

# **WILL YOUR HOUSE STAND?**

**Part 2**

**The Way to Life**

## 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, though for many years I referred to Christ as Jesus; I now prefer to use Jesus' Hebrew name, "Yehoshua" or the shortened version "Yeshua," because:

### Wikipedia, the online free encyclopedia

"The name *Jesus* is derived from the Latin *Iesus*, a transliteration of the Greek Ἰησοῦς (*Iesous*). The Greek form is a rendering of the Hebrew יְשׁוּעָה (*Yeshua*), a variant of the earlier name יְהוֹשֻׁעָה (*Yehoshua*), or in English, "Joshua",<sup>1</sup>

However for me, there is an even greater reason.

My search began when I looked in the ***Strong's Exhaustive Concordance of the Bible***.

When I looked in the Greek section of the concordance for the name "Jesus" this is what I discovered.

**Ἰησοῦς** *Iesoûs*, 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.

That led me to "Yehoshua" in the Hebrew.

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

The name "Yehoshua" reminded me of what the "angel of the LORD" said to Mary's espoused husband Joseph:

### Matthew 1:21

"And she shall bring forth a son, and thou shalt call his name Jesus: for **he shall save his people from their sins.**" (KJV)

<sup>1</sup>Wikipedia, article "[Jesus](#)", shown under "Etymology." (Information as of November 24, 2019)

From there I was referred to:

**3068** – יְהֹוָה Yehôvâh, 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** - יְהַי 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

**3467** – עָשָׂה 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.

So in private, I began to refer to the Lord as “Yehoshua.”

However, from there, I learned that a number of Christians now called Jesus “Yeshua.” But I didn’t know why. Then later I found out that during the second temple period the shortened name “Yeshua” was used far more often than the name “Yehoshua.” And that placated me for a while.

However, one day while looking up the Hebrew meaning of the word “salvation”; I finally saw the name “Yeshua!”

**Save/Salvation 3444** – יְשׁוּעָה yeshûw'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.

And when I checked out the various occurrences in the Bible for “Yeshua”, I was amazed! And I thought back to what was written in the gospel of Luke:

#### Luke 24:44

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” (KJV)

By the grace of God, I have seen our Savior in many passages of the Tanach (Old Testament). But I believe this was the first time I saw Him as “Yeshua!”

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

❖ **On Sabbath, 11/30/2019, I received this revelation.**

"Jesus" the Son of God and "Joshua" the son of Nun ([Ex. 33:11](#); [Num.14:38](#); [Deut. 34:9](#); [Jos. 1:1](#)) have the same Hebrew name, "Yehoshua" (or Jehoshua). In the Tanach (Old Testament) the name "Yehoshua" was translated as "Joshua." (Refer above to Strong's number 3091)

"Joshua" the son of Nun, was also mentioned twice in the New Testament: Acts 7:45 and Hebrews 4:8.

In [Acts 7:45](#) – The name "Joshua" was translated as "Jesus" in seven out of 60 English Bible translations. One translation uses "Y'hoshua," and another "Yehoshua." The remaining 51 translations use the name "Joshua."

In [Hebrews 4:8](#) – The name "Joshua" was translated as "Jesus" in eight out of 60 English Bible translations. One translation uses "Y'hoshua," and another "Yehoshua." The remaining 50 translations use the name "Joshua."

EXAMPLES	
Acts 7:45	Hebrews 4:8
"Which also our fathers that came after brought in with <u>Jesus</u> into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;" (KJV)	"For if <u>Jesus</u> had given them rest, then would he not afterward have spoken of another day." (KJV)
"which also our fathers having in succession received, did bring in with <u>Joshua</u> , into the possession of the nations whom God did drive out from the presence of our fathers, till the days of David," (Young's Literal Translation, YLT)	"for if <u>Joshua</u> had given them rest, He would not concerning another day have spoken after these things;" (Young's Literal Translation, YLT)

The bottom line is this:

- Both "Jesus" and "Joshua" have the same Hebrew name. And that name is "Yehoshua."
- In both the Tanach (Old Testament) and the New Testament; the name "Joshua" is recognized in the majority of all English Bibles as the accepted rendition of the Hebrew name "Yehoshua."
- So why was the name of "Yehoshua" the Son of God translated as "Jesus" and not "Joshua"?

There is no logical reason that I know of. I could of course give you a few plausible theories; but in truth, your guess is as good as mine.

I've been hesitant in the past; but, from this point forward, I intend to include the name "Yehoshua" or "Yeshua" throughout the Disciples Project Bible studies. Of course, I will not alter the name of "Jesus" in the text of the King James Version (KJV); or any other Bible translation.

---

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

Scripture quotations are also from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved."

*2 Esdras 7:1-14, 116-131; 8:1-4* Scripture quotations are from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved

---

Hebrew and Greek word meanings, for selected words in **red**, are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated. Single words in **blue** represent words that were previously defined.

---

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.

**John 16:13**

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

## TABLE OF CONTENTS

	<u>Page</u>
Introduction .....	7
The Strait Gate .....	11
"Enter Ye In" .....	22
Keep the Commandments .....	22
Must Be Born Again .....	24
Do the Will of God .....	24
Must Be Converted .....	37
Eliminate the Obstacles .....	44
Strive to Enter In .....	46
Conclusion .....	53

## INTRODUCTION

Before Eve was created, the Holy Bible tells us that Adam was commanded not to eat of the tree of the knowledge of good and evil because in the day he did so he would “surely die.”

### **Genesis 2:16-17**

“And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:  
<sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” **(KJV)**

Yet, the Holy Bible also tells us that the first man, Adam, lived to be 930 years old.

### **Genesis 5:5**

“And all the days that Adam lived were nine hundred and thirty years: and he died.” **(KJV)**

So, how do we reconcile these three verses? Should we consider it a contradiction or just write it off? Or, is it possible that God does not always reckon time according to our 24 hour clock?

2 Peter tells us:

### **2 Peter 3:8**

“But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.**” **(KJV)**

Psalms 90 backs this up with the following:

### **Psalm 90:1-4**

“Lord, thou hast been our dwelling place in all generations.  
<sup>2</sup> Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.  
<sup>3</sup> Thou turnest man to destruction; and sayest, Return, ye children of men.  
<sup>4</sup> **For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.**” **(KJV)**

If this is the case, then by YAH’s (the LORD’s) reckoning, Adam didn’t live one day. In the day Adam ate of the tree of the knowledge of good and evil he died.

And though I believe most people would be content to live 930 years, Psalm 90 also lets us know that:

### **Psalm 90:10**

“The years of our life are seventy,  
or even by reason of strength eighty;  
yet their span is but toil and trouble;  
they are soon gone, and we fly away.” **(ESV)**

Still, by the grace of God, there are those who do make it pass eighty. For example:



**Jeanne Louise Calment** (born in 1875 / died 1997) was the oldest living woman and had the longest confirmed human life span in history, living to the age of 122 years, 164 days. She lived in Arles, France, for her entire life, and outlived both her daughter and grandson.” - [mostextreme.org](http://mostextreme.org)

Now imagine this if you will. The room you are in right now represents a slice of eternity and somewhere in this expanse is a little red dot● that represents your length of days on the earth. Now, if you will, think about these words from King David.

#### **Psalm 39:4-5**

“O Lord, make me know my end  
and what is the measure of my days;  
let me know how fleeting I am!  
<sup>5</sup> Behold, you have made my days a few handbreadths,  
and my lifetime is as nothing before you.  
Surely all mankind stands as a mere breath! Selah” (ESV)

However, as small and insignificant as your red dot may appear; YAH (the LORD) knows exactly who you are and where you are. In Psalm 139, we have these words from King David:

#### **Psalm 139:7-16**

“Where shall I go from your Spirit?  
Or where shall I flee from your presence?  
<sup>8</sup> If I ascend to heaven, you are there!  
If I make my bed in Sheol, you are there!  
<sup>9</sup> If I take the wings of the morning  
and dwell in the uttermost parts of the sea,  
<sup>10</sup> even there your hand shall lead me,  
and your right hand shall hold me.  
<sup>11</sup> If I say, “Surely the darkness shall cover me,  
and the light about me be night,”  
<sup>12</sup> even the darkness is not dark to you;  
the night is bright as the day,  
for darkness is as light with you.  
<sup>13</sup> For you formed my inward parts;  
you knitted me together in my mother's womb.  
<sup>14</sup> I praise you, for I am fearfully and wonderfully made.  
Wonderful are your works;  
my soul knows it very well.  
<sup>15</sup> My frame was not hidden from you,  
when I was being made in secret,  
intricately woven in the depths of the earth.

<sup>16</sup>Your eyes saw my unformed substance;  
in your book were written, every one of them,  
the days that were formed for me,  
when as yet there was none of them.” (ESV)

God, the Father, loves us so much that He sent His only Begotten Son to redeem us from sin and death.

#### **Hebrews 2:14-15**

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;  
<sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.” (KJV)

Furthermore, the Book of Hebrews tells us:

#### **Hebrews 9:14-15**

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works to serve the living God?**  
<sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, **they which are called might receive the promise of eternal inheritance.”** (KJV)

Yet Hebrews 5:9 tells us:

#### **Hebrews 5:8-9**

“Though he were a Son, **yet learned he obedience by the things which he suffered;**  
<sup>9</sup> And being made perfect, **he became the author of eternal salvation unto all them that obey him;**” (KJV)

And, in Part 1 of this study, we learned of a man who came to Christ asking what he had **to do** to inherit eternal life and following is what Christ told him.

#### **Luke 10:25-28**

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?  
<sup>26</sup> He said unto him, What is written in the law? how readest thou?  
<sup>27</sup> And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.  
<sup>28</sup> And he said unto him, Thou hast answered right: **this do, and thou shalt live.”** (KJV)

So now I will ask you to consider this.

There are those who diligently strive to be the best; spending hours each day honing their skills. And there are even those who will part with their last dollar for a chance at winning a scratch off or the lottery. They are willing to sacrifice whatever it takes for the thing they want most.

- So what about you?
- Have you ever wanted anything so much that you were willing to do whatever it took to grab a hold of it?
- What would you be willing to do for eternal life?
- Would you be willing to obey the Son of God, our Savior, in order to gain everlasting life; a life free of pain, suffering, disease and death?

If so, join me in Part 2, and we will learn more of Christ's instructions on how we can enter into eternal life.

## The Strait Gate

*"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereto: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

(Matthew 7:13-14, KJV)

This speaks of two gates and two paths. But before you begin your journey on either, you have to choose the gate you will enter by, either the strait or the wide.

The above passage provides us with the following information:

1. Type of Gate	The Strait Gate	The Wide Gate
2. The type of way (road, route) beyond the gate	Narrow is the way (road)	Broad is the way (road)
3. Where the way (road, route) leads	Leads to life	Leads to destruction
4. A general indicator as to how many choose each way.	Few there be that find it	Many there be which go in there

There is a lot that can be unpacked from these two verses. However, for the bulk of this study; we will concentrate on how to enter through “the Strait Gate.” Why? Because if we never get through the Strait gate, we will never get to the narrow way (road) that leads to life. And if we choose not to follow Yeshua’s instruction to enter by the strait gate; it goes without saying that we will find ourselves on the broad road leading to destruction. Why? There are only two choices with no middle ground.

### Matthew 7:13a-14

“Enter ye in <sup>(1525)</sup> at the strait <sup>(4728)</sup> gate... <sup>(4439)</sup>

<sup>14</sup>Because strait <sup>(4728)</sup> is the gate, <sup>(4439)</sup> and narrow <sup>(2346)</sup> is the way, <sup>(3598)</sup> which leadeth <sup>(520)</sup> unto life, and few <sup>(3641)</sup> there be that find <sup>(2147)</sup> it.” (KJV)

**Enter ye in 1525** – εἰσέρχομαι eisérchomai, 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).

**Few 3641** – ὄλιγος olígos, 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.

**Find 2147** – εύπίσκω heurískō, hyoo-ris'-ko; a prolonged form of a primary εὕρω heúrō hyoo'-ro, which (together with another cognate form) εὔπειρος heuréō hyoo-reh'-o is used for it in all the tenses except the present and imperfect; **to find** (literally or figuratively):— (Translated in King James Version as) find, get, obtain, perceive, see.

**Gate 4439** - πύλη pýlē, poo'-lay; apparently a primary word; **a gate**, i.e. the leaf or wing of a folding entrance (literally or figuratively):— (Translated in King James Version as) gate

**Thayer's Greek Lexicon** - a gate (of the larger sort, in the wall either of a city or a palace; of the temple; in the wall of a prison; the gates of Hades (likened to a vast prison; hence, the 'keys' of Hades; in figurative discourse equivalent to access or entrance into any state.

**Leadeth 520** – ἀπάγω apágō, ap-ag'-o; from 575 and 71; **to take off** (in various senses):— (Translated in King James Version as) bring, carry away, lead (away), put to death, take away.

**Narrow 2346** – θλίβω thlíbō, 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** - to press (as grapes), press hard upon; a compressed way, i. e. narrow, straitened, contracted; to trouble, afflict, distress.

**The Way 3598** – ὁδός hodós, 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.

**Thayer's Greek Lexicon** - a travelled way, road; by the way, on the way; in the way to, toward; a traveler's way, journey, travelling; a day's journey, as a measure of distance; a way (i. e. manner) of thinking, feeling, deciding

As you can see, most of the word meanings are self-explanatory. However, what exactly is the meaning of "strait"?

Some may confuse the meaning of "strait" with "straight."

"Straight" means "without a bend, angle, or curve; whereas, the word "strait" means narrow.

According to Strong's Exhaustive Concordance:

**Strait 4728** – στενός stenós, sten-os'; probably from the base of 2476; **narrow (from obstacles standing close about)**:— (Translated in King James Version as) strait.

- The Greek στενός (stenos) occurs 3 times in 3 verses in the King James Version, KJV.

Dictionary.com defines "**Strait**" as follows:

*noun*

1. Often straits. (used with a singular verb) a narrow passage of water connecting two large bodies of water.
2. Often straits. a position of difficulty, distress, or need: Ill and penniless, he was in sad straits indeed.
3. Archaic. a narrow passage or area.
4. an isthmus.

*adjective* Archaic.

5. narrow: *Strait is the gate.*
6. affording little space; confined in area.

Following are examples of “straits” that connect two bodies of water.



### The Strait of Gibraltar

A channel between the southern tip of the Iberian peninsula and North Africa that forms the only outlet of the Mediterranean Sea to the Atlantic Ocean. It is about 38 miles (60 km) long and varies in width from 15 to 25 miles (24 to 40 km).



### The Strait of Magellan

A narrow, curving passage that separates Tierra del Fuego and other islands from mainland South America. It connects the Atlantic and Pacific oceans.

However, let us not forget that the word “strait” also means “a position of difficulty, distress, or need.”

Now let's see what the Holy Bible has to say.

There are no Bible verses that provide us with more detail on the meaning of “strait gate.” However, there are passages that point us to Christ.

Matthew 7:14 speaks of the narrow way that leads to life. And according to the gospel of John, Christ says He is “**the way, the truth and the life.**”

#### John 14:6

“Jesus saith unto him, **I am the way,** <sup>(3598)</sup> **the truth, and the life:** **no man cometh unto the Father, but by** <sup>(1223)</sup> **me.**” (KJV)

**By** 1223 - διά διά', 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, × though, through(-out), to, wherefore, with (-in).

There is also a passage that refers to Christ as the “door” to a sheepfold. And even though leading in and out of a sheepfold is not exactly the same as leading on the path to life, there are elements in this passage that are similar.

### John 10:1-11

“Verily, verily, I say unto you, He that **entereth** <sup>(1525)</sup> not by the **door** <sup>(2374)</sup> into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

<sup>2</sup> But he that **entereth** <sup>(1525)</sup> in by the **door** <sup>(2374)</sup> is the shepherd of the sheep.

<sup>3</sup> To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

<sup>4</sup> And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

<sup>5</sup> And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

<sup>6</sup> This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

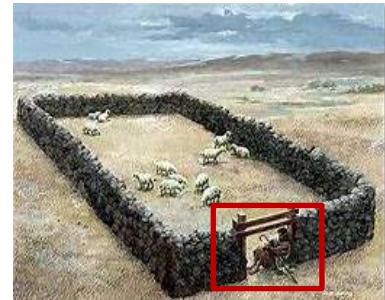
<sup>7</sup> Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door** <sup>(2374)</sup> **of the sheep**.

<sup>8</sup> All that ever came before me are thieves and robbers: but the sheep did not hear them.

<sup>9</sup> **I am the door:** <sup>(2374)</sup> **by** <sup>(1223)</sup> **me if any man enter in,** <sup>(1525)</sup> **he shall be saved,** <sup>(4982)</sup> and shall go in and out, and find pasture.

<sup>10</sup> The thief cometh not, but for to steal, and to kill, and to destroy: **I am come that they might have life, and that they might have it more abundantly.** <sup>(4053)</sup>

<sup>11</sup> I am the good shepherd: the good shepherd giveth his life for the sheep.” (KJV)



The Shepherd acts as a door to guard the sheep in the sheepfold

- Verse 9 – “**I am the door:** by me **if any man enter in**, he shall be saved...”
- Verse 10 – “I am come that they might **have life**, and that they might have it **more abundantly.**”

**Door 2374** – θύρα thúra, thoo'-rah; apparently a primary word (compare "door"); a portal or entrance (the opening or the closure, literally or figuratively):— (Translated in King James Version as) door, gate.

**More Abundantly 4053** – περισσός perissós, per-is-sos'; from 4012 (in the sense of beyond); superabundant (in quantity) or superior (in quality); by implication, excessive; adverbially (with 1537) violently; neuter (as noun) preeminence: — (Translated in King James Version as) exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

**Saved 4982** – σώζω sôzô, sode'-zo; from a primary σῶς sôs (contraction for obsolete σάος sáos, "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.

**Thayer's Greek Lexicon** – “to save, to keep safe and sound, to rescue from danger or destruction; to make well, heal, restore to health; to bring safe forth from; to deliver from the penalties of the Messianic judgment; to make one a partaker of the salvation by Christ; to save and transport into.”

- Yeshua also said:

**John 5:25-29**

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

<sup>26</sup> For as **the Father hath life in himself; so hath he given to the Son to have life in himself;**

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

<sup>28</sup> Marvel not at this: for **the hour is coming, in the which all that are in the graves shall hear his voice,**

<sup>29</sup> **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”** (KJV)

**John 11:25-26**

“Jesus said unto her, **I am the resurrection, and the life: he that believeth** <sup>(4100)</sup> **in me, though he were dead, yet shall he live:**

<sup>26</sup> **And whosoever liveth and believeth** <sup>(4100)</sup> **in me shall never die. Believest** <sup>(4100)</sup> **thou this?”** (KJV)

- What do you think Yeshua means by “He that believeth in me”? He did not say anything about believing in Him because He would die on a cross. Do you think it has something to do with Him being the resurrection and the life? For me, the answer is yes. However, it doesn’t stop there.

For many professing Christians, verses like John 3:16 are their proof text that eternal life is in the bag; and without any real effort or commitment on their part.

**John 3:16**

“For God so loved the world that he gave his only begotten Son, that whosoever **believeth** <sup>(4100)</sup> **in him should not perish, but have everlasting life.”** (KJV)

However, is a simple declaration that you “Believe” in Christ and that He died on a cross to take away the sin of the world all it takes to stake a claim to everlasting life? If so, what is your definition of the word “believe”?

The primary Greek word translated as “Believe” in the New Testament is (**Pisteúō**).

**Believe/Believeth** 4100 - πιστεύω **pisteúō**, 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.

**Faith** 4102 – πίστις **pístis**, 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** **peíthō**, 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) confluent, make friend, obey, persuade, trust, yield.

The KJV translates (Pisteúō), Strong's 4100, in the following manner: **believe** (239x), **commit unto** (4x), **commit to (one's) trust** (1x), **be committed unto** (1x), **be put in trust with** (1x), **be commit to one's trust** (1x), **believer** (1x).

- It appears there is far more Biblical meaning to the word “Believe” than most of us were led to believe. For instance:

#### John 3:34- 36

**“For he whom God hath sent** <sup>(649)</sup> **speaketh the words of God**: for God giveth not the Spirit by measure unto him.

<sup>35</sup> The Father loveth the Son, and hath given all things into his hand.

<sup>36</sup> **He that believeth** <sup>(4100)</sup> **on the Son hath everlasting life: and he that believeth not** <sup>(544)</sup> **the Son shall not see** <sup>(3700)</sup> **life; but the wrath** <sup>(3709)</sup> **of God abideth** <sup>(3306)</sup> **on him.”** (KJV)

#### 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>47</sup> **And if any man hear my words, and believe** <sup>(4100)</sup> **not, I judge** <sup>(2919)</sup> **him not: for I came not to judge** <sup>(2919)</sup> **the world, but to save the world.**

<sup>48</sup> **He that rejecteth** <sup>(114)</sup> **me, and receiveth** <sup>(2983)</sup> **not my words,** hath one that **judgeth** <sup>(2919)</sup> **him:** the word that I have spoken, the same shall **judge** <sup>(2919)</sup> **him in the last 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, what I should say, and what I should speak.**

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

- Verse 46 – If we believe in Yeshua we will not abide in darkness.

#### John 8:12

“Then spake Jesus again unto them, saying, I am the light of the world: **he that followeth me shall not walk in darkness, but shall have the light of life.”** (KJV)

- However, many will condemn themselves because they refuse to come to the light - Yeshua.

#### John 3:18-20

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

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

<sup>20</sup> **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds** <sup>(2041)</sup> **should be reproved.”** <sup>(1651)</sup> (KJV)

- Verse 19- 20 – Their deeds, actions, or works

- Christ spoke the words of God and if we refuse to obey Christ we also disobey the Father in heaven.
- If we “believe” in Christ, we will hear and receive His words. Do you recall the following?

#### **Hebrews 5:8-9**

“Though he were a Son, **yet learned he obedience by the things which he suffered;**  
<sup>9</sup> And being made perfect, **he became the author of eternal salvation unto all them that obey him;**” (KJV)

- In turn, if we really choose to follow Christ, we will learn obedience by the things we suffer.

#### **1 Peter 1:1-9**

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> Elect according to the foreknowledge of God the Father, **through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:** Grace unto you, and peace, be multiplied.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

<sup>4</sup> **To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**

<sup>5</sup> Who are kept by the power of God through **faith** <sup>(4102)</sup> unto salvation ready to be revealed in the last time.

<sup>6</sup> Wherein ye greatly rejoice, though now for a season, if need be, ye are in **heaviness** <sup>(3076)</sup> through **manifold** <sup>(4164)</sup> **temptations:** <sup>(3986)</sup>

<sup>7</sup> **That the trial** <sup>(1383)</sup> **of your faith,** <sup>(4102)</sup> **being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**

<sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not, yet **believing,** <sup>(4100)</sup> ye rejoice with joy unspeakable and full of glory:

<sup>9</sup> Receiving the end of your **faith,** <sup>(4102)</sup> even the salvation of your souls.” (KJV)

- Verse 7 reminds me of James 2:19-20

#### **James 2:19-20**

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

<sup>20</sup> But wilt thou know, O **vain** <sup>(2756)</sup> man, that **faith** <sup>(4102)</sup> without **works** <sup>(2041)</sup> is dead?” (KJV)

- Works are actions or deeds

### 1 Peter 4:12-19

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

<sup>13</sup> But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

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

<sup>15</sup> **But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.**

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

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

<sup>18</sup> **And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?**

<sup>19</sup> Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." (KJV)

### 1 Peter 2:19-25

"For this is thankworthy, if a man for **conscience** <sup>(4893)</sup> toward God endure grief, suffering wrongfully.

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

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

<sup>22</sup> Who did no sin, neither was guile found in his mouth:

<sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

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

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

**Abideth** 3306 – μένω **ménō**, 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), × thine own.

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

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

**Contumacious** (Dictionary.com)

*adjective*

stubbornly perverse or rebellious; willfully and obstinately disobedient.

**Conscience** 4893 – συνείδησις *syneídēsis*, 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** *syneídō*, 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.

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

**Faults** 264 – ἀμαρτάνω *hamartánō*, 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.

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

**4448 – πυρόω** *pyróō*, poo-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.

**Heaviness** 3076 – λυπέω *lypéō*, loo-peh'-o; from 3077; to distress; reflexively or passively, to be sad:— (Translated in King James Version as) cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

**Judge/Judgeth** 2919 – κρίνω *krínō*, 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.

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

**Name** 3686 – ὄνομα *ónoma*, 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).

**Receiveth** 2983 – λαμβάνω *lambánō*, 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).

***Thayer's Greek Lexicon*** – to take with the hand, lay hold of; to take in order to wear; to put on; to take in the mouth; to take what is one's own, to take to oneself, to make one's own; to associate with one's self as companion, attendant; to associate with one's self as companion, attendant; to get possession of, obtain, a thing; to take to oneself, lay hold upon, take possession of, i. e. to appropriate to oneself; to receive what is offered; not to refuse or reject; to take, equivalent to to choose, select; to gain, get, obtain.

**Rejecteth** 114 – ἀθετέω *athetéō*, 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.

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

**Confute** (Dictionary.com)

verb (used with object), con·fut·ed, con·fut·ing.

1. To prove to be false, invalid, or defective; disprove: to confute an argument.
2. To prove (a person) to be wrong by argument or proof: to confute one's opponent.
3. Obsolete. To bring to naught; confound.

**Return** 1994 – ἐπιστρέφω epistréphō, 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).

**See** 3700 – ὄπτανομαι optánomai, op-tan'-om-ahee; a (middle voice) prolonged form of the primary (middle voice) ὄπτομαι óptomai op'-tom-ahee; which is used for it in certain tenses; and both as alternate of 3708; **to gaze** (i.e. with wide-open eyes, as at something remarkable); and thus differing from 991, which denotes simply voluntary observation; and from 1492, which expresses merely mechanical, passive or casual vision; while 2300, and still more emphatically its intensive 2334, signifies an earnest but more continued inspection; and 4648 a watching from a distance):— (Translated in King James Version as) appear, look, see, shew self.

**Seeth** 2334 – θεωρέω theōréō, 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** 649 – ἀποστέλλω apostéllō, 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).

**Sent** 3992 – πέμπω pémptō, pem'-po; apparently a primary verb; **to dispatch** (from the subjective view or point of departure, whereas ἵημι híemi (as a stronger form of εἴμι eîmi) 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.

**Temptations / Try** 3986 – πειρασμός peirasmós, 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, × try.

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

**Vain** 2756 – κενός kenós, ken-os'; apparently a primary word; **empty** (literally or figuratively):— (Translated in King James Version as) empty, (in) vain.

**Thayer's Greek Lexicon** – empty, vain; devoid of truth; empty-handed; without a gift; destitute of spiritual wealth.

**Wrath** 3709 – ὥργι orgé, 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.

Still, there are those who will remind us that Paul said:

**Romans 10:9-10**

“That if thou shalt **confess**<sup>(3670)</sup> with thy mouth the Lord Jesus, and shalt **believe**<sup>(4100)</sup> in thine heart that God hath raised him from the dead, thou shalt be saved.

<sup>10</sup> **For with the heart man believeth** <sup>(4100)</sup> **unto righteousness;** and with the mouth **confession** <sup>(3670)</sup> is made unto salvation.” (KJV)

And I would ask them to give me the Biblical meaning of the word “confess.”

According to **Strong's Exhaustive Concordance:**

**Confess** 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.

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

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

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

**Assent** (Dictionary.com)

**verb (used without object)**

1. to agree or concur; subscribe to (often followed by *to*): *to assent to a statement.*
2. to give in; yield; concede: *Assenting to his demands, I did as I was told.*

**noun**

3. agreement, as to a proposal; concurrence.
4. acquiescence; compliance.

**Covenant** (Dictionary.com)

**noun**

1. an agreement, usually formal, between two or more persons to do or not do something specified.
2. Law. an incidental clause in such an agreement.
3. Ecclesiastical. a solemn agreement between the members of a church to act together in harmony with the precepts of the gospel.

Bible.

1. the conditional promises made to humanity by God, as revealed in Scripture.
2. the agreement between God and the ancient Israelites, in which God promised to protect them if they kept His law and were faithful to Him.

Law.

1. a formal agreement of legal validity, especially one under seal.
2. an early English form of action in suits involving sealed contracts.

**Acknowledge** (Dictionary.com)

**verb**

1. to admit to be real or true; recognize the existence, truth, or fact of: *to acknowledge one's mistakes.*
2. to show or express recognition or realization of: *to acknowledge an acquaintance by nodding.*
3. to recognize the authority, validity, or claims of: *The students acknowledged the authority of the student council.*
4. to show or express appreciation or gratitude for: *to acknowledge a favor.*
5. to indicate or make known the receipt of: *to acknowledge a letter.*
6. to take notice of or reply to: *to acknowledge a greeting.*

If I apply this to Romans 10:9-10, the expanded meaning of “**Confess**” is to **Assent** (to agree, yield to, and comply with); **Covenant** (enter into a formal agreement of legal validity between YAH and the one making the confession); and **Acknowledge** (recognize the existence, truth, or fact of; recognize the authority, validity, and claims of; and show or express appreciation or gratitude for).

So which is right? Do we receive eternal life just by claiming a belief in Christ and His sacrifice for us or is there more to it?

Now let's back up and learn more about what it means to “Enter Ye In.”

## “Enter Ye In”

Following are related passages on how we are to enter into life.

### ➤ Keep the Commandments

In Part 1 of this study, we learned that it is imperative that we keep YAH’s (the LORD) commandments.

#### Matthew 19:16-19

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

<sup>17</sup> And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter <sup>(1525)</sup> into life, keep the commandments.

<sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

<sup>19</sup> Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.” (KJV)

#### Matthew 5:17-20

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

<sup>19</sup> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the **kingdom** <sup>(932)</sup> of heaven: but whosoever shall do and teach them, the same shall be called great in the **kingdom** <sup>(932)</sup> of heaven.

<sup>20</sup> For I say unto you, **That except your righteousness** <sup>(1343)</sup> **shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter** <sup>(1525)</sup> **into the kingdom** <sup>(932)</sup> **of heaven.**” (KJV)

**Kingdom** 932 – βασιλεία basileía, 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 basileús, 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.

**Righteousness** 1343 – δικαιοσύνη dikaiosýnē, 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*** – the virtue or quality or state of one who is; state of him who is such as he ought to be, righteousness; the condition acceptable to God.

- Verse 20 – the scribes and Pharisees kept their oral law, known as “the traditions of the elders.” Today, these man made traditions are referred to as the “Talmud.” In addition, the scribes and Pharisees of yesteryear are now referred to as Talmudic rabbis.

Like the scribes, Pharisees and Talmudic Rabbis; there are also countless Christian and Catholic church leaders who require their congregants to follow their commandments, doctrines, and traditions, without question, instead of the commandments of Yehowah and Yehoshua.

Christ had this to say to the Pharisees:

### **Mark 7:6-13**

“He answered and said unto them, Well hath Esaias (Isaiah) prophesied of you hypocrites, as it is written, **This people honoureth me with their lips, but their heart is far from me.**

<sup>7</sup> **Howbeit in vain** <sup>(3155)</sup> **do they worship** <sup>(4576)</sup> **me, teaching for doctrines the commandments of men.**

<sup>8</sup> **For laying aside the commandment of God, ye hold the tradition of men**, as the washing of pots and cups: and many other such like things ye do.

<sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

<sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

<sup>11</sup> But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

<sup>12</sup> And ye suffer him no more to do ought for his father or his mother;

<sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” **(KJV)**

- Verses 6-7 – The quote is from Isaiah 29:13

### **Isaiah 29:13**

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

- Verses 10 – 13 – Is referring to the fifth commandment.

### **Exodus 20:12**

“Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” **(KJV)**

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

**Vain** 3155 – μάτην mâtēn, mat'-ane; accusative case of a derivative of the base of 3145 (**through the idea of tentative manipulation, i.e. unsuccessful search, or else of punishment**); **folly, i.e. (adverbially) to no purpose** :— (Translated in King James Version as) in vain.

**Worship** 4576 – σέβομαι sébomai, seb'-om-ahee; middle voice of an apparently primary verb; **to revere, i.e. adore** :— (Translated in King James Version as) devout, religious, worship.

## ➤ Must Be Born Again

### John 3:8

"Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom** <sup>(932)</sup> **of God.**

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter** <sup>(1525)</sup> **into the kingdom** <sup>(932)</sup> **of God.**

<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

<sup>7</sup> Marvel not that I said unto thee, Ye must be born again.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (KJV)

- Verse 5 – I believe this speaks of the two Baptisms. One by water and one in the Holy Spirit.

## ➤ Do the Will of God

### Matthew 7:21

"Not every one that saith unto me, Lord, Lord, shall **enter** <sup>(1525)</sup> **into the kingdom** <sup>(932)</sup> **of heaven;** but **he that doeth the will** <sup>(2307)</sup> **of my Father which is in heaven.**" (KJV)

**Will** 2307 - θέλημα thélēma, 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.

**2309** - θέλω thélō, thel'-o; 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)).

- The Kingdom of heaven, or the kingdom of God, is synonymous with eternal life.

### Example #1

#### Mark 9:43-47

"And if thy hand offend thee, cut it off: it is better for thee to enter <sup>(1525)</sup> into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

<sup>44</sup> Where their worm dieth not, and the fire is not quenched.

<sup>45</sup> And if thy foot offend thee, cut it off: it is better for thee to enter halt <sup>(5560)</sup> into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

<sup>46</sup> Where their worm dieth not, and the fire is not quenched.

<sup>47</sup> And if thine eye offend thee, pluck it out: it is better for thee to enter <sup>(1525)</sup> into the kingdom <sup>(932)</sup> of God with one eye, than having two eyes to be cast into hell fire:" (KJV)

**Halt** 5560 – χωλός chōlós; apparently a primary word; "halt", i.e. limping: — (Translated in King James Version as) cripple, halt, lame.

### Example #2

#### Matthew 13:41-43

"The Son of man shall send forth his angels, and they shall gather out of his kingdom <sup>(932)</sup> all things that offend, and them which do iniquity;

<sup>42</sup> And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom <sup>(932)</sup> of their Father. Who hath ears to hear, let him hear." (KJV)

#### Matthew 25:41-46

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal." (KJV)

- Following is a short list of passages detailing the will of the Father.

### ➤ Baptism

#### Matthew 21:25-32

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

<sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet.

<sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

<sup>28</sup> But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

<sup>29</sup> He answered and said, I will not: but **afterward he repented**,<sup>(3338)</sup> and went.

<sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

<sup>31</sup> **Whether of them twain did the will of his father?** They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the **kingdom**<sup>(932)</sup> of God before you.

<sup>32</sup> For John came unto you in the way of righteousness, and ye **believed**<sup>(4100)</sup> him not: but the publicans and the harlots **believed**<sup>(4100)</sup> him: and ye, when ye had seen it, **repented**<sup>(3338)</sup> not afterward, that ye might **believe**<sup>(4100)</sup> him." (KJV)

**Repented** 3338 – μεταμέλομαι *metaméllomai*, met-am-el'-lom-ahee; from 3326 and the middle voice of 3199; **to care afterwards, i.e. regret:** — (Translated in King James Version as) repent (self).

- What is the above passage telling us? It is the will of the Father that we be baptized in water.

Baptism is from the Father:

#### Luke 7:29-30

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

<sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (KJV)

#### Matthew 3:13-16

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

<sup>14</sup> But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

<sup>15</sup> And Jesus answering said unto him, Suffer it to be so now: **for thus it becometh us to fulfil all righteousness.** Then he suffered him.

<sup>16</sup> **And Jesus, when he was baptized,** went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:" (KJV)

Repentance has also been granted to us by the Father:

#### Matthew 3:1-8

"In those days came John the Baptist, preaching in the wilderness of Judaea,

<sup>2</sup> And saying, **Repent**<sup>(3340)</sup> ye: for the **kingdom**<sup>(932)</sup> of heaven is at hand.

<sup>3</sup> For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

<sup>4</sup> And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

<sup>5</sup> Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

<sup>6</sup> **And were baptized of him in Jordan, confessing their sins.**

<sup>7</sup> But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

<sup>8</sup> **Bring forth therefore fruits meet for **repentance.**"**<sup>(3341)</sup> (KJV)

**Repent** 3340 – μετανοέω metanoéō, 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.

**Repentance** 3341 – μετάνοια metánoia, 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.

### John 1:32-34

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

<sup>33</sup> And I knew him not: but **he that sent me to baptize with water**, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

<sup>34</sup> And I saw, and bare record that this is the Son of God." (KJV)

- There are two Baptisms.
  1. In Water
  2. In the Holy Spirit. And it is Christ who does the baptizing in the Spirit.

### Matthew 3:11

"I indeed baptize you with water unto **repentance**. but **he that cometh after me is mightier than I, whose shoes I am not worthy to bear:** **he shall baptize you with the Holy Ghost, and with fire:**" (KJV)

Both Baptisms are required by all.

### John 3:5

"Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter**<sup>(1525)</sup> **into the kingdom**<sup>(932)</sup> **of God.**" (KJV)

Following is an example that shows us that though Cornelius (a Gentile) and his household first received the baptism in the Holy Spirit; they were later baptized in water.

### Acts 10:22-48

"And they said, **Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews**, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

<sup>23</sup> Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

<sup>24</sup> And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.

<sup>25</sup> And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

<sup>26</sup> But Peter took him up, saying, Stand up; I myself also am a man.

<sup>27</sup> And as he talked with him, he went in, and found many that were come together.

<sup>28</sup> And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

<sup>29</sup> Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

<sup>30</sup> And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

<sup>31</sup> And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

<sup>32</sup> Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

<sup>33</sup> Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

<sup>34</sup> **Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:**

<sup>35</sup> **But in every nation he that feareth him, and worketh** <sup>(2038)</sup> **righteousness, is accepted** <sup>(1184)</sup> **with him.**

<sup>36</sup> The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

<sup>37</sup> That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

<sup>39</sup> And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

<sup>40</sup> Him God raised up the third day, and shewed him openly;

<sup>41</sup> Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead.

<sup>42</sup> **And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.**

<sup>43</sup> To him give all the prophets witness, that through his name whosoever believeth <sup>(4100)</sup> in him shall receive remission <sup>(859)</sup> of sins.

<sup>44</sup> While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter,

<sup>47</sup> Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

<sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." (KJV)

**Accepted 1184 – δεκτός dektós**, dek-tos'; from 1209; **approved**; (figuratively) **propitious**:— (Translated in King James Version as) accepted(-table).

**Propitious** (Dictionary.com)

*adjective*

1. Presenting favorable conditions; favorable: *propitious weather*.
2. Indicative of favor; auspicious: *propitious omens*.
3. Favorably inclined; disposed to bestow favors or forgive: *propitious gods*.

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

**Worketh 2038 – ἔργάζομαι ergázomai**, 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** – see page 17

- For more on the importance of the two baptisms, refer to Disciples Project Bible study [Instructions for Life](#).

## ➤ Follow the Doctrine of Christ

### John 7:16-17

"Jesus answered them, and said, **My doctrine**<sup>(1322)</sup> **is not mine, but his that sent**<sup>(3992)</sup> **me**.

<sup>17</sup> **If any man will do his will, he shall know of the doctrine**<sup>(1322)</sup>, whether it be of God, or whether I speak of myself." (KJV)

**Doctrine 1322 – διδαχή didaché**, did-akh-ay'; from **1321**; **instruction (the act or the matter)**:— (Translated in King James Version as) doctrine, hath been taught.

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

- Who sent Christ?

### John 14:23-24

"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.  
**<sup>24</sup>He that loveth me not keepeth<sup>(5083)</sup> not my sayings:** and **the word which ye hear is not mine, but the Father's which sent<sup>(3992)</sup> me.**" (KJV)

- It is the will of the Father that we follow the doctrines or instructions that He gave Christ to give to us.

**Keep 5083 – τηρέω tēréō**, tay-reh'-o; from τερός terós (a watch; perhaps akin to 2334); **to guard (from loss or injury, properly, by keeping the eye upon;** and thus differing from 442, which is properly to prevent escaping; and from 892, 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):—** (Translated in King James Version as) hold fast, keep(- er), (pre-, re-)serve, watch.

## ➤ Abstain from All Forms of Lust

### 1 Thessalonians 4:3-5

**"For this is the will of God, even your sanctification,<sup>(38)</sup> that ye should abstain from fornication:<sup>(4202)</sup>**

**<sup>4</sup>That every one of you should know how to possess his vessel in sanctification<sup>(38)</sup> and honour;<sup>(5092)</sup>**

**<sup>5</sup>Not in the lust<sup>(3806)</sup> of concupiscence,<sup>(1939)</sup> even as the Gentiles which know not God."** (KJV)

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

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

- "Concupiscence" also translated as "Lust." See page 30.

**Fornication 4202 – πορνεία porneía**, por-ni'-ah; from 4203; **harlotry (including adultery and incest); figuratively, idolatry: —** (Translated in King James Version as) fornication.

**4203 – πορνεύω porneúō**, porn-yoo'-o; from 4204; **to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry:—** (Translated in King James Version as) commit (fornication).

***Thayer's Greek Lexicon*** – to prostitute one's body to the lust of another; to give oneself to unlawful sexual intercourse; to commit fornication; to be given to idolatry, to worship idols; to permit oneself to be drawn away by another into idolatry.

**Honour 5092 – τιμή timé**, 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.

**Lust** 3806 - πάθος páthos, path'-os; from the alternate of 3958; properly, **suffering** ("pathos"), i.e. (subjectively) **a passion (especially concupiscence)**:— (Translated in King James Version as) (inordinate) affection, lust.

**Concupiscence** (Dictionary.com)

*noun*

1. Sexual desire; lust.
2. Ardent, usually sensuous, longing

**Pathos** (Dictionary.com)

*noun*

1. The quality or power in an actual life experience or in literature, music, speech, or other forms of expression, of evoking a feeling of pity, or of sympathetic and kindly sorrow or compassion.
2. pity.
3. Obsolete. suffering.

**Sanctification** 38 – ἀγιασμός hagiasmós, hag-ee-as-mos'; from 37; properly, **purification**, i.e. (the state) purity; concretely (by Hebraism) **a purifier**: — (Translated in King James Version as) holiness, sanctification.

**37** – ἀγίαζω hagiázō, hag-ee-ad'-zo; from 40; **to make holy**, i.e. (ceremonially) **purify or consecrate; (mentally) to venerate**:— (Translated in King James Version as) hallow, be holy, sanctify.

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

### 1 Peter 4:1-5

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

<sup>2</sup> **That he no longer should live the rest of his time in the flesh to the lusters** <sup>(1939)</sup> **of men, but to the will of God.**

<sup>3</sup> **For the time past of our life** may suffice us to have wrought **the will of the Gentiles**, <sup>(1484)</sup> when we walked in **lasciviousness**, <sup>(766)</sup> **lusts**, <sup>(1939)</sup> excess of wine, revellings, banquetings, and **abominable** <sup>(111)</sup> idolatries:

<sup>4</sup> Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

<sup>5</sup> Who shall give account to him that is ready to judge the quick and the dead.” (KJV)

**Abominable** 111 – ἀθέμιτος athémitos, ath-em'-ee-tos; from 1 (as a negative particle) and a derivative of θέμις thémis (statute; from the base of 5087); **illegal**; by implication, **flagitious** :— (Translated in King James Version as) abominable, unlawful thing.

**Flagitious** (Dictionary.com)

*adjective*

1. Shamefully wicked, as persons, actions, or times.
2. Heinous or flagrant, as a crime; infamous.

**Thayer's Greek Lexicon** – contrary to law and justice, prohibited by law, illicit, criminal.

**Gentiles** 1484 – ἔθνος éthnos, eth'-nos; probably from 1486; **a race (as of the same habit)**, i.e. **a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan)**:— (Translated in King James Version as) Gentile, heathen, nation, people.

**Lasciviousness** 766 – ἀσέλγεια asélgeia, as-elg'-i-a; from a compound of 1 (as a negative particle) and a presumed σελγής selgés (of uncertain derivation, but apparently meaning continent); **licentiousness (sometimes including other vices)**:— (Translated in King James Version as) filthy, lasciviousness, wantonness.

**Thayer's Greek Lexicon** — unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageously, shamelessness, insolence.

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

**Thayer's Greek Lexicon** — desire, craving, longing; desire for what is forbidden, lust.

- “Lust” also translated as “Concupiscence.” See page 29.

### 1 John 2:15-17

“Love not the world, neither the things that are in the world. **If any man love the world, the love of the Father is not in him.**

**16 For all that is in the world, the lust** <sup>(1939)</sup> **of the flesh, and the lust** <sup>(1939)</sup> **of the eyes, and the pride** <sup>(212)</sup> **of life, is not of the Father, but is of the world.**

**17 And the world passeth away, and the lust** <sup>(1939)</sup> **thereof: but he that doeth the will of God abideth forever.**” (KJV)

**Pride** 212 – ἀλαζονεία alazoneía, al-ad-zon-i'-a; from 213; **braggadocio**, i.e. (by implication) self-confidence:— (Translated in King James Version as) boasting, pride.

- The above three passages are telling us pretty much the same thing. It is the will of the Father that we abstain from “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life.”

Apostle Peter reminds us that we are called to be holy.

### 1 Peter 1:13-16

“Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.<sup>14</sup> As obedient children, do not be conformed to the passions of your former **ignorance**,<sup>15</sup> but as he who called you is **holy**,<sup>40</sup> you also be **holy**<sup>40</sup> in all your conduct,<sup>16</sup> since it is written, “You shall be **holy**,<sup>40</sup> for I am **holy**.”<sup>40</sup> (ESV)

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

**Ignorance** 52 – ἄγνοια ágnoia, ag'-noy-ah; from 50; **ignorance** (properly, **the quality**):— (Translated in King James Version as) ignorance.

**50** – ἄγνοέω agnoéō, 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** (Dictionary.com)

*noun*

1. The absence of inclination; reluctance; unwillingness.

## 1 Peter 2:9-12

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar <sup>(4047)</sup> people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

<sup>10</sup> Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, <sup>(1939)</sup> which war against the soul;

<sup>12</sup> Having your conversation <sup>(391)</sup> honest among the Gentiles: <sup>(1484)</sup> that, whereas they speak against you as evildoers, they may by your good works, <sup>(2041)</sup> which they shall behold, glorify God in the day of visitation." (KJV)

**Conversation 391 – ἀναστροφή anastrophé**, an-as-trof-ay'; from 390; behavior: — (Translated in King James Version as) conversation.

**390 – ἀναστρέψω anastréphō**, an-as-tref'-o; from 303 and 4762; to overturn; also to return; by implication, to busy oneself, i.e. remain, live:— (Translated in King James Version as) abide, behave self, have conversation, live, overthrow, pass, return, be used.

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

**4046 – περιποιέομαι peripoiéomai**, per-ee-poy-eh'-om-ahee; middle voice from 4012 and 4160; to make around oneself, i.e. acquire (buy):— (Translated in King James Version as) purchase.

For anyone who tries to wriggle out of this based on something Paul said; I would like to remind them that Paul also said the following:

## Romans 12:1-2

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, <sup>(40)</sup> acceptable unto God, which is your reasonable <sup>(3050)</sup> service. <sup>(2999)</sup>  
<sup>2</sup> And be not conformed <sup>(4964)</sup> to this world: but be ye transformed <sup>(3339)</sup> by the renewing <sup>(342)</sup> of your mind, that ye may prove <sup>(1381)</sup> what is that good, and acceptable, and perfect, <sup>(5046)</sup> will of God." (KJV)

**Conformed 4964 – συσχηματίζω syschēmatízō**, soos-khay-mat-id'-zo; from 4862 and a derivative of 4976; to fashion alike, i.e. conform to the same pattern (figuratively):— (Translated in King James Version as) conform to, fashion self according to.

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

**5056 – τέλος télos**, tel'-os; from a primary τέλλω téllō (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.

**Prove 1381 – δοκιμάζω dokimázō**, dok-im-ad'-zo; from 1384; **to test** (literally or figuratively); by implication, **to approve**:— (Translated in King James Version as) allow, discern, examine, × like, (ap-) prove, try.

**Reasonable 3050 – λογικός logikós**, log-ik-os'; from 3056; **rational ("logical")** :— (Translated in King James Version as) reasonable, of the word.

**Renewing 342 – ἀνακαίνωσις anakainōsis**, an-ak-ah'-ee-no-sis; from 341; **renovation**:— (Translated in King James Version as) renewing.

**Service 2999 – λατρεία latreia**, lat-ri'-ah; from 3000; **ministration of God, i.e. worship**:— (Translated in King James Version as) (divine) service.

**3000 – λατρεύω latreúō**, lat-ryoo'-o; from λάτρης látris (a hired menial); **to minister (to God)**, i.e. render religious homage:— (Translated in King James Version as) serve, do the service, worship(-per).

**Transformed 3339 – μεταμορφώ metamorphóō**, met-am-or-fo'-o; from 3326 and 3445; **to transform** (literally or figuratively, "metamorphose"):— (Translated in King James Version as) change, transfigure, transform.

***Thayer's Greek Lexicon*** – to change into another form; to transfigure, transform; to transfigure, transform.

### 1 Corinthians 6:9-10

"Know ye not that **the unrighteous**<sup>(94)</sup> shall not inherit<sup>(2816)</sup> **the kingdom**<sup>(932)</sup> **of God**? Be not deceived:<sup>(4105)</sup> neither **fornicators**,<sup>(4205)</sup> nor **idolaters**,<sup>(1496)</sup> nor **adulterers**,<sup>(3432)</sup> nor **effeminate**,<sup>(3120)</sup> nor **abusers**<sup>(733)</sup> of themselves with mankind,<sup>10</sup> Nor **thieves**, nor **covetous**,<sup>(4123)</sup> nor **drunkards**, nor **revilers**,<sup>(3060)</sup> nor **extortioners**,<sup>(727)</sup> shall inherit<sup>(2816)</sup> **the kingdom**<sup>(932)</sup> **of God**." (KJV)

**Abusers 733 – ἀρσενοκοίτης arsenokoítēs**, ar-sen-ok-oy'-tace; from 730 and 2845; **a sodomite**:— (Translated in King James Version as) abuser of (that defile) self with mankind.

***Thayer's Greek Lexicon*** – one who lies with a male as with a female, a sodomite

**Adulterers 3432 – μοιχός moichós**, moy-khos'; perhaps a primary word; **a (male) paramour**; figuratively, **apostate**:— (Translated in King James Version as) adulterer.

***Thayer's Greek Lexicon*** – figuratively, faithless toward God, ungodly.

**Apostate** (Dictionary.com)

*noun*

1. A person who forsakes his religion, cause, party, etc.  
*adjective*
2. Of or characterized by apostasy

**Paramour** (Dictionary.com)

*noun*

1. An illicit lover, especially of a married person.
2. Any lover.

**Covetous 4123 – πλεονέκτης pleonéktēs**, pleh-on-ek'-tace; from 4119 and 2192; **holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder)**:— (Translated in King James Version as) covetous

[\*\*Thayer's Greek Lexicon\*\*](#) – one eager to have more, especially what belongs to others; greedy of gain, covetous.

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

[\*\*Thayer's Greek Lexicon\*\*](#) – to cause to stray, to lead astray, lead aside from the rigid way; to go astray, wander, roam about; metaphorically, to lead away from the truth, to lead into error, to deceive.

**Effeminate** 3120 – μαλακός **malakós**, mal-ak-os'; of uncertain affinity; **soft**, i.e. **fine (clothing)**; figuratively, **a catamite**:— (Translated in King James Version as) effeminate, soft.

**Extortioners** 727 – ἄρπαξ **hárpx**, har'-pax; from 726; **rapacious**:— (Translated in King James Version as) extortion, ravening.

**Rapacious** (Dictionary.com)

*adjective*

1. Given to seizing for plunder or the satisfaction of greed.
2. Inordinately greedy; predatory; extortionate: *a rapacious disposition*.
3. (Of animals) subsisting by the capture of living prey; predacious.

**Fornicators** 4205 – πόρνος **pórnos**, por'-nos; from πέρνημι pérnēmi (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.

[\*\*Thayer's Greek Lexicon\*\*](#) – a man who prostitutes his body to another's lust for hire, a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator.

**Debauchee** (Dictionary.com)

*noun*

A person addicted to excessive indulgence in sensual pleasures; one given to debauchery.

**Debauchery** (Dictionary.com)

*noun,*

1. Excessive indulgence in sensual pleasures; intemperance.
2. Archaic. Seduction from duty, allegiance, or virtue.

**Libertine** (Dictionary.com)

*noun*

1. A person who is morally or sexually unrestrained, especially a dissolute man; a profligate; rake.
2. A freethinker in religious matters.
3. A person freed from slavery in ancient Rome.

*adjective*

4. Free of moral, especially sexual, restraint; dissolute; licentious.
5. Freethinking in religious matters.
6. Archaic. Unrestrained; uncontrolled.

**Venal** (Dictionary.com)

*adjective*

1. Willing to sell one's influence, especially in return for a bribe; open to bribery; mercenary: *a venal judge*.
2. Able to be purchased, as by a bribe: *venal acquittals*.
3. associated with or characterized by bribery: a *venal administration*; *venal agreements*.

**Idolaters** 1496 – εἰδωλολάτρης eidōlolátrēs, 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.

**Inherit** 2816 – κληρονομέω klēronoméō, 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).

**Revilers** 3060 – λοιδόρος loídoros, loy'-dor-os; from λοιδός loidós (**mischief**); **abusive, i.e. a blackguard**:— (Translated in King James Version as) railer, reviler.

**Blackguard** (Dictionary.com)

*noun*

1. A low, contemptible person; scoundrel.
2. Obsolete.
  - a. A group of menial workers in the kitchen of a large household.
  - b. the servants of an army.
  - c. camp followers.

*verb (used with object)*

3. To revile in scurrilous language

**Unrighteous** 94 – ἄδικος ádikos, 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.

Consider this:

1. **Repentance (or Conversion) turns us back to God:** “...that they should repent and turn to God, and do works meet for repentance.” (Acts 26.20, KJV)
2. **Water Baptism cleanses our conscience:** “...baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:” (1 Peter 3:21, KJV)
3. **The Holy Spirit teaches and guides us:** “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)  
And  
“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26, KJV)

And without these three, what desire do you think you would have to change, be holy and do the will of God?

**Acts 2:36-39**

“Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

<sup>37</sup> Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

<sup>38</sup> Then Peter said unto them, **Repent**,<sup>(3340)</sup> **and be baptized every one of you in the name of Jesus Christ for the remission** <sup>(859)</sup> **of sins, and ye shall receive the gift of the Holy Ghost.**

<sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (KJV)

## ➤ Must be Converted

### Matthew 18:1-4 (Mark 10:15; Luke 18:16-17)

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom<sup>(932)</sup> of heaven?

<sup>2</sup> And Jesus called a little child unto him, and set him in the midst of them,

<sup>3</sup> And said, Verily I say unto you, Except ye be converted,<sup>(4762)</sup> and become as little children, ye shall not enter into the kingdom<sup>(932)</sup> of heaven.

<sup>4</sup> Whosoever therefore shall humble<sup>(5013)</sup> himself as this little child, the same is greatest in the kingdom<sup>(932)</sup> of heaven.” (KJV)

- Verse 3 – Near the end of His earthly ministry, Christ referred to His chosen disciples (students) as “little children.” Of course, Judas was not among them.

### John 13:33-35

“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

<sup>34</sup> A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

<sup>35</sup> By this shall all men know that ye are my disciples, if ye have love one to another.” (KJV)

**Converted** 4762 – στρέψω **stréphō**, stref'-o; strengthened from the base of 5157; **to twist, i.e. turn quite around or reverse** (literally or figuratively):— (Translated in King James Version as) convert, turn (again, back again, self, self about).

**Humble** 5013 – ταπεινόω **tapeinóō**, 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)

**Thayer's Greek Lexicon** – to make low, bring low; to bring into it humble condition, reduce to meaner circumstances; to assign a lower rank or place to; to abase; to be ranked below others who are honored or rewarded.

- Psalm 19 tells us the way by which we are converted.

### Psalm 19:7-11

“The law<sup>(8451)</sup> of the Lord is perfect,<sup>(8549)</sup> converting<sup>(7725)</sup> the soul: the testimony of the Lord is sure, making wise the simple.

<sup>8</sup> The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

<sup>9</sup> The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

<sup>10</sup> More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

<sup>11</sup> **Moreover by them is thy servant warned:**<sup>(2094)</sup> **and in keeping**<sup>(8104)</sup> **of them there is great reward.”** (KJV)

- The Greek word στρέφω **stréphō**, translated in the KJV as “converted” in Matthew 18:3, is identical in meaning to the Hebrew word שׁוּב shûwb, translated in the KJV as “converting” in Psalm 19:7.

**Converting/Repent/Return/ Turn away 7725 – שׁוּב shûwb**, shoob; a primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbial, again:— (Translated in King James Version as) ((break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep)) × again, (cause to) answer (again), × in any case (wise), × at all, averse, bring (again, back, home again), call (to mind), carry again (back), cease, × certainly, come again (back), × consider, continually, convert, deliver (again), deny, draw back, fetch home again, × fro, get (oneself) (back) again, × give (again), go again (back, home), (go) out, hinder, let, (see) more, × needs, be past, × pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, say nay, send back, set again, slide back, still, × surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

**Keeping 8104 – שָׁמַר shâmar**, shaw-mar'; a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:— (Translated in King James Version as) beware, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

**Law 8451 – תֹּרֶה tôwrâh**, to-raw'; or תֹּרְהָ tôrâh; from 3384; a precept or statute, especially the Decalogue or Pentateuch:— (Translated in King James Version as) law.

**3384 – יָרָא yârâh**, yaw-raw'; or (2 Chronicles 26:15) יָרָא yârâ'; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:— (Translated in King James Version as) (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

**Perfect 8549 – תָּמִימָם tâmîym**, taw-meem'; from 8552; entire (literally, figuratively or morally); also (as noun) integrity, truth:— (Translated in King James Version as) without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright(-ly), whole.

**8552 – תָּמִימָם tâmam**, taw-mam'; a primitive root; to complete, in a good or a bad sense, literal, or figurative, transitive or intransitive:— (Translated in King James Version as) accomplish, cease, be clean (pass-) ed, consume, have done, (come to an, have an, make an) end, fail, come to the full, be all gone, × be all here, be (make) perfect, be spent, sum, be (shew self) upright, be wasted, whole.

**Warned 2094 – זָהָר zâhar**, zaw-har'; a primitive root; to gleam; figuratively, to enlighten (by caution):— (Translated in King James Version as) admonish, shine, teach, (give) warn(-ing).

- The same Hebrew word שׁוּב shûwb (Converting) was also translated in the KJV as “repent,” “return,” and “turn away.” The prophet Ezekiel used this word numerous times in the following passage.

## Ezekiel 18:20-32

"The soul that sinneth, it shall die. The son shall not bear the **iniquity**<sup>(5771)</sup> of the father, neither shall the father bear the **iniquity**<sup>(5771)</sup> of the son: the righteousness of the righteous shall be upon him, and the **wickedness**<sup>(7564)</sup> of the **wicked**<sup>(7563)</sup> shall be upon him.

<sup>21</sup> But if the **wicked**<sup>(7563)</sup> will **turn**<sup>(7725)</sup> from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

<sup>22</sup> All his **transgressions**<sup>(6588)</sup> that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

<sup>23</sup> Have I any pleasure at all that the **wicked**<sup>(7563)</sup> should die? saith the Lord God: and not that he should **return**<sup>(7725)</sup> from his ways, and live?

<sup>24</sup> But when the righteous **turneth away**<sup>(7725)</sup> from his righteousness, and committeth **iniquity**,<sup>(5766)</sup> and doeth according to all the **abominations**<sup>(8441)</sup> that the **wicked**<sup>(7563)</sup> man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his **trespass**<sup>(4603)</sup> that he hath **trespassed**,<sup>(4604)</sup> and in his **sin**<sup>(2403)</sup> that he hath **sinned**,<sup>(2398)</sup> in them shall he die.

<sup>25</sup> Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

<sup>26</sup> When a righteous man **turneth away**<sup>(7725)</sup> from his righteousness, and committeth **iniquity**,<sup>(5766)</sup> and dieth in them; for his **iniquity**<sup>(5766)</sup> that he hath done shall he die.

<sup>27</sup> Again, when the wicked man **turneth away**<sup>(7725)</sup> from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

<sup>28</sup> Because he considereth, and **turneth away**<sup>(7725)</sup> from all his **transgressions**<sup>(6588)</sup> that he hath committed, he shall surely live, he shall not die.

<sup>29</sup> Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

<sup>30</sup> Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. **Repent**,<sup>(7725)</sup> and **turn**<sup>(7725)</sup> yourselves from all your **transgressions**;<sup>(6588)</sup> so **iniquity**<sup>(5771)</sup> shall not be your **ruin**.<sup>(4383)</sup>

<sup>31</sup> Cast away from you all your **transgressions**,<sup>(6588)</sup> whereby ye have **transgressed**;<sup>(6586)</sup> and make you a new heart and a new spirit: for why will ye die, O house of Israel?

<sup>32</sup> **For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."** (KJV)

- Based on what we learned in Part 1, and so far in this study, do you think this passage applies only to the house of Israel or to all of us?

**Abominations 8441 – תֹּועֵבָה tō'ubah'**; or תְּעֵבָה tô'âbah; feminine active participle of 8581; properly, **something disgusting (morally)**, i.e. (as noun) **an abhorrence; especially idolatry or (concretely) an idol**: — (Translated in King James Version as) abominable (custom, thing), abomination.

**Iniquity 5766 – עַוְלָה 'avlah'**, eh'-vel; or עַוְלָה 'owlâh; or ôwlâh; or 'ôlâh; from 5765; (**moral**) **evil**: — (Translated in King James Version as) iniquity, perverseness, unjust(-ly), unrighteousness(-ly); wicked(-ness).

**5765 – עַוְלִיל 'aval**, aw-val'; a primitive root; **to distort (morally)**:— (Translated in King James Version as) deal unjustly, unrighteous.

**Iniquity** 5771 – עֲוֹנָה ‘âvônah, aw-vone'; or עַוּנוֹן ‘âvôwn; (2 Kings 7:9; Psalm 51:5 [7]), from 5753; perversity, i.e. (moral) evil: — (Translated in King James Version as) fault, iniquity, mischeif, punishment (of iniquity), sin.

**Ruin** 4383 – מִכְשׁוֹל mikshôwl, mik-shole'; or מִכְשָׁל mikshôl; masculine from 3782; a stumbling-block, literally or figuratively (obstacle, enticement (specifically an idol), scruple):— (Translated in King James Version as) caused to fall, offence, × (no-) thing offered, ruin, stumbling-block.

**Sin** 2403 – חַטָּאת châtâ'ah, khat-taw-aw'; or חַטָּאת chaṭṭâ'ah; 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).

**Sinned** 2398 – חָטָא châtâ', khaw-taw': a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:— (Translated in King James Version as) bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

**Transgressed** 6586 – עָשָׂר pâsha', paw-shah'; a primitive root (identical with through the idea of expansion); to break away (from just authority), i.e. trespass, apostatize, quarrel: — (Translated in King James Version as) offend, rebel, revolt, transgress(-ion, -or).

**Transgressions** 6588 – עָשָׂר pesha', peh'-shah; from 6586; a revolt (national, moral or religious):— (Translated in King James Version as) rebellion, sin, transgression, trespass.

**Trespass** 4603 – מַעַל mâ'al, maw-al'; a primitive root; properly, to cover up; used only figuratively, to act covertly, i.e. treacherously: — (Translated in King James Version as) transgress, (commit, do a) trespass(-ing).

**Trespassed** 4604 – מַעַל ma'al, mah'-al; from 4603; treachery, i.e. sin: — (Translated in King James Version as) falsehood, grievously, sore, transgression, trespass, × very.

**Wicked** 7563 – רָשָׁע râshâ', raw-shaw'; from 7561; morally wrong; concretely, an (actively) bad person: — (Translated in King James Version as) condemned, guilty, ungodly, wicked (man), that did wrong.

**Wickedness** 7564 – רָשָׁעָה rish'âh, rish-aw'; feminine of 7562; wrong (especially moral):— (Translated in King James Version as) fault, wickedly(-ness).

- For those that still believe this doesn't apply to them, hear what Christ said.

### Matthew 9:12-13

“But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

<sup>13</sup> But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.<sup>(3341)</sup> (KJV)

When Christ rose from the dead he taught repentance.

#### Luke 24:40-48

"And when he had thus spoken, he shewed them his hands and his feet.  
⁴¹ And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?  
⁴² And they gave him a piece of a broiled fish, and of an honeycomb.  
⁴³ And he took it, and did eat before them.  
⁴⁴ And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.  
⁴⁵ Then opened he their understanding, that they might understand the scriptures,  
⁴⁶ And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:  
⁴⁷ And that **repentance** <sup>(3341)</sup> and **remission** <sup>(859)</sup> of sins should be preached in his name among all nations, beginning at Jerusalem.  
⁴⁸ And ye are witnesses of these things." (KJV)

After Christ's ascension the Apostles still preached repentance.

#### Acts 2:38

"Then Peter said unto them, **Repent**, <sup>(3340)</sup> and **be baptized** every one of you in the name of Jesus Christ for the **remission** <sup>(859)</sup> of sins, and ye shall **receive the gift of the Holy Ghost**." (KJV)

And in the last book of the Bible, the Book of Revelation, Christ told John to send letters to the churches telling them they must repent.

#### Revelation 2:5

"Remember therefore from whence thou art fallen, and **repent**, <sup>(3340)</sup> and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou **repent**." <sup>(3340)</sup> (KJV)

#### Revelation 2:16

"**Repent**; <sup>(3340)</sup> or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (KJV)

#### Revelation 2:20-22

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit **fornication**, <sup>(4203)</sup> and to eat things sacrificed unto idols.

<sup>21</sup> And I gave her space to **repent** <sup>(3340)</sup> of her **fornication**; <sup>(4202)</sup> and she **repented** <sup>(3340)</sup> not.

<sup>22</sup> Behold, I will cast her into a bed, and them that commit adultery <sup>(3431)</sup> with her into great tribulation, <sup>(2347)</sup> except they repent <sup>(3340)</sup> of their deeds.” <sup>(2041)</sup> (KJV)

### Revelation 3:3

“Remember therefore how thou hast received and heard, and hold fast, and repent. <sup>(3340)</sup> If therefore thou shalt not watch, <sup>(1127)</sup> I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” (KJV)

### Revelation 3:19

“As many as I love, <sup>(5368)</sup> I rebuke and chasten: be zealous therefore, and repent.” <sup>(3340)</sup> (KJV)

**Adultery** 3431 – μοιχεύω moicheúō, moy-khyoo'-o; from 3432; to commit adultery: — (Translated in King James Version as) commit adultery.

**3432** – μοιχός moichós, moy-khos'; perhaps a primary word; a (male) paramour; figuratively, apostate:— (Translated in King James Version as) adulterer.

**Love** 5368 – φιλέω philéō, 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.

**Tribulation** 2347 – θλῖψις thlipsis, thlip'-sis; from 2346; pressure (literally or figuratively):—afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

**Watch** 1127 – γρηγορεύω grēgoreúō, gray-gor-yoo'-o; from 1453; to keep awake, i.e. watch (literally or figuratively):— (Translated in King James Version as) be vigilant, wake, (be) watch(-ful).

**1453** – ἐγείρω egeírō, 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.

And yet, when the wrath of YAH finally descends upon mankind, after the great tribulation; we find that most people will not repent of their deeds (works) though they still had an opportunity to do so.

### Revelation 16:10-11

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom <sup>(932)</sup> was full of darkness; and they gnawed their tongues for pain,  
<sup>11</sup> And blasphemed the God of heaven because of their pains and their sores, and repented <sup>(3340)</sup> not of their deeds.” <sup>(2041)</sup> (KJV)

Many falsely believe that the grace of Almighty God; the Holy and Eternal God, allows them to continue in their sins while unashamedly claiming that their sins are under the blood of Christ. When in truth, in God's grace and mercy, He has granted us repentance.

The author of the Book of Hebrews tells us:

#### **Hebrews 6:4-6**

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

<sup>5</sup> And have tasted the good word of God, and the powers of the world to come,

<sup>6</sup> **If they shall fall away, to renew<sup>(340)</sup> them again unto **repentance**;**<sup>(3341)</sup> **seeing they crucify to themselves the Son of God afresh, and put him to an open shame.**" (KJV)

#### **Hebrews 10:26-31**

**"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,**

<sup>27</sup> **But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**

<sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses:

<sup>29</sup> **Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was **sanctified**,<sup>(37)</sup> an **unholy**<sup>(2839)</sup> thing, and hath done **despite**<sup>(1796)</sup> unto the **Spirit of grace**?<sup>(5445)</sup>**

<sup>30</sup> For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

<sup>31</sup> **It is a fearful thing to fall into the hands of the living God.**" (KJV)

**Despite 1796 – ἐνυβρίζω enybrízō**, en-oo-brid'-zo; from 1722 and 5195; **to insult**: — (Translated in King James Version as) do despite unto.

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

**Renew 340 – ἀνακαινίζω anakainízō**, an-ak-ahee-nid'-zo; from 303 and a derivative of 2537; **to restore**: — (Translated in King James Version as) renew.

**Sanctified 37 – ἀγιάζω hagiázō**, hag-ee-ad'-zo; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify.

**Unholy** 2839 – κοινός *koinós*, koy-nos'; probably from 4862; **common**, i.e. (literally) shared by all or several, or (ceremonially) profane:— (Translated in King James Version as) common, defiled, unclean, unholy.

## ➤ Eliminate the Obstacles

### Matthew 18:8-9

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: **it is better for thee to enter into life halt** <sup>(5560)</sup> or **maimed**, <sup>(2948)</sup> rather than having two hands or two feet to be cast into everlasting fire.

<sup>9</sup> And if thine eye offend thee, pluck it out, and cast it from thee: **it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.**" (KJV)

### Hebrews 12:13-14

"And make straight paths for your feet, lest that which is **lame** <sup>(5560)</sup> be turned out of the way; but let it rather be healed.

<sup>14</sup> Follow peace with all men, and **holiness**, <sup>(38)</sup> without which no man shall see the Lord:" (KJV)

**Halt/Lame** 5560 – χωλός *chōlós*, kho-los'; apparently a primary word; "halt", i.e. limping: — (Translated in King James Version as) cripple, halt, lame.

**Holiness** 38 – ἀγιασμός *hagiasmós*, hag-ee-as-mos'; from 37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: — (Translated in King James Version as) holiness, sanctification.

**Maimed** 2948 – κυλλός *kyllós*, kool-los'; from the same as 2947; rocking about, i.e. crippled (maimed, in feet or hands):— (Translated in King James Version as) maimed.

In the parable of the sower Christ said:

### Matthew 13:18-23

"Hear ye therefore the parable of the sower.

<sup>19</sup> When any one heareth the word of the **kingdom**, <sup>(932)</sup> and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

<sup>20</sup> But he that received the seed into stony places, the same is he that heareth the word, and **anon** <sup>(2117)</sup> with joy receiveth it;

<sup>21</sup> Yet hath he not root in himself, but dureth for a while: for when **tribulation** <sup>(2347)</sup> or **persecution** ariseth because of the word, by and by he is **offended**. <sup>(4624)</sup>

<sup>22</sup> He also that received seed among the thorns is he that heareth the word; and **the care** <sup>(3308)</sup> of this world, and **the deceitfulness** <sup>(539)</sup> of riches, **choke** <sup>(4846)</sup> the word, and he becometh unfruitful.

<sup>23</sup> But he that received seed into the good ground is he that heareth the word, and **understandeth** <sup>(4920)</sup> it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (KJV)

And hear what Christ tells us in the last book of the Holy Bible:

### Revelation 21:6-8

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

<sup>7</sup> **He that overcometh** <sup>(3528)</sup> shall inherit 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, 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: which is the second death." (KJV)

- Verses 6-7 – The water of life is free. But it is he who overcomes who shall inherit all things.
- Verse 8 – For "whoremongers, see "fornicators" on page 35

**Abominable** 948 – βδελύσσω bdelýssō, bdel-oos'-so; from a (presumed) derivative of βδέω bdéō (to stink); to be disgusted, i.e. (by implication) detest (especially of idolatry):— (Translated in King James Version as) abhor, abominable.

**Care** 3308 – μέριμνα mérimna, mer'-im-nah; from 3307 (through the idea of distraction); **solicitude**: — (Translated in King James Version as) care.

[Thayer's Greek Lexicon](#) – to be drawn in different directions; care, anxiety; anxiety about things pertaining to this earthly life.

**Choke** 4846 – συμπνίγω sympnígō, 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.

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

**Delusion** (Dictionary.com)

*noun*

1. An act or instance of deluding.
2. The state of being deluded.
3. A false belief or opinion: *delusions of grandeur*.
4. Psychiatry. A fixed false belief that is resistant to reason or confrontation with actual fact: a paranoid delusion.

**Delude** (Dictionary.com)

*verb (used with object)*, de-lud·ed, de-lud·ing.

1. To mislead the mind or judgment of; deceive: *His conceit deluded him into believing he was important.*
2. Obsolete. To mock or frustrate the hopes or aims of.
3. Obsolete. To elude; evade.

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

**Liars** 5571 – ψευδής pseudés, psyoo-dace'; from 5574; **untrue, i.e. erroneous, deceitful, wicked:** — (Translated in King James Version as) false, liar.

**Offended** 4624 – σκανδαλίζω skandalízō, 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.**

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

### **Subdue** (Dictionary.com)

verb (*used with object*), sub-dued, sub-du-ing.

1. To conquer and bring into subjection: Rome subdued Gaul.
2. To overpower by superior force; overcome.
3. To bring under mental or emotional control, as by persuasion or intimidation; render submissive.
4. To repress (feelings, impulses, etc.).
5. To bring (land) under cultivation: *to subdue the wilderness*.
6. To reduce the intensity, force, or vividness of (sound, light, color, etc.); tone down; soften.

**Sorcerers** 5332 – φάρμακεύς **pharmakeús**, far-mak-yoos'; from φάρμακον **phármakon** (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 – ἀπιστος ápistos, 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).

**Understandeth** 4920 – συνίημι **syníēmi**, soon-ee'-ay-mee; from 4862 and ἵημι híēmi (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.

## ➤ Strive to Enter In

Last, but most definitely not least is the third occurrence of the word “Strait.”

### **Luke 13:23-24**

“Then said one unto him, Lord, are there **few**<sup>(3641)</sup> that be **saved?**<sup>(4982)</sup> And he said unto them,  
<sup>24</sup> **Strive**<sup>(75)</sup> **to enter**<sup>(1525)</sup> **in at the strait gate:**<sup>(4728)</sup> **for many, I say unto you, will seek**<sup>(2212)</sup> **to enter**  
**in,**<sup>(1525)</sup> **and shall not be able.**<sup>(2480)</sup> (KJV)

- We have to “strive” against things we once embraced, or are still embracing. And we have to strive against everyone who’s trying to hinder us from seeking and entering through the “strait gate;” even if that someone is you.

**Be Able** 2480 – ισχύω ischýō, is-khoo'-o; from 2479; **to have (or exercise) force** (literally or figuratively):— (Translated in King James Version as) be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

**Thayer's Greek Lexicon** - to be strong, i. e.: 1. to be strong in body, to be robust, to be in sound health; 2. to have power; to exert, wield, power; have strength to overcome.

**Seek** 2212 – ζητέω zētēō, 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).

**Thayer's Greek Lexicon** – to seek in order to find; to seek a thing; to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; to seek after, seek for, aim at, strive after; to seek i.e. require, demand; to crave, demand something from someone

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

**Thayer's Greek Lexicon** – to enter a contest: contend in the gymnastic games; to contend with adversaries, fight; metaph. to contend, struggle, with difficulties and dangers; to endeavor with strenuous zeal, strive: to obtain something.

**Strive** (Dictionary.com) –

*verb (used without object)*

1. To exert oneself vigorously; try hard: *He strove to make himself understood.*
2. To make strenuous efforts toward any goal: *to strive for success.*
3. To contend in opposition, battle, or any conflict; compete.
4. To struggle vigorously, as in opposition or resistance: *to strive against fate.*
5. To rival; vie.

The meaning of the word “Strive” brings to mind the following passages:

### 1 Peter 5:6-9

“**Humble** <sup>(5013)</sup> yourselves therefore under the mighty hand of God, that he may exalt you in due time:  
<sup>7</sup> Casting all your **care** <sup>(3308)</sup> upon him; for he **careth** <sup>(3199)</sup> for you.  
<sup>8</sup> Be sober, be **vigilant**; <sup>(1127)</sup> because your **adversary** <sup>(476)</sup> the **devil**, <sup>(1228)</sup> as a roaring lion, walketh about, seeking whom he may devour:  
<sup>9</sup> **Whom resist** <sup>(3641)</sup> **stedback** <sup>(4731)</sup> **in the faith**, <sup>(4102)</sup> knowing that the same **afflictions** <sup>(3804)</sup> are **accomplished** <sup>(2005)</sup> in your brethren that are in the world.” (KJV)

- We are in a literal life or death battle. Eternal life in the kingdom of God or the second death in the lake of fire. Satan knows his time is short and he wants to destroy as many of us as he can. And most have not resisted. And they have no idea that they are in grave danger.
- However, for those of us who are striving, we are not alone. We are told to cast all our cares (anxieties) on God because He loves us and is concerned about us.

**Accomplished** 2005 – ἐπιτελέω epiteléō, ep-ee-tel-eh'-o; from 1909 and 5055; to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo: — (Translated in King James Version as) accomplish, do, finish, (make) (perfect), perform(X -ance).

**Adversary** 476 – ἀντίδικος antídikos, an-tid'-ee-kos; from 473 and 1349; an opponent (in a lawsuit); specially, Satan (as the arch-enemy):— (Translated in King James Version as) adversary.

**Afflictions** 3804 – πάθημα páthēma, 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) affliction, motion, suffering.

**3806** - πάθος páthos, path'-os; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially concupiscence):— (Translated in King James Version as) (inordinate) affection, lust.

**Concupiscence** (Dictionary.com)

*noun*

3. Sexual desire; lust.
4. Ardent, usually sensuous, longing

**Pathos** (Dictionary.com)*noun*

4. The quality or power in an actual life experience or in literature, music, speech, or other forms of expression, of evoking a feeling of pity, or of sympathetic and kindly sorrow or compassion.
5. pity.
6. Obsolete. suffering.

**Careth** 3199 – μέλω **mélō**, 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.

**Devil** 1228 – διάβολος **diábolos**, dee-ab'-ol-os; from 1225; a **traducer**; specially, **Satan** (compare 7854):— (Translated in King James Version as) false accuser, devil, slanderer.

**Traducer** (Dictionary.com)*verb (used with object)*, tra-duced, tra-duc-ing.

1. To speak maliciously and falsely of; slander; defame: *to traduce someone's character*.

**Faith** 4102 – πίστις **pístis**, 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.

**Resist** 3641 – ἀνθίστημι **anthístēmi**, anth-is'-tay-mee; from 473 and 2476; **to stand against**, i.e. **oppose**: — (Translated in King James Version as) resist, withstand.

**2476** – ἵστημι **hístēmi**, his'-tay-mee; a prolonged form of a primary στάω **stáō** stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):— (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

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

**Vigilant** 1127 – γρηγορεύω **grēgoreúō**, gray-gor-yoo'-o; from 1453; **to keep awake**, i.e. **watch** (literally or figuratively):— (Translated in King James Version as) be vigilant, wake, (be) watch(-ful).

**1453** – ἐγείρω **egeírō**, 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.

**James 4:6-8**

“But he giveth more grace.<sup>(5485)</sup> Wherefore he saith, God resisteth<sup>(498)</sup> the proud,<sup>(5244)</sup> but giveth grace<sup>(5485)</sup> unto the humble.<sup>(5011)</sup>

<sup>7</sup> Submit<sup>(5293)</sup> yourselves therefore to God. Resist<sup>(436)</sup> the devil,<sup>(1228)</sup> and he will flee from you.

<sup>8</sup> Draw nigh<sup>(1448)</sup> to God, and he will draw nigh<sup>(1448)</sup> to you. Cleanse your hands, ye sinners; and purify<sup>(48)</sup> your hearts, ye double minded.”<sup>(1374)</sup> (KJV)

**Double Minded** 1374 – δίψυχος **dípsychos**, dip'-soo-khos; from 1364 and 5590; **two-spirited**, i.e. **vacillating (in opinion or purpose)**:— (Translated in King James Version as) double minded.

**Draw Nigh** 1448 – ἐγγίζω **engízō**, eng-id'-zo; from 1451; **to make near**, i.e. (reflexively) **approach**: — (Translated in King James Version as) approach, be at hand, come (draw) near, be (come, draw) nigh.

**Humble** 5011 – ταπεινός *tapeinós*, 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.

**Proud** 5244 – ὑπερήφανος *hyperéphanos*, hoop-er-ay'-fan-os; from 5228 and 5316; **appearing above others (conspicuous)**, i.e. (figuratively) **haughty**:— (Translated in King James Version as) proud.

**Conspicuous** (Dictionary.com) –  
adjective

1. Easily seen or noticed; readily visible or observable: *a conspicuous error*.
2. Attracting special attention, as by outstanding qualities or eccentricities: *He was conspicuous by his booming laughter*.

**Haughty** (Dictionary.com) –  
adjective, haugh-ti-er, haugh-ti-est.

1. Disdainfully proud; snobbish; scornfully arrogant; supercilious: *haughty aristocrats; a haughty salesclerk*.
2. Archaic. Lofty or noble; exalted.

**Purity** 48 – ἀγνίζω *hagnízō*, hag-nid'-zo; from 53; **to make clean**, i.e. (figuratively) **sanctify** (ceremonially or morally):— (Translated in King James Version as) purify (self).

**53** – ἄγνος *hagnós*, hag-nos'; from the same as 40; properly, **clean**, i.e. (figuratively) **innocent, modest, perfect**:— (Translated in King James Version as) chaste, clean, pure.

**Thayer's Greek Lexicon** 53 – exciting reverence, venerable, sacred; pure; pure from carnality, chaste, modest; pure from every fault, immaculate.

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

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

**Resisteth** 498 – ἀντιτάσσομαι *antitássomai*, an-tee-tas'-som-ahee; from 473 and the middle voice of 5021; **to range oneself against**, i.e. **oppose**:— (Translated in King James Version as) oppose themselves, resist.

**Submit** 5293 – ὑποτάσσω *hypotássō*, 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.

## 1 Corinthians 9:24-26

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

<sup>25</sup> And every man that striveth <sup>(75)</sup> for the mastery is temperate <sup>(1467)</sup> in all things. Now they do it to obtain a corruptible <sup>(5349)</sup> crown; but we an incorruptible. <sup>(862)</sup>

<sup>26</sup> I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:” (KJV)

**Corruptible** 5349 – φθαρτός *phthartós*, fthar-tos'; from 5351; **decayed**, i.e. (by implication) **perishable**:— (Translated in King James Version as) corruptible.

**Incorruptible** 862 – ἀφθαρτός *áphthartos*, 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.

**Temperate 1467 – ἐγκρατεύομαι enkrateúomai**, eng-krat-yoo'-om-ahee; middle voice from 1468; **to exercise self-restraint (in diet and chastity)**— (Translated in King James Version as) can (-not) contain, be temperate.

### Hebrews 4:1-11

**"Let us therefore fear,** <sup>(5399)</sup> **lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

<sup>2</sup> For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

<sup>3</sup> **For we which have believed** <sup>(4100)</sup> **do enter into rest**, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

<sup>4</sup> For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

<sup>5</sup> And in this place again, If they shall enter into my rest.

<sup>6</sup> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **unbelief:** <sup>(543)</sup>

<sup>7</sup> Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

<sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day.

<sup>9</sup> There remaineth therefore a rest to the people of God.

<sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

<sup>11</sup> **Let us labour** <sup>(4704)</sup> **therefore to enter into that rest**, lest any man fall after the same example of unbelief." <sup>(543)</sup> (KJV)

**Believed 4100 – πιστεύω pisteúō**, 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*** — to think to be true; to be persuaded of; to credit, place confidence in; to trust; of the credence given to God's messengers and their words; a conviction, full of joyful trust, that Jesus is the Messiah — the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ; to have a faith directed unto, believing or in faith to give oneself up to, Jesus.

**4102 – πίστις pístis**, 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.

**Fear 5399 – φοβέω phobéō**, 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.

**Labour 4704 – σπουδάζω spoudázō**, spoo-dad'-zo; from 4710; **to use speed, i.e. to make effort, be prompt or earnest**— (Translated in King James Version as) do (give) diligence, be diligent (forward), endeavour, labour, study.

**Unbelief 543 – ἀπείθεια apeítheia**, ap-i'-thi-ah; from 545; **disbelief (**obstinate** and **rebellious**)**— (Translated in King James Version as) disobedience, unbelief.

#### **Obstinate (Dictionary.com)**

**adjective**

1. Firmly or stubbornly adhering to one's purpose, opinion, etc.; not yielding to argument, persuasion, or entreaty.
2. Characterized by inflexible persistence or an unyielding attitude; inflexibly persisted in or carried out: *obstinate advocacy of high tariffs*.

- 3. Not easily controlled or overcome: the obstinate growth of weeds.
- 4. Not yielding readily to treatment, as a disease.

Still, Christ says:

**Luke 13: 24**

“Strive<sup>(75)</sup> to enter<sup>(1525)</sup> in at the strait<sup>(4728)</sup> gate:<sup>(4439)</sup> for many, I say unto you, will seek to enter in, and shall not be able.” (KJV)

Why aren't they able to enter in?

**Luke 13:25-27**

“When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door,<sup>(2374)</sup> saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

<sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

<sup>27</sup> But he shall say, I tell you, I know you not whence ye are; depart from me, all ye **workers**<sup>(2040)</sup> of **iniquity.**<sup>(93)</sup> (KJV)

**Workers** 2040 – ἐργάτης ergátēs, er-gat'-ace; from 2041; a toiler; figuratively, a teacher: — (Translated in King James Version as) labourer, worker(-men).

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

**Of Iniquity** 93 – ἀδικία adikía, 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 ádikos, 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.

- Verse 25 - Christ is the Master of the house

**Matthew 10:25**

“It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?” (KJV)

- Verse 25 also tells us that one day time will be up and those who are not prepared will not make it into the kingdom. And the opportunity for eternal life will be closed and this decree will go forth.

## Revelation 22:11-15

**"He that is unjust,**<sup>(91)</sup> let him be unjust<sup>(91)</sup> still: and he which is filthy,<sup>(4510)</sup> let him be filthy<sup>(4510)</sup> still: and he that is righteous,<sup>(1342)</sup> let him be righteous<sup>(1344)</sup> still: and he that is holy,<sup>(40)</sup> let him be holy<sup>(37)</sup> still.

**<sup>12</sup>And, behold, I come quickly; and my reward<sup>(3408)</sup> is with me, to give every man according as his work<sup>(2041)</sup> shall be.**

**<sup>13</sup>I am Alpha and Omega, the beginning and the end, the first and the last.**

**<sup>14</sup>Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

**<sup>15</sup>For without are dogs, and sorcerers,<sup>(5333)</sup> and whoremongers,<sup>(4205)</sup> and murderers, and idolaters,<sup>(1496)</sup> and whosoever loveth and maketh a lie."**<sup>(5579)</sup> (KJV)

**Filthy** 4510 – ῥυπόω *rhypóō*, rhoo-po'-o; from 4509; to soil, i.e. (intransitively) to become dirty (morally):— (Translated in King James Version as) be filthy.

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

**Holy** 37 – ἀγιάζω *hagiázō*, hag-ee-ad'-zo; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — (Translated in King James Version as) hallow, be holy, sanctify.

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

**Lie** 5579 – ψεῦδος *pseûdos*, psyoo'-dos; from 5574; a falsehood: — (Translated in King James Version as) lie, lying.

**5574** – ψεύδομαι *pseúdomai*, psyoo'-dom-ahee; middle voice of an apparently primary verb; to utter an untruth or attempt to deceive by falsehood:— (Translated in King James Version as) falsely, lie.

***Thayer's Greek Lexicon*** – a lie; conscious and intentional falsehood; whatever is not what it professes to be

**Reward** 3408 – μισθός *misthós*, mis-thos'; apparently a primary word; pay for service (literally or figuratively), good or bad: — (Translated in King James Version as) hire, reward, wages.

**Righteous** 1342 – δίκαιος *díkaios*, 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).

***Thayer's Greek Lexicon*** – righteous, observing divine and human laws; such as he ought to be; upright, righteous, virtuous, keeping the commands of God.

**Righteous** 1344 – δικαιόω *dikaióō*, 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.

**Sorcerers** 5333 – φάρμακος *phármakos*, far-mak-os'; the same as 5332:— (Translated in King James Version as) sorcerer.

**5332** – φαρμακεύς *pharmakeús*, far-mak-yoos'; from φάρμακον *phármakon* (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.

**Unjust** 91 – ἀδικέω *adikéō*, ad-ee-keh'-o; from 94; to be unjust, i.e. (actively) do wrong (morally, socially or physically):— (Translated in King James Version as) hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

## CONCLUSION

We will conclude with the following:

### 2 Esdras 7:1-14<sup>2</sup>

"When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again.<sup>2</sup> He said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."

<sup>3</sup> I said, "Speak, my lord." And he said to me, "**There is a sea set in a wide expanse so that it is deep and vast,<sup>4</sup> but it has an entrance set in a narrow place, so that it is like a river.** <sup>5</sup> If there are those who wish to reach the sea, to look at it or to navigate it, how can they come to the broad part unless they pass through the narrow part?<sup>6</sup> Another example: There is a city built and set on a plain, and it is full of all good things;<sup>7</sup> but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left.<sup>8</sup> There is only one path lying between them, that is, between the fire and the water, so that only one person can walk on the path.<sup>9</sup> If now the city is given to someone as an inheritance, how will the heir receive the inheritance unless by passing through the appointed danger?"

<sup>10</sup> I said, "That is right, lord." He said to me, "So also is Israel's portion.<sup>11</sup> For I made the world for their sake, and when Adam transgressed my statutes, what had been made was judged.<sup>12</sup> **And so the entrances of this world were made narrow and sorrowful and toilsome; they are few and evil, full of dangers and involved in great hardships.**<sup>13</sup> But the entrances of the greater world are broad and safe, and yield the fruit of immortality.<sup>14</sup> **Therefore unless the living pass through the difficult and futile experiences, they can never receive those things that have been reserved for them.**" (NRSV)

- Verse 10 – Israel is not a state called Israel consisting primarily of those who identify themselves as Jews. Instead, true Jews (from the tribe of Judah) are just a small part of the true Israel. Israel consists of all twelve tribes of Jacob, whose name was change to Israel, along with Joseph's two sons Ephraim and Manasseh. and all true believers and followers of Jesus Christ.

### John 10:14-16

"I am the good shepherd, and know my sheep, and am known of mine.

<sup>15</sup> As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

<sup>16</sup> **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**" (KJV)

### 2 Esdras 7:116-131<sup>2</sup>

"I answered and said, "This is my first and last comment: it would have been better if the earth had not produced Adam, or else, when it had produced him, had restrained him from sinning.<sup>47 117</sup> For what good is it to all that they live in sorrow now and expect punishment after death?<sup>48 118</sup> O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants.<sup>49 119</sup> For what good is it to us, if an immortal time has been promised to us, but we have done deeds that bring death?<sup>50 120</sup> And what good is it that an everlasting hope has been promised to us, but we have miserably failed?<sup>51 121</sup> Or that safe and healthful habitations have been reserved for us, but we have lived wickedly?<sup>52 122</sup> Or that the glory of the Most High will defend those who have led a pure life, but we have walked in the most wicked ways?<sup>53 123</sup> Or that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing, but we shall not

enter it<sup>54 124</sup> because we have lived in perverse ways?<sup>55 125</sup> Or that the faces of those who practiced self-control shall shine more than the stars, but our faces shall be blacker than darkness?<sup>56 126</sup> **For while we lived and committed iniquity we did not consider what we should suffer after death.”**<sup>57 127</sup> He answered and said, “**This is the significance of the contest that all who are born on earth shall wage:**<sup>58 128</sup> if they are defeated they shall suffer what you have said, but if they are victorious they shall receive what I have said.<sup>59 129</sup> **For this is the way of which Moses, while he was alive, spoke to the people, saying, ‘Choose life for yourself, so that you may live!’**<sup>60 130</sup> **But they did not believe him or the prophets after him, or even myself who have spoken to them.**<sup>61 131</sup> Therefore there shall not be grief at their destruction, so much as joy over those to whom salvation is assured.” (NRSV)

- **Deuteronomy 30:19-20**

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: 20 That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.” (KJV)

## 2 Esdras 8:1-4<sup>2</sup>

“He answered me and said, “**The Most High made this world for the sake of many, but the world to come for the sake of only a few.**<sup>2</sup> But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides a large amount of clay from which earthenware is made, but only a little dust from which gold comes, so is the course of the present world.<sup>3</sup> **Many have been created, but only a few shall be saved.**” (NRSV)

The Strait Gate	The Wide Gate
Narrow is the way (road)	Broad is the way (road)
Leads to life	Leads to destruction
Few there be that find it	Many there be which go in there

***The choice is yours!***

---

2 Esdras was included in the 1611 King James Version – For more on 2 Esdras and the Apocrypha [click on this link](#).