup>(2390)</sup> held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. <sup>(1569)</sup>

<sup>12</sup> And when Peter saw *it*, he answered unto the people, Ye men of Israel, why **marvel** <sup>(2296)</sup> ye at this? or why look ye so earnestly <sup>(816)</sup> on us, as though by our own **power** <sup>(1411)</sup> or holiness <sup>(2150)</sup> we had made this man to walk?

<sup>13</sup> The God <sup>(2316)</sup> of Abraham, and of Isaac, and of Jacob, the God <sup>(2316)</sup> of our fathers, hath **glorified** <sup>(1392)</sup> his Son <sup>(3816)</sup> Jesus; <sup>(2424)</sup> whom ye **delivered up**, <sup>(3860)</sup> and **denied** <sup>(720)</sup> him in the presence of Pilate, when he was **determined** <sup>(2919)</sup> to **let him go**. <sup>(630)</sup>

<sup>14</sup> **But ye denied** <sup>(720)</sup> **the Holy One** <sup>(40)</sup> **and the Just**, <sup>(1342)</sup> and **desired** <sup>(154)</sup> a murderer to be **granted** <sup>(5483)</sup> unto you;

<sup>15</sup> And **killed** <sup>(615)</sup> the Prince <sup>(747)</sup> **of life**, whom God <sup>(2316)</sup> **hath raised** <sup>(1453)</sup> **from the dead**; whereof we are witnesses.  
<sup>16</sup> And **his name** <sup>(3686)</sup> through faith <sup>(4102)</sup> **in his name** <sup>(3686)</sup> **hath made this man strong**, <sup>(4732)</sup> whom ye see and know: yea, the faith <sup>(4102)</sup> **which is by** <sup>(1223)</sup> **him** **hath given him this perfect soundness** <sup>(3647)</sup> **in the presence of you all.**" (KJV)

- Peter and John did not take credit for healing the man – they gave the credit to the One it rightly belongs to – Christ.

**By** – 1223 δια δια *dee-ah'* a primary preposition denoting the channel of an act; **through** (in very wide applications, local, causal, or occasional):-- (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

**Delivered up** 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”

**Denied** 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.

**Contradict** - to assert the contrary or oppose; to deny, challenge, disagree with

**Disavow** – to disown, reject, renounce, disclaim, deny

**Desired** 154 – αἰτέω *aiteo*, *ahee-teh'-o*; of uncertain derivation; **to ask** (in genitive case): — (Translated in King James Version as) ask, beg, call for, crave, desire, require.

**Determined** 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.

**Glorified, Glorify** 1392 – δοξάζω *doxazo*, *dox-ad'-zo*; from 1391; **to render (or esteem) glorious** (in a wide application): — (Translated in King James Version as) (make) glorify(-ious), full of (have) glory, honour, magnify.

Thayer's Greek Lexicon 1392 –

1. *to think, suppose, be of opinion,*
2. *on to praise, extol, magnify, celebrate:*
3. *to honor, do honor to, hold in honor:*
4. *to make glorious, adorn with lustre, clothe with splendor; a. to impart glory to something, render it excellent: b. to make renowned, render illustrious, i.e.*

to cause the dignity and worth of some person or thing to become manifest and acknowledged: c. to exalt to a glorious rank or condition...

**Granted 5483** – χαρίζομαι *charizomai*, *khar-id'-zom-ahee*; middle voice from 5485; to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue: — (Translated in King James Version as) deliver, (frankly) forgive, (freely) give, grant.

**Holy One 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, thin g), saint.

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

**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

**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.

**Let...go 630** – ἀπολύω *apoluo*, *ap-al-oo'-o*; from 575 and 3089; to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce: — (Translated in King James Version as) (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

**Lifted...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.

**Perfect soundness 3647** – ὁλοκληρία *holokleria*, *hol-ok-lay-ree'-ah*; from 3648; integrity, i.e. physical wholeness: — (Translated in King James Version as) perfect soundness.

**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.

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

**746** – ἀρχή *arche*, *ar-khay'*; from 756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank): — (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

**Raised 1453** – refer to **Lifted up 1453**

**Received strength 4732** – στερεόω *stereoō*, *ster-eh-o'-o*; from 4731; to solidify, i.e. confirm (literally or figuratively): — (Translated in King James Version as) establish, receive strength, make strong.

**4731** – στερεός **stereos**, *ster-eh-os*; from 2476; **stiff**, i.e. **solid**, **stable** (literally or figuratively): — (Translated in King James Version as) **stedfast**, **strong**, **sure**.

**Confirm** - to establish the truth, genuineness, accuracy, validity; to verify

**Solidify** - to make or become solid; to harden; to firmly unite or consolidate; join

**Rise up 1453** – refer to **Lifted up 1453**

**Strong 4732** – refer to **Received strength 4732**

Hebrews 11:2-16 goes on to say:

### Hebrews 11:2-16

"For by it (faith) the elders <sup>(4245)</sup> **obtained a good report**. <sup>(3140)</sup>

<sup>3</sup> **Through faith** <sup>(4102)</sup> we understand that the worlds <sup>(165)</sup> were **framed** <sup>(2675)</sup> by the word <sup>(4487)</sup> of God, <sup>(2316)</sup> so that things which are seen were not **made** <sup>(1096)</sup> of things which do appear.

<sup>4</sup> **By faith** <sup>(4102)</sup> Abel offered unto God a more excellent **sacrifice** <sup>(2378)</sup> than Cain, by which he obtained **witness** <sup>(3140)</sup> that he was righteous, <sup>(1342)</sup> God <sup>(2316)</sup> **testifying** <sup>(3140)</sup> of his **gifts**: <sup>(1435)</sup> and by it he being dead yet speaketh.

<sup>5</sup> **By faith** <sup>(4102)</sup> Enoch was **translated** <sup>(3346)</sup> that he should not see death; and was not found, because God <sup>(2316)</sup> had **translated** <sup>(3346)</sup> him: for before his **translation** <sup>(3331)</sup> he had this **testimony**, <sup>(3140)</sup> that he **pleased** <sup>(2100)</sup> God. <sup>(2316)</sup>

<sup>6</sup> **But without faith** <sup>(5565)</sup> <sup>(4102)</sup> it is impossible to **please** <sup>(2100)</sup> him: for he that **cometh** <sup>(4334)</sup> to God <sup>(2316)</sup> **must** <sup>(1163)</sup> **believe** <sup>(4100)</sup> that he is, and *that* he is a **rewarder** <sup>(3406)</sup> of them that **diligently seek** <sup>(1567)</sup> him.

<sup>7</sup> **By faith** <sup>(4102)</sup> Noah, **being warned of God** <sup>(5537)</sup> of things not seen as yet, **moved with fear**, <sup>(2125)</sup> prepared an ark to the **saving** <sup>(4991)</sup> of his **house**; <sup>(3624)</sup> by the which he condemned <sup>(2632)</sup> the world, <sup>(2889)</sup> and **became** <sup>(1096)</sup> **heir** <sup>(2818)</sup> of the **righteousness** <sup>(1343)</sup> which is **by faith**. <sup>(4102)</sup>

<sup>8</sup> **By faith** <sup>(4102)</sup> Abraham, when he was **called** <sup>(2564)</sup> to go out into a place which he should after receive for an **inheritance**, <sup>(2817)</sup> **obeyed**; <sup>(5219)</sup> and he went out, not knowing whither <sup>(4226)</sup> he went.

<sup>9</sup> **By faith** <sup>(4102)</sup> he sojourned <sup>(3939)</sup> in the land of promise, <sup>(1860)</sup> as *in* a strange country, <sup>(245)</sup> dwelling in tabernacles <sup>(4633)</sup> with Isaac and Jacob, the heirs <sup>(4789)</sup> with him of the same promise: <sup>(1860)</sup>

<sup>10</sup> For he looked for a city which hath foundations, <sup>(2310)</sup> whose builder <sup>(5079)</sup> and maker <sup>(1217)</sup> *is* God.

<sup>11</sup> **Through faith** <sup>(4102)</sup> also Sara herself received <sup>(2983)</sup> **strength** <sup>(1411)</sup> to conceive seed, and was delivered of a child when she was past age, because she judged <sup>(2233)</sup> him **faithful** <sup>(4103)</sup> who had promised. <sup>(1861)</sup>

<sup>12</sup> Therefore **sprang** <sup>(1080)</sup> there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup> These all died **in faith**, <sup>(4102)</sup> not having received <sup>(2983)</sup> the promises, <sup>(1860)</sup> but having seen them afar off, and were **persuaded** <sup>(3982)</sup> of *them*, and embraced <sup>(782)</sup> *them*, and **confessed** <sup>(3670)</sup> that they were **strangers** <sup>(3581)</sup> and **pilgrims** <sup>(3927)</sup> on the earth.

<sup>14</sup> For they that say such things declare plainly that they **seek** <sup>(1934)</sup> a **country**. <sup>(3968)</sup>

<sup>15</sup> And truly, if they had been mindful <sup>(3421)</sup> of that *country* from whence <sup>(3739)</sup> they came out, they might have had opportunity to have returned.

<sup>16</sup> But now they *desire* <sup>(3713)</sup> a *better* <sup>(2909)</sup> *country*, that is, an heavenly: wherefore <sup>(1352)</sup> God <sup>(2316)</sup> is not ashamed to be called <sup>(1941)</sup> their God: <sup>(2316)</sup> for he hath prepared <sup>(2090)</sup> for them a city.” (KJV)

**Became 1096** – γίνομαι *ginomai*, *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become** (come into being), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Being warned of God 5537** – χρηματίζω *chrematizo*, *kh-ray-mat-id'-zo*; from 5536; **to utter an oracle** (compare the original sense of 5530), i.e. **divinely intimate**; by implication, (compare the secular sense of 5532) **to constitute a firm for business**, i.e. (generally) **bear as a title**: — (Translated in King James Version as) be called, be admonished (warned) of God, reveal, speak.

**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.

**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).

**Cometh 4334** – προσέρχομαι *proserchomai*, *pros-er'-khom-ahee*; from 4314 and 2064 (**including its alternate**); **to approach**, i.e. (literally) **come near, visit, or** (figuratively) **worship, assent to**: — (Translated in King James Version as) (as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto)

**Worship** – to render religious reverence and homage to God; adoration, devotion

**Confessed 3670** – ὁμολογέω *homologéō*, *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.

**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, 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.

**3674** – ὁμοῦ *homou*, *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.

**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.

**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.

**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.

**Country 3968** – πατρίς *patris*, *pat-rece'*; from 3902; a father-land, i.e. native town; (figuratively) heavenly home: — (Translated in King James Version as) (own) country.

**Desire 3713** – ὀρέγομαι *oregomai*, *or-eg'-om-ahee*; middle voice of apparently a prolonged form of an obsolete primary (compare 3735); to stretch oneself, i.e. reach out after (long for): — (Translated in King James Version as) covet after, desire.

**Diligently seek 1567** – ἐκζητέω *ekzeteo*, *ek-zay-teh'-o*; from 1537 and 2212; to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship: — (Translated in King James Version as) en- (re-)quire, seek after (carefully, diligently).

**Worship** – to render religious reverence and homage to God; adoration, devotion

**Faithful 4103** – πιστός *pistos*, *pis-tos'*; from 3982; objectively, trustworthy; subjectively, trustful: — (Translated in King James Version as) believe (-ing, -r), faithful(-ly), sure, true.

**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) confident, make friend, obey, persuade, trust, yield.

**Framed 2675** – καταρτίζω *katartizo*, *kat-ar-tid'-zo*; from 2596 and a derivative of 739; to complete thoroughly, i.e. repair (literally or figuratively) or adjust: — (Translated in King James Version as) fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

**Gifts 1435** – δῶρον *doron*, *do'-ron*; a present; specially, a sacrifice: — (Translated in King James Version as) gift, offering.

**House 3624** – οἶκος *oikos*, *oy'-kos*; of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively): — (Translated in King James Version as) home, house(-hold), temple.

**Inheritance 2817** – κληρονομία *kleronomia*, *klay-ron-om-ee'-ah*; from 2818; heirship, i.e. (concretely) a patrimony or (genitive case) a possession: — (Translated in King James Version as) inheritance.

**2818** – κληρονόμος *kleronomos*, *klay-ron-om'-os*; from 2819 and the base of 3551 (in its original sense of partitioning, i.e. (reflexively) getting by apportionment); a sharer by lot, i.e. inheritor (literally or figuratively); by implication, a possessor: — (Translated in King James Version as) heir.

**Patrimony** - an inheritance from a father or ancestors.

**Made 1096** – refer to **Became 1096**

**Moved with fear 2125** – εὐλαβέομαι *eulabeomai*, *yoo-lab-eh'-om-ahee*; middle voice from 2126; to be circumspect, i.e. (by implication) to be apprehensive; religiously, to reverence: — (Translated in King James Version as) (moved with) fear.

**Apprehensive** – uneasy, anxious, worried, hesitant or fearful about something that might take place



**Must 1163** – **δεῖ dei**, *die*; 3d person singular active present of 1210; also **δεόν deon**; neuter active participle of the same; both used impersonally; **it is (was, etc.) necessary (as binding)**: — (Translated in King James Version as) behoved, be meet, must (needs), (be) need(-ful), ought, should.

**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.

**Obtained a good 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.

**Persuaded 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.

**Pilgrims 3927** – **παρεπίδημος parepidemos**, *par-ep-id'-ay-mos*; from 3844 and the base of 1927; **an alien alongside, i.e. a resident foreigner**: — (Translated in King James Version as) pilgrim, stranger.

**Please(d) 2100** – **εὐαρεστέω euaresteo**, *yoo-ar-es-teh'-o*; from 2101; **to gratify entirely**: — (Translated in King James Version as) please (well).

**2101** – **εὐάρεστος euarestos**, *yoo-ar'-es-tos*; from 2095 and 701; **fully agreeable**: — (Translated in King James Version as) acceptable(-ted), wellpleasing.

**Gratify** – to make happy, give pleasure to, accommodate, satisfy, delight, indulge, humor

**Rewarder 3406** – **μισθαποδότης misthapodotes**, *mis-thap-od-ot'-ace*; from 3409 and 591; **a renumerator**: — (Translated in King James Version as) rewarder.

**591** – **ἀποδίδωμι apodidomi**, *ap-od-ee'-o-mee*; from 575 and 1325; **to give away, i.e. up, over, back, etc.** (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

**3409** – **μισθόω misthoo**, *mis-tho'-o*; from 3408; **to let out for wages, i.e. (middle voice) to hire**: — (Translated in King James Version as) hire.

**Remunerator** – a person who pays money for something; a payer

**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



**Sacrifices 2378** – θυσία *thusia*, *thoo-see'-ah*; from 2380; **sacrifice** (the act or the victim, literally or figuratively): — (Translated in King James Version as) sacrifice.

**Saving 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.

**Seek 1934** – ἐπιζητέω *epizeteo*, *ep-eeed-zay-teh'-o*; from 1909 and 2212; **to search (inquire) for**; intensively, **to demand, to crave**: — (Translated in King James Version as) desire, enquire, seek (after, for).

**Sprang 1080** – γεννάω *gennao*, *ghen-nah'-o*; from a variation of 1085; **to procreate (properly, of the father, but by extension of the mother)**; figuratively, **to regenerate**: — (Translated in King James Version as) bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

**1085** – γένος *genos*, *ghen'-os*; from 1096; **“kin”** (abstract or concrete, literal or figurative, individual or collective): — (Translated in King James Version as) born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

**Regenerate** - to renew, reform, to re-create, reconstruct, or make over

**Strangers 3581** – ξένος *xenos*, *xen'-os*; apparently a primary word; **foreign** (literally, alien, or figuratively, novel); by implication, **a guest or (vice-versa) entertainer**: — (Translated in King James Version as) host, strange(-r).

**Strength 1411** – δύναμις *dunamis*, *doo'-nam-is*; from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**): — (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

**Testifying 3140** – refer to **Obtained a good Report 3140**

**Testimony 3140** – refer to **Obtained a good Report 3140**

**Translated 3346** – μετατίθημι *metatithemi*, *met-at-ith'-ay-mee*; from 3326 and 5087; **to transfer, i.e. (literally) transport**, (by implication) **exchange**, (reflexively) **change sides, or** (figuratively) **pervert**: — (Translated in King James Version as) carry over, change, remove, translate, turn.

**Translation 3331** – μετάθεσις *metathesis*, *met-ath'-es-is*; from 3346; **transposition, i.e. transferral (to heaven), disestablishment (of a law)**: — (Translated in King James Version as) change, removing, translation.

**3346** – μετατίθημι *metatithemi*, *met-at-ith'-ay-mee*; from 3326 and 5087; **to transfer, i.e. (literally) transport**, (by implication) **exchange**, (reflexively) **change sides, or** (figuratively) **pervert**: — (Translated in King James Version as) carry over, change, remove, translate, turn.

**Without 5565** – χωρίς *choris*, *kho-rece'*; adverb from 5561; **at a space, i.e. separately or apart from** (often as preposition): — (Translated in King James Version as) beside, by itself, without.

**Witness 3140** – refer to **Obtained a good Report 3140**

If you do a word study on “faith,” you will discover that both the King James Version (KJV) and the New King James Version (NKJV) only used the word “faith” twice in their translation of the Hebrew Old Testament (Tanach).

Following are the two occurrences:

King James Version (KJV)	New King James Version (NKJV)
<b>Deuteronomy 32:20</b> “And he said, I will hide my face from them, I will see what their end <i>shall be</i> : for they <i>are</i> a very froward generation, <b>children in whom is no faith</b> <sup>(529)</sup> .” (KJV)	<b>Deuteronomy 32:20</b> “And He said: ‘I will hide My face from them, I will see what their end <i>will be</i> , For they <i>are</i> a perverse generation, <b>Children in whom is no faith</b> <sup>(529)</sup> .” (NKJV)
<b>Habakkuk 2:4</b> “Behold, his soul <sup>(5315)</sup> <i>which</i> is lifted up is not upright in him: <b>but the just shall live by his faith</b> <sup>(530)</sup> .” (KJV)	<b>Habakkuk 2:4</b> “Behold the proud, His soul <sup>(5315)</sup> is not upright in him; <b>But the just shall live by his faith</b> <sup>(530)</sup> .” (NKJV)

**Faith** – 529 'emuwn *ay-moon*' from "aman" (539); **established**, i.e. (figuratively) **trusty**; also (abstractly) **trustworthiness**: -- (Translated in King James Version as) faith(-ful), truth.

539 – 'aman *aw-man*' a primitive root; properly, **to build up or support**; **to foster as a parent or nurse**; figuratively **to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain**; once (Isa. 30:21; interchangeable with "aman" (541)) to go to the right hand:-- (Translated in King James Version as) hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

**Faith** – 530 'emuwnah *em-oo-naw*'); or (shortened) >emunah {*em-oo-naw*' feminine of "emuwn" (529); literally **firmness**; figuratively **security**; **morally fidelity**: -- (Translated in King James Version as) faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, verily.

So, if the elders in the Old Testament obtained a good testimony by “faith” why isn’t the word “faith” as common an occurrence in the Old Testament as it is in the New? It is because the “elders” had a real relationship with their creator. They knew they could trust Him. His attributes were not just words on a scroll. They knew personally of His mercies, His grace, His faithfulness and much more. Actually, if we review both the Old and New Testament definitions for the words “believe” and “faith,” it is the word “trust” that stands out.

The word “trust” is common in the Old Testament, but not so much in the New, only because the translators chose to use the word “faith” instead of the word “trust.”

- For insight into why the word “faith” was used in the New Testament please read [Fides vs. Pistis](#), by Kenneth Schortgen, Jr.

Now we will look at examples of those with less pristine faith.

## Example 4 – Jairus, the Ruler of the Synagogue

Synagogue leader limits Christ's power to heal.

### Mark 5:21-23, 35-36

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh <sup>(3844)</sup> unto the sea.

<sup>22</sup> And, behold, there cometh one of the rulers of the synagogue, <sup>(752)</sup> Jairus by **name**; <sup>(3686)</sup> and when he saw him, he fell at his feet,

<sup>23</sup> And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee, come and lay thy hands on her, that she may be **healed***; <sup>(4982)</sup> **and she shall live** ...

<sup>35</sup> While he yet spake, there came from the ruler of the synagogue's <sup>(752)</sup> *house certain* which said, Thy daughter is dead: why troublest thou the **Master** <sup>(1320)</sup> any further?

<sup>36</sup> As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, <sup>(752)</sup> **Be not afraid**, <sup>(5399)</sup> **only** <sup>(3440)</sup> **believe**. <sup>(4100)</sup> (KJV)

**Afraid 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 phēbomai** (**to be put in fear**); **alarm or fright**: — (Translated in King James Version as) be afraid, + exceedingly, fear, terror.

#### Thayer's Greek Lexicon 5399 –

- To terrify, frighten; to put to flight by terrifying
- *to be put to flight, to flee.*
- *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 reverence, venerate, to treat with deference or reverential obedience*:

**Healed 4982** – σώζω **sozo**, *sode'-zo*; from a primary **σῶς 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.

**Master 1320** – διδάσκαλος **didaskalos**, *did-as'-kal-os*; from **1321**; **an instructor** (genitive case or specially): — (Translated in King James Version as) doctor, master, teacher.

**1321** – διδάσκω **didasko**, *did-as'-ko*; a prolonged (causative) form of a primary verb **δάω dao** (**to learn**); **to teach** (in the same broad application): — (Translated in King James Version as) teach.

**Only 3440** – **μόνον monon**, *mon'-on*; neuter of 3441 as adverb; **merely**: — (Translated in King James Version as) alone, but, only.

**3441** – **μόνος monos**, *mon'-os*; probably from 3306; **remaining, i.e. sole or single**; by implication, **mere**: — (Translated in King James Version as) alone, only, by themselves.

- **Mark 5:36** – Luke’s version adds the following:

**Luke 8:50**

“But when Jesus heard *it*, he answered him, saying, **Fear** <sup>(5399)</sup> **not: believe** <sup>(4100)</sup> **only,** <sup>(3440)</sup> **and she shall be made whole.**” <sup>(4982)</sup> (KJV)

- With the synagogue ruler, Christ said, “Be not afraid, only believe.” Do not be afraid of the bad report - only believe. Only believe what? That nothing is impossible for Christ. Before the woman touched him, Yeshua was on His way to heal the little girl; therefore, no matter the report, she would be healed.

The ruler had faith to ask for Yeshua’s help while his daughter was still alive. And He apparently thought he knew exactly what would take place.

**Mark 5:23**

“And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee, come and lay thy hands on her, that she may be healed;*” <sup>(4982)</sup> **and she shall live.**” (KJV)

However, after hearing that his daughter was dead there was no more hope or faith in Yeshua. In his mind, death had the final say. However, he would soon learn otherwise.

- **Mark 5:36** – **Only** means **only** and nothing more. There can be no doubt, no uncertainty - **Only believe**.

**Matthew 17:20**

“...for **verily** <sup>(281)</sup> I say unto you, If ye have **faith** <sup>(4102)</sup> as a grain of mustard seed, ye shall say unto this mountain, Remove <sup>(3327)</sup> hence <sup>(1782)</sup> to yonder place; <sup>(1563)</sup> and it shall remove; <sup>(3327)</sup> and nothing shall **be impossible** <sup>(101)</sup> unto you.” (KJV)

**Luke 1:37**

“For with God <sup>(2316)</sup> nothing <sup>(3756)</sup> shall **be impossible.**” <sup>(101)</sup> (KJV)

**Be Impossible 101** – **ἀδυνατέω adunateo**, *ad-oo-nat-eh'-o*; from 102; **to be unable, i.e. (passively) impossible**: — (Translated in King James Version as) be impossible.

**102** – **ἀδύνατος adunatos**, *ad-oo'-nat-os*; from 1 (as a negative particle) and 1415; **unable, i.e. weak** (literally or figuratively); passively, **impossible**: — (Translated in King James Version as) could not do, impossible, impotent, not possible, weak.

- In the United States where drug stores are just about on every corner, we say we have faith in Christ to save us, yet many doubt His ability to heal today; much less raise a child back to life. Yet the Word tells us.

### Hebrews 13:8

“Jesus <sup>(2424)</sup> Christ <sup>(5547)</sup> the same yesterday, and today, and for **ever**.” <sup>(165)</sup> (KJV)

**Ever 165** – αἰών *aion*, *ahee-ohn*; from the same as 104; properly, **an age**; by extension, **perpetuity (also past)**; by implication, **the world; specially (Jewish) a Messianic period (present or future)**: — (Translated in King James Version as) age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).

If we truly believe this than Christ’s words and His power to heal and deliver have not changed.

## Example 5 – A man whose son was demon possessed

Doubts Christ because of His disciples.

### Mark 9:14-24

“And when he came to *his* **disciples**, <sup>(3101)</sup> he saw a great multitude about them, and the scribes <sup>(1122)</sup> questioning with them.

<sup>15</sup> And straightway all the people, when they beheld him, were greatly amazed, <sup>(1568)</sup> and running to *him* saluted <sup>(782)</sup> him.

<sup>16</sup> And he asked the scribes, What question ye with them?

<sup>17</sup> And one of the multitude answered and said, **Master**, <sup>(1320)</sup> I have brought unto thee my son, which hath a dumb <sup>(216)</sup> spirit;

<sup>18</sup> And wheresoever he **taketh** <sup>(2638)</sup> him, he **teareth** <sup>(4486)</sup> him: and he foameth, <sup>(875)</sup> and **gnasheth** <sup>(5149)</sup> with his teeth, and **pineth away**: <sup>(3583)</sup> and **I spake to thy disciples <sup>(3101)</sup> that they should cast him out; <sup>(1544)</sup> and they could not.**

<sup>19</sup> He answereth him, and saith, O **faithless** <sup>(571)</sup> generation, how long shall I be with you? how long shall I suffer <sup>(430)</sup> you? bring him unto me.

<sup>20</sup> And they brought him unto him: and when he saw him, straightway the spirit **tare** <sup>(4682)</sup> him; and he fell on the ground, and **wallowed** <sup>(2947)</sup> foaming. <sup>(875)</sup>

<sup>21</sup> And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

<sup>22</sup> And oftentimes <sup>(4178)</sup> it hath **cast** <sup>(906)</sup> him into the fire, and into the waters, to **destroy** <sup>(622)</sup> him: **but if thou canst do any thing, have compassion <sup>(4697)</sup> on us, and help us.**

<sup>23</sup> Jesus said unto him, **If thou canst <sup>(1410)</sup> believe, <sup>(4100)</sup> all things are possible to him that believeth. <sup>(4100)</sup>**

<sup>24</sup> And straightway the father of the child **cried out**, <sup>(2896)</sup> and said with tears, Lord, I **believe**; <sup>(4100)</sup> help thou mine **unbelief**. <sup>(570)</sup> (KJV)

**Canst 1410** – δύναμαι *dunamai*, *doo'-nam-ahē*; of uncertain affinity; **to be able or possible**: — (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

**Cast 906** – βάλλω *ballo*, *bal'-lo*; a primary verb; **to throw** (in various applications, **more or less violent or intense**): — (Translated in King James Version as) arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**Compassion 4697** – σπλαγχνίζομαι *splagchnizomai*, *splangkhnid'-zom-ahē*; middle voice from 4698; **to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity**: — (Translated in King James Version as) have (be moved with) compassion.

**Cried Out 2896** – κράζω *krazo*, *krad'-zo*; a primary verb; properly, **to “croak” (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat)**: — (Translated in King James Version as) cry (out).

**Destroy 622** – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mē*; 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.

**Faithless 571** – ἄπιστος *apistos*, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) **disbelieving, i.e. without Christian faith (specially, a heathen)**; (passively) **untrustworthy (person), or incredible (thing)**: — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

**4103** – πιστός *pistos*, *pis-tos'*; from 3982; objectively, **trustworthy**; subjectively, **trustful**: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**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) confident, make friend, obey, persuade, trust, yield.

**Gnasheth 5149** – τρίζω *trizo*, *trid'-zo*; apparently a primary verb; **to creak (squeak), i.e. (by analogy) to grate the teeth (in frenzy)**: — (Translated in King James Version as) gnash.

**Pineth Away 3583** – ξηραίνω *xeraino*, *xay-rah'-ee-no*; from 3584; **to desiccate**; by implication, **to shrivel, to mature**: — (Translated in King James Version as) dry up, pine away, be ripe, wither (away).

**Desiccate** – to dry up or dry out; wither, shrivel, dehydrate

**Taketh 2638** – καταλαμβάνω *katalambano*, *kat-al-am-ban'-o*; from 2596 and 2983; **to take eagerly, i.e. seize, possess, etc. (literally or figuratively)**: — (Translated in King James Version as) apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

**Tare 4682** – σπαράσσω *sparasso*, *spar-as'-so*; prolongation from σπαίρω *spairo* (**to grasp**; apparently strengthened from 4685 **through the idea of spasmodic contraction**); **to mangle, i.e. convulse with epilepsy**: — (Translated in King James Version as) rend, tear.

**Spasmodic** – pertaining to or relating to a spasm; convulsive, jerky; given to bursts of energy or excitement

**Teareth 4486** – ῥήγνυμι *rhegnumi*, *hrayg'-noo-mē* or; ῥήσσω *rhesso*, *hrace'-so*; both prolonged forms of ῥήκω *rheko* (which appears only in certain forms, and is itself probably a strengthened form of ἄγνυμι *agnumi* (see in 2608)) **to “break,” “wreck” or “crack”, i.e. (especially) to sunder (by separation of the parts)**; 2608 being its intensive (with the preposition in composition), and 2352 a shattering to minute fragments; but not a reduction to the constituent particles, like 3089) or disrupt, lacerate; by

implication, to convulse (with spasms); figuratively, to give vent to joyful emotions: — (Translated in King James Version as) break (forth), burst, rend, tear.

**Unbelief 570** – ἀπιστία *apaistia*, *ap-is-tee'-ah*; from **571**; **faithlessness**, i.e. (negatively) **disbelief** (lack of Christian faith), or (positively) **unfaithfulness** (disobedience): — (Translated in King James Version as) unbelief.

**Thayer's Greek Lexicon 570** –

- want of faith and trust;
- unfaithfulness, faithlessness (of persons betraying a trust):
- want of faith, unbelief:
- weakness of faith:

- **571** – refer to **Faithless 571** on page 38

**Wallowed 2947** – κυλιόω *kulioo*, *koo-lee-o'-o*; from the base of 2949 (through the idea of **circularity**; compare 2945, 1507); **to roll about**: — (Translated in King James Version as) wallow.

**Circularity** - in the shape or form of a circle

- **Mark 9:18, 22, 24** – What caused the father to doubt?  
At first, it appears the father had no doubts that Yeshua's disciples could cast out the spirit. Perhaps he saw them do so for others.

**Mark 9:14**

"I spake to thy disciples that **they should cast him out.**"

However, when they could not cast it out the father begins to doubt. By the time he asks their teacher Yeshua for help, and perhaps feeling a lot less hopeful as he watches his son wallowing on the ground and foaming at the mouth, he says:

**Mark 9:22**

"...**but if thou canst** do any thing."

Then he follows that with:

**Mark 9:22**

"have compassion on us, and help us."

What made the father think Yeshua would not have compassion and help? Was this just something people said back then or was something else said or done earlier to cause the father to make this statement? Of course we will never know the answer.

- Today many are still doubting and asking questions. So why do they doubt? Could it be because:
  1. They have never seen anyone healed or delivered.
  2. They were told such things are not for us today.
  3. They doubt if YAH hears their prayers and if He would help them.



4. They may even doubt if YAH is compassionate.

And many of their doubts may be based on what other have said or done.

### Isaiah 29:13

“Wherefore **the Lord** <sup>(136)</sup> said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour <sup>(3513)</sup> me, but have removed <sup>(7368)</sup> their **heart** <sup>(3820)</sup> far from me, and **their fear** <sup>(3374)</sup> toward me is taught <sup>(3925)</sup> by the precept <sup>(4687)</sup> of men:” (KJV)

**Fear 3374** – יִרְאָה *yir’ah*, *yir-aw’*; feminine of 3373; **fear** (also used as infinitive); **morally, reverence**: — (Translated in King James Version as) x dreadful, x exceedingly, fear(-fulness).

**Heart 3820** – לֵב *leb*, *labe*; a form of 3824; **the heart; also used** (figuratively) **very widely for the feelings, the will and even the intellect; likewise for the centre of anything**:— (Translated in King James Version as) + care for, comfortably, consent, x considered, courag(-eous), friend(-ly), ((broken-), (hard-), (merry-), (stiff-), (stout-), double) heart((-ed)), x heed, x I, kindly, midst, mind(-ed), x regard((-ed)), x themselves, x unawares, understanding, x well, willingly, wisdom.

**Lord 136** – אֲדֹנָי *’Adonay*, *ad-o-noy’*; am emphatic form of 113; **the Lord (used as a proper name of God only)**:— (Translated in King James Version as) (my) Lord.

**113** – אֲדֹנָי *’adown*, *aw-done’*; or (shortened) אֲדֹן *’adon*, *aw-done’*; from an unused root (meaning to rule); **sovereign, i.e. controller (human or divine)**:— (Translated in King James Version as) lord, master, owner. Compare also names beginning with “Adoni-.”

Whether now or in days to come when doubts plague us, we feel overwhelmed and believe we have reached our limit and can endure no more; I hope like this father we will cry out to the Lord for help.

### Mark 9:24

“And straightway the father of the child **cried out**, <sup>(2896)</sup> and said with tears, Lord, I **believe**; <sup>(4100)</sup> help thou mine **unbelief**.” <sup>(570)</sup> (KJV)

What’s more, remember this.

### 1 Peter 5:6-7

“Humble <sup>(5013)</sup> yourselves therefore under the mighty <sup>(2900)</sup> hand of God, <sup>(2316)</sup> that he may **exalt** <sup>(5312)</sup> you in due time:

<sup>7</sup> **Casting** <sup>(1977)</sup> all your care <sup>(3308)</sup> upon him; for he **careth** <sup>(3199)</sup> for you.” (KJV)

**Careth 3199** – μέλω *melo*, *mel’-o*; a primary verb; **to be of interest to, i.e. to concern** (only third person singular present indicative used impersonally, it matters): — (Translated in King James Version as) (take) care.

**Exalt 5312** – ὑψόω *hupsōo*, *hoop-so’-o*; from 5311; **to elevate** (literally or figuratively): — (Translated in King James Version as) exalt, lift up.



Comparison Between Believe and Faith			
Synonyms for		Antonyms for	
Believe	Faith	Believe	Faith
<ul style="list-style-type: none"> <li>• accept</li> <li>• accredit</li> <li>• affirm</li> <li>• be certain of</li> <li>• be convinced of</li> <li>• count on</li> <li>• give credence to</li> <li>• have faith in</li> <li>• have no doubt</li> <li>• keep the faith</li> <li>• place confidence in</li> <li>• take at one's word</li> <li>• trust</li> <li>• understand</li> </ul>	<ul style="list-style-type: none"> <li>• acceptance</li> <li>• allegiance</li> <li>• assent</li> <li>• assurance</li> <li>• belief</li> <li>• certainty</li> <li>• confidence</li> <li>• constancy</li> <li>• conviction</li> <li>• credit</li> <li>• dependence</li> <li>• faithfulness</li> <li>• hope</li> <li>• loyalty</li> <li>• reliance</li> <li>• sureness</li> <li>• truth</li> <li>• truthfulness</li> </ul>	<ul style="list-style-type: none"> <li>• challenge</li> <li>• disbelieve</li> <li>• discredit</li> <li>• distrust</li> <li>• doubt</li> <li>• dispute</li> <li>• question</li> <li>• reject</li> <li>• suspect</li> </ul>	<ul style="list-style-type: none"> <li>• disbelief</li> <li>• distrust</li> <li>• doubt</li> <li>• misgiving</li> <li>• skepticism</li> <li>• suspicion</li> </ul>

- What similarities in Believe and Faith stand out to you?

The following examples fall more under the Antonyms side of things. And you may be surprised when you find out who some of these people are.

## Example 6 – Those with Little (or no) Faith

The Disciples of Christ.

The only time “little faith” is used is with the Disciples of Christ. The ones who followed Christ, heard Him speak and called Him Lord and Master; the very ones who should have trusted Christ the most doubted Him.

### Luke 12:22-28

“And he said unto his [disciples](#), <sup>(3101)</sup> Therefore I say unto you, **Take no thought** <sup>(3309)</sup> for your life, what ye shall eat; neither for the body, what ye shall put on.

<sup>23</sup> The life is more than meat, <sup>(5160)</sup> and the body *is more* than raiment. <sup>(1742)</sup>

<sup>24</sup> Consider <sup>(2657)</sup> the ravens: <sup>(2876)</sup> for they neither sow <sup>(4687)</sup> nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better <sup>(1308)</sup> than the fowls?

<sup>25</sup> And which of you with **taking thought** <sup>(3309)</sup> can add to his stature <sup>(2244)</sup> one cubit? <sup>(4083)</sup>  
<sup>26</sup> If ye then be not able to do that thing which is least, why **take ye thought** <sup>(3309)</sup> for the rest?  
<sup>27</sup> Consider <sup>(2657)</sup> the lilies how they grow: they toil <sup>(2872)</sup> not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed <sup>(4016)</sup> like one of these.  
<sup>28</sup> **If then God** <sup>(2316)</sup> **so clothe the grass,** <sup>(5528)</sup> **which is to day in the field, and to morrow is cast** <sup>(906)</sup> **into the oven; how much more will he clothe you, O ye of little faith?** <sup>(3640)</sup> (KJV)

**Little Faith 3640** – ὀλιγόπιστος *oligopistos*, *ol-ig-op'-is-tos*; from 3641 and 4102; **incredulous**, i.e. **lacking confidence (in Christ)**: — (Translated in King James Version as) of little faith.

**3641** – ὀλίγος *oligos*, *ol-ee'-gos*; of uncertain affinity; **puny (in extent, degree, number, duration or value)**; especially neuter (adverbially) **somewhat**: — (Translated in King James Version as) + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

**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.

**Thayer's Greek Lexicon 3640** – *of little faith, trusting too little*

**Incredulous** – reluctant or unwilling to believe; skeptical

**Take ... thought 3309** – μεριμνάω *merimnao*, *mer-im-nah'-o*; from 3308; **to be anxious about**: — (Translated in King James Version as) (be, have) care(-ful), take thought.

## Matthew 16:5-12

**"And when his disciples** <sup>(3101)</sup> **were come to the other side, they had forgotten to take bread.**  
<sup>6</sup> **Then Jesus** <sup>(2424)</sup> **said** <sup>(2036)</sup> **unto them, Take heed** <sup>(3708)</sup> **and beware** <sup>(4337)</sup> **of the leaven** <sup>(2219)</sup> **of the Pharisees** <sup>(5330)</sup> **and of the Sadducees.** <sup>(4523)</sup>  
<sup>7</sup> **And they reasoned** <sup>(1260)</sup> **among themselves**, saying, *It is because we have taken no bread.*  
<sup>8</sup> *Which* when Jesus <sup>(2424)</sup> perceived, he said <sup>(2036)</sup> unto them, **O ye of little faith,** <sup>(3640)</sup> **why reason** <sup>(1260)</sup> **ye among yourselves, because ye have brought no bread?**  
<sup>9</sup> **Do ye not yet understand,** <sup>(3539)</sup> neither remember the five loaves of the five thousand, and how many baskets ye took up?  
<sup>10</sup> Neither the seven loaves of the four thousand, and how many baskets ye took up?  
<sup>11</sup> **How is it that ye do not understand** <sup>(3539)</sup> **that I spake** <sup>(2036)</sup> **it not to you concerning bread,** **that ye should beware** <sup>(4337)</sup> **of the leaven** <sup>(2219)</sup> **of the Pharisees** <sup>(5330)</sup> **and of the Sadducees?** <sup>(4523)</sup>  
<sup>12</sup> Then **understood** <sup>(4920)</sup> they how that he bade <sup>(2036)</sup> them not **beware** <sup>(4337)</sup> **of the leaven** <sup>(2219)</sup> **of bread, but of the doctrine** <sup>(1322)</sup> **of the Pharisees** <sup>(5330)</sup> **and of the Sadducees."** <sup>(4523)</sup> (KJV)

➤ Are we listening to what Christ is saying; or are we listening to others?

➤ On the other hand, are we just hearing what we want to hear?

**Beware 4337** – προσέχω *prosecho*, *pros-ekh'-o*; from 4314 and 2192; (figuratively) **to hold the mind** (H3563 implied) **towards**, i.e. **pay attention to, be cautious about, apply oneself to, adhere to**: — (Translated in King James Version as) (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

**Reason(ed) 1260** – διαλογίζομαι *dialogizomai*, *dee-al-og-id'-zom-ahee*; from 1223 and 3049; **to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):** — (Translated in King James Version as) cast in mind, consider, dispute, muse, reason, think.

**Take heed 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.

**Understand 3539** – νοιέω *noieo*, *noy-eh'-o*; from 3563; **to exercise the mind (observe), i.e. (figuratively) to comprehend, heed**: — (Translated in King James Version as) consider, perceive, think, understand.

### Matthew 8:23-27

“And when he (Christ) was entered into a ship, **his disciples** <sup>(3101)</sup> **followed** <sup>(190)</sup> **him**.

<sup>24</sup> And, behold, there **arose** <sup>(1096)</sup> a great tempest <sup>(4578)</sup> in the sea, insomuch that the ship was covered with the waves: **but he was asleep**.

<sup>25</sup> And **his disciples** <sup>(3101)</sup> came to *him*, and awoke him, saying, **Lord**, <sup>(2962)</sup> **save** <sup>(4982)</sup> us: we **perish**. <sup>(622)</sup>

<sup>26</sup> And he saith unto them, **Why are ye fearful**, <sup>(1169)</sup> **O ye of little faith?** <sup>(3640)</sup> Then he **arose**, <sup>(1453)</sup> and rebuked <sup>(2008)</sup> the winds and the sea; and there was a great calm.

<sup>27</sup> But the men **marvelled**, <sup>(2296)</sup> saying, what manner of man <sup>(4217)</sup> is this, that even the winds and the sea **obey** <sup>(5219)</sup> him!” (KJV)

- **Matthew 8:27** – Though disciples, at this point, it appears they did not recognize Him as Christ (the Anointed) or the Son of God just some “manner of man.”
- The gospel of Mark gives us more detail as to what led up to Christ’s declaration that they had “little faith.”

### Mark 4:35-41

“And the same day, when the even was come, **he saith unto them, Let us pass over** <sup>(1330)</sup> **unto the other side**.

<sup>36</sup> And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

<sup>37</sup> And there **arose** <sup>(1096)</sup> a great storm <sup>(2978)</sup> of wind, and the waves beat into the ship, so that it was now full.

<sup>38</sup> And he was in the hinder part of the ship, asleep on a pillow: and **they awake him, and say unto him, Master**, <sup>(1320)</sup> **carest** <sup>(3199)</sup> **thou not that we perish?** <sup>(622)</sup>

<sup>39</sup> And he **arose**, <sup>(1326)</sup> and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

<sup>40</sup> And he said unto them, **Why are ye so fearful?** <sup>(1169)</sup> how is it that ye have no <sup>(3756)</sup> faith? <sup>(4102)</sup>

<sup>41</sup> And they **feared** <sup>(5399)</sup> exceedingly, and said one to another, What manner of man <sup>(686)</sup> is this, that even the wind and the sea **obey** <sup>(5219)</sup> him?” (KJV)

**Arose 1096** – γίνομαι *ginomai*, *ghin'-om-ahēe*; a prolongation and middle voice form of a primary verb; **to cause to be** (“gen”-erate), i.e. (reflexively) **to become (come into being)**, used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Arose 1326** – διεγείρω *diegeiro*, *dee-eg-i'-ro*; from 1223 and 1453; **to wake fully; i.e. arouse** (literally or figuratively): — (Translated in King James Version as) arise, awake, raise, stir up.

**Arose 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.

**Carest 3199** – μέλω *melo*, *mel'-o*; a primary verb; **to be of interest to, i.e. to concern** (only third person singular present indicative used impersonally, it matters): — (Translated in King James Version as) (take) care.

**Fearful 1169** – δειλός *deilos*, *di-los'*; from δέος *deos* (**dread**); **timid, i.e. (by implication) faithless**: — (Translated in King James Version as) fearful.

**Thayer's Greek Lexicon** 1169 – (*deidō* to fear), *timid, fearful*: of Christians who through cowardice give way under persecutions and **apostatize**.

**Apostatize** – to commit apostasy

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

**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.

**Perish 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.

- **Mark 4:35** – in the English Standard Version (ESV).

“On that day, when evening had come, he said to them, “**Let us go across to the other side.**” (KJV)

- **Mark 4:40** – Instead of little faith, they are told they “have no faith.”

And Mark 5:1 tells us:

**Mark 5:1**

**“And they came over unto the other side of the sea,** into the country of the Gadarenes.” (KJV)

- Yeshua said they would cross to the other side. But circumstances told them they would perish because of the great storm of wind and waves. They, like most of us, believe in our circumstances; however, for whatever reason we pay little attention to what Yeshua tells us. As a result, we too could be labeled as those with little or no faith.

Following is another example.

#### Matthew 14:26-31

“And when the **disciples** <sup>(3101)</sup> saw him walking on the sea, they were troubled, <sup>(5015)</sup> saying, It is a spirit; <sup>(5326)</sup> and they cried out for fear. <sup>(5401)</sup>

<sup>27</sup> But straightway Jesus spake unto them, saying, **Be of good cheer**; <sup>(2293)</sup> it is I; be not **afraid**. <sup>(5399)</sup>

<sup>28</sup> **And Peter answered him and said, Lord, if it be thou, bid** <sup>(2753)</sup> **me come unto thee on the water.**

<sup>29</sup> **And he said, Come.** And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

<sup>30</sup> **But when he saw the wind boisterous,** <sup>(2478)</sup> **he was afraid**; <sup>(5399)</sup> **and beginning to sink,** <sup>(2670)</sup> **he cried, saying, Lord, save** <sup>(4982)</sup> **me.**

<sup>31</sup> **And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith,** <sup>(3640)</sup> **wherefore didst thou doubt?**” <sup>(1365)</sup> (KJV)

- Peter asked Christ to bid him to come. And Christ told Peter to “Come.” However, Peter’s circumstances told him he had something to fear even though Christ told Him to “Come,” based on his own request.

Peter should have trusted that he would walk to Christ. Instead, Peter believed more in what he saw than what Christ said, even though a moment earlier he was walking on the water.

When his focus shifted to his circumstances and fear took control of him he began to sink. However, when he called on Christ to “save” him, Christ did not hesitate.

**Be Of Good Cheer 2293** – **θαρσέω tharseo**, *thar-seh'-o*; from **2294**; **to have courage**: — (Translated in King James Version as) be of good cheer (comfort).

**2294** – **θάρσος tharsos**, *thar'-sos*; akin (by transposition) to **θράσος thrasos** (daring); **boldness** (subjectively): — (Translated in King James Version as) courage.

**Bid 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).

**Doubt 1365** – **διστάζω distazo**, *dis-tad'-zo*; from 1364; properly, **to duplicate, i.e. (mentally) to waver (in opinion)**: — (Translated in King James Version as) doubt.

**Save(d) 4982** – **σώζω sozo**, *sode'-zo*; from a primary **σῶς 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.

## Example 7 – Believe not on Christ

### John 12:44-50

“Jesus cried and said, He that believeth<sup>(4100)</sup> on me, believeth<sup>(4100)</sup> not on me, but on him that sent<sup>(3992)</sup> me.

<sup>45</sup> And he that seeth<sup>(2334)</sup> me seeth<sup>(2334)</sup> him that sent<sup>(3992)</sup> me.

<sup>46</sup> I am come a light into the world, that whosoever believeth<sup>(4100)</sup> on me should not abide<sup>(3306)</sup> in darkness.<sup>(4653)</sup>

<sup>47</sup> And if any man hear my words,<sup>(4487)</sup> 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<sup>(2078)</sup> day.

<sup>49</sup> For I have not spoken of myself; but the Father which sent<sup>(3992)</sup> me, he gave me a commandment,<sup>(1785)</sup> what I should say, and what I should speak.

<sup>50</sup> And I know that his commandment<sup>(1785)</sup> is life everlasting: <sup>(166)</sup> whatsoever I speak therefore, even as the Father said unto me, so I speak.” (KJV)

**Abide/ Abideth 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

**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

### John 6:35-40

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth <sup>(4100)</sup> on me shall never thirst.

<sup>36</sup> But I said unto you, That ye also have seen <sup>(3708)</sup> me, and believe <sup>(4100)</sup> not.

<sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise <sup>(3364)</sup> cast <sup>(1544)</sup> out. <sup>(1854)</sup>

<sup>38</sup> For I came down <sup>(2597)</sup> from heaven, not to do mine own will, but the will of him that sent <sup>(3992)</sup> me.

<sup>39</sup> And this is the Father's will which hath sent <sup>(3992)</sup> me, that of all which he hath given me I should lose <sup>(622)</sup> nothing, but should raise it up again <sup>(450)</sup> at the last <sup>(2078)</sup> day.

<sup>40</sup> And this is the will of him that sent <sup>(3992)</sup> me, that every one which seeth <sup>(2334)</sup> the Son, and believeth <sup>(4100)</sup> on him, may have everlasting <sup>(166)</sup> life: and I will raise him up <sup>(450)</sup> at the last <sup>(2078)</sup> day." (KJV)

**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.

**Raise...up, Raise it up again 450** – ἀνίστημι *anistemi*, an-is'-tay-mee; from 303 and 2476; **to stand up** (literal or figurative, transitive or intransitive): — (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

**Seen 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.

- These people saw Yeshua, witnessed His signs and wonders and some claimed to be His disciples; yet many still did not believe in Him. Yet, today, many claim to believe in Christ solely on this one verse.

### John 3.16

"For God <sup>(2316)</sup> so loved <sup>(25)</sup> the world, that he gave his only begotten <sup>(3439)</sup> Son, that whosoever <sup>(3956)</sup> believeth <sup>(4100)</sup> in him should not perish, <sup>(622)</sup> but have everlasting <sup>(166)</sup> life." (KJV)

**Begotten 3439** – μονογενής *monogenes*, mon-og-en-ace'; from 3441 and 1096; **only-born, i.e. sole**: — (Translated in King James Version as) only (begotten, child)

I wonder how many have bothered to read the verses that followed.

### John 3:17-21

"For God <sup>(2316)</sup> sent not his Son into the world <sup>(2889)</sup> to condemn <sup>(2919)</sup> the world; <sup>(2889)</sup> but that the world <sup>(2889)</sup> through <sup>(1223)</sup> him might be saved. <sup>(4982)</sup>

<sup>18</sup> He that believeth <sup>(4100)</sup> on him is not condemned: <sup>(2919)</sup> but he that believeth <sup>(4100)</sup> not <sup>(3361)</sup> is condemned <sup>(2919)</sup> already, because he hath not believed <sup>(4100)</sup> in the name <sup>(3686)</sup> of the only begotten <sup>(3439)</sup> Son of God.

<sup>19</sup> And this is the condemnation, <sup>(2920)</sup> that light is come into the world, and men loved <sup>(25)</sup> darkness <sup>(4655)</sup> rather than light, because their deeds <sup>(2041)</sup> were evil. <sup>(4190)</sup>



<sup>20</sup> For every one that **doeth** <sup>(4238)</sup> **evil** <sup>(5337)</sup> **hateth** <sup>(3404)</sup> the light, neither cometh to the light, lest <sup>(3363)</sup> his **deeds** <sup>(2041)</sup> should be **reproved**. <sup>(1651)</sup>  
<sup>21</sup> But he that doeth <sup>(4160)</sup> **truth** <sup>(225)</sup> cometh to the light, that his **deeds** <sup>(2041)</sup> may be made manifest, <sup>(5319)</sup> that they are **wrought** <sup>(2038)</sup> in God.” <sup>(2316)</sup> (KJV)

- John 3:19-21 –According to the King James Version (KJV) **Deeds** also means works, what you do, and/or your actions.

➤ John 3:18-21 - According to this passage, why are people already condemned?

**Condemn(ed) 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.

**Condemnation 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.

**Deeds 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.

**Doeth 4238** – πράσσω **prasso**, *pras'-so*; a primary verb; **to “practise”, i.e. perform repeatedly or habitually** (thus differing from 4160, which properly refers to a single act); by implication, **to execute, accomplish, etc.; specially, to collect (dues), fare (personally)**: — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

**Evil 4190** – πονηρός **poneros**, *pon-ay-ros'*; from a derivative of 4192; **hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue)**; figuratively, **calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous**; neuter (singular) **mischief, malice, or (plural) guilt**; masculine (singular) **the devil, or (plural) sinners**: — (Translated in King James Version as) bad, evil, grievous, harm, lewd, malicious, wicked(-ness).

**Evil 5337** – φαῦλος **phaulos**, *fow'-los*; apparently a primary word; **“foul” or “flawy,” i.e. (figuratively) wicked**: — (Translated in King James Version as) evil.

**Flawy** – full of flaws or cracks; broken, defective, imperfect

**Not 3361** – μή **me**, *may*; a primary particle of qualified negation (whereas 3756 expresses an absolute denial); (adverb) **not**, (conjunction) **lest**; also (as an interrogative implying a negative answer (whereas 3756 expects an affirmative one)) **whether**: — (Translated in King James Version as) any but (that), x forbear, + God forbid, + lack, lest, neither, never, no (x wise in), none, nor, (can-)not, nothing, that not, un(-taken), without. Often used in compounds in substantially the same relations.

**Reproved 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

**Admonish** – to reprove, scold, caution, advise, or counsel against something

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

**Truth 225** – ἀλήθεια *aletheia*, *al-ay'-thi-a*; from 227; **truth**: — (Translated in King James Version as) true, x truly, truth, verity.

**227** – ἀληθής *alethes*, *al-ay-thace'*; from 1 (as a negative particle) and 2990; **true (as not concealing)**: — (Translated in King James Version as) true, truly, truth.

**Wrought 2038** – ἐργάζομαι *ergazomai*, *er-gad'-zom-ahee*; middle voice from 2041; **to toil (as a task, occupation, etc.)**, (by implication) **effect, be engaged in or with, etc.**: — (Translated in King James Version as) commit, do, labor for, minister about, trade (by), 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.

Again, Christ said:

**John 6:64-65**

**“But there are some of you that believe<sup>(4100)</sup> not. For Jesus knew from the beginning who they were that believed<sup>(4100)</sup> not, and who should betray<sup>(3860)</sup> him.**

<sup>65</sup> And he said, **Therefore said I unto you, that no man can come unto me, except<sup>(3362)</sup> it were given unto him of my Father.”** (KJV)

**Betray 3860** – παραδίωμι *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.

**Except 3362** – ἐάν μή *ean me*, *eh-an' may*; i.e. 1437 and 3361; **if not, i.e. unless**: — (Translated in King James Version as) x before, but, except, if, no, (if, + whosoever) not.

Then it says:

**John 6:66-70**

**“From that time many of his disciples<sup>(3101)</sup> went<sup>(565)</sup> back, <sup>(3694)</sup> and walked<sup>(4043)</sup> no more with him.**

<sup>67</sup> Then said Jesus unto the twelve, Will ye also go away?

<sup>68</sup> Then Simon Peter answered him, Lord, to whom shall we go? **thou hast the words<sup>(4487)</sup> of eternal<sup>(166)</sup> life.**

<sup>69</sup> **And we believe** <sup>(4100)</sup> **and are sure that thou art that Christ,** <sup>(5547)</sup> **the Son of the living God.** <sup>(2316)</sup>

<sup>70</sup> Jesus answered them, **Have not I chosen** <sup>(1586)</sup> **you twelve, and one of you is a devil?"** <sup>(1228)</sup> (KJV)

**Walked 4043** – περιπατέω *peripateo*, *per-ee-pat-eh'-o*; from 4012 and 3961; **to tread all around, i.e. walk at large (especially as proof of ability)**; figuratively, **to live, deport oneself, follow (as a companion or votary)**; — (Translated in King James Version as) go, be occupied with, walk (about).

- John 6:68-69 – Peter tells us what the others did not believe.
  1. Yeshua (Jesus) is the Christ (The Messiah).
  2. Yeshua (Jesus) is also the Son of the Living God.
- John 6:68 – As we read earlier, the Book of Matthew tells us that it was God the Father who gave this revelation to Peter.

#### **Matthew 16:13-17**

<sup>13</sup> "When Jesus <sup>(2424)</sup> came into the coasts of Caesarea Philippi, **he asked his disciples,** <sup>(3101)</sup> **saying, Whom do men say that I the Son of man** <sup>(444)</sup> **am?** <sup>(1511)</sup>

<sup>14</sup> And they said, *Some say that thou art John the Baptist: some, Elias (Elijah); and others, Jeremias (Jeremiah), or one of the prophets.*

<sup>15</sup> He saith unto them, **But whom say ye that I am?** <sup>(1511)</sup>

<sup>16</sup> And Simon Peter answered and said, **Thou art the Christ,** <sup>(5547)</sup> **the Son of the living God.**

<sup>17</sup> And Jesus <sup>(2424)</sup> answered and said unto him, **Blessed** <sup>(3107)</sup> **art thou, Simon Barjona: for flesh and blood hath not revealed** <sup>(601)</sup> **it unto thee, but my Father which is in heaven."** (KJV)

- John 6:70 – In the gospel of Luke Judas, one of the chosen twelve, is called a traitor.

#### **Luke 6:13-16**

<sup>13</sup> "And when it was day, he called *unto him* his **disciples:** <sup>(3101)</sup> and of them he chose <sup>(1586)</sup> twelve, whom also he named <sup>(3687)</sup> apostles; <sup>(652)</sup>

<sup>14</sup> Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

<sup>15</sup> Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

<sup>16</sup> And Judas *the brother* of James, and **Judas Iscariot, which also was the traitor."** <sup>(4273)</sup> (KJV)

#### **John 8:21-32**

<sup>21</sup> "Then said Jesus <sup>(2424)</sup> again unto them, I go my way, <sup>(5217)</sup> and ye shall **seek** <sup>(2212)</sup> me, and shall die in your **sins:** <sup>(266)</sup> whither I go, <sup>(5217)</sup> ye cannot come.

<sup>22</sup> Then said the Jews, Will he kill himself? because he saith, Whither I go, <sup>(5217)</sup> ye cannot come.

<sup>23</sup> And he said unto them, **Ye are from beneath; I am from above: ye are of this world;** <sup>(2889)</sup> **I am not of this world.**

<sup>24</sup> **I said therefore unto you, that ye shall die in your sins:** <sup>(266)</sup> **for if ye believe** <sup>(4100)</sup> **not** <sup>(3362)</sup> **that I am** <sup>(1510)</sup> **he, ye shall die in your sins.** <sup>(266)</sup>

<sup>25</sup> Then said they unto him, **Who art thou?** And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

<sup>26</sup> I have many things to say and to judge <sup>(2919)</sup> of you: but he that sent <sup>(3992)</sup> me is **true**; <sup>(227)</sup> and I speak to the world <sup>(2889)</sup> those things which I have heard of him.

<sup>27</sup> They understood not that he spake to them of the Father.

<sup>28</sup> Then said Jesus <sup>(2424)</sup> unto them, **When ye have lifted up** <sup>(5312)</sup> **the Son of man, then shall ye know that I am** <sup>(1510)</sup> *he*, and *that* I do nothing of myself; but as my Father hath taught <sup>(1321)</sup> me, I speak these things.

<sup>29</sup> And he that sent <sup>(3992)</sup> me is **with** <sup>(3326)</sup> me: the Father hath not **left** <sup>(863)</sup> me **alone**; <sup>(3441)</sup> for I do always <sup>(3842)</sup> those things that **please** <sup>(701)</sup> him.

<sup>30</sup> As he spake these words, many **believed** <sup>(4100)</sup> on him.

<sup>31</sup> Then said Jesus <sup>(2424)</sup> to those Jews which **believed** <sup>(4100)</sup> on him, **If ye continue** <sup>(3306)</sup> in my word, <sup>(3056)</sup> **then are ye my disciples** <sup>(3101)</sup> **indeed**; <sup>(230)</sup>

<sup>32</sup> **And ye shall know the truth,** <sup>(225)</sup> **and the truth** <sup>(225)</sup> **shall make you free.** <sup>(1659)</sup> (KJV)

- **John 8:24** – same Greek word translated as “Not” in this verse translated as “except” earlier in John 6: 65.
- **John 8:28-31** – Though Christ was lifted up (on a cross) He does not say those who believe He was lifted up:
  1. Would know who He is
  2. Would indeed be His disciples or
  3. Would know the truth and the truth would make them free.
- **John 8:31** – Throughout this study Yeshua tells us that there are other conditions that must be met in order to be His disciple and they are all linked to this.

Consider this:

#### James 2:19

“Thou **believest** <sup>(4100)</sup> that there is one God; thou doest <sup>(4160)</sup> well: <sup>(2573)</sup> the devils <sup>(1140)</sup> also **believe**, <sup>(4100)</sup> and tremble.” <sup>(5425)</sup> (KJV)

- Though they believe and tremble, they are still devils.

**Alone 3441** – **μόνος monos**, *mon'-os*; probably from 3306; **remaining, i.e. sole or single**; by implication, **mere**: — (Translated in King James Version as) alone, only, by themselves.

**Continue 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.

**Free 1659** – **ἐλευθερώ eleutheroo**, *el-yoo-ther-o'-o*; from 1658; **to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability)**: — (Translated in King James Version as) deliver, make free.

**Thayer's Greek Lexicon 1659** – *to make free, set at liberty*: from the dominion of sin, one from another's control, *to liberate from bondage*, that we might be possessors of liberty.

**Indeed 230** – ἀληθῶς *alethos*, *al-ay-thoce'*; adverb from 227; **truly**: — (Translated in King James Version as) indeed, surely, of a surety, truly, of a (in) truth, verily, very.

**Thayer's Greek Lexicon 230** – *truly, of a truth, in reality; most certainly*:

**Left 863** – ἀφίημι *aphiemi*, *af-ee'-ay-mee*; from 575 and ἵημι *hiemi* (**to send**; an intensive form of εἶμι *emi*, **to go**); **to send forth**, in various applications (as follow): — (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**Lifted up 5312** – ὑψόω *hupsoo*, *hoop-so'-o*; from 5311; **to elevate** (literally or figuratively): — (Translated in King James Version as) exalt, lift up.

**5311** – ὕψος *hupsos*, *hoop'-sos*; from a derivative of 5228; **elevation, i.e.** (abstractly) **altitude**, (specially), **the sky, or** (figuratively) **dignity**: — (Translated in King James Version as) be exalted, height, (on) high.

**Not 3362** – ἐὰν μή *ean me*, *eh-an' may*; i.e. 1437 and 3361; **if not, i.e. unless**: — (Translated in King James Version as) x before, but, except, if, no, (if, + whosoever) not.

**Please 701** – ἀρεστός *arestos*, *ar-es-tos'*; from 700; **agreeable**; by implication, **fit**: — (Translated in King James Version as) (things that) please(-ing), reason.

**Agreeable** – willing to come to an agreement or understanding; to one's liking; pleasing, pleasant, friendly

**Fit** - to be suitable, acceptable, appropriate

**Seek 2212** – ζητέω *zeteo*, *dzay-teh'-o*; of uncertain affinity; **to seek** (literally or figuratively); **specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)**: — (Translated in King James Version as) be (go) about, desire, endeavour, enquire (for), require, (x will) seek (after, for, means).

**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.

**True 227** – ἀληθής *alethes*, *al-ay-thace'*; from 1 (as a negative particle) and 2990; **true (as not concealing)**: — (Translated in King James Version as) true, truly, truth.

**With 3326** – μετά *meta*, *met-ah'*; a primary preposition (often used adverbially); properly, **denoting accompaniment; "amid" (local or causal)**; modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862): — (Translated in King James Version as) after(-ward), x that he again, against, among, x and, + follow, hence, hereafter, in, of, (up-)on, + our, x and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

## John 10:22-30

"And it was at Jerusalem the feast of the **dedication**,<sup>(1456)</sup> and it was winter.

<sup>23</sup> And Jesus<sup>(2424)</sup> walked in the temple in Solomon's porch.

<sup>24</sup> Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?<sup>(142)</sup> If thou be the Christ,<sup>(5547)</sup> tell us plainly.<sup>(3954)</sup>

<sup>25</sup> Jesus<sup>(2424)</sup> answered them, I told you, and ye **believed**<sup>(4100)</sup> **not**: the **works**<sup>(2041)</sup> that I do in my Father's name,<sup>(3686)</sup> they **bear witness**<sup>(3140)</sup> of me.

<sup>26</sup> But ye believe<sup>(4100)</sup> not, because ye are not of my sheep, as I said unto you.

<sup>27</sup> My sheep hear my voice, and I know them, and they follow<sup>(190)</sup> me:

<sup>28</sup> And I give unto them eternal<sup>(166)</sup> life; and they shall never perish,<sup>(622)</sup> neither shall any *man* pluck<sup>(726)</sup> them out of my hand.

<sup>29</sup> My Father, which gave *them* me, is greater<sup>(3187)</sup> than all; and no *man* is able to pluck<sup>(726)</sup> *them* out of my Father's hand.

<sup>30</sup> I and my Father are one." (KJV)

- John 10:26-27 – Christ tells us plainly who will believe.

**Bear witness 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.

**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.

**Dedication 1456** – ἐγκαίνια *egkainia*, *eng-kah'-ee-nee-ah*; neuter plural of a presumed compound from 1722 and 2537; **innovatives, i.e. (specially) renewal (of religious services after the Antiochian interruption)**: — (Translated in King James Version as) dedication.

**Thayer's Greek Lexicon 1456** –

- only in Biblical and ecclesiastical writings; *dedication, consecration*; i.e. renovation),
- an 'annual feast celebrated eight days beginning on the 25th of Chislev (the middle of our December), instituted by Judas Maccabaeus (B. C. 164) in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes'

**Doubt 142** – αἶρω *airo*, *ah'-ee-ro*; a primary root; **to lift up**; by implication, **to take up or away**; figuratively, **to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism (compare 5375) to expiate sin**: — (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

**Plainly 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).

**Work, Works 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.

- For those who:
  1. Question if they truly believe
  2. Have never been baptized
  3. Have not received the gift of the Holy Spirit and
  4. Would like to become a follower of Christ

Consider this:

#### Acts 2:32-40

"This Jesus <sup>(2424)</sup> hath God <sup>(2316)</sup> raised up, <sup>(450)</sup> whereof we all are witnesses. <sup>(3144)</sup>  
<sup>33</sup> Therefore being by the right hand of God <sup>(5312)</sup> exalted, and having received of the Father the promise <sup>(1860)</sup> of the Holy <sup>(40)</sup> Ghost, <sup>(4151)</sup> he hath shed forth <sup>(1632)</sup> this, which ye now see and hear.  
<sup>34</sup> For David is not ascended into the heavens: but he saith himself, The LORD <sup>(2962)</sup> said unto my Lord, <sup>(2962)</sup> Sit thou on my right hand,  
<sup>35</sup> Until I make thy foes thy footstool.  
<sup>36</sup> Therefore let all the house of Israel know assuredly, that God <sup>(2316)</sup> hath made that same Jesus, <sup>(2424)</sup> whom ye have crucified, <sup>(4717)</sup> both Lord <sup>(2962)</sup> and Christ. <sup>(5547)</sup>  
<sup>37</sup> Now when they heard *this*, they were pricked <sup>(2660)</sup> in their heart, and said unto Peter and to the rest of the apostles, <sup>(652)</sup> Men and brethren, what shall we do?  
<sup>38</sup> Then Peter said unto them, Repent, <sup>(3340)</sup> and be baptized <sup>(907)</sup> every one of you in the name <sup>(3686)</sup> of Jesus Christ for the remission <sup>(859)</sup> of sins, <sup>(266)</sup> and ye shall receive the gift <sup>(1431)</sup> of the Holy <sup>(40)</sup> Ghost. <sup>(4151)</sup>  
<sup>39</sup> For the promise <sup>(1860)</sup> is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. <sup>(4341)</sup>  
<sup>40</sup> And with many other words <sup>(3056)</sup> did he testify <sup>(1263)</sup> and exhort, <sup>(3870)</sup> saying, Save yourselves from this untoward <sup>(4646)</sup> generation." (KJV)

**Baptized 907** – βαπτίζω baptizo, *bat-tid'-zo*; from a derivative of 911; to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism: — (Translated in King James Version as) Baptist, baptize, wash.

**Call 4341** – προσκαλέομαι proskaleomai, *pros-kal-eh'-om-ahee*; middle voice from 4314 and 2564; to call toward oneself, i.e. summon, invite: — (Translated in King James Version as) call (for, to, unto).

**Crucified 4717** – σταυρώω stauroō, *stow-ro'-o*; from 4716; to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness: — (Translated in King James Version as) crucify.

**Exhort 3870** – παρακαλέω parakaleō, *par-ak-al-eh'-o*; from 3844 and 2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation): — (Translated in King James Version as) beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

**Gift 1431** – δωρεά dorea, *do-reh-ah'*; from 1435; a gratuity: — (Translated in King James Version as) gift.

**1435** – δῶρον doron, *do'-ron*; a present; specially, a sacrifice: — (Translated in King James Version as) gift, offering.

**Gratuity** - something given, over and above compensation due for service

**Ghost 4151** – πνεῦμα *pneuma*, *pn̄oo'-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.

**Holy 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, thin g), saint.

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

**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...

**Pricked 2660** – κατανύσσω *katanusso*, *kat-an-oos'-so*; from 2596 and 3572; to pierce thoroughly, i.e. (figuratively) to agitate violently (“sting to the quick”): — (Translated in King James Version as) prick.

**Remission 859** – ἄφεσις *aphesis*, *af'-es-is*; from 863; freedom; (figuratively) pardon: — (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

**Repent 3340** – μετανοέω *metanoëo*, *met-an-o-eh'-o*; from 3326 and 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction): — (Translated in King James Version as) repent.

Thayer's Greek Lexicon 3340 –

- to change one's mind, i.e. to repent (to feel sorry that one has done this or that, of having offended someone, of (on account of); used especially of those who, conscious of their sins and with manifest tokens of sorrow, are intent; on obtaining God's pardon;
- to repent, clothed in sackcloth and besprinkled with ashes,
- to change one's mind for the better, heartily to amend with abhorrence of one's past sins; i.e. conduct worthy of a heart changed and abhorring sin; expresses mental direction, to withdraw or turn one's soul from, etc.

**Shed forth 1632** – ἐκχέω *ekcheo*, *ek-kheh'-o*, or (by variation) ἐκχύνω *ekchuno*, *ek-khoo'-no*; from 1537 and χέω *cheo* (to pour); to pour forth; figuratively, to bestow: — (Translated in King James Version as) gush (pour) out, run greedily (out), shed (abroad, forth), spill.

**Testify 1263** – διαμαρτύρομαι *diamarturomai*, *dee-am-ar-too'-rom-ahee*; from 1223 and 3140; to attest or protest earnestly, or (by implication) hortatively: — (Translated in King James Version as) charge, testify (unto), witness.

**Untoward 4646** – σκολιός *skolios*, *skol-ee-os'*; from the base of 4628; warped, i.e. winding; figuratively, perverse: — (Translated in King James Version as) crooked, froward, untoward.



## Example 8 – Unbelief

In this study, the first time we see the word **unbelief** is in Example 5 when the father with the demon-possessed son cried out to Christ.

### Mark 9:24

“...Lord, I believe; <sup>(4100)</sup> help thou mine **unbelief**.”<sup>(570)</sup> (KJV)

As we will soon see, like ‘believe’ and ‘faith,’ words like **believe not**, **faithless**, and **unbelief**, are related; with slight differences in meaning.

**Unbelief 570** – ἀπιστία *apaistia*, *ap-is-tee'-ah*; from **571**; **faithlessness**, i.e. (negatively) **disbelief** (lack of Christian faith), or (positively) **unfaithfulness** (disobedience): — (Translated in King James Version as) unbelief.

**Faithless 571** – ἄπιστος *apistos*, *ap'-is-tos*; from 1 (as a negative particle) and **4103**; (actively) **disbelieving**, i.e. **without Christian faith** (specially, a heathen); (passively) **untrustworthy** (person), or **incredible** (thing): — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

**4103** – πιστός *pistos*, *pis-tos'*; from **3982**; objectively, **trustworthy**; subjectively, **trustful**: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**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) confident, make friend, obey, persuade, trust, yield.

**Thayer's Greek Lexicon 570** – *want of faith and trust*;

- *unfaithfulness, faithlessness* (of persons betraying a trust):
- *want of faith, unbelief*: shown in withholding belief in the divine power, or in the power and promises of God –
- *weakness of faith*:



Following are Synonyms and Antonyms for **Faithlessness** and **Unbelief**. (Partial list)

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.
- ▶ An **Antonym** is a word or phrase that is opposite in meaning.

Synonyms for <b>Faithlessness</b>	Antonyms for <b>Faithlessness</b>
<ul style="list-style-type: none"> <li>• betrayal</li> <li>• disbelief</li> <li>• dishonesty</li> <li>• doubt</li> <li>• falseness</li> <li>• fickleness</li> <li>• fraud</li> <li>• inconstancy</li> </ul>	<ul style="list-style-type: none"> <li>• belief</li> <li>• devotion</li> <li>• fairness</li> <li>• faithfulness</li> <li>• fidelity</li> <li>• honesty</li> <li>• loyalty</li> <li>• trust</li> </ul>

Synonyms for <b>Unbelief &amp; Unbelieve</b>	Antonyms for <b>Unbelief &amp; Unbelieve</b>
<ul style="list-style-type: none"> <li>• atheism</li> <li>• discount</li> <li>• discredit</li> <li>• distrust</li> <li>• mistrust</li> <li>• question</li> <li>• reject</li> <li>• rejection</li> </ul>	<ul style="list-style-type: none"> <li>• approve</li> <li>• belief</li> <li>• believe</li> <li>• certainty</li> <li>• confidence</li> <li>• credit</li> <li>• faith</li> <li>• like</li> <li>• love</li> <li>• trust</li> </ul>

Another Greek word related to **ἄπιστος apistos** (Strong's # 571) is **ἀπιστέω apisteo** (Strong's # 569).

**Believeth not 569** – **ἀπιστέω apisteo**, *ap-is-teh'-o*; from 571; **to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey**: — (Translated in King James Version as) believe not.

**Thayer's Greek Lexicon 569** –

- *to betray a trust, be unfaithful:*
- *to have no belief, disbelieve:* in the news of Christ's resurrection; in the tidings concerning Jesus the Messiah,

"Believe not" appears often in the King James New Testament. However, "Believe not" was translated from more than one Greek word; and in order to determine which Greek word was used, and its meaning, we will check the Strong's numbers.

For example:

**BELIEVE NOT** (Strong's - 569)

**Mark 16:16**

"He that **believeth** <sup>(4100)</sup> and is **baptized** <sup>(907)</sup> shall be **saved**; <sup>(4982)</sup> but he that **believeth not** <sup>(569)</sup> shall be **damned**." <sup>(2632)</sup> (KJV)

**Damned** 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.

## BELIEVE NOT (Strong's - 571)

### 1 Corinthians 10:27

"If any of them that **believe not** <sup>(571)</sup> bid <sup>(2564)</sup> you to a feast, and ye be disposed <sup>(2309)</sup> to go; whatsoever is set before you, eat, asking no question <sup>(350)</sup> for conscience <sup>(4893)</sup> sake." (KJV)

**Believe not** 571 – ἄπιστος apistos, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

- Four times the King James Bible translated this "believe not" (571) as "faithless."

### Matthew 17:17

"Then Jesus answered and said, O **faithless** <sup>(571)</sup> and **perverse** <sup>(1294)</sup> generation, how long shall I be with you? how long shall I suffer <sup>(430)</sup> you? bring him hither to me." (KJV)

### Mark 9:19

"He answereth him, and saith, O **faithless** <sup>(571)</sup> generation, how long shall I be with you? how long shall I suffer <sup>(430)</sup> you? bring him unto me." (KJV)

### Luke 9:41

"And Jesus answering said, O **faithless** <sup>(571)</sup> and **perverse** <sup>(1294)</sup> generation, how long shall I be with you, and suffer <sup>(1294)</sup> you? Bring thy son hither." (KJV)

### John 20:27

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not **faithless** <sup>(571)</sup>, but **believing**." <sup>(4103)</sup> (KJV)

**Believing** 4103 – πιστός pistos, *pis-tos'*; from 3982; objectively, trustworthy; subjectively, trustful: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**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) confident, make friend, obey, persuade, trust, yield.

**Perverse** 1294 – διαστρέφω diastrepho, *dee-as-tref'-o*; from 1223 and 4762; to distort, i.e. (figuratively) misinterpret, or (morally) corrupt: — (Translated in King James Version as) perverse(-rt), turn away.

**Thayer's Greek Lexicon 1294 –**

- to distort, turn aside, to oppose, plot against,
- to turn aside from the right path, to pervert, corrupt

**BELIEVE NOT** (Strong's - 544)

**Acts 17:5**

"But the Jews which **believed not**,<sup>(544)</sup> moved with **envy**,<sup>(2206)</sup> took unto them certain **lewd**<sup>(4190)</sup> fellows of the **baser sort**,<sup>(60)</sup> and **gathered a company**,<sup>(3792)</sup> and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (KJV)

**Baser sort 60** – ἀγοραῖος *agoraios*, *ag-or-ah'-yos*; from 58; relating to the market-place, i.e. forensic (times); by implication, **vulgar**: — (Translated in King James Version as) baser sort, low.

**Believed not 544** – ἀπειθέω *apeitheo*, *ap-i-theh'-o*; from 545; to disbelieve (wilfully and perversely): — (Translated in King James Version as) not believe, disobedient, obey not, unbelieving.

**545** – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; **unpersuadable**, i.e. **contumacious**: — (Translated in King James Version as) disobedient.

**Thayer's Greek Lexicon 544 –**

- not to allow oneself to be persuaded; not to comply with;
- to refuse or withhold belief;
- to refuse belief and obedience:

**Contumacious** – Stubborn, perverse, rebellious, obstinate, willfully disobedient.

**Unpersuadable** – not one over or convinced to do or consent to something.

**Envy 2206** – ζηλόω *zeloo*, *dzay-lo'-o*; from 2205; to have warmth of feeling for or against: — (Translated in King James Version as) affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

**2205** – ζήλος *zelos*, *dzay'-los*; from 2204; properly, **heat**, i.e. (figuratively) "**zeal**" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice): — (Translated in King James Version as) emulation, envy(-ing), fervent mind, indignation, jealousy, zeal.

**Gathered a company 3792** – ὄχλοποιέω *ochlopoieo*, *okh-lop-oy-eh'-o*; from 3793 and 4160; to make a crowd, i.e. raise a public disturbance: — (Translated in King James Version as) gather a company.

**3793** – ὄχλος *ochlos*, *okh'-los*; from a derivative of 2192 (meaning a vehicle); a throng (as borne along); by implication, **the rabble**; by extension, a class of people; figuratively, a riot: — (Translated in King James Version as) company, multitude, number (of people), people, press.

**Lewd 4190** – πονηρός *poneros*, *pon-ay-ros'*; from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, **calamitous**; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, **facinorous**; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) **the devil**, or (plural) sinners: — (Translated in King James Version as) bad, evil, grievous, harm, lewd, malicious, wicked(-ness).

**Facinorous** – extremely wicked

## BELIEVE (Strong's - 4100) NOT (Strong's - 3756)

### Mark 16:14

"Afterward he appeared unto the eleven as they sat at meat, and **upbraided** <sup>(3679)</sup> them with their **unbelief** <sup>(570)</sup> and **hardness of heart**, <sup>(4641)</sup> because they **believed** <sup>(4100)</sup> **not** <sup>(3756)</sup> them which had seen him after he was **risen**." <sup>(1453)</sup> (KJV)

- There are also instances when the word "not" may be from another Greek word.

**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.

**Thayer's Greek Lexicon 4100** –

– to believe, i.e. to think to be true; to be persuaded of; to credit, place confidence in

**Hardness of heart 4641** – σκληροκαρδία *sklerokardia*, *sklay-rok-ar-dee'-ah*; feminine of a compound of 4642 and 2588; **hard-heartedness**, i.e. (specially), **destitution of (spiritual) perception**: — (Translated in King James Version as) hardness of heart.

**Not 3756** – οὐ *ou*, *oo*, also (before a vowel) οὐκ *ouk*, *ook*, and (before an aspirate); οὐχ *ouch*, *ookh*; a primary word; the absolute negative (compare 3361) adverb; **no or not**: — (Translated in King James Version as) + long, nay, neither, never, no (x man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**Risen 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.

**Upbraideth 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.

**Chide** - to express disapproval of; scold, harass, reproach

**Taunt** - to reproach in a sarcastic, offensive, or mocking way; scornful criticism or confrontation

When Mark 16: 14 is put in context it shows how these words are tied together.

### Mark 16:9-14

"Now when *Jesus* was risen early the first *day* of the **week**, <sup>(4521)</sup> he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>(1140)</sup>

<sup>10</sup> And she went and told them that had been with him, as they mourned <sup>(3996)</sup> and wept.

<sup>11</sup> And they, when they had heard that he was alive, and had been seen of her, **believed not**. <sup>(569)</sup>

<sup>12</sup> After that he appeared in another form unto two of them, as they walked, and went into the country.

<sup>13</sup> And they went and told *it* unto the residue: <sup>(3062)</sup> neither **believed** <sup>(4100)</sup> they them.

<sup>14</sup> Afterward he appeared unto the eleven as they sat at meat, and **upbraided** <sup>(3679)</sup> them with their **unbelief** <sup>(570)</sup> and **hardness of heart**, <sup>(4641)</sup> because they **believed** <sup>(4100)</sup> **not** <sup>(3756)</sup> them which had seen him after he was **risen**. <sup>(1453)</sup> (KJV)

**Week 4521** – **σάββατον sabbaton**, *sab'-bat-on*; of Hebrew origin (H7676); **the Sabbath** (i.e. **Shabbath**), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: — (Translated in King James Version as) Sabbath (day), week.

## EMPHASIS ON UNBELIEF (570)

Just like His disciples, many of those closest to Christ did not believe in Him.

⇒ Those in His own country were offended by Him.

### Mark 6:1-6

“And he went out from thence, and came into his own country; and his **disciples** <sup>(3101)</sup> **follow** <sup>(190)</sup> him.

<sup>2</sup> And when the **Sabbath day** <sup>(4521)</sup> was come, he began to teach in the synagogue: <sup>(4864)</sup> and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what **wisdom** <sup>(4678)</sup> *is* this which is given unto him, that even such **mighty works** <sup>(1411)</sup> are **wrought** <sup>(1096)</sup> by his hands?

<sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were **offended** <sup>(4624)</sup> at him.

<sup>4</sup> But Jesus said unto them, A prophet <sup>(4396)</sup> is not without honour, but in his own country, and among his own kin, <sup>(4773)</sup> and in his own house.

<sup>5</sup> And **he could there do no mighty work**, <sup>(1411)</sup> save that he laid his hands upon a few sick folk, and *them*.

<sup>6</sup> And **he marvelled** <sup>(2296)</sup> **because of their unbelief**. <sup>(570)</sup> And he went round about the villages, teaching.” (KJV)

- **Mark 6:2** – The word **Week** in Mark 16:9 and **Sabbath day** are from the same Greek word.

**Marvelled 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.

**Marvel** – something that causes wonder, admiration, astonishment, surprise, or be curious about.

**Mighty works 1411** – **δύναμις dunamis**, *doo'-nam-is*; from 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, **a miracle itself**): — (Translated in King James

Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

**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.

**Sabbath day 4521** – **σάββατον sabbaton**, *sab'-bat-on*; of Hebrew origin (H7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se’nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: — (Translated in King James Version as) sabbath (day), week.

**Wisdom 4678** – **σοφία sophia**, *sof-ee'-ah*; from 4680; wisdom (higher or lower, worldly or spiritual): — (Translated in King James Version as) wisdom.

**4680** – **σοφός sophos**, *sof-os'*; akin to **σαφής saphes** (clear); wise (in a most general application): — (Translated in King James Version as) wise.

**Thayer’s Greek Lexicon 4678** – wisdom, broad and full intelligence;

Used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case.

**Wrought 1096** – **γίνομαι ginomai**, *ghin'-om-ahee*; a prolongation and middle voice form of a primary verb; to cause to be (“gen”-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

⇒ Others thought He was “out of His mind:”

### Mark 3:20-21

“And the multitude cometh together again, so that they could not so much as eat bread.

<sup>21</sup> And when his friends heard of it, they went out to lay hold <sup>(2902)</sup> on him: for they said, **He is beside himself.**” <sup>(1839)</sup> (KJV)

**Beside himself 1839** – **ἐξίστημι existemi**, *ex-is'-tay-mee*; from 1537 and 2476; to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane: — (Translated in King James Version as) amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

- **Mark 3:21** – Instead of “beside himself” the New King James Version says:

### Mark 3:21

“But when His own people heard about this, they went out to lay hold of Him, for they said, **“He is out of His mind.”**” (NKJV)

⇒ And His brothers' did not believe in Him:

### John 7:1-5

" After these things Jesus **walked** <sup>(4043)</sup> in Galilee: for he would not **walk** <sup>(4043)</sup> in **Jewry**, <sup>(2449)</sup> because the Jews sought to kill him.

<sup>2</sup> Now the Jews' feast <sup>(1859)</sup> of tabernacles <sup>(4634)</sup> was at hand.

<sup>3</sup> His brethren <sup>(80)</sup> therefore said unto him, Depart hence, and go into **Judaea**, <sup>(2449)</sup> that thy **disciples** <sup>(3101)</sup> also may see the **works** <sup>(2041)</sup> that thou doest. <sup>(4160)</sup>

<sup>4</sup> For *there is* no man *that* doeth <sup>(4160)</sup> any thing in secret, <sup>(2927)</sup> and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. <sup>(2889)</sup>

<sup>5</sup> For neither <sup>(3761)</sup> did his brethren <sup>(80)</sup> believe <sup>(4100)</sup> in him. (KJV)

**Jewry 2449** – Ἰουδαία loudaia, ee-oo-dah'-yah; feminine of 2453 (with 1093 implied); the Judean land (i.e. Judaea), a region of Palestine: — (Translated in King James Version as) Judaea.

**Judaea 2449** – refer to **Jewry 2449**

In the Book of Hebrews, we are told to:

### Hebrews 3:12-19

"Take heed, brethren, <sup>(80)</sup> lest there be in any of you an **evil** <sup>(evil (4190))</sup> heart of **unbelief**, <sup>(570)</sup> in **departing** <sup>(868)</sup> from the living God. <sup>(2316)</sup>

<sup>13</sup> But **exhort** <sup>(3870)</sup> one another daily, while it is called To day; <sup>(4594)</sup> lest any of you be **hardened** <sup>(4645)</sup> through the **deceitfulness** <sup>(539)</sup> of **sin**. <sup>(266)</sup>

<sup>14</sup> For we are **made** <sup>(1096)</sup> **partakers** <sup>(3353)</sup> of Christ, <sup>(5547)</sup> if we hold <sup>(2722)</sup> the beginning of our **confidence** <sup>(5287)</sup> **stedfast** <sup>(949)</sup> unto the end; <sup>(5056)</sup>

<sup>15</sup> While it is said, To day <sup>(4594)</sup> if ye will hear his voice, **harden** <sup>(4645)</sup> not your hearts, as in the **provocation**. <sup>(3894)</sup>

<sup>16</sup> For some, when they had heard, did **provoke**: <sup>(3893)</sup> howbeit not all that came out of Egypt by Moses.

<sup>17</sup> But with whom was he **grieved** <sup>(4360)</sup> forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

<sup>18</sup> And to whom swore he that they should not enter into his rest, <sup>(2663)</sup> but to them that **believed not**? <sup>(544)</sup>

<sup>19</sup> So we see that they could not enter in because of **unbelief**. <sup>(570)</sup> (KJV)

**Confidence 5287** – ὑπόστασις hypostasis, hoop-os'-tas-is; from a compound of 5259 and 2476; a setting under (support), i.e. (figuratively) concretely, **essence**, or abstractly, **assurance** (objectively or subjectively): — (Translated in King James Version as) confidence, confident, person, substance.

**Thayer's Greek Lexicon 5287** –

- a setting or placing under; thing put under, substructure, foundation:
- that which has foundation, is firm; hence, a. that which has actual existence; a substance, real being: b. the substantial quality, nature, of any person or thing: c. steadiness of mind, firmness, courage resolution



**Deceitfulness 539** – ἀπάτη *apate*, *ap-at'-ay*; from 538; **delusion**: — (Translated in King James Version as) deceit(-ful, -fulness), deceivableness(-ving).

**538** – ἀπατάω *apatao*, *ap-at-ah'-o*; of uncertain derivation; to cheat, i.e. **delude**: — (Translated in King James Version as) deceive.

**Delude** – to hold a false belief; to mislead, deceive, con, fool

**Delusion** - a false belief or opinion that is unwilling to reason or is confrontational when presented with an opposing view

**Departing 868** – ἀφίστημι *aphistemi*, *af-is'-tay-mee*; from 575 and 2476; to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.: — (Translated in King James Version as) depart, draw (fall) away, refrain, withdraw self.

**Thayer's Greek Lexicon 868** –

- to make stand off, cause to withdraw, to remove; tropically, to excite to revolt:
- to stand off, stand aloof, to go away, depart, from anyone; to desert, withdraw from, one;
- to cease to vex one; to fall away, become faithless; to shun, flee from,
- to withdraw oneself from:
- absolutely, to fall away; to keep oneself away from, absent oneself from,

**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.

**Grieved 4360** – προσοχθίζω *prosochthizo*, *pros-okh-thid'-zo*; from 4314 and a form of ὀχθέω *ochtheo* (to be vexed with something irksome); to feel indignant at: — (Translated in King James Version as) be grieved at.

**Indignant** – showing angry or becoming irate, outraged, annoyed, furious or resentful over something regarded as unjust, wrong, offensive

**Irksome** – annoying, irritating, exasperating, tiresome, Infuriating

**Vexed** – irritated, annoyed, provoked, upset

**Hardened 4645** – σκληρύνω *skleruno*, *sklay-roo'-no*; from 4642; to indurate, i.e. (figuratively) render stubborn: — (Translated in King James Version as) harden.

**Thayer's Greek Lexicon 4645** – (to make hard, to harden; to render obstinate, stubborn, to be hardened, i.e. become obstinate or stubborn.

**Indurate** - to make or become hard; unfeeling; callous; hardened

**Obstinate** - inflexible or stubbornly adhering to one's purpose, attitude, opinion, or course of action; not yielding to argument, persuasion, or request

**Made 1096** – γίνομαι *ginomai*, *ghin'-om-ah-ee*; a prolongation and middle voice form of a primary verb; to cause to be (“gen”-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): — (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.



**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.

**Provocation 3894** – παραπικρασμός parapikrasmos, par-ap-ik-ras-mos'; from 3893; **irritation**: — (Translated in King James Version as) provocation.

**Irritated** – agitated to impatience or anger; annoyed, aggravated, snappy, bad-tempered

**Irritation** - the act of irritating or the state of being irritated.

**Provoke 3893** – παραπικραίνω parapikraino, par-ap-ik-rah'-ee-no; from 3844 and 4087; **to embitter alongside**, i.e. (figuratively) **to exasperate**: — (Translated in King James Version as) provoke.

**Embitter** - cause to feel bitterness, resentment, animosity, hostility

**Exasperate** – to highly provoke, extremely annoy, Infuriate, Enrage

**Stedfast 949** – βέβαιος bebaios, beb'-ah-yos; from the base of 939 (**through the idea of basality**); **stable** (literally or figuratively): — (Translated in King James Version as) firm, of force, stedfast, sure.

## EMPHASIS ON OBEDIENCE (544)

In Romans 2:8 instead of “Believed not” the KJV translates ἀπειθέω apeitheo (544) as “do not obey.”

### Romans 2:1-9

“Therefore thou art **inexcusable**,<sup>(379)</sup> O man, whosoever thou art that judgest:<sup>(2919)</sup> for wherein thou judgest<sup>(2919)</sup> another, thou condemnest<sup>(2632)</sup> thyself; for thou that judgest<sup>(2919)</sup> **doest**<sup>(4238)</sup> the same things.

<sup>2</sup> But we are sure that the judgment<sup>(2917)</sup> of God<sup>(2316)</sup> is according to truth against them which **commit**<sup>(4238)</sup> such things.

<sup>3</sup> And **thinkest**<sup>(3049)</sup> thou this, O man, that judgest<sup>(2919)</sup> them which do such things, and doest<sup>(4160)</sup> the same, that thou shalt escape the judgment<sup>(2917)</sup> of God?<sup>(2316)</sup>

<sup>4</sup> Or **despisest**<sup>(2706)</sup> thou the **riches**<sup>(4149)</sup> of his **goodness**<sup>(5544)</sup> and **forbearance**<sup>(463)</sup> and **longsuffering**;<sup>(3115)</sup> **not knowing**<sup>(50)</sup> that the **goodness**<sup>(5543)</sup> of God<sup>(2316)</sup> leadeth **(71)** thee to **repentance**?<sup>(3341)</sup>

<sup>5</sup> But after thy **hardness**<sup>(4643)</sup> and **impenitent**<sup>(279)</sup> heart **treasurest up**<sup>(2343)</sup> unto thyself **wrath**<sup>(3709)</sup> against the day of **wrath**<sup>(3709)</sup> and **revelation**<sup>(602)</sup> of the **righteous judgment**<sup>(1341)</sup> of God;<sup>(2316)</sup>

<sup>6</sup> Who will render **(591)** to every man according to his **deeds**:<sup>(2041)</sup>

<sup>7</sup> To them who by **patient continuance**<sup>(5281)</sup> in well **(18)** **doing**<sup>(2041)</sup> seek for glory<sup>(1391)</sup> and honour **(5092)** and immortality, **(861)** eternal<sup>(166)</sup> life:

<sup>8</sup> But unto them that are **contentious**,<sup>(2052)</sup> **and do not obey**<sup>(544)</sup> **the truth**,<sup>(225)</sup> but **obey**<sup>(3982)</sup> **unrighteousness**,<sup>(93)</sup> **indignation**<sup>(2372)</sup> and **wrath**,<sup>(3709)</sup>

<sup>9</sup> **Tribulation**<sup>(2347)</sup> and **anguish**,<sup>(4730)</sup> upon every soul **(5590)** of man that **doeth**<sup>(2716)</sup> evil, **(2556)** of the Jew first, and also of the Gentile;” **(1672)** (KJV)

**Anguish 4730** – στενοχωρία stenochoria, sten-okh-o-ree'-ah; from a compound of 4728 and 5561; **narrowness of room**, i.e. (figuratively) **calamity**: — (Translated in King James Version as) anguish, distress.

**Commit 4238** – πράσσω *prasso*, *pras'-so*; a primary verb; to “practise”, i.e. perform repeatedly or habitually (thus differing from 4160, which properly refers to a single act); by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally): — (Translated in King James Version as) commit, deeds, do, exact, keep, require, use arts.

**Contentious 2052** – ἐριθεία *eritheia*, *er-ith-i'-ah*; perhaps as the same as 2042; properly, intrigue, i.e. (by implication) faction: — (Translated in King James Version as) contention(-ious), strife.

**2042** – ἐρεθίζω *erethizo*, *er-eth-id'-zo*; from a presumed prolonged form of 2054; to stimulate (especially to anger): — (Translated in King James Version as) provoke.

**Faction** – a group, party, government, organization of disorderly opposition using rebellious or perverse methods to establish authority, dissension, unrest, chaos

**Intrigue** – to arouse curiosity, interest, disorder or confusion by plotting, conspiracy, scheming, deception, etc.

**Deeds 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.

**Despisest 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.

**Do not obey 544** – ἀπειθέω *apeitheo*, *ap-i-theh'-o*; from 545; to disbelieve (wilfully and perversely): — (Translated in King James Version as) not believe, disobedient, obey not, unbelieving.

**545** – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; unpersuadable, i.e. **contumacious**: — (Translated in King James Version as) disobedient.

**Thayer's Greek Lexicon 544** – not to allow oneself to be persuaded; not to comply with; to refuse or withhold belief; absolutely of those who reject the gospel, to refuse belief and obedience:

**Contumacious** – Stubborn, perverse, rebellious, obstinate, wilfully disobedient.

**Perversely** - rejecting what is right, virtuous, or appropriate; wickedly or corruptly; obstinately, stubbornly

**Willfully** – foolishly, impulsively, vehemently, recklessly, inconsiderately

- same as “Believe not” (544) on page 20.

**Doest 4238** – refer to **Commit 4238**

**Doeth 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).

**Doing 2041** – refer to **Deeds 2041**

**Forbearance 463** – ἀνοχή *anochē*, *an-okh-ay'*; from 430; **self-restraint, i.e. tolerance**: — (Translated in King James Version as) forbearance.

**430** – ἀνέχομαι *anechomai*, *an-ekh'-om-ahee*; middle voice from 303 and 2192; **to hold oneself up against, i.e. (figuratively) put up with**: — (Translated in King James Version as) bear with, endure, forbear, suffer.

**Goodness 5543** – χρηστός *chrestos*, *khra-se-tos'*; from 5530; **employed, i.e. (by implication) useful (in manner or morals)**: — (Translated in King James Version as) better, easy, good(-ness), gracious, kind.

**Goodness 5544** – χρηστότης *chrestotes*, *kh-ray-stot'-ace*; from 5543; **usefulness, i.e. morally, excellence (in character or demeanor)**: — (Translated in King James Version as) gentleness, good(-ness), kindness.

**Hardness 4643** – σκληρότης *sklerotes*, *sklay-rot'-ace*; from 4642; **callousness, i.e. (figuratively) stubbornness**: — (Translated in King James Version as) hardness.

**4642** – σκληρός *skleros*, *sklay-ros'*; from the base of 4628; **dry, i.e. hard or tough (figuratively, harsh, severe)**: — (Translated in King James Version as) fierce, hard.

**Callousness** - the quality of being Cold-heartedness, Hard-heartedness, Cruelty, insensitive, indifferent, or unsympathetic.

**Impenitent 279** – ἀμετανόητος *ametanoetos*, *am-et-an-o'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 3340; **unrepentant**: — (Translated in King James Version as) impenitent.

**Indignation 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.

**Inexcusable 379** – ἀναπολόγητος *anapologetos*, *an-ap-ol-og'-ay-tos*; from 1 (as a negative particle) and a presumed derivative of 626; **indefensible**: — (Translated in King James Version as) without an excuse, inexcusable.

**Thayer's Greek Lexicon 379** – *without defense or excuse, also that cannot be defended*,

**Indefensible** - not justifiable, unpardonable, unjustifiable

**Longsuffering 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** –

- patience, endurance, constancy, steadfastness, perseverance; especially as shown in bearing troubles and ills
- patience, forbearance, long-suffering, slowness in avenging wrongs,
- 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

**Fortitude** - mental and emotional strength, courage, endurance, determination

**Longanimity** – calmly endures hardship, injuries, or offense; long-suffering

**Not Knowing 50** – ἀγνοέω *agnoeo*, *ag-no-eh'-o*; from 1 (as a negative particle) and 3539; **not to know** (through lack of information or intelligence); by implication, **to ignore** (through **disinclination**): — (Translated in King James Version as) (be) ignorant(-ly), not know, not understand, unknown.

**Disinclination** - reluctance; unwillingness, hesitation

**Obey 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.

**Patient continuance 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).

**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.

**Revelation 602** – ἀποκάλυψις *apokalupsis*, *ap-ok-al'-oop-sis*; from 601; **disclosure**: — (Translated in King James Version as) appearing, coming, lighten, manifestation, be revealed, revelation.

**601** – ἀποκαλύπτω *apokalupto*, *ap-ok-al'-oop'-to*; from 575 and 2572; **to take off the cover, i.e. disclose**: — (Translated in King James Version as) reveal.

**Riches 4149** – πλοῦτος *ploutos*, *ploo'-tos*; from the base of 4130; **wealth (as fulness), i.e. (literally) money, possessions, or** (figuratively) **abundance, richness, (specially), valuable bestowment**: — (Translated in King James Version as) riches.

**Righteous judgment 1341** – δικαιοκρισία *dikaiokrisia*, *dik-ah-yok-ris-ee'-ah*; from 1342 and 2920; **a just sentence**: — (Translated in King James Version as) righteous judgment.

**Thinkest 3049** – λογίζομαι *logizomai*, *log-id'-zom-ah-ee*; middle voice from 3056; **to take an inventory, i.e. estimate** (literally or figuratively): — (Translated in King James Version as) conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

**Treasurest up 2343** – θησαυρίζω *thesaurizo*, *thay-sow-rid'-zo*; from 2344; **to amass or reserve** (literally or figuratively): — (Translated in King James Version as) lay up (treasure), (keep) in store, (heap) treasure (together, up).

**2344** – θησαυρός *thesauros*, *thay-sow-ros'*; from 5087; **a deposit, i.e. wealth** (literally or figuratively): — (Translated in King James Version as) treasure.

**Tribulation 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.

**Thayer's Greek Lexicon 2347** –

- a pressing, pressing together, pressure,
- a Greek metaphor, *oppression, affliction, tribulation, distress, straits*; of the afflictions of those hard pressed by siege and the calamities of war, the afflictions which Christ had to undergo (and which, therefore, his followers must not shrink from), *anxiety, burden of heart*.

**Unrighteousness 93** – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 94; (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): — (Translated in King James Version as) iniquity, unjust, unrighteousness, wrong.

**94** – ἄδικος *adikos*, *ad'-ee-kos*; from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; specially, heathen: — (Translated in King James Version as) unjust, unrighteous.

**Wrath 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

Also, in 1 Peter 4:17 “believing not” ἀπειθέω *apeitheo* (544) has to do with disobedience.

### 1 Peter 4:12-19

“Beloved, think it not strange <sup>(3579)</sup> concerning the fiery trial <sup>(4451)</sup> which is to try <sup>(3986)</sup> you, as though some strange <sup>(3581)</sup> thing happened unto you:

<sup>13</sup> But rejoice, <sup>(5463)</sup> inasmuch as ye are partakers <sup>(2841)</sup> of Christ’s sufferings; <sup>(3804)</sup> that, when his glory <sup>(1391)</sup> shall be revealed, ye may be glad <sup>(5463)</sup> also with exceeding joy. <sup>(21)</sup>

<sup>14</sup> If ye be reproached <sup>(3679)</sup> for the name <sup>(3686)</sup> of Christ, happy <sup>(3107)</sup> are ye; for the spirit of glory <sup>(1391)</sup> and of God resteth <sup>(373)</sup> upon you: on their part he is evil spoken <sup>(987)</sup> of, but on your part he is glorified. <sup>(1392)</sup>

<sup>15</sup> But let none of you suffer <sup>(3958)</sup> as a murderer, or as a thief, or as an evildoer, <sup>(2555)</sup> or as a busybody in other men’s matters. <sup>(244)</sup>

<sup>16</sup> Yet if any man suffer as a Christian, <sup>(5546)</sup> let him not be ashamed; <sup>(153)</sup> but let him glorify <sup>(1392)</sup> God on this behalf. <sup>(3313)</sup>

<sup>17</sup> For the time is come that judgment <sup>(2917)</sup> must begin at the house <sup>(3624)</sup> of God: and if it first begin at us, what shall the end <sup>(5056)</sup> be of them that obey not <sup>(544)</sup> the gospel <sup>(2098)</sup> of God?

<sup>18</sup> And if the righteous <sup>(1342)</sup> scarcely <sup>(3433)</sup> be saved, <sup>(4982)</sup> where shall the ungodly <sup>(765)</sup> and the sinner <sup>(268)</sup> appear?

<sup>19</sup> Wherefore let them that suffer <sup>(3958)</sup> according to the will <sup>(2307)</sup> of God commit the keeping <sup>(3908)</sup> of their souls <sup>(5590)</sup> to him in well doing, <sup>(16)</sup> as unto a faithful <sup>(4103)</sup> Creator.” <sup>(2939)</sup> (KJV)

➤ Are those who do not obey the “gospel of God” counted among the ungodly and sinners?

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

**Behalf 3313** – μέρος *meros*, *mer'-os*; from an obsolete but more primary form of μέρομαι *meiromai* (to get as a section or allotment); a division or share (literally or figuratively, in a wide application): — (Translated in King James Version as) behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

Thayer's Greek Lexicon 3313 –

- a part due or assigned to one
- one of the constituent parts of a whole; a. universally: in a context where the whole and its parts are distinguished,
- in part, somewhat; in a measure to some degree
- that which is in part, imperfect
- in this particular, in regards to this, in this respect

**Busybody in other men's matters 244** – ἀλλοτριεπίσκοπος *allotriepiskopos*, *al-lot-ree-ep-is'-kop-os*; from 245 and 1985; **overseeing others' affairs, i.e. a meddler (specially, in Gentile customs):** — (Translated in King James Version as) busybody in other men's matters.

**Christian 5546** – Χριστιανός *Christianos*, *khris-tee-an-os'*; from 5547; **a Christian, i.e. follower of Christ:** — (Translated in King James Version as) Christian.

**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 *chrío*, *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.

**Commit the keeping 3908** – παρατίθημι *paratithemi*, *par-at-ith'-ay-mee*; from 3844 and 5087; **to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection):** — (Translated in King James Version as) allege, commend, commit (the keeping of), put forth, set before.

**Creator 2939** – κτιστής *ktistes*, *ktis-tace'*; from 2936; **a founder, i.e. God (as author of all things):** — (Translated in King James Version as) Creator.

**Evil spoken 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.

**Evildoer 2555** – κακοποιός *kakopoios*, *kak-op-oy-os'*; from 2556 and 4160; **a bad-doer; (specially), a criminal:** — (Translated in King James Version as) evil-doer, malefactor.

**Exceeding joy 21** – ἀγαλλιάω *agalliao*, *ag-al-lee-ah'-o*; from ἄγαν *agan* (much) and 242; properly, **to jump for joy, i.e. exult:** — (Translated in King James Version as) be (exceeding) glad, with exceeding joy, rejoice (greatly).

**Faithful 4103** – πιστός *pistos*, *pis-tos'*; from 3982; objectively, **trustworthy**; subjectively, **trustful:** — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**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) confident, make friend, obey, persuade, trust, yield.

**Fiery trial 4451** – πύρωσις *purosos*, *poō'-ro-sis*; from 4448; **ignition, i.e. (specially), smelting (figuratively, conflagration, calamity as a test):** — (Translated in King James Version as) burning, trial.



**4448** – πυρώ **puroo**, *po-ro'-o*; from 4442; to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust): — (Translated in King James Version as) burn, fiery, be on fire, try.

**Conflagration** – a large devastating fire; inferno, brushfire, forest fire

**Glad 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.

**Glorified, Glorify 1392** – δοξάζω **doxazo**, *dox-ad'-zo*; from 1391; to render (or esteem) glorious (in a wide application): — (Translated in King James Version as) (make) glorify(-ious), full of (have) glory, honour, magnify.

**Thayer's Greek Lexicon 1392** –

1. to think, suppose, be of opinion,
2. on to praise, extol, magnify, celebrate:
3. to honor, do honor to, hold in honor:
4. By a use not found in secular writings to make glorious, adorn with lustre, clothe with splendor; a. to impart glory to something, render it excellent: b. to make renowned, render illustrious, i.e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: c. to exalt to a glorious rank or condition;

**Happy 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).

**Partakers 2841** – κοινωνέω **koinoneo**, *koy-no-neh'-o*; from 2844; to share with others (objectively or subjectively): — (Translated in King James Version as) communicate, distribute, be partaker.

**2844** – κοινωνός **koinonos**, *koy-no-nos'*; from 2839; a sharer, i.e. associate: — (Translated in King James Version as) companion, x fellowship, partaker, partner.

**Rejoice 5463** – refer to **Glad 5463**

**Reproached 3679** – όνειδίζω **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.

**Chide** - to express disapproval of; scold, harass, reproach

**Taunt** - to reproach in a sarcastic, offensive, or mocking way; scornful criticism or confrontation

**Resteth 373** – αναπαύω **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.

**Strange 3581** – ξένος **xenos**, *xen'-os*; apparently a primary word; foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: — (Translated in King James Version as) host, strange(-r).

**Sufferings 3804** – πάθημα **pathema**, *path'-ay-mah*; from a presumed derivative of 3806; something undergone, i.e. hardship or pain; subjectively, an emotion or influence: — (Translated in King James Version as) affection, affliction, motion, suffering.

**Try 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.

**Ungodly 765** – ἄσεβής *asebes*, *as-eb-ace*’; from 1 (as a negative particle) and a presumed derivative of 4576; **irreverent**, i.e. (by extension) **impious** or **wicked**: — (Translated in King James Version as) ungodly (man).

**Impious** — lacking reverence for god; sinful, irreverent, ungodly

**Irreverent** — a lack of veneration or respect

**Well doing 16** – ἀγαθοποιᾶ *agathopolia*, *ag-ath-op-oy-ee*’-ah; from 17; **well-doing**, i.e. **virtue**: — (Translated in King James Version as) well-doing.

**Thayer’s Greek Lexicon 16** — a course of right action, well-doing:

**Impious** — lacking reverence for god; sinful, irreverent, ungodly

The last group, we will take a very brief look at, are those who are not only disobedient, they refuse to be persuaded and will not comply with the word of God.

The Greek word ἀπειθής *apeithes* was translated as **disobedient** only six times in the KJV. However, it appears only once in the gospel accounts and this passage gives us hope that even these can change.

### Luke 1:13-17

“But the angel <sup>(32)</sup> said unto him, **Fear** <sup>(5399)</sup> not, Zacharias: for thy prayer <sup>(1162)</sup> is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

<sup>14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth.

<sup>15</sup> For he shall be great in the sight of the Lord, <sup>(2962)</sup> and shall drink neither wine nor strong drink; and he shall be filled with the **Holy** <sup>(40)</sup> **Ghost**, <sup>(4151)</sup> even from his mother’s womb.

<sup>16</sup> And many of the children of Israel shall he **turn** <sup>(1994)</sup> to the Lord <sup>(2962)</sup> their God. <sup>(2316)</sup>

<sup>17</sup> And he shall go before him in the spirit and **power** <sup>(1411)</sup> of Elias (Elijah), **to turn** <sup>(1994)</sup> **the hearts of the fathers to the children, and the disobedient** <sup>(545)</sup> **to the wisdom** <sup>(5428)</sup> **of the just**, <sup>(1342)</sup> **to make ready** <sup>(2090)</sup> **a people prepared** <sup>(2680)</sup> **for the Lord.**” <sup>(2962)</sup> (KJV)

**Disobedient 545** – ἀπειθής *apeithes*, *ap-i-thace*’; from 1 (as a negative particle) and 3982; **unpersuadable**, i.e. **contumacious**: — disobedient.

**Thayer’s Greek Lexicon 545** — *impersuasive, uncompliant, contumacious* (A.V. *disobedient*): absolutely

**Contumacious** — Stubborn, perverse, rebellious, obstinate, willfully disobedient.

**Unpersuadable** — not one over or convinced to do or consent to something.

**Prepared 2680** – κατασκευάζω *kataskeuazo*, *kat-ask-yoo-ad*’-zo; from 2596 and a derivative of 4632; **to prepare thoroughly** (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, **to construct, create**: — (Translated in King James Version as) build, make, ordain, prepare.



**Turn 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).

**Thayer's Greek Lexicon 1994** –

- transitively, a. *to turn to*: to the worship of the true God, b. *to cause to return, to bring back*;
- intransitive, a. *to turn, to turn oneself*: b. *to turn oneself about, turn back*: c. *to return, turn back, come back*;
- absolutely, to turn back morally, *to reform*: a. *to turn oneself about, to turn around*: b. *to return*:

**Revert** - to return or go back to a former belief, practice, habit, condition

**Wisdom 5428** – φρόνησις *phronesis*, *fron'-ay-sis*; from 5426; **mental action or activity, i.e. intellectual or moral insight**: — (Translated in King James Version as) prudence, wisdom.

**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.

Christ tells us that:

#### Revelation 21:7-8

“He that **overcometh** <sup>(3528)</sup> shall inherit <sup>(2816)</sup> all things; and I will be his God, and he shall be my son.

<sup>8</sup> But the **fearful**, <sup>(1169)</sup> and **unbelieving**, <sup>(571)</sup> and the **abominable**, <sup>(948)</sup> and **murderers**, <sup>(5406)</sup> and **whoremongers**, <sup>(4205)</sup> and **sorcerers**, <sup>(5332)</sup> and **idolaters**, <sup>(1496)</sup> and **all liars**, <sup>(5571)</sup> shall have their part in the lake which burneth with fire and **brimstone**: <sup>(2303)</sup> which is the second death.” (KJV)

- **Revelation 21:8** in the English Standard Version (ESV).

#### Revelation 21:8

“But as for the **cowardly**, the **faithless**, the **detestable**, as for **murderers**, the **sexually immoral**, **sorcerers**, **idolaters**, and **all liars**, their portion will be in the lake that burns with fire and **sulfur**, which is the second death.” (ESV)

### The choice is ours.

**Abominable 948** – βδελύσσω *bdelusso*, *bdel-oos'-so*; from a (presumed) derivative of βδέω *bdeo* (**to stink**); **to be disgusted, i.e. (by implication) detest (especially of idolatry)**: — (Translated in King James Version as) abhor, abominable.

**Fearful 1169** – δειλός *deilos*, *di-los'*; from δέος *deos* (**dread**); **timid, i.e. (by implication) faithless**: — (Translated in King James Version as) fearful.

**Thayer's Greek Lexicon 1169** – (*deidō* to fear), *timid, fearful*: of Christians who through cowardice give way under persecutions and **apostatize**.

**Apostatize** – to commit apostasy

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

**Idolaters 1496** – εἰδωλολάτρης *eidololatraes*, *i-do-lol-at'-race*; from **1497** and the base of **3000**; **an image- (servant or) worshipper** (literally or figuratively): — (Translated in King James Version as) idolater.

**1497** – εἶδωλον *eidolon*, *i'-do-lon*; from 1491; **an image (i.e. for worship)**; by implication, **a heathen god, or (plural) the worship of such**: — (Translated in King James Version as) idol.

**3000** – λατρεύω *latreuo*, *lat-ryoo'-o*; from **λάτρις** *latris* (**a hired menial**); **to minister (to God), i.e. render religious homage**: — (Translated in King James Version as) serve, do the service, worship(-per).

**Thayer's Greek Lexicon 1496** – i.e. a hireling, servant, slave), *a worshipper of false gods, an idolater*, (Tertullian *idololatraes*); anyone, even a Christian, participant in any way in the worship of heathen; especially one who attends their sacrificial feasts and eats of the remains of the offered victims; a covetous man, as a worshipper of **Mammon**.

**Thayer's Greek Lexicon 1497** –

- in Greek writings from Homer down, *an image, likeness*, i.e. whatever represents the form of an object, either real or imaginary;
- used of the shades of the departed (in Homer), of apparitions, spectres, phantoms of the mind, etc.; in Biblical writings (*an idol*, i.e.):
- *the image of a heathen god*:
- *a false god*; to guard oneself from all manner of fellowship with heathen worship.

**Heathen** - an individual that do not accept or worship the God of Christianity, Islam, or Judaism; a pagan

**Mammon** – riches, possessions, or material wealth

**Worship** – to render religious reverence and homage to God; adoration, devotion

**Liars 5571** – ψευδής *pseudes*, *psyoo-dace'*; from 5574; **untrue, i.e. erroneous, deceitful, wicked**: — (Translated in King James Version as) false, liar.

**Murderers 5406** – φονεύς *phoneus*, *fon-yooce'*; from **5408**; **a murderer (always of criminal (or at least intentional) homicide**; which 443 does not necessarily imply; while 4607 is a special term for a public bandit): — (Translated in King James Version as) murderer.

**5408** – φόνος *phonos*, *fon'-os*; from an obsolete primary **φένω** *pheno* (**to slay**); **murder**: — (Translated in King James Version as) murder, + be slain with, slaughter.

**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.)

**Sorcerers 5332** – **φαρμακεύς pharmakeus**, *far-mak-yoos'*; from **φάρμακον pharmakon** (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician: — (Translated in King James Version as) sorcerer.

**Unbelieving 571** – **ἄπιστος apistos**, *ap'-is-tos*; from 1 (as a negative particle) and 4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): — (Translated in King James Version as) that believeth not, faithless, incredible thing, infidel, unbeliever(-ing).

**4103** – **πιστός pistos**, *pis-tos'*; from 3982; objectively, trustworthy; subjectively, trustful: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

**Thayer's Greek Lexicon 571** – without faith or trust.

1. **unfaithful, faithless** (not to be trusted, **perfidious**):
2. **incredible**, of things:
3. **unbelieving, incredulous**: of Thomas disbelieving the news of the resurrection of Jesus; of those who refuse belief in the gospel; with the added idea of impiety and wickedness, of those among the Christians themselves who reject the true faith.

**Incredible** - so amazing as to seem impossible; hard to believe; unbelievable, implausible

**Incredulous** – reluctant or unwilling to believe; skeptical

**Perfidious** – violating good faith, promises, pledges or vows; faithless, treacherous, deceitful, dishonest

**Whoremongers 4205** – **πόρνος pornos**, *por'-nos*; from **πέρνημι pernemi** (to sell; akin to the base of 4097); a (male) prostitute (as **venal**), i.e. (by analogy) a **debauchee (libertine)**: — (Translated in King James Version as) fornicator, whoremonger.

**Debauchee** - a person addicted to excessive sexual and sensual indulgences

**Libertine** – a person devoid of most moral principles and restraints

**Venal** - willing to sell one's influence; open to bribery; corruptible, lawless

Still many will continue to believe that nothing is required of them. Their faith goes no further than:

### John 3.16

"For God <sup>(2316)</sup> so loved <sup>(25)</sup> the world, that he gave his only **begotten** <sup>(3439)</sup> Son, that whosoever <sup>(3956)</sup> believeth <sup>(4100)</sup> in him should not **perish**, <sup>(622)</sup> but have everlasting <sup>(166)</sup> life." (KJV)

And they cling to these two verses:

### Ephesians 2:8-9

"For by grace are ye **saved** <sup>(4982)</sup> through **faith**; <sup>(4102)</sup> and that not of yourselves: it is the **gift** <sup>(1435)</sup> of God: <sup>9</sup> Not of **works**, <sup>(2041)</sup> lest any man should boast." (KJV)

- But what about verse 10?

### Ephesians 2:10

“For we are his workmanship, created in Christ Jesus unto good works,<sup>(2041)</sup> which God hath before ordained<sup>(4282)</sup> that we should walk<sup>(4043)</sup> in them.” (KJV)

- Following is Ephesians 2:10 from the New King James Version, NKJV.

### Ephesians 2:10

“For we are His workmanship, created in Christ Jesus for good works,<sup>(2041)</sup> which God prepared beforehand that we should walk in them.” (NKJV)

**Ordained 4282** - προετοιμάζω proetoimázō, pro-et-oy-mad'-zo; from 4253 and 2090; **to fit up in advance** (literally or figuratively):— (Translated in King James Version as) ordain before, prepare afore.

**Thayer's Greek Lexicon 4282** – to prepare before, to make ready beforehand

- The Book of James tells us:

### James 2:18-24

“Yea, a man may say, Thou hast **faith**,<sup>(4102)</sup> and I have **works**:<sup>(2041)</sup> shew me thy **faith**<sup>(4102)</sup> without thy **works**,<sup>(2041)</sup> and I will shew thee my **faith**<sup>(4102)</sup> by my **works**.<sup>(2041)</sup>  
19 Thou **believest**<sup>(4100)</sup> that there is one God; thou doest<sup>(4160)</sup> well: the devils<sup>(1140)</sup> also **believe**,<sup>(4100)</sup> and tremble.<sup>(5425)</sup>  
20 But wilt<sup>(2309)</sup> thou know, O **vain**<sup>(2756)</sup> man, that **faith**<sup>(4102)</sup> without **works**<sup>(2041)</sup> is dead?  
21 Was not Abraham our father **justified**<sup>(1344)</sup> by **works**,<sup>(2041)</sup> when he had offered Isaac his son upon the altar?  
22 Seest thou how **faith**<sup>(4102)</sup> wrought<sup>(4903)</sup> with his **works**,<sup>(2041)</sup> and by **works**<sup>(2041)</sup> was **faith**<sup>(4102)</sup> made **perfect**?<sup>(5048)</sup>  
23 And the scripture was fulfilled which saith, Abraham **believed**<sup>(4100)</sup> God, and it was **imputed**<sup>(3049)</sup> unto him for **righteousness**:<sup>(1343)</sup> and he was **called**<sup>(2564)</sup> the Friend of God.  
24 Ye see then how that by **works**<sup>(2041)</sup> a man is **justified**,<sup>(1344)</sup> and not by **faith**<sup>(4102)</sup> **only**.”  
(KJV)

- According to the King James Version (KJV) Works also means what you do, deeds and/or your actions.

**Imputed 3049** – λογίζομαι logizomai, log-id'-zom-ahee; middle voice from 3056; **to take an inventory, i.e. estimate** (literally or figuratively): — (Translated in King James Version as) conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

**Justified 1344** – δικαιώω *dikaioo*, *dik-ah-yo'-o*; from 1342; **to render** (i.e. show or regard as) **just or innocent**: — (Translated in King James Version as) free, justify(-ier), be righteous.

**Perfect 5048** – τελειώω *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;
- to carry through completely; to accomplish, finish, bring to an end:
- to complete (perfect), i.e. add what is yet lacking in order to render a thing full: that they may be perfected into one, i.e. perfectly united, to bring one's character to perfection
- to bring to the end (goal) proposed: (to perfect or consummate) i.e. to raise to the state befitting him:
- to accomplish, i.e. bring to a close or fulfilment by event:

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

**Vain 2756** – κενός *kenos*, *ken-os'*; apparently a primary word; **empty** (literally or figuratively): — (Translated in King James Version as) empty, (in) vain.

Thayer's Greek Lexicon 2756 –

- properly, of places, vessels, etc., which contain nothing; metaphorically, *empty, vain; devoid of truth*:
- of men, *empty-handed; without a gift*; metaphorically, *destitute of spiritual wealth*, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith, James 2:20.
- metaphorically, of endeavors, labors, acts, which result in nothing, *vain, fruitless, without effect*:

**Works 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.

**Wrought 4903** – συνεργέω *sunergeo*, *soon-erg-eh'-o*; from 4904; **to be a fellow-worker**, i.e. **co-operate**: — (Translated in King James Version as) help (work) with, work(-er) together.

**4904** – συνεργός *sunergos*, *soon-er-gos'*; from a presumed compound of 4862 and the base of 2041; **a co-laborer**, i.e. **coadjutor**: — (Translated in King James Version as) companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

**Coadjutor** – a coworker, an assistant, an aid or helper

A true sign of faith would be our willingness to take up our cross and follow Christ.

In fact, this is so important that it appears six (6) times in the synoptic gospels.

#### Matthew 16:24-27

"Then said Jesus unto his **disciples**,<sup>(3101)</sup> **If any man 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>25</sup> For whosoever will **save**<sup>(4982)</sup> his life shall **lose**<sup>(622)</sup> it: and whosoever will **lose**<sup>(622)</sup> his life for my sake<sup>(1752)</sup> shall find it.

<sup>26</sup> For what is a man profited,<sup>(5623)</sup> if he shall gain the whole world,<sup>(2889)</sup> and **lose**<sup>(2210)</sup> his own soul?<sup>(5590)</sup> or what shall a man give in **exchange**<sup>(465)</sup> for his soul?<sup>(5590)</sup>

<sup>27</sup> For the Son of man shall come in the glory of his Father with his angels;<sup>(32)</sup> and **then he shall reward**<sup>(591)</sup> **every man according to his works.**"<sup>(4234)</sup> (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.

**Exchange 465** – ἀντάλλαγμα *antallagma*, an-tal'-ag-mah; from a compound of 473 and 236; **an equivalent or ransom**: — (Translated in King James Version as) in exchange.

**Lose 2210** – ζημιώω *zemioo*, dzay-mee-o'-o; from 2209; **to injure, i.e. (reflexively or passively) to experience detriment**: — (Translated in King James Version as) be cast away, receive damage, lose, suffer loss.

**Detriment** — a cause of loss, damage, harm, injustice, Injury, Disadvantage

**Works 4234** – πράξις *praxis*, prax'-is; from 4238; **practice, i.e. (concretely) an act; by extension, a function**: — (Translated in King James Version as) deed, office, work.

#### Mark 8:34-38

"And when he had **called**<sup>(4341)</sup> the people *unto him* with his **disciples**<sup>(3101)</sup> also, he said unto them, **Whosoever will come after**<sup>(3694)</sup> **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<sup>(1752)</sup> and the gospel's,<sup>(2098)</sup> the same shall **save**<sup>(4982)</sup> it.

<sup>36</sup> For what shall it profit<sup>(5623)</sup> a man, if he shall gain the whole world,<sup>(2889)</sup> and **lose**<sup>(2210)</sup> his own soul?<sup>(5590)</sup>

<sup>37</sup> Or what shall a man give in **exchange**<sup>(465)</sup> for his soul?<sup>(5590)</sup>

<sup>38</sup> **Whosoever therefore shall be ashamed of me and of my words**<sup>(3056)</sup> **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**<sup>(40)</sup> angels." <sup>(32)</sup> (KJV)

#### Mark 10:17-22

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, **what shall I do**<sup>(4160)</sup> **that I may inherit**<sup>(2816)</sup> **eternal**<sup>(166)</sup> **life?**

<sup>18</sup> And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* (2316)

<sup>19</sup> Thou knowest the commandments, <sup>(1785)</sup> **Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud** <sup>(650)</sup> **not, Honour** <sup>(5091)</sup> **thy father and mother.**

<sup>20</sup> And he answered and said unto him, **Master**, <sup>(1320)</sup> all these have I **observed** <sup>(5442)</sup> from my youth.

<sup>21</sup> Then Jesus **beholding** <sup>(1689)</sup> him loved him, and said unto him, One thing thou **lackest**: <sup>(5302)</sup> go thy way, <sup>(5217)</sup> **sell** <sup>(4453)</sup> whatsoever thou hast, and give to the **poor**, <sup>(4434)</sup> and thou shalt have treasure <sup>(2344)</sup> in heaven: **and come, take up the cross,** <sup>(4716)</sup> **and follow** <sup>(190)</sup> **me.**

<sup>22</sup> And he was sad at that saying, and went away grieved: for he had great possessions.” (ΚΙΥ)

**Beholding 1689** – ἐμβλέπω **emblepo**, *em-blep'-o*; from 1722 and 991; **to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly**: — (Translated in King James Version as) behold, gaze up, look upon, (could) see.

**Defraud 650** – ἀποστερέω **apostereo**, *ap-os-ter-eh'-o*; from 575 and **στερέω stereo (to deprive)**; **to despoil**: — (Translated in King James Version as) defraud, destitute, kept back by fraud.

**Deprive** - to take away, withhold or deny something to keep another from possessing or enjoying it; to remove from office; rob, dispossess.

**Despoil** – to ruin, deprive by destroying or removing something valuable; rob, plunder, defile, vandalize, wreck

**Honour 5091** – τιμάω **timao**, *tim-ah'-o*; from 5093; **to prize, i.e. fix a valuation upon**; by implication, **to revere**: — (Translated in King James Version as) honour, value.

**5093** – τίμιος **timios**, *tim'-ee-os*, including the comparative **τιμώτερος timioteros**, *tim-ee-o'-ter-os*, and the superlative **τιμιώτατος timiotatos**, *tim-ee-o'-tat-os*; from 5092; **valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved**: — (Translated in King James Version as) dear, honourable, (more, most) precious, had in reputation.

**Revere** - to regard with honor and respect; be in awe of, look up to, admire, worship

**Lackest 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.

**Observed 5442** – φυλάσσω **phulasso**, *foo-las'-so*; probably from 5443 **through the idea of isolation; to watch, i.e. be on guard** (literally of figuratively); by implication, **to preserve, obey, avoid**: — (Translated in King James Version as) beward, keep (self), observe, save.

**Poor 4434** – πτωχός **ptochos**, *pto-khos'*; from **πτώσσω ptosso** (to crouch); akin to 4422 and the alternate of 4098); **a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy,** although also used in a qualified or relative sense; whereas 3993 properly means only straitened circumstances in private), literally (often as noun) or figuratively (distressed): — (Translated in King James Version as) beggar(-ly), poor.

**Sell 4453** – πωλέω **poleo**, *po-leh'-o*; probably ultimately from **πέλομαι pelomai (to be busy, to trade)**; **to barter (as a pedlar), i.e. to sell**: — (Translated in King James Version as) sell, whatever is sold.



### Luke 9:18-26

"And it came to pass, as he was alone praying, <sup>(4336)</sup> his **disciples** <sup>(3101)</sup> were with him: and he asked them, saying, **Whom say the people that I am?** <sup>(1511)</sup>

<sup>19</sup> They answering said, John the Baptist; but some *say*, Elias; (Elijah) and others *say*, that one of the old prophets is **risen again**. <sup>(450)</sup>

<sup>20</sup> He said unto them, **But whom say ye that I am?** <sup>(1511)</sup> **Peter answering said, The Christ** <sup>(5547)</sup> **of God.** <sup>(2316)</sup>

<sup>21</sup> And he straitly charged <sup>(2008)</sup> them, and commanded <sup>(3853)</sup> *them* to tell no man that thing;

<sup>22</sup> Saying, The Son of man must suffer <sup>(3958)</sup> many things, and be **rejected** <sup>(593)</sup> of the elders and chief priests and scribes, <sup>(1122)</sup> and be slain, and be **raised** <sup>(1453)</sup> the third day.

<sup>23</sup> And he said to *them* all, **If any man will come after me, let him deny <sup>(533)</sup> himself, and take up his cross <sup>(4716)</sup> daily, and follow <sup>(190)</sup> me.**

<sup>24</sup> **For whosoever will save <sup>(4982)</sup> his life shall lose <sup>(622)</sup> it: but whosoever will lose <sup>(622)</sup> his life for my sake, <sup>(1752)</sup> the same shall save <sup>(4982)</sup> it.**

<sup>25</sup> For what is a man advantaged, <sup>(5623)</sup> if he gain the whole world, <sup>(2889)</sup> and **lose** <sup>(622)</sup> himself, or be **cast away?** <sup>(2210)</sup>

<sup>26</sup> For whosoever shall be ashamed of me and of my words, <sup>(3056)</sup> of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his Father's*, and of the **holy** <sup>(40)</sup> angels." <sup>(32) (32)</sup> (KJV)

**Cast away 2210** – ζημιόω *zemioo*, *dzay-mee-o'-o*; from 2209; **to injure, i.e.** (reflexively or passively) **to experience detriment**: — (Translated in King James Version as) be cast away, receive damage, lose, suffer loss.

**Detriment** – a cause of loss, damage, harm, injustice, Injury, Disadvantage

**Rejected 593** – ἀποδοκιμάζω *apodokimazo*, *ap-od-ok-ee-mad'-zo*; from 575 and 1381; **to disapprove, i.e.** (by implication) **to repudiate**: — (Translated in King James Version as) disallow, reject.

**Repudiate** - to reject as having no authority or legitimacy; reject or denounce as untrue, unproven, unjust

However, for those who will not take up their cross and follow Him Christ says:

### Matthew 10:32-39

"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.

<sup>33</sup> **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.**

<sup>34</sup> **Think not that I am come to send peace on earth: I came not to send peace, but a sword.** <sup>(3162)</sup>

<sup>35</sup> 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.

<sup>36</sup> And a man's foes <sup>(2190)</sup> *shall be* of his own household. <sup>(3615)</sup>

<sup>37</sup> He that loveth <sup>(5368)</sup> father or mother more than me is not **worthy** <sup>(514)</sup> of me: and he that loveth <sup>(3615)</sup> son or daughter more than me is not **worthy** <sup>(514)</sup> of me.  
<sup>38</sup> 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.  
<sup>39</sup> He that findeth his life shall **lose** <sup>(622)</sup> it: and he that **loseth** <sup>(622)</sup> his life for my sake shall find it.”  
(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.

**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.

**3674** – ὁμοῦ **homōū**, 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.

**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.

**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.

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

**Contradict** - to assert the contrary or oppose; to deny, challenge, disagree with

**Disavow** – to disown, reject, renounce, disclaim, deny

**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.

**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.

### Luke 14:25-33

"And there went great multitudes with him: and he turned, and said unto them,

<sup>26</sup> **If any *man* come to me, and **hate** <sup>(3404)</sup> not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. <sup>(3101)</sup>**

<sup>27</sup> **And whosoever doth not bear <sup>(941)</sup> his cross, <sup>(4716)</sup> and come after me, cannot be my disciple.** <sup>(3101)</sup>

<sup>28</sup> For which of you, intending to build a tower, sitteth not down first, and counteth <sup>(5585)</sup> the cost, <sup>(1160)</sup> whether he have *sufficient* to finish *it*?

<sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock <sup>(1702)</sup> him,

<sup>30</sup> Saying, This man began to build, and was not able to finish.

<sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

<sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassador, <sup>(4242)</sup> and desireth <sup>(2065)</sup> conditions of peace.

<sup>33</sup> **So likewise, whosoever he be of you that forsaketh <sup>(657)</sup> not all that he hath, <sup>(5224)</sup> he cannot be my disciple.** <sup>(3101)</sup> (KJV)

**Forsaketh 657** – ἀποτάσσομαι *apotassomai*, *ap-ot-as'-som-ahee*; middle voice from 575 and 5021; literally, **to say adieu (by departing or dismissing)**; figuratively, **to renounce**: — (Translated in King James Version as) bid farewell, forsake, take leave, send away.

**Hate 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).

## END OF PART 4

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

## A

- **Adjure 1844** – ἐξορκίζω *exorkizo*, *ex-or-kid'-zo*; from 1537 and 3726; **to exact an oath**, i.e. conjure: — (Translated in King James Version as) adjure.  
  
     **3726** – ὀρκίζω *horkizo*, *hor-kid'-zo*; from 3727; **to put on oath**, i.e. **make swear**; by analogy, **to solemnly enjoin**: — (Translated in King James Version as) adjure, charge.
  
- **Advantaged 5623** – ὠφελέω *opheleo*, *o-fel-eh'-o*; from the same as 5622; **to be useful**, i.e. **to benefit**: — (Translated in King James Version as) advantage, better, prevail, profit.
  
- **After 3694** – ὀπίσω *opiso*, *op-is'-o*; from the same as 3693 with enclitic of direction; **to the back**, i.e. **aback** (as **adverb or preposition of time or place**; or as noun): — (Translated in King James Version as) after, back(-ward), (+ get) behind, + follow.
  
- **Alms 1654** – ἐλεημοσύνη *eleemosune*, *el-eh-ay-mos-oo'-nay*; from 1656; **compassionateness**, i.e. (as exercised towards the poor) **beneficence**, or (concretely) a **benefaction**: — (Translated in King James Version as) alms(-deeds).  
  
     **1656** – ἔλεος *eleos*, *el'-eh-os*; of uncertain affinity; **compassion** (**human or divine**, especially active): — (Translated in King James Version as) (+ tender) mercy.  
  
     **Benefaction** – a charitable donation, providing support, backing, aid, sponsorship  
     **Beneficence** – the practice of doing good deeds or being kind; charity, kindness
  
- **Always 3842** – πάντοτε *pantote*, *pan'-tot-eh*; from 3956 and 3753; **every when**, i.e. **at all times**: — (Translated in King James Version as) **always(-s)**, **ever(-more)**.
  
- **Amazement 1611** – ἔκστασις *ekstasis*, *ek'-stas-is*; from 1839; **a displacement of the mind**, i.e. **bewilderment**, **"ecstasy"**: — (Translated in King James Version as) + be amazed, amazement, astonishment, trance.
  
- **Ambassage 4242** – πρεσβεία *pesbeia*, *pres-bi'-ah*; from 4243; **seniority (eldership)**, i.e. (by implication) **an embassy** (**concretely, ambassadors**): — (Translated in King James Version as) **ambassage**, **message**.
  
- **Angels 32** – ἄγγελος *aggelos*, *ang'-el-os*; from ἄγγέλλω *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**.

- **Apostles 652** – ἀπόστολος *apostolos*, ap-os'-tol-os; from 649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers): — (Translated in King James Version as) apostle, messenger, he that is sent.  
**649** – ἀποστέλλω *apostello*, ap-os-tel'-lo; from 575 and 4724; set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively: — (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).
- **Arrayed 4016** – περιβάλλω *periballo*, per-ee-bal'-lo; from 4012 and 906; to throw all around, i.e. invest (with a palisade or with clothing): — (Translated in King James Version as) array, cast about, clothe(-d me), put on.  
**Palisade** - a fence of pales or stakes set in the ground, forming an enclosure or defense

## B

- **Back 3694** – ὀπίσω *opiso*, op-is'-o; from the same as 3693 with enclitic of direction; to the back, i.e. aback (as adverb or preposition of time or place; or as noun): — (Translated in King James Version as) after, back(-ward), (+ get) behind, + follow.
- **Bade 2036** – ἔπω *epo*, ep'-o; a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing): — (Translated in King James Version as) answer, bid, bring word, call, command, grant, say (on), speak, tell.
- **Bear 941** – βαστάζω *bastazo*, bas-tad'-zo; perhaps remotely derived from the base of 939 (through the idea of removal); to lift, literally or figuratively (endure, declare, sustain, receive, etc.): — (Translated in King James Version as) bear, carry, take up.
- **Beginning 746** – ἀρχή *arche*, ar-khay'; from 756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank): — (Translated in King James Version as) beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.  
**756** – ἄρχομαι *archomai*, ar'-khom-ahee; middle voice of 757 (through the implication, of precedence); to commence (in order of time): — (Translated in King James Version as) (rehearse from the) begin(-ning).
- **Behind 3693** – ὀπισθεν *opisthen*, op'-is-then; from ὀπίς *opis* (regard; from 3700) with enclitic of source; from the rear (as a secure aspect), i.e. at the back (adverb and preposition of place or time): — (Translated in King James Version as) after, backside, behind.
- **Better 1308** – διαφέρω *diaphero*, dee-af-er'-o; from 1223 and 5342; to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to "differ", or (by implication) surpass: — (Translated in King James Version as) be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

- **Bid 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 keleo, *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).
- **Blind 5185** – τυφλός tūphlos, *toof-los'*; from, 5187; opaque (as if smoky), i.e. (by analogy) blind (physically or mentally): — (Translated in King James Version as) blind.  
5187 – τυφώω tūphoo, *toof-o'-o*; from a derivative of 5188; to envelop with smoke, i.e. (figuratively) to inflate with self-conceit: — (Translated in King James Version as) high-minded, be lifted up with pride, be proud.
- **Boisterous 2478** – ισχυρός ischuros, *is-khoo-ros'*; from 2479; forcible (literally or figuratively): — (Translated in King James Version as) boisterous, mighty(-ier), powerful, strong(-er, man), valiant.  
2479 – ισχύς ischus, *is-khoos'*; from a derivative of ἰς is (force; compare ἔσχον eschon, a form of 2192); forcefulness (literally or figuratively): — (Translated in King James Version as) ability, might(-ily), power, strength.
- **Brethren 80** – ἀδελφός adelphos, *ad-el-fos'*; from 1 (as a connective particle) and δελφύς delphus (the womb); a brother (literally or figuratively) near or remote (much like 1): — (Translated in King James Version as) brother.
- **Brimstone 2303** – θεῖον theion, *thi'-on*; probably neuter of 2304 (in its original sense of flashing); sulphur: — (Translated in King James Version as) brimstone.
- **Builder 5079** – τεχνίτης technites, *tekh-nee'-tace*; from 5078; an artisan; figuratively, a founder (Creator): — (Translated in King James Version as) builder, craftsman.  
Artisan - a person skilled in art, trade, or craft; a mechanic, a craftsperson

## C

- **Called 1941** – ἐπικαλέομαι epikaleomai, *ep-ee-kal-eh'-om-ahee*; middle voice from 1909 and 2564; to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.): — (Translated in King James Version as) appeal (unto), call (on, upon), surname.
- **Came down 2597** – καταβαίνω katabaino, *kat-ab-ah'-ee-no*; from 2596 and the base of 939; to descend (literally or figuratively): — (Translated in King James Version as) come (get, go, step) down, fall (down).
- **Care(s) 3308** – μέριμνα merimna, *mer'-im-nah*; from 3307 (through the idea of distraction); solicitude: — (Translated in King James Version as) care.  
Solicitude - anxiety or concern; causes of anxiety or care

- **Casting** [1977](#) – ἐπιρρίπτω *epirrhipto*, *ep-ir-hrip'-to*; from 1909 and 4496; **to throw upon** (literally or figuratively): — (Translated in King James Version as) cast upon.
- **Centurion** [1543](#) – ἑκατοντάρχης *hekatontarches*, *hek-at-on-tar'-khace*; or ἑκατόνταρχος *hekatontarchos*, *hek-at-on'-tar-khos*; from 1540 and 757; **the captain of one hundred men**: — (Translated in King James Version as) centurion.
- **Chosen** [1586](#) – ἐκλέγομαι *eklegomai*, *ek-leg'-om-ahee*; middle voice from 1537 and 3004 (in its primary sense); **to select**: — (Translated in King James Version as) make choice, choose (out), chosen.
- **Come** [1525](#) – εἰσέρχομαι *eiserchomai*, *ice-er'-khom-ahee*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) x arise, come (in, into), enter in(-to), go in (through).
- **Come, Cometh** [2064](#) – ἔρχομαι *erchomai*, *er'-khom-ahee*; middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred (middle voice) ἐλεύθομαι *eleuthomai*, *el-yoo'-thom-ahee*, or (active) ἔλθω *eltho*, *el'-tho*; which do not otherwise occur) **to come or go** (in a great variety of applications, literally and figuratively): — (Translated in King James Version as) accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set.
- **Come** [2240](#) – ἤκω *heko*, *hay'-ko*; a primary verb; **to arrive, i.e. be present** (literally or figuratively): — (Translated in King James Version as) come.
- **Commanded** [3853](#) – παραγγέλλω *paraggello*, *par-ang-gel'-lo*; from 3844 and the base of 32; **to transmit a message, i.e. (by implication) to enjoin**: — (Translated in King James Version as) (give **in**) charge, (give) command(-ment), declare.  

Enjoin - to direct or order to do something; to prohibit or forbid
- **Commandment** [1785](#) – ἐντολή *entole*, *en-tol-ay'*; from 1781; **injunction, i.e. an authoritative prescription**: — (Translated in King James Version as) commandment, precept.
- **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.
- **Consider** [2657](#) – κατανοέω *katanoeo*, *kat-an-o-eh'-o*; from 2596 and 3539; **to observe fully**: — (Translated in King James Version as) behold, consider, discover, perceive.
- **Cost** [1160](#) – δαπάνη *dapane*, *dap-an'-ay*; from δάπτω *dapto* (**to devour**); **expense (as consuming)**: — (Translated in King James Version as) cost.
- **Counteth** [5585](#) – ψηφίζω *psephizo*, *psay-fid'-zo*; from 5586; **to use pebbles in enumeration, i.e. (generally) to compute**: — (Translated in King James Version as) count.
- **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.
- **Crying** [2896](#) – κράζω *krazo*, *krad'-zo*; a primary verb; properly, **to “croak” (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat)**: — (Translated in King James Version as) cry (out).



- **Cubit 4083** – πῆχυς *pechus*, *pay'-khoos*; of uncertain affinity; the fore-arm, i.e. (as a measure) a cubit: — (Translated in King James Version as) cubit.

**Thayer's Greek Lexicon 4083** –

- the forearm i.e. that part of the arm between the hand and the elbow-joint
- a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger (i.e. about one foot and a half, but its precise length varied and is disputed;

## D

- **Darkness 4653** – σκοτία *skotia*, *skot-ee'-ah*; from 4655; dimness, obscurity (literally or figuratively): — (Translated in King James Version as) dark(-ness).
- **Darkness 4655** – σκότος *skotos*, *skot'-os*; from the base of 4639; shadiness, i.e. obscurity (literally or figuratively): — (Translated in King James Version as) darkness.
- **Desireth 2065** – ἐρωτάω *erotao*, *er-o-tah'-o*; apparently from 2046 (compare 2045); to interrogate; by implication, to request: — (Translated in King James Version as) ask, beseech, desire, intreat, pray.
- **Devils 1139** – δαιμονίζομαι *daimonizomai*, *dahee-mon-id'-zom-ahee*; middle voice from 1142; to be exercised by a *dæmon*: — (Translated in King James Version as) have a (be vexed with, be possessed with) devil(-s).
- **Devils 1140** – δαιμόνιον *daimonion*, *dahee-mon'-ee-on*; neuter of a derivative of 1142; a *dæmonic being*; by extension a deity: — (Translated in King James Version as) devil, god.
- **Disposed 2309** – θέλω *thelo*, *thel'-o*; or ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses θελέω *theleo*, *thel-eh'-o*, and *etheleo*, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))
- **Do, Doest Doeth 4160** – ποιέω *poieo*, *poi-eh'-o*; apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.
- **Doctrine 1322** – διδασχὴ *didache*, *did-akh-ay'*; from 1321; instruction (the act or the matter): — (Translated in King James Version as) doctrine, hath been taught.  
 1321 – διδάσκω *didasko*, *did-as'-ko*; a prolonged (causative) form of a primary verb δάω *dao* (to learn); to teach (in the same broad application): — (Translated in King James Version as) teach.

- **Doest** [4160](#) – refer to **Do, Doest Doeth 4160**
- **Doeth** [4160](#) – refer to **Do, Doest Doeth 4160**
- **Dumb** [216](#) – ἄλαλος *alalos*, *al'-al-os*; from 1 (as a negative particle) and 2980; **mute**: — (Translated in King James Version as) dumb.

## E

- **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.
- **Embraced** [782](#) – ἀσπάζομαι *aspazomai*, *as-pad'-zom-ahēe*; from 1 (as a particle of union) and a presumed form of 4685; **to enfold in the arms**, i.e. (by implication) **to salute**, (figuratively) **to welcome**: — (Translated in King James Version as) embrace, greet, salute, take leave.
- **Eternal** [166](#) – αἰώνιος *aionios*, *ahēe-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).
- **Everlasting** [166](#) – αἰώνιος *aionios*, *ahēe-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).
- **Evil** [2556](#) – κακός *kakos*, *kak-os'*; apparently a primary word; **worthless** (intrinsically, such; whereas 4190 properly refers to effects), i.e. (subjectively) **depraved**, or (objectively) **injurious**: — (Translated in King James Version as) bad, evil, harm, ill, noisome, wicked.  
**Depraved** - corrupt, wicked, or perverted  
**Injurious** - harmful, hurtful, offensive, insulting or detrimental

## F

- **Fastening his eyes** [816](#) – ἀτενίζω *atenizo*, *at-en-id'-zo*; from a compound of 1 (as a particle of union) and τείνω *teino* (**to stretch**); **to gaze intently**: — (Translated in King James Version as) behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.
- **Fear** [5401](#) – φόβος *phobos*, *fob'-os*; from a primary φέβομαι *phebomai* (**to be put in fear**); **alarm or fright**: — (Translated in King James Version as) be afraid, + exceedingly, fear, terror.
- **Feast** [1859](#) – ἑορτή *heorte*, *heh-or-tay'*; of uncertain affinity; **a festival**: — (Translated in King James Version as) feast, holyday.

- **Fell down before 4363** – προσπίπτω **prospipto**, *pros-pip'-to*; from 4314 and 4098; **to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm):** — (Translated in King James Version as) beat upon, fall (down) at (before).
- **Foameth, Foaming 875** – ἀφρίζω **aphrizo**, *af-rid'-zo*; from 876; **to froth at the mouth (in epilepsy):** — (Translated in King James Version as) foam.
- **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.
- **Foundation 2310** – θεμέλιος **themelios**, *them-el'-ee-os*; from a derivative of 5087; **something put down, i.e. a substruction (of a building, etc.), (literally or figuratively):** — (Translated in King James Version as) foundation.

## G

- **Gentile 1672** – Ἕλλην **Hellen**, *hel'-lane*; from 1671; **a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew:** — (Translated in King James Version as) Gentile, Greek.
- **Glory 1391** – δόξα **doxa**, *dox'-ah*; from the base of 1380; **glory (as very apparent), in a wide application (literal or figurative, objective or subjective):** — (Translated in King James Version as) dignity, glory(-ious), honour, praise, worship.

**1380** – δοκέω **dokeo**, *dok-eh'-o*; a prolonged form of a primary verb, **δόκω doko** (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; **to think; by implication, to seem (truthfully or uncertainly):** — be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

### Thayer's Greek Lexicon 1391 –

- *opinion, judgment, view:*
- *opinion, estimate*, whether good or bad, concerning some one; but in secular writings generally, in the sacred writings always, *good opinion* concerning one, and as resulting from that, *praise, honor, glory*;
- As a translation of the Hebrew *kābôd*, in a use foreign to Greek writing, *splendor, brightness*;
- used of the heavenly brightness, by which God was conceived of as surrounded, and by which heavenly beings were surrounded when they appeared on earth,
- *magnificence, excellence, preeminence, dignity, grace:*
- *majesty*; a. that which belongs to God; and a. the kingly majesty which belongs to him as the supreme ruler;... b. majesty which belongs to Christ; and α. the kingly majesty of the Messiah, to which belongs his kingly state, the splendor of His external appearance,...*the majesty (glory) of angels, as apparent in their exterior brightness*,
- *most glorious condition, most exalted state*; a. of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth (where he is said to have been in the same condition before his incarnation, and even before the beginning of the world); the body in which his glorious condition is manifested,

- b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven:*
- **Go 5217** – ὑπάγω *hupago*, *hoop-ag'-o*; from 5259 and 71; **to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight)**, literally or figuratively: — (Translated in King James Version as) depart, get hence, go (a-)way.
- **Go...Way 5217** – refer to **Go 5217**
- **God 2316** – θεός *theos*, *theh'-os*; of uncertain affinity; **a deity, especially (with 3588) the supreme Divinity**; figuratively, **a magistrate; by Hebraism, very**: — (Translated in King James Version as) x exceeding, God, god(-ly, -ward).
- **Good 18** – ἀγαθός *agathos*, *ag-ath-os'*; a primary word; **"good" (in any sense, often as noun)**: — (Translated in King James Version as) benefit, good(-s, things), well.
- **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).
- **Grass 5528** – χόρτος *chortos*, *khor'-tos*; apparently a primary word; **a "court" or "garden", i.e. (by implication, of pasture) herbage or vegetation**: — (Translated in King James Version as) blade, grass, hay.
- **Greater 3187** – μείζων *meizon*, *mide'-zone*; irregular comparative of 3173; **larger** (literally or figuratively, specially, in age): — (Translated in King James Version as) elder, greater(-est), more.
- **Greatly amazed 1568** – ἐκθαμβέω *ekthambeo*, *ek-tham-beh'-o*; from 1569; **to astonish utterly**: — (Translated in King James Version as) affright, greatly (sore) amaze.  
**1569** – ἐκθαμβος *ekthambos*, *ek'-tham-bos*; from 1537 and 2285; **utterly astounded**: — (Translated in King James Version as) greatly wondering.  
**2285** – θάμβος *thambos*, *tham'-bos*; akin to an obsolete τάφω *tapho* (**to dumbfound**); **stupefaction (by surprise), i.e. astonishment**: — (Translated in King James Version as) x amazed, + astonished, wonder.
- **Greatly wondering 1569** – ἐκθαμβος *ekthambos*, *ek'-tham-bos*; from 1537 and 2285; **utterly astounded**: — (Translated in King James Version as) greatly wondering.  
**2285** – θάμβος *thambos*, *tham'-bos*; akin to an obsolete τάφω *tapho* (**to dumbfound**); **stupefaction (by surprise), i.e. astonishment**: — (Translated in King James Version as) x amazed, + astonished, wonder.
- **Grievously 1171** – δεινῶς *deinos*, *di-noce'*; adverb from a derivative of the same as 1169; **terribly, i.e. excessively**: — (Translated in King James Version as) grievously, vehemently.  
**1169** – δειλός *deilos*, *di-los'*; from δέος *deos* (dread); **timid, i.e. (by implication) faithless**: — (Translated in King James Version as) fearful.

## H

- **Hath 5224** – ὑπάρχοντα *huparchonta*, *hoop-ar'-khon-tah*; neuter plural of present participle active of 5225 as noun; **things extant or in hand, i.e. property or possessions**: — (Translated in King James Version as) goods, that which one has, things which (one) possesseth, substance, that hast.
- **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.
- **Heaven 3772** – οὐρανός *ouranos*, *oo-ran-os'*; perhaps from the same as 3735 (**through the idea of elevation**); **the sky**; by extension, **heaven (as the abode of God)**; by implication, **happiness, power, eternity; specially, the Gospel (Christianity)**: — (Translated in King James Version as) air, heaven(-ly), sky.
- **Heir 2818** – κληρονόμος *kleronomos*, *klay-ron-om'-os*; from 2819 and the base of 3551 (in its original sense of **partitioning, i.e. (reflexively) getting by apportionment**); **a sharer by lot, i.e. inheritor (literally or figuratively)**; by **implication, a possessor**: — (Translated in King James Version as) heir.
- **Heirs 4789** – συγκληρονόμος *sugkleronomos*, *soong-klay-ron-om'-os*; from 4862 and 2818; **a co-heir, i.e. (by analogy) participant in common**: — (Translated in King James Version as) fellow (joint)-heir, heir together, heir with.
- **Hold 2722** – κατέχω *katecho*, *kat-ekh'-o*; from 2596 and 2192; **to hold down (fast)**, in various applications (literally or figuratively): — (Translated in King James Version as) have, hold (fast), keep (in memory), let, x make toward, possess, retain, seize on, stay, take, withhold.  
**Thayer's Greek Lexicon 2722** – *to hold back, detain, retain*; from going away
- **Holiness 2150** – εὐσέβεια *eusebeia*, *yoo-seb'-i-ah*; from 2152; **piety; specially, the gospel scheme**: — (Translated in King James Version as) godliness, holiness.  
**2152** – εὐσεβής *eusebes*, *yoo-seb-ace'*; from 2095 and 4576; **well-reverent, i.e. pious**: — (Translated in King James Version as) devout, godly.
- **Honour 3513** – כָּבֵד *kabad*, *kaw-bad'*; or כָּבֵד *kabed*, *kaw-bade'*; a primitive root; **to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses))**:— (Translated in King James Version as) abounding with, more grievously afflict, boast, be chargeable, x be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honour (self), (be) honourable (man), lade, x more be laid, make self many, nobles, prevail, promote (to honour), be rich, be (go) sore, stop.
- **Honour 5092** – τιμή *time*, *tee-may'*; from 5099; **a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself**: — (Translated in King James Version as) honour, precious, price, some.

- **Household 3615** – οἰκιακός *oikiakos*, *oy-kee-ak-os'*; from 3614; **familiar, i.e. (as noun) relatives**: — (Translated in King James Version as) they (them) of (his own) household.
- **Humble 5013** – ταπεινῶ *tapeinoō*, *tap-i-no'-o*; from 5011; **to depress**; figuratively, **to humiliate (in condition or heart)**: — (Translated in King James Version as) abase, bring low, humble (self).  
**5011** – ταπεινός *tapeinos*, *tap-i-nos'*; of uncertain derivation; **depressed, i.e. (figuratively) humiliated (in circumstances or disposition)**: — (Translated in King James Version as) base, cast down, humble, of low degree (estate), lowly.

## I

- **I Am 1510** – εἰμί *eimi*, *i-mee'*; the first person singular present indicative; a prolonged form of a primary and defective verb; **I exist (used only when emphatic)**: — (Translated in King James Version as) am, have been, x it is I, was.
- **I Am 1511** – εἶναι *einai*, *i'-nahee*; present infinitive from 1510; **to exist**: — (Translated in King James Version as) am, was. come, is, x lust after, x please well, there is, to be, was.
- **Immortality 861** – ἀφθαρσία *aphthrsia*, *af-thar-see'-ah*; from 862; **incorruptibility**; genitive, **unending existence**; (figuratively) **genuineness**: — (Translated in King James Version as) immortality, incorruption, sincerity.  
**862** – ἄφθαρτος *aphthartos*, *af'-thar-tos*; from 1 (as a negative particle) and a derivative of 5351; **undecaying (in essence or continuance)**: — (Translated in King James Version as) not (in-, un-)corruptible, immortal.
- **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

- **Jesus 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.
- **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.
- **Judge, 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.

- **Judged 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.
- **Judgment 2917** – κρίμα *krima*, *kree'-mah*; from 2919; **a decision (the function or the effect, for or against ("crime"))**: — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

## K

- **Kin 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).
- **Kingdom 932** – βασιλεία *basileia*, *bas-il-i'-ah*; from 935; properly, **royalty**, i.e. (abstractly) **rule**, or (concretely) **a realm** (literally or figuratively): — (Translated in King James Version as) kingdom, + reign.  
     **935** – βασιλεύς *basileus*, *bas-il-yooce'*; probably from 939 (**through the notion of a foundation of power**); **a sovereign** (abstractly, relatively, or figuratively): — (Translated in King James Version as) king.

## L

- **Last 2078** – ἔσχατος *eschatos*, *es'-khat-os*; a superlative probably from 2192 (**in the sense of contiguity**); **farthest, final (of place or time)**: — (Translated in King James Version as) ends of, last, latter end, lowest, uttermost.  
     **Contiguity** - the state of being contiguous; actual contact or proximity  
     **Contiguous** – being in actual contact; touching, having a common boundary
- **Law 8451** – תורה *towrah*, *to-law'*; or תּוֹרָה *torah*, *to-law'*; from 3384; **a precept or statute, especially the Decalogue or Pentateuch**: — (Translated in King James Version as) law.
- **Lay hold 2902** – κρατέω *krateo*, *krat-eh'-o*; from 2904; **to use strength**, i.e. **seize or retain** (literally or figuratively): — (Translated in King James Version as) hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).
- **Lead, Leadeth 71** – ἄγω *ago*, *ag'-o*; a primary verb; properly, **to lead**; by implication, **to bring, drive**, (reflexively) **go**, (**especially**) **pass (time)**, or (figuratively) **induce**: — (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.
- **Leaven 2219** – ζύμη *zume*, *dzoo'-may*; probably from 2204; **ferment (as if boiling up)**: — (Translated in King James Version as) leaven.
- **Lest 3363** – ἵνα μή *hina me*, *hin'-ah may*; i.e. 2443 and 3361; **in order (or so) that not**: — (Translated in King James Version as) albeit not, lest, that, no(-t, (-thing)).



- **Look...earnestly 816** – ἀτενίζω *atenizo*, *at-en-id'-zo*; from a compound of 1 (as a particle of union) and τείνω *teino* (to stretch); to gaze intently: — (Translated in King James Version as) behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.
- **Loved 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

- **Make ready 2090** – ἐτοιμάζω *hetoimazo*, *het-oy-mad'-zo*; from 2092; to prepare: — (Translated in King James Version as) prepare, provide, make ready.
- **Maker 1217** – δημιουργός *demiourgos*, *day-me-oor-gos'*; from 1218 and 2041; a worker for the people, i.e. mechanic (spoken of the Creator): — (Translated in King James Version as) maker.
- **Man 444** – ἄνθρωπος *anthropos*, *anth'-ro-pos*; from 435 and ὤψ *ops* (the countenance; from 3700); man-faced, i.e. a human being: — (Translated in King James Version as) certain, man.  
     435 – ἀνὴρ *aner*, *an'-ayr*; a primary word (compare 444); a man (properly as an individual male): — (Translated in King James Version as) fellow, husband, man, sir.
- **Manifest 5319** – φανερώω *phaneroo*, *fan-er-o'-o*; from 5318; to render apparent (literally or figuratively): — (Translated in King James Version as) appear, manifestly declare, (make) manifest (forth), shew (self).  
     5318 – φανερός *phaneros*, *fan-er-os'*; from 5316; shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally: — (Translated in King James Version as) abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).
- **Meat 5160** – τροφή *trophe*, *trof-ay'*; from 5142; nourishment (literally or figuratively); by implication, rations (wages): — (Translated in King James Version as) food, meat.
- **Mighty 2900** – κραταίος *krataios*, *krat-ah-yos'*; from 2904; powerful: — (Translated in King James Version as) mighty.  
     2904 – κράτος *kratos*, *krat'-os*; perhaps a primary word; vigor ("great") (literally or figuratively): — (Translated in King James Version as) dominion, might(-ily), power, strength.
- **Mindful 3421** – μνημονεύω *mnemoneuo*, *mnay-mon-yoo'-o*; from a derivative of 3420; to exercise memory, i.e. recollect; by implication, to punish; also to rehearse: — (Translated in King James Version as) make mention; be mindful, remember.

- **Mock 1702** – ἐμπαίζω *empaizo*, *emp-ahed'-zo*; from 1722 and 3815; to **jeer** at, i.e. **deride**: — (Translated in King James Version as) mock.  
**Deride** - to laugh at in scorn or contempt; scoff or jeer at; mock.  
**Jeer** - to treat with ridicule or derision; to vocally abuse; mock, taunt
- **Mourned 3996** – πενθέω *pentheo*, *pen-theh'-o*; from 3997; to **grieve (the feeling or the act)**: — (Translated in King James Version as) mourn, (be-)wail.

## N

- **Named 3687** – ὀνομάζω *onomazo*, *on-om-ad'-zo*; from 3686; to **name**, i.e. **assign an appellation**; by extension, to **utter, mention, profess**: — (Translated in King James Version as) call, name.
- **Neither 3761** – οὐδέ *oude*, *oo-deh'*; from 3756 and 1161; **not however, i.e. neither, nor, not even**: — (Translated in King James Version as) neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.
- **Nigh 3844** – παρά *para*, *par-ah'*; a primary preposition; properly, **near**; i.e. (with genitive case) **from beside** (literally or figuratively), (with dative case) **at (or in) the vicinity of** (objectively or subjectively), (with accusative case) **to the proximity with (local (especially beyond or opposed to) or causal (on account of))**: — Translated in King James Version as) above, against, among, at, before, by, contrary to, x friend, from, + give (such things as they), + that (she) had, x his, in, more than, nigh unto, (out) of, past, save, side...by, in the sight of, than, (there-)fore, with. In compounds it retains the same variety of application.
- **No 3756** – οὐ *ou*, *oo*, also (before a vowel) οὐκ *ouk*, *ook*, and (before an aspirate); οὐχ *ouch*, *ookh*; a primary word; the absolute negative (compare 3361) adverb; **no or not**: — (Translated in King James Version as) + long, nay, neither, never, no (x man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
- **Nothing 3756** – οὐ *ou*, *oo*, also (before a vowel) οὐκ *ouk*, *ook*, and (before an aspirate); οὐχ *ouch*, *ookh*; a primary word; the absolute negative (compare 3361) adverb; **no or not**: — (Translated in King James Version as) + long, nay, neither, never, no (x man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

## O

- **Offer 6213** – ὀψω *'asah*, *aw-saw'*; a primitive root; to **do or make**, in the broadest sense and widest application (as follows):— (Translated in King James Version as) accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress(-ed), (put in) execute(-ion), exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ((a feast)), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be (warr-)ior, work(-man), yield, use.

- **Ofttimes 4178** – **πολλάκις pollakis**, *pol-lak'-is*; multiplicative adverb from 4183; **many times, i.e. frequently**: — (Translated in King James Version as) oft(-en, -entimes, -times).
- **Others 3062** – **λοιποὶ loipoy**, *loy-poy'*; masculine plural of a derivative of 3007; **remaining ones**: — (Translated in King James Version as) other, which remain, remnant, residue, rest.
- **Out 1854** – **ἔξω exo**, *ex'-o*; adverb from 1537; **out(-side, of doors)**, literally or figuratively: — (Translated in King James Version as) away, forth, (with-)out (of, -ward), strange.

## P

- **Parable(s) 3850** – **παραβολή parable**, *par-ab-ol-ay'*; from 3846; **a similitude (“parable”), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage**: — (Translated in King James Version as) comparison, figure, parable, proverb.  
**Adage** – a proverb, saying, maxim, motto  
**Apothegm** - a short, pithy saying; a terse remark or saying.
- **Pass over 1330** – **διέρχομαι dierchomai**, *dee-er'-khom-ah-ee*; from 1223 and 2064; **to traverse (literally)**: — (Translated in King James Version as) come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.  
**Traverse** - to pass, move over, along or through
- **Pharisees 5330** – **Φαρισαῖος Pharisaïos**, *far-is-ah'-yos*; of Hebrew origin (compare H6567); **a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary**: — (Translated in King James Version as) Pharisee.  
**H6567** – **פָּרַשׁ parash**, *paw-rash'*; a primitive root; **to separate**, literally (**to disperse**) or figuratively (**to specify**); also (by implication) **to wound**:— (Translated in King James Version as) scatter, declare, distinctly, shew, sting.
- **Plague 3148** – **μάστιξ mastix**, *mas'-tix*; probably from the base of 3145 (**through the idea of contact**); **a whip (literally, the Roman flagellum for criminals; figuratively, a disease)**: — (Translated in King James Version as) plague, scourging.
- **Pluck 726** – **ἁρπάζω harpazo**, *har-pad'-zo*; from a derivative of 138; **to seize** (in various applications): — (Translated in King James Version as) catch (away, up), pluck, pull, take (by force).
- **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-ah-ee*; 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.

- **Praying 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
- **Precept 4687** – מצוה *mitsvah*, *mits-vaw'*; from 6680; **a command, whether human or divine (collectively, the Law)**:— (Translated in King James Version as) (which was) commanded(-ment), law, ordinance, precept.
- **Prepared 2090** – ἐτοιμάζω *hetoimazo*, *het-oy-mad'-zo*; from 2092; **to prepare**: — (Translated in King James Version as) prepare, provide, make ready.
- **Priest 3548** – כהן *kohen*, *ko-hane'*; active participle of 3547; literally, **one officiating, a priest; also (by courtesy) an acting priest (although a layman)**:— (Translated in King James Version as) chief ruler, x own, priest, prince, principal officer.  
**3547** – כהן *kahan*, *kaw-han'*; a primitive root, apparently **meaning to mediate in religious services**; but used only as denominative from 3548; **to officiate as a priest**; figuratively, **to put on regalia**:— (Translated in King James Version as) deck, be (do the office of a, execute the, minister in the) priest('s office).
- **Profited 5623** – ὠφελέω *opheleo*, *o-fel-eh'-o*; from the same as 5622; **to be useful, i.e. to benefit**: — (Translated in King James Version as) advantage, better, prevail, profit.
- **Promise(s) 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.
- **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.
- **Prophet(s) 4396** – προφήτης *prophetes*, *prof-ay'-tace*; from a compound of 4253 and 5346; **a foreteller (“prophet”)**; by analogy, **an inspired speaker**; by extension, **a poet**: — (Translated in King James Version as) prophet.

## Q

- **Question 350** – ἀνακρίνω *anakrino*, *an-ak-ree'-no*; from 303 and 2919; properly, **to scrutinize, i.e. (by implication) investigate, interrogate, determine**: — (Translated in King James Version as) ask, question, discern, examine, judge, search.

## R

- **Raiment 1742** – ἔνδυμα *enduma*, *en'-doo-mah*; from 1746; **apparel (especially the outer robe)**: — (Translated in King James Version as) clothing, garment, raiment.
- **Ravens 2876** – κόραξ *korax*, *kor'-ax*; perhaps from 2880; **a crow (from its voracity)**: — (Translated in King James Version as) raven.  
**Thayer's Greek Lexicon 2876** – *a raven*:  
**Voracious** - craving or eating large quantities of food; gluttony; extremely eager or passionate
- **Rebuked 2008** – ἐπιτιμάω *epitimaō*, *ep-ee-tee-mah'-o*; from 1909 and 5091; **to tax upon, i.e. censure or admonish**; by implication, **forbid**: — (Translated in King James Version as) (straitly) charge, rebuke.
- **Received. Receiveth 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).
- **Remove 3327** – μεταβαίνω *metabaino*, *met-ab-ah'-ee-no*; from 3326 and the base of 939; **to change place**: — (Translated in King James Version as) depart, go, pass, remove.
- **Removed 7368** – ῥᾶχ *rachaq*, *raw-khak'*; a primitive root; **to widen (in any direction), i.e. (intransitively) recede or (transitively) remove** (literally or figuratively, **of place or relation**):— (Translated in King James Version as) (a-, be, cast, drive, get, go, keep (self), put, remove, be too, (wander), withdraw) far (away, off), loose, x refrain, very, (be) a good way (off).
- **Render 591** – ἀποδίδωμι *apodidomi*, *ap-od-ee-d'-o-mee*; from 575 and 1325; **to give away, i.e. up, over, back, etc.** (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.
- **Residue 3062** – λοιποί *loi-poy*, *loy-poy'*; masculine plural of a derivative of 3007; **remaining ones**: — (Translated in King James Version as) other, which remain, remnant, residue, rest.
- **Rest 2663** – κατάπαυσις *katapausis*, *kat-ap'-ow-sis*; from 2664; **reposing down, i.e. (by Hebraism) abode**: — (Translated in King James Version as) rest.  
**2664** – καταπαύω *katapauo*, *kat-ap-ow'-o*; from 2596 and 3973; **to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist**: — (Translated in King James Version as) cease, (give) rest(-rain).
- **Reward 591** – ἀποδίδωμι *apodidomi*, *ap-od-ee-d'-o-mee*; from 575 and 1325; **to give away, i.e. up, over, back, etc.** (in various applications): — (Translated in King James Version as) deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.
- **Righteous 1342** – δίκαιος *dikaïos*, *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).

- **Rulers of the synagogue 752** – ἀρχισυνάγωγος archisunagogos, *ar-khee-soon-ag'-o-gos*; from 746 and 4864; **director of the synagogue services**: — (Translated in King James Version as) (chief) ruler of the synagogue.

## S

- **Sadducees 4523** – Σαδδουκαῖος Saddoukaios, *sad-doo-kah'-yos*; probably from 4524; **a Sadducaean** (i.e. Tsadokian), **or follower of a certain heretical Israelite**: — (Translated in King James Version as) Sadducee.  
**4524** – Σαδὼκ Sadok, *sad-oke'*; **of Hebrew origin (H6659)**; **Sadoc** (i.e. Tsadok), **an Israelite**: — (Translated in King James Version as) Sadoc.  
**H6659** – צַדּוֹק Tsadowq, *tsaw-doke'*; from 6663; **just; Tsadok, the name of eight or nine Israelites**: — (Translated in King James Version as) Zadok.
- **Said 2036** – ἔπω epo, *ep'-o*; a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); **to speak or say (by word or writing)**: — (Translated in King James Version as) answer, bid, bring word, call, command, grant, say (on), speak, tell.
- **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.
- **Saluted 782** – ἀσπάζομαι aspazomai, *as-pad'-zom-ahee*; from 1 (as a particle of union) and a presumed form of 4685; **to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome**: — (Translated in King James Version as) embrace, greet, salute, take leave.
- **Scarcely 3433** – μόλις molis, *mol'-is*; probably by variation for 3425; **with difficulty**: — (Translated in King James Version as) hardly, scarce(-ly), + with much work.
- **Scribes 1122** – γραμματεὺς grammateus, *gram-mat-yooce'*; from 1121. **a writer, i.e. (professionally) scribe or secretary**: — (Translated in King James Version as) scribe, town-clerk.  
**1121** – γράμμα gramma, *gram'-mah*; from 1125; **a writing, i.e. a letter, note, epistle, book, etc.; plural learning**: — (Translated in King James Version as) bill, learning, letter, scripture, writing, written.
- **Secret 2927** – κρυπτός kruptos, *kroop-tos'*; from 2928; **concealed, i.e. private**: — (Translated in King James Version as) hid(-den), inward(-ly), secret.  
**2928** – κρύπτω krupto, *kroop'-to*; a primary verb; **to conceal** (properly, **by covering**): — (Translated in King James Version as) hide (self), keep secret, secret(-ly).
- **Seed 2233** – זֶרַע zera', *zeh'-rah*; from 2232; **seed**; figuratively, **fruit, plant, sowing-time, posterity**: — (Translated in King James Version as) x carnally, child, fruitful, seed(-time), sowing- time.
- **Seeth 2334** – θεωρέω theoreo, *theh-o-reh'-o*; from a derivative of 2300 (perhaps by addition of 3708); **to be a spectator of, i.e. discern**, (literally, figuratively **(experience)** **or intensively (acknowledge)**): — (Translated in King James Version as) behold, consider, look on, perceive, see.



- **Sent 3992** – πέμπω *pempo*, *pem'-po*; apparently a primary verb; **to dispatch (from the subjective view or point of departure**, whereas ἵμι *hiemi* (as a stronger form of εἶμι *eimi*) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: — (Translated in King James Version as) send, thrust in.
- **Servant 1401** – δοῦλος *doulos*, *doo'-los*; from 1210; **a slave** (literal or figurative, **involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency**): — (Translated in King James Version as) bond(-man), servant.
- **Servant 3816** – παῖς *pais*, *paheece*; perhaps from 3817; **a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God)**: — (Translated in King James Version as) child, maid(-en), (man) servant, son, young man.
- **Sink 2670** – καταποντίζω *katapontizo*, *kat-ap-on-tid'-zo*; from 2596 and a derivative of the same as 4195; **to plunge down, i.e. submerge**: — (Translated in King James Version as) drown, sink.
- **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
- **Sojourned 3939** – παροικέω *paroikeo*, *par-oy-keh'-o*; from 3844 and 3611; **to dwell near, i.e. reside as a foreigner**: — (Translated in King James Version as) sojourn in, be a stranger.
- **Son 3816** – παῖς *pais*, *paheece*; perhaps from 3817; **a boy (as often beaten with impunity), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence to God)**: — (Translated in King James Version as) child, maid(-en), (man) servant, son, young man.
- **Soul 5315** – נֶפֶשׁ *nephesh*, *neh'-fesh*; from 5314; properly, **a breathing creature, i.e. animal of (abstractly) vitality**; used very widely in a literal, accommodated or figurative sense (**bodily or mental**):— (Translated in King James Version as) any, appetite, beast, body, breath, creature, x dead(-ly), desire, x (dis-)contented, x fish, ghost, + greedy, he, heart(-y), (hath, x jeopardy of) life (x in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-)self, them (your)-selves, + slay, soul, + tablet, they, thing, (x she) will, x would have it.
- **Soul(s) 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.



- **Sow, Sowed, Sower 4687** – σπείρω *speiro*, *spi'-ro*; probably strengthened from 4685 (through the idea of extending); to scatter, i.e. sow (literally or figuratively): — (Translated in King James Version as) sow(-er), receive seed.
- **Spake 2036** – ἔπω *epo*, *ep'-o*; a primary verb (used only in the definite past tense, the others being borrowed from 2046, 4483, and 5346); to speak or say (by word or writing): — (Translated in King James Version as) answer, bid, bring word, call, command, grant, say (on), speak, tell.
- **Spirit 5326** – φάντασμα *phantasma*, *fan'-tas-mah*; from 5324; (properly concrete) a (mere) show (“phantasm”), i.e. spectre: — (Translated in King James Version as) spirit.
- **Sprang up 5453** – φύω *phuo*, *foo'-o*; a primary verb; probably originally, to “puff” or blow, i.e. to swell up; but only used in the implied sense, to germinate or grow (sprout, produce), literally or figuratively: — (Translated in King James Version as) spring (up).
- **Sprung up 5453** – refer to **Sprang up 5453**
- **Stature 2244** – ἡλικία *helikia*, *hay-lik-ee'-ah*; from the same as 2245; maturity (in years or size): — (Translated in King James Version as) age, stature.  
     **2245** – ἡλικός *helikos*, *hay-lee'-kos*; from ἥλιξ *helix* (a comrade, i.e. one of the same age); as big as, i.e. (interjectively) how much: — (Translated in King James Version as) how (what) great.
- **Storm 2978** – λαῖλαψ *lailaps*, *lah'-ee-laps*; of uncertain derivation; a whirlwind (squall): — (Translated in King James Version as) storm, tempest.
- **Straitly charged 2008** – ἐπιτιμάω *epitimao*, *ep-ee-tee-mah'-o*; from 1909 and 5091; to tax upon, i.e. censure or admonish; by implication, forbid: — (Translated in King James Version as) (straitly) charge, rebuke.
- **Strange 3579** – ξενίζω *xenizo*, *xen-id'-zo*; from 3581; to be a host (passively, a guest); by implication, be (make, appear) strange: — (Translated in King James Version as) entertain, lodge, (think it) strange.  
     **3581** – ξένος *xenos*, *xen'-os*; apparently a primary word; foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: — (Translated in King James Version as) host, strange(-r).
- **Strange country 245** – ἀλλότριος *allotrios*, *al-lot'-ree-os*; from 243; another's, i.e. not one's own; by extension foreign, not akin, hostile: — (Translated in King James Version as) alien, (an-)other (man's, men's), strange(-r).
- **Suffer 430** – ἀνέχομαι *anechomai*, *an-ekh'-om-ah-ee*; middle voice from 303 and 2192; to hold oneself up against, i.e. (figuratively) put up with: — (Translated in King James Version as) bear with, endure, forbear, suffer.
- **Suffer(ed) 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 –

- in a bad sense, of misfortunes, *to suffer, to undergo evils, to be*
  - in a good sense, of pleasant experiences
- **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
  - **Synagogue 4864** – συναγωγή *sunagoge*, *soon-ag-o-gay'*; from (the reduplicated form of) 4863; an assemblage of persons; specially, a Jewish “synagogue” (the meeting or the place); by analogy, a Christian church: — (Translated in King James Version as) assembly, congregation, synagogue.

## T

- **Tabernacles 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.
- **Tabernacles 4634** – σκηνοπηγία *skenopegia*, *skay-nop-ayg-ee'-ah*; from 4636 and 4078; the Festival of Tabernacles (so called from the custom of erecting booths for temporary homes): — (Translated in King James Version as) tabernacles.
- **Taught 1321** – διδάσκω *didasko*, *did-as'-ko*; a prolonged (causative) form of a primary verb δάω *dao* (to learn); to teach (in the same broad application): — (Translated in King James Version as) teach.
- **Taught 3925** – למד *lamad*, *law-mad'*; a primitive root; properly, to goad, i.e. (by implication) to teach (the rod being an Oriental incentive):— (Translated in King James Version as) (un-) accustomed, x diligently, expert, instruct, learn, skilful, teach(-er, -ing).
- **Tempest 4578** – σεισμός *seismos*, *sice-mos'*; from 4579; a commotion, i.e. (of the air) a gale, (of the ground) an earthquake: — (Translated in King James Version as) earthquake, tempest.  
**4579** – σείω *seio*, *si'-o*; apparently a primary verb; to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate (in any direction; cause to tremble); figuratively, to throw into a tremor (of fear or concern): — (Translated in King James Version as) move, quake, shake.
- **Thronging 4918** – συνθλίβω *sunthlibo*, *soon-thlee'-bo*; from 4862 and 2346; to compress, i.e. crowd on all sides: — (Translated in King James Version as) throng.
- **Through 1223** – δια *dia* *dee-ah'* a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional):— (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.
- **Through 1722** – ἐν *en*, *en*; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); “in,” at, (up-)on, by, etc.: — (Translated in King James Version as) about, after, against, + almost, x altogether, among, x as, at, before, between, (here-)by (+ all means), for (... sake of), + give

self wholly to, (here-)in(-to, -wardly), x mightily, (because) of, (up-)on, (open-)ly, x outwardly, one, x quickly, x shortly, (speedi-)ly, x that, x there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

- **To day 4594** – **σήμερον semeron**, *say'-mer-on*; neuter (as adverb) of a presumed compound of the article 3588 (τ changed to σ) and 2250; **on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto)**: — (Translated in King James Version as) this (to-)day.
- **Toil 2872** – **κοπιᾶω kopiao**, *kop-ee-ah'-o*; from a derivative of 2873; **to feel fatigue**; by implication, **to work hard**: — (Translated in King James Version as) (bestow) labour, toil, be wearied.
- **Torment(ed) 928** – **βασανίζω basanizo**, *bas-an-id'-zo*; from 931; **to torture**: — (Translated in King James Version as) pain, toil, torment, toss, vex.
- **Traitor 4273** – **προδότης prodotes**, *prod-ot'-ace*; from 4272 (in the sense of giving forward into another's (the enemy's) hands); **a surrender**: — (Translated in King James Version as) betrayer, traitor.
- **Treasure 2344** – **θησαυρός thesauros**, *thay-sow-ros'*; from 5087; **a deposit, i.e. wealth** (literally or figuratively): — (Translated in King James Version as) treasure.
- **Tremble 5425** – **φρίσσω phrisso**, *fris'-so*; apparently a primary verb; **to “bristle” or chill, i.e. shudder (fear)**: — (Translated in King James Version as) tremble.
- **Trodden down 2662** – **καταπατέω katapateo**, *kat-ap-at-eh'-o*; from 2596 and 3961; **to trample down**; figuratively, **to reject with disdain**: — (Translated in King James Version as) trample, tread (down, underfoot).
- **Troubled 5015** – **ταράσσω tarasso**, *tar-as'-so*; of uncertain affinity; **to stir or agitate (roil water)**: — (Translated in King James Version as) trouble

## U

- **Under 5259** – **ὐπὸ hypo**, *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.

## W

- **Way 3598** – **ὁδός hodos**, *hod-os'*; apparently a primary word; **a road**; by implication, **a progress (the route, act or distance)**; figuratively, **a mode or means**: — (Translated in King James Version as) journey, (high-)way.

- **Well 18** – αγαθος *agathos ag-ath-os'* a primary word; "good" (in any sense, often as noun):-- (Translated in the King James Version as) benefit, good(-s, things), well.
- **Well 2573** – καλῶς *kalos, kal-ocē'*; adverb from 2570; well (usually morally): — (Translated in King James Version as) (in a) good (place), honestly, + recover, (full) well.
- **Went 565** – ἀπέρχομαι *aperchomai, ap-erkh'-om-ahee*; from 575 and 2064; to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively: — (Translated in King James Version as) come, depart, go (aside, away, back, out, ... ways), pass away, be past.
- **What manner of man 686** – ἄρα *ara, ar'-ah*; probably from 142 (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): — (Translated in King James Version as) haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially 1065 or 3767 (after) or 1487 (before).
- **What manner of man 4217** – ποταπός *potapos, pot-ap-os'*; apparently from 4219 and the base of 4226; interrogatively, whatever, i.e. of what possible sort: — (Translated in King James Version as) what (manner of).
- **Whence 3739** – ὅς *hos, hos*, including feminine ἥ *he, hay*, and neuter; ὃ *ho, ho*; probably a primary word (or perhaps a form of the article 3588); the relatively (sometimes demonstrative) pronoun, who, which, what, that: — (Translated in King James Version as) one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
- **Wherefore 1352** – διό *dio, dee-o'*; from 1223 and 3739; through which thing, i.e. consequently: — (Translated in King James Version as) for which cause, therefore, wherefore.
- **Whither 4226** – ποῦ *pou, poo*; genitive case of an interrogative pronoun πός *pos* (what) otherwise obsolete (perhaps the same as 4225 used with the rising slide of inquiry); as adverb of place; at (by implication, to) what locality: — (Translated in King James Version as) where, whither.
- **Whosoever 3956** – πᾶς *pas, pas*; including all the forms of declension; apparently a primary word; all, any, every, the whole: — (Translated in King James Version as) all (manner of, means), always(-s), any (one), x daily, + ever, every (one, way), as many as, + no(-thing), x thoroughly, whatsoever, whole, whosoever.
- **Wilt 2309** – θέλω *thelo, thel'-o*; or ἐθέλω *ethelo, eth-el'-o*, in certain tenses θελέω *theleo, thel-eh'-o*, and *etheleo, eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))
- **Wise 3364** – οὐ μή *ou me, oo may*; i.e. 3756 and 3361; a double negative strengthening the denial; not at all: — (Translated in King James Version as) any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise).

- **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.
- **Wonder 2285** – θάμβος *thambos*, *tham'-bos*; akin to an obsolete τάφω *tapho* (**to dumbfound**); stupefaction (**by surprise**), i.e. **astonishment**: — (Translated in King James Version as) x amazed, + astonished, 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.
- **World(s) 165** – αἰών *aion*, *ahee-ohn'*; from the same as 104; properly, **an age**; by extension, **perpetuity (also past)**; by implication, **the world**; specially (Jewish) **a Messianic period (present or future)**: — (Translated in King James Version as) age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).
- **World 2889** – κόσμος *kosmos*, *kos'-mos*; probably from the base of 2865; **orderly arrangement, i.e. decoration**; by implication, **the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally))**: — (Translated in King James Version as) adorning, world.
- **Worthy 2425** – ἱκανός *hikanos*, *hik-an-os'*; from ἵκω *hiko* (**ἰκάνω *hikano* or ἰκνέομαι *hikneomai***, akin to 2240) (**to arrive**); **competent (as if coming in season), i.e. ample (in amount) or fit (in character)**: — (Translated in King James Version as) able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.

## Y

- **Yonder place 1563** – ἐκεῖ *ekei*, *ek-i'*; of uncertain affinity; **there**; by extension, **thither**: — (Translated in King James Version as) there, thither(-ward), (to) yonder (place).  
**Thither** - to or toward that place or point; in that direction; there

**List of Word Definitions in Study**  
from the  
***Strong's Exhaustive Concordance of the Bible***

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