

THROUGH THE FIRE

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

Genesis 6:5, 8-9, 11-13; 7:5-7; Exodus 20:20; Numbers 13:17-14:33; Jeremiah 17:9-10; Psalm 11:4-7, 73:1-28; Job 42:10-17; Revelation 16:6 are 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."

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Sirach 2:1-5, Wisdom 3:1-9 from the Brenton translation of the Septuagint (LXX). The Brenton translation of the Septuagint is in the public domain.

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

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

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

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

Single words in **blue** are words that were previously defined within the study.

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

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**," or hallelu-jah in English. Hallelujah in English means **Praise YAH**.

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

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

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

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

Jehoshua in Hebrew is:

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

Jehovah in Hebrew is:

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

1961 - היה **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

- KJV translates Strong's 3068 as **LORD**.

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

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

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

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

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

Here is just one example of YAH and Yeshua.

Psalm 118:14

“The **Lord (Yah** ⁽³⁰⁵⁰⁾) is my strength and song, and is become my **salvation.**” (**Yeshua** ⁽³⁴⁴⁴⁾) (KJV)

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

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

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

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

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

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INTRODUCTION

“Woe *to them* that draw sins to them as with a long rope, and iniquities as with a thong of the heifer’s yoke:

Who say, Let him speedily hasten what he will do, that we may see *it*: and let the counsel of the Holy One of Israel come, that we may know *it*.

Woe *to them* that call evil good, and good evil; who make darkness light, and light darkness; who make bitter sweet, and sweet bitter.

Woe *to them* that are wise in their own conceit, and knowing in their own sight.

Woe to the strong *ones* of you that drink wine, and the mighty *ones* that mingle strong drink:

Who justify the ungodly for rewards, and take away the righteousness of the righteous.

Therefore as stubble shall be burnt by a coal of fire, and shall be consumed by a violent flame, their root shall be as chaff, and their flower shall go up as dust: for they rejected the law of the Lord of hosts, and insulted the word of the Holy One of Israel.” (Isaiah 5:18-24, LXX)

It definitely appears as if the world has gone mad. As a result, many people confused, overwhelmed, and filled to overflowing with grief, and depression may be asking:

If God is love, why is He allowing all of this to happen?

Why are the innocent suffering?

Why are bad things happening to good people?

Can the Word of God give us any answers? Yes, it can.

HAVE YOU EATEN OF THE TREE?

In the beginning, man was placed in the Garden of Eden and given only one commandment.

Genesis 2:15-17

“And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.

¹⁶ And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:

¹⁷ 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)

- **Genesis 2:17** - 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, which one is correct? Is this a contradiction or is it possible that “the day” in Genesis 2 is not based on 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.

² Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

³ Thou turnest man to destruction; and sayest, Return, ye children of men.

⁴ **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 did not live one day. In the day Adam ate of the tree of the knowledge of good and evil he died.

Furthermore, by Genesis 6, we are told:

Genesis 6:5

“And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only **evil** continually.

⁶ And the LORD regretted that he had made man on the earth, and it grieved him to his heart.” (ESV)

Genesis 6 goes on to tell us:

Genesis 6:11-13

Now the earth was **corrupt** ⁽⁷⁸⁴³⁾ in God’s sight, and the earth was filled with violence.

¹² And God saw the earth, and behold, it was **corrupt**, ⁽⁷⁸⁴³⁾ for all flesh had **corrupted** ⁽⁷⁸⁴³⁾ their way on the earth.

¹³ And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will **destroy** ⁽⁷⁸⁴³⁾ them with the earth.” (ESV)

- Out of all the people on the earth, at that time, there was only one man who found favor with YAH.

Genesis 6:8-9

“But Noah found **favor** ⁽²⁵⁸⁰⁾ in the eyes of the LORD.

⁹ These are the generations of Noah. Noah was a **righteous** ⁽⁶⁶⁶²⁾ man, **blameless** ⁽⁸⁵⁴⁹⁾ in his generation. Noah walked with God.” (ESV)

Noah did all YAH commanded and as a result he and his family were the only ones saved from the waters of the great flood that covered the earth.

Genesis 7:5-7

“And Noah did all that the LORD had commanded him.

⁶ Noah was six hundred years old when the flood of waters came upon the earth.

⁷ And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood.” (ESV)

All of this happens because the first two people could not obey one commandment.

But that’s not all; it appears there was no remorse or repentance for what they had done. Instead of admitting what they had done, they placed the blame on someone else.

When asked:

Genesis 3:11

“... Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” (KJV)

Adam blames the woman and does not hesitate to remind the Lord that He was the one that gave her to him.

Genesis 3:12

“The woman whom **thou gavest to be with me**, she gave me of the tree, and I did eat.” (KJV)

And to the woman when asked:

Genesis 3:13

“... What *is* this *that* thou hast done?” (KJV)

She blames the serpent:

Genesis 3:13

“...And the woman said, the serpent **beguiled** ⁽⁵³⁷⁷⁾ me, and I did eat.” (KJV)

Beguiled 5377 – נָשָׂא nasha', naw-shaw'; a primitive root; **to lead astray, i.e. (mentally) to delude, or (morally) to seduce**:— (Translated in King James Version as) beguile, deceive, x greatly, x utterly.

Blameless 8549 – תָּמִים tamiym, 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 – תָּמַם tamam, taw-mam'; a primitive root; **to complete, in a good or a bad sense**, literal, or figurative, transitive or intransitive (as follows):— (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, x be all here, be (make) perfect, be spent, sum, be (shew self) upright, be wasted, whole.

Corrupted 7843 – שָׁחַת shachath, shaw-khath'; a primitive root; **to decay, i.e. (causatively) ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

Destroy 7843 – Refer to **Corrupted 7843**

Favor 2580 – חָנַן chen, khane; from 2603; **graciousness, i.e. subjective (kindness, favor) or objective (beauty)**:— (Translated in King James Version as) favour, grace(-ious), pleasant, precious, (well-)favoured.

2603 – חָנַן chanan, khaw-nan'; a primitive root (compare 2583); properly, **to bend or stoop in kindness to an inferior; to favor, bestow**; causatively **to implore (i.e. move to favor by petition)**:— (Translated in King James Version as) beseech, x fair, (be, find, shew) favour(-able), be (deal, give, grant (gracious(-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, x very.

Righteous 6662 – צַדִּיק tsaddiyq, tsad-deek'; from 6663; **just**:— (Translated in King James Version as) just, lawful, righteous (man).

6663 – צָדַק tsadaq, tsaw-dak'; a primitive root; **to be (causatively, make) right (in a moral or forensic sense)**:— (Translated in King James Version as) cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

GOD KNOWS YOUR HEART

Luke 16:10-15

“He that is **faithful** ⁽⁴¹⁰³⁾ in that which is least is **faithful** ⁽⁴¹⁰³⁾ also in much: and he that is **unjust** ⁽⁹⁴⁾ in the least is **unjust** ⁽⁹⁴⁾ also in much.

¹¹ If therefore ye have not been **faithful** ⁽⁴¹⁰³⁾ in the **unrighteous** ⁽⁹⁴⁾ **mammon**, ⁽³¹²⁶⁾ who will commit to your trust the true *riches*?

¹² And if ye have not been **faithful** ⁽⁴¹⁰³⁾ in that which is another man’s, who shall give you that which is your own?

¹³ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and **mammon**. ⁽³¹²⁶⁾

¹⁴ And the Pharisees also, who were covetous, heard all these things: and they derided him.

¹⁵ And he said unto them, **Ye are they which justify yourselves before men; but God knoweth your hearts:** for that which is highly **esteemed** ⁽⁵³⁰⁸⁾ among men is **abomination** ⁽⁹⁴⁶⁾ in the sight of God.” (KJV)

The Word of God tells us “The heart is **deceitful** above all things, and **desperately wicked**.”

Adam and Eve, who lived in Paradise and had everything going for them, had no remorse. Instead of admitting what they had done, they were quick to lay the blame on others when confronted.

As a result, the Lord searches our hearts and minds.

Jeremiah 17:9-10

“The heart is **deceitful** ⁽⁶¹²¹⁾ above all *things*, and **desperately wicked**: ⁽⁶⁰⁵⁾ who can **know** ⁽³⁰⁴⁵⁾ it?

¹⁰ I the LORD ⁽³⁰⁶⁸⁾ **search** ⁽²⁷¹³⁾ the **heart**, ⁽³⁸²⁰⁾ I **try** ⁽⁹⁷⁴⁾ the **reins**, ⁽³⁶²⁹⁾ **even to give every man according to his ways**, ⁽¹⁸⁷⁰⁾ **and according to the fruit** ⁽⁶⁵²⁹⁾ **of his doings**.” ⁽⁴⁶¹¹⁾ (KJV)

- Passage in the English Standard Version (ESV).

Jeremiah 17:9-10

“The heart is **deceitful** above all things, and **desperately sick**; who can **understand** ⁽³⁰⁴⁵⁾ it?

¹⁰ “I the LORD ⁽³⁰⁶⁸⁾ **search** the **heart** and **test** the **mind**, to give every man according to his **ways**, according to the **fruit** of his **deeds**.” (ESV)

- And after a person’s heart and mind are searched, YAH knows the secrets of their heart.

Psalms 44:20-21

“If we have **forgotten** ⁽⁷⁹¹¹⁾ the name of our God, or stretched out our hands to a **strange** ⁽²¹¹⁴⁾ **god**; ²¹ Shall not God **search this out**? ⁽²⁷¹³⁾ for he knoweth the **secrets** ⁽⁸⁵⁸⁷⁾ of the **heart**.” ⁽³⁸²⁰⁾ (KJV)

- **Jeremiah 17:10** – Though we are not authorized to “try” (test) an individual to the extent the Almighty does; the Apostle John tells us to **try** the spirits (individuals) to see if they are of God.

1 John 4:1

“Beloved, **believe** ⁽⁴¹⁰⁰⁾ **not** ⁽³³⁶¹⁾ every **spirit**, ⁽⁴¹⁵¹⁾ but **try** ⁽¹³⁸¹⁾ the **spirits** ⁽⁴¹⁵¹⁾ whether they are of God: because many **false prophets** ⁽⁵⁵⁷⁸⁾ are gone out into the world.” (KJV)

Abomination 946 – βδέλυγμα **bdelugma**, *bdel'-oog-mah*; from 948; a detestation, i.e. (specially) idolatry: — (Translated in King James Version as) abomination.

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

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

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

- ▶ A **Synonym** is a word or phrase that means exactly or nearly the same as another word or phrase.

Synonyms for <i>Believe</i>	
• accept	• give credence to
• accredit	• have faith in
• affirm	• have no doubt
• be certain of	• place confidence in
• be convinced of	• take at one's word
• count on	• trust

Deceitful 6121 – אָקֹב 'aqob, *aw-kobe'*; from 6117; in the original sense, a knoll (as swelling up); in the denominative sense (transitive) fraudulent or (intransitive) tracked:— (Translated in King James Version as) crooked, deceitful, polluted.

6117 – אָקַב 'aqab, *aw-kab'*; a primitive root; properly, to swell out or up; used only as denominative from 6119, to seize by the heel; figuratively, to circumvent (as if tripping up the heels); also to restrain (as if holding by the heel):— (Translated in King James Version as) take by the heel, stay, supplant, x utterly.

Desperately Wicked 605 – אָנַשׁ 'anash, *aw-nash'*; a primitive root; to be frail, feeble, or (figuratively) melancholy:— (Translated in King James Version as) desperate(-ly wicked), incurable, sick, woeful.

Doings 4611 – מַעֲלָלִים ma'alal, *mah-al-awl'*; from 5953; an act (good or bad):— (Translated in King James Version as) doing, endeavour, invention, work.

Esteemed 5308 – הִפְסֵלוֹס hupselos, *hoop-say-los'*; from 5311; lofty (in place or character): — (Translated in King James Version as) high(-er, -ly) (esteemed).

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

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

False Prophets 5578 – ψευδοπροφήτης *pseudoprophetes*, *psyoo-dop-rof-ay'-tace*; from 5571 and 4396; a **spurious prophet, i.e. pretended foreteller or religious impostor**: — (Translated in King James Version as) false prophet.

4396 – προφήτης *prophetes*, *prof-ay'-tace*; from a compound of 4253 and 5346; a **foreteller ("prophet")**; by analogy, **aninspired speaker**; by extension, a **poet**: — (Translated in King James Version as) prophet.

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

Forget, Forgotten 7911 – שכח *shakach*, *shaw-kakh'*; or שכח *shakeach*, *shaw-kay'-akh*; a primitive root; **to mislay, i.e. to be oblivious of, from want of memory or attention**:— (Translated in King James Version as) x at all, (cause to) forget.

Fruit 6529 – פרי *priy*, *per-ee'*; from 6509; **fruit (literally or figuratively)**:— (Translated in King James Version as) bough, ((first-)) fruit((-ful)), reward.

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

Know 3045 – ידע *yada'*, *yaw-dah'*; a primitive root; **to know (properly, to ascertain by seeing)**; used in a great variety of senses, figuratively, literally, euphemistically and inferentially (**including observation, care, recognition; and causatively, instruction, designation, punishment, etc.**) (as follow):— (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, x could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, x prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), x will be, wist, wit, wot.

Mammon 3126 – μαμμωνᾶς *mammonas*, *mam-mo-nas'*; of Chaldee origin (**confidence, i.e. wealth, personified**); **mammonas, i.e. avarice (deified)**: — (Translated in King James Version as) mammon.

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

Reins 3629 – כִּלְיָהּ *kilyah*, *kil-yaw'*; feminine of 3627 (only in the plural); a kidney (as an essential organ); figuratively, the mind (as the interior self):— (Translated in King James Version as) kidneys, reins.

Search 2713 – חָקַר *chaqar*, *khaw-kar'*; a primitive root; properly, to penetrate; hence, to examine intimately:— (Translated in King James Version as) find out, (make) search (out), seek (out), sound, try.

Search...out 2713 – Refer to **Search 2713**

Secrets 8587 – תַּעֲלֹמָה *ta'alummah*, *tah-al-oom-maw'*; from 5956; a secret:— (Translated in King James Version as) thing that is hid, secret.

5956 – עָלַם *'alam*, *aw-lam'*; a primitive root; to veil from sight, i.e. conceal (literally or figuratively):— (Translated in King James Version as) x any ways, blind, dissembler, hide (self), secret (thing).

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

Strange 2114 – זָר *zawr*, *zoor*; a primitive root; to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery:— (Translated in King James Version as) (come from) another (man, place), fanner, go away, (e-)strange(-r, thing, woman).

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

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

1380 – δοκέω *dokeo*, *dok-eh'-o*; a prolonged form of a primary verb, δόκω *doko* (used only in an alternate in certain tenses; compare the base of 1166) of the same meaning; to think; by implication, to seem (truthfully or uncertainly): — (Translated in King James Version as) be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

Trieth, Try 974 – בָּחַן *bachan*, *baw-khan'*; a primitive root; to test (especially metals); generally and figuratively, to investigate: — (Translated in King James Version as) examine, prove, tempt, try (trial).

Understand 3045 – Refer to **Know 3045**

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

Unrighteous 94 – Refer to **Unjust 94**

Way(s) 1870 – דֶּרֶךְ *derek*, *deh'-rek*; from 1869; a road (as trodden); figuratively, a course of life or mode of action, often adverb: — (Translated in King James Version as) along, away, because of, + by, conversation, custom, (east-) ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

THOSE TESTED?

Some Bible translators say YAH tries the righteous; while others say He tries both the righteous and the wicked.

For example:

The King James Bible (KJV) and the English Standard Version say the LORD tests (tries) the righteous, but He hates the wicked.

KJV	ESV
<p>Psalm 11:4-7 “The LORD <i>is</i> in his holy temple, the LORD’S throne <i>is</i> in heaven: his eyes behold, his eyelids try,⁽⁹⁷⁴⁾ the children of men. ⁵ The LORD trieth⁽⁹⁷⁴⁾ the righteous: but the wicked and him that loveth violence his soul hateth. ⁶ Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: <i>this shall be</i> the portion of their cup. ⁷ For the righteous LORD loveth righteousness; his countenance doth behold the upright.” (KJV)</p>	<p>Psalm 11:4-7 “The LORD is in his holy temple; the LORD’S throne is in heaven; his eyes see, his eyelids test the children of man. ⁵ The LORD tests the righteous, but his soul hates the wicked and the one who loves violence. ⁶ Let him rain coals on the wicked; fire and sulfur and a scorching wind shall be the portion of their cup. ⁷ For the LORD is righteous; he loves righteous deeds; the upright shall behold his face.” (ESV)</p>

On the other hand:

The New Revised Standard Version, Anglicized (NRSVA) and the Septuagint agree that the LORD tests (tries) both the righteous and the wicked (ungodly).

NRSVA	LXX
<p>Psalm 11:4-7 “The LORD is in his holy temple; the LORD’S throne is in heaven. His eyes behold, his gaze examines humankind. ⁵ The LORD tests the righteous and the wicked, and his soul hates the lover of violence. ⁶ On the wicked he will rain coals of fire and sulfur; a scorching wind shall be the portion of their cup. ⁷ For the LORD is righteous;</p>	<p>Psalm 10:5-8 “The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men. ⁶ The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul. ⁷ He shall rain upon sinners snares, fire, and brimstone, and a stormy blast shall be the portion of their cup. ⁸ For the Lord is righteous, and loves righteousness; his face beholds uprightness.”</p>

<p>he loves righteous deeds; the upright shall behold his face.” (NRSVA)</p>	<p>(LXX)</p>
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However, the lyricist of the 73rd Psalm came to this conclusion.

Psalm 73:1-28

“Truly God is good to Israel, to those who are pure in heart.

² But as for me, my feet had almost stumbled, my steps had nearly slipped.

³ **For I was envious of the arrogant when I saw the prosperity of the wicked.**

⁴ For they have no pangs until death; their bodies are fat and sleek.

⁵ They are not in trouble as others are; they are not stricken like the rest of mankind.

⁶ Therefore pride is their necklace; violence covers them as a garment.

⁷ Their eyes swell out through fatness; their hearts overflow with follies.

⁸ They scoff and speak with malice; loftily they threaten oppression.

⁹ They set their mouths against the heavens, and their tongue struts through the earth.

¹⁰ Therefore his people turn back to them, and find no fault in them.

¹¹ And they say, “How can God know? Is there knowledge in the Most High?”

¹² Behold, these are the wicked; always at ease, they increase in riches.

¹³ **All in vain have I kept my heart clean** and washed my hands in innocence.

¹⁴ For all the day long I have been stricken and rebuked every morning.

¹⁵ If I had said, “I will speak thus,” I would have betrayed the generation of your children.

¹⁶ But when I thought how to understand this, it seemed to me a wearisome task,

¹⁷ until I went into the sanctuary of God; **then I discerned their end.**

¹⁸ **Truly you set them in slippery places; you make them fall to ruin.**

¹⁹ How they are destroyed in a moment, swept away utterly by terrors!

²⁰ Like a dream when one awakes, O Lord, when you rouse yourself, you despise them as phantoms.

²¹ When my soul was embittered, when I was pricked in heart,

²² I was brutish and ignorant; I was like a beast toward you.

²³ Nevertheless, I am continually with you; you hold my right hand.

²⁴ You guide me with your counsel, and afterward you will receive me to glory.

²⁵ Whom have I in heaven but you? And there is nothing on earth that I desire besides you.

²⁶ My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

²⁷ **For behold, those who are far from you shall perish; you put an end to everyone who is unfaithful to you.**

²⁸ But for me it is good to be near God; I have made the Lord GOD my refuge, that I may tell of all your works.” (ESV)

TRYING THE WORLD

Regardless of what we may believe, Christ says that before He returns the entire world will be tried.

Revelation 3:7-13

“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

⁸ I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

⁹ Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

¹⁰ Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation, ⁽³⁹⁸⁶⁾ which shall come upon all the world, to try ⁽³⁹⁸⁵⁾ them that dwell upon the earth.**

¹¹ Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

¹² Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

¹³ He that hath an ear, let him hear what the Spirit saith unto the churches.” (KJV)

The Book of Daniel has this to say about those who will be tested “at the time of the end.”

KJV	LXX
<p>Daniel 11:32-35</p> <p>“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.</p> <p>³³ And they that understand ⁽⁷⁹¹⁹⁾ among the people shall instruct ⁽⁹⁹⁵⁾ many: yet they shall fall ⁽³⁷⁸²⁾ by the sword, ⁽²⁷¹⁹⁾ and by flame, ⁽³⁸⁵²⁾ by captivity, ⁽⁷⁶²⁸⁾ and by spoil, ⁽⁹⁶¹⁾ many days.</p> <p>³⁴ Now when they shall fall, ⁽³⁷⁸²⁾ they shall be holpen ⁽⁵⁸²⁶⁾ with a little help: ⁽⁵⁸²⁸⁾ but many shall cleave ⁽³⁸⁶⁷⁾ to them with flatteries. ⁽²⁵¹⁹⁾</p> <p>³⁵ And some of them of understanding ⁽⁷⁹¹⁹⁾ shall fall, ⁽³⁷⁸²⁾ to try ⁽⁶⁸⁸⁴⁾ them, and to purge, ⁽¹³⁰⁵⁾ and to make them white, ⁽³⁸³⁵⁾ even to the time of the end: because it is yet for a time appointed.” (KJV)</p>	<p>Daniel 11:32-35</p> <p>“And the transgressors shall bring about a covenant by deceitful ways; but a people knowing their God shall prevail, and do valiantly.</p> <p>³³ And the intelligent of the people shall understand much: yet they shall fall by the sword, and by flame, and by captivity, and by spoil of many days.</p> <p>³⁴ And when they are weak they shall be helped with a little help: but many shall attach themselves to them with treachery.</p> <p>³⁵ And some of them that understand ⁽⁴⁹²⁰⁾ shall fall, ⁽⁷⁷⁰⁾ to try them as with fire, ⁽⁴⁴⁴⁸⁾ and to test ⁽¹⁵⁸⁶⁾ them, and that they may be manifested ⁽⁶⁰¹⁾ at the time of the end, for the matter is yet for a set time.” (LXX)</p>

- **Daniel 11:33** – Difference between KJV and LXX
- **Daniel 11:33, 35** – It is not the wicked but those who understand that will fall and be tested.
- **Daniel 11: 35** – Many of us believe we are at “the time of the end.”
- **Daniel 11: 35** – Translations of this verse from the following:

The Apostolic Bible Polyglot Greek-English Interlinear by Charles Lynn Van der Pool.

Daniel 11: 35

“And of the ones perceiving shall weaken, to purify them by fire, and to choose, and to be uncovered until the time of the end. For it is still for a time.” (Apostolic Bible Polyglot)

Lexham English Bible (LEB)

Daniel 11: 35

And *even* some of those who have *insight* will fall *in order for* them to be refined by it, and to be purified and cleansed until the time of *the* end, for the appointed time *is* still to come.” (LEB)

And the New Revised Standard Version, Anglicised (NRSVA).

Daniel 11: 35

Some of the wise shall fall, so that they may be refined, purified, and cleansed, until the time of the end, for there is still an interval until the time appointed.” (NRSVA)

- **Daniel 11: 35** – Other passages that pertain to what it means to “made *them* white.”

Psalms 51:7-10

“**Purge** ⁽²³⁹⁸⁾ me with hyssop, and I shall be **clean**: ⁽²⁸⁹¹⁾ **wash** ⁽³⁵²⁶⁾ me, and I shall be **whiter** ⁽³⁸³⁵⁾ than snow.

⁸ Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.” (KJV)

Isaiah 1:18-20

“Come now, and let us reason together, saith the LORD: **though your sins be as scarlet, they shall be as white** ⁽³⁸³⁵⁾ **as snow**; though they be red like crimson, they shall be as wool.

¹⁹ **If ye be willing and obedient**, ye shall eat the good of the land:

²⁰ But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.” (KJV)

- Revelation 7 tells us:

Revelation 7:9-10, 13-17

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white** ⁽³⁰²²⁾ **robes**, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb...

¹³ And one of the elders answered, saying unto me, **What are these which are arrayed in white** ⁽³⁰²²⁾ **robes?** and whence came they?

¹⁴ And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation,** ⁽²³⁴⁷⁾ **and have washed their robes, and made them white** ⁽³⁰²¹⁾ **in the blood of the Lamb.**

¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (KJV)

- Christ says the following to two of the seven churches in the book of Revelation.

Revelation 3:4-5

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in **white**: ⁽³⁰²²⁾ for they are worthy.

⁵ He that overcometh, the same shall be clothed in **white** ⁽³⁰²²⁾ raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (KJV)

Revelation 3:18

“I counsel thee to buy of me gold **tried** ⁽⁴⁴⁴⁸⁾ in the fire, that thou mayest be rich; and **white** ⁽⁴⁴⁴⁸⁾ raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (KJV)

Captivity 7628 – שְׁבִי shbiy, *sheb-ee'*; from 7618; **exiled; captured**; as noun, **exile** (abstractly or concretely and collectively); by extension, **booty**:— (Translated in King James Version as) captive(-ity), prisoners, x take away, that was taken.

7618 – שָׁבוּ shbuw, *sheb-oo'*; from an unused root (probably identical with that of 7617 **through the idea of subdivision into flashes or streamers** (compare 7632) **meaning to flame; a gem (from its sparkle), probably the agate**:— (Translated in King James Version as) agate.

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

Cleave 3867 – לָוַח *lavah, law-vaw'*; a primitive root; properly, **to twine**, i.e. (by implication) **to unite, to remain**; also **to borrow (as a form of obligation) or (caus.) to lend**:— (Translated in King James Version as) abide with, borrow(-er), cleave, join (self), lend(-er).

Fall 770 – ἀσθενέω *astheneo, as-then-eh'-o*; from 772; **to be feeble** (in any sense): — (Translated in King James Version as) be diseased, impotent folk (man), (be) sick, (be, be made) weak.

Fall 3782 – כָּשַׁל *kashal, kaw-shal'*; a primitive root; **to totter or waver (through weakness of the legs, especially the ankle)**; by implication, **to falter, stumble, faint or fall**:— (Translated in King James Version as) bereave (from the margin), cast down, be decayed, (cause to) fail, (cause, make to) fall (down, -ing), feeble, be (the) ruin(-ed, of), (be) overthrown, (cause to) stumble, x utterly, be weak.

Flame 3852 – לָהֶבֶת *lehabah, leh-aw-baw'*; or לְהֵבֶת *lahebeth, lah-eh'-beth*; feminine of 3851, and meaning the same:— (Translated in King James Version as) flame(-ming), head (of a spear).

3851 – לָהֵב *lahab, lah'-hab*; from an unused root meaning **to gleam**; a **flash**; figuratively, a **sharply polished blade or point of a weapon**:— (Translated in King James Version as) blade, bright, flame, glittering.

Flatteries 2519 – חָלַלְקָה *chalaqlaqqah, khal-ak-lak-kaw'*; by reduplication from 2505; properly, **something very smooth**; i.e. a **treacherous spot**; figuratively, **blandishment**:— (Translated in King James Version as) flattery, slippery.

Help 5828 – עָזַר *'ezer, ay'-zer*; from 5826; **aid**:— (Translated in King James Version as) help.

Holpen 5826 – עָזַר *'azar, aw-zar'*; a primitive root; **to surround, i.e. protect or aid**: — (Translated in King James Version as) help, succour

Instruct 995 – בִּיַן *biyn, bene*; a primitive root; **to separate mentally (or distinguish), i.e.(generally) understand**:— (Translated in King James Version as) attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

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

Purge 1305 – בָּרַר *barar, baw-rar'*; a primitive root; **to clarify (i.e. brighten), examine, select**:— (Translated in King James Version as) make bright, choice, chosen, cleanse (be clean), clearly, polished, (shew self) pure(-ify), purge (out).

Purge 2398 – חָטָא *chata', 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.

Expiate – to atone for; make amends or reparation for:

Purified 1305 – Refer to **Purge 1305**

Spoil 961 – בִּזְזָה **bizzah**, *biz-zaw'*; feminine of **957**; **booty**:— (Translated in King James Version as) prey, spoil.

961 – בִּזְזָה **bizzah**, *biz-zaw'*; feminine of **957**; **booty**:— (Translated in King James Version as) prey, spoil.

957 – בָּזַז **baz**, *baz*; from **962**; **plunder**:— (Translated in King James Version as) booty, prey, spoil(-ed).

962 – בָּזַז **bazaz**, *baw-zaz'*; a primitive root; **to plunder**:— (Translated in King James Version as) catch, gather, (take) for a prey, rob(-ber), spoil, take (away, spoil), x utterly.

Sword 2719 – חֶרֶב **chereb**, *kheh'-reb*; from **2717**; **drought**; also a cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement:— (Translated in King James Version as) axe, dagger, knife, mattock, sword, tool.

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

To Test 1586 – ἐκλέγομαι **eklegomai**, *ek-leg'-om-ahēe*; middle voice from **1537** and **3004** (in its primary sense); **to select**: — (Translated in King James Version as) make choice, choose (out), chosen.

Tribulation 2347 – θλίψις **thlipsis**, *thlip'-sis*; from **2346**; **pressure** (literally or figuratively): — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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

Tried 4448 – πυρόω **purōo**, *por-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.

Tried, Try 6884 – צָרַף **tsaraph**, *tsaw-raf'*; a primitive root; **to fuse (metal)**, i.e. refine (literally or figuratively):— (Translated in King James Version as) cast, (re-)fine(-er), founder, goldsmith, melt, pure, purge away, try.

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

Understanding 7919 – שָׂכַל **sakal**, *saw-kal'*; a primitive root; **to be** (causatively, make or act) circumspect and hence, intelligent:— (Translated in King James Version as) consider, expert, instruct, prosper, (deal) prudent(-ly), (give) skill(-ful), have good success, teach, (have, make to) understand(-ing), wisdom, (be, behave self, consider, make) wise(-ly), guide wittingly.

Wash 3526 – כָּבַשׁ **kabaṣ**, *kaw-bas'*; a primitive root; **to trample**; hence, to wash (properly, by stamping with the feet), whether literal (including the fulling process) or figurative:— (Translated in King James Version as) fuller, wash(-ing).

White 3021 – λευκαίνω **leukaino**, *lyoo-kah'-ee-no*; from **3022**; **to whiten**: — (Translated in King James Version as) make white, whiten.

White 3022 – λευκός leukos, *lyoo-kos'*; from λύκη luke ("light"); **white**: — (Translated in King James Version as) white.

White, Whiter 3835 – לבן laban, *law-ban'*; a primitive root; **to be (or become) white**; also (as denominative from 3843) **to make bricks**:— (Translated in King James Version as) make brick, be (made, make) white(-r).

Daniel 12:10

"Many shall be **purified**,⁽¹³⁰⁵⁾ and made **white**,⁽³⁸³⁵⁾ and **tried**;⁽⁶⁸⁸⁴⁾ but the **wicked**⁽⁷⁵⁶³⁾ shall do **wickedly**.⁽⁷⁵⁶¹⁾ and none of the **wicked**⁽⁷⁵⁶³⁾ shall **understand**;⁽⁹⁹⁵⁾ but the **wise**⁽⁷⁹¹⁹⁾ shall **understand**.⁽⁹⁹⁵⁾" (KJV)

Understand 995 – בִּיַן biyn, *bene*; a primitive root; **to separate mentally (or distinguish), i.e.(generally) understand**:— (Translated in King James Version as) attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

Wicked 7563 – רָשָׁע rasha', *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.

Wickedly 7561 – רָשָׁע rasha', *raw-shah'*; a primitive root; **to be (causatively, do or declare) wrong**; by implication, **to disturb, violate**:— (Translated in King James Version as) condemn, make trouble, vex, be (commit, deal, depart, do) wicked(-ly, -ness).

Wise 7919 – Refer to **Understanding 7919**

WHY ARE WE TESTED?

Following are just a few reasons why we are tested.

1. That the Fear of Him would keep us from sinning

Exodus 20:18-20

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

¹⁹ And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

²⁰ And Moses said unto the people, **Fear** ⁽³³⁷²⁾ **not: for God is come to prove** ⁽⁵²⁵⁴⁾ **you, and that his fear** ⁽³³⁷⁴⁾ **may be before your faces, that ye sin** ⁽²³⁹⁸⁾ **not.”** (KJV)

- **Exodus 20:20** – from the English Standard Version (ESV)

Exodus 20:18

“Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” (ESV)

Fear 3372 – יָרֵא *yare'*, *yaw-ray'*; a primitive root; **to fear; morally, to revere; caus. to frighten:** — (Translated in King James Version as) affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), x see, terrible (act, -ness, thing).

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

Prove 5254 – נָסָה *naçah*, *naw-saw'*; a primitive root; **to test;** by implication, **to attempt:** — (Translated in King James Version as) adventure, assay, prove, tempt, try.

Sin 2398 – חָטָא *chata'*, *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.

Expiate – to atone for; make amends or reparation for:

2. To know all that is within our heart

2 Chronicles 32:31

“Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to **try** ⁽⁵²⁵⁴⁾ him, that he might know all *that was* in his heart.” (KJV)

Try 5254 – Refer to Prove 5254

3. To know whether we love Him with all our heart and soul

Deuteronomy 13:3

“Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God **proveth** ⁽⁵²⁵⁴⁾ you, to know whether ye love the LORD your God with all your heart and with all your soul.” (KJV)

4. To know whether or not we would keep His commandments

Deuteronomy 8:2

“And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to **humble** ⁽⁶⁰³¹⁾ thee, and to **prove** ⁽⁵²⁵⁴⁾ thee, to **know** ⁽³⁰⁴⁵⁾ what was in thine heart, whether thou wouldest keep his commandments, or no.” (KJV)

Humble 6031 – עָנָה ‘*anah, aw-naw*’; a primitive root (possibly rather ident. with 6030 **through the idea of looking down or browbeating**); to **depress** literally or figuratively, transitive or intransitive (in various applications, as follows):— (Translated in King James Version as) abase self, afflict(-ion, self), answer (by mistake for 6030), chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing (by mistake for 6030), speak (by mistake for 6030), submit self, weaken, x in any wise.

- **Deuteronomy 8:2** - For those who believe the commandments are no longer valid since we are under grace; what do you make of the following?

1 John 2:3-4

“And hereby we do know that we know him, if we keep his commandments.”

⁴ He that saith, I know him, and **keepeth not his commandments**, is a liar, and the truth is not in him.” (KJV)

1 John 3:22

“And whatsoever we ask, we receive of him, because **we keep his commandments**, and do those things that are pleasing in his sight.” (KJV)

Revelation 12:17

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, **which keep the commandments of God**, and have the testimony of Jesus Christ.” (KJV)

Revelation 14:12

“Here is the **patience** ⁽⁵²⁸¹⁾ of the saints ⁽⁴⁰⁾ **here are they that keep the commandments of God**, and the faith of Jesus.” (KJV)

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

Thayer's Greek Lexicon 5281 –

1. *steadfastness, constancy, endurance*; in the N.T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings
2. *a patient, steadfast waiting for*;
3. *a patient enduring, sustaining*:

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

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

Revelation 22:14

“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.” (KJV)

- What are these commandments?

Matthew 22:34-40

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

³⁵ Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

³⁶ Master, which *is* the great commandment in the law?

³⁷ Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

³⁸ This is the first and great commandment.

³⁹ And the second *is* like unto it, **Thou shalt love thy neighbour as thyself.**

⁴⁰ On these two commandments hang all the law and the prophets.” (KJV)

- Yeshua breaks down the second greatest commandment as follows:

Mark 10:17-19

“And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

¹⁸ And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

¹⁹ Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” (KJV)

- The commandments listed above are the same given to Israel at Mount Sinai. However, it is only a partial list because it does not include the first four.

Following are all Ten of the Commandments.

Exodus 20:1-17

“And God spake all these words, saying,

² I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

³ Thou shalt have no other gods before me.

⁴ Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

⁵ Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

⁶ And shewing mercy unto thousands of them that love me, and keep my commandments.

⁷ Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

⁸ Remember the sabbath day, to keep it holy.

⁹ Six days shalt thou labour, and do all thy work:

¹⁰ But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

¹¹ For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

¹² Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

¹³ Thou shalt not kill.

¹⁴ Thou shalt not commit adultery.

¹⁵ Thou shalt not steal.

¹⁶ Thou shalt not bear false witness against thy neighbour.

¹⁷ Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour’s.” (KJV)

- **Exodus 20:8** - Yes, we are still to keep the Sabbath day Holy. And the Sabbath day is not Sunday. For more information on the Sabbath refer to the Disciples Project study titled ***Remember the Sabbath Day.***

5. To make us white (clean, pure)

Daniel 11:35

³⁵ And *some* of them of **understanding** ⁽⁷⁹¹⁹⁾ shall **fall**, ⁽³⁷⁸²⁾ to **try** ⁽⁶⁸⁸⁴⁾ them, and to **purge**, ⁽¹³⁰⁵⁾ and to make *them* **white**, ⁽³⁸³⁵⁾ *even* to the time of the end: because *it is* yet for a time appointed.” (KJV)

6. In order to purge (select, choose) us

From the Apostolic Bible Polyglot Interlinear.

Daniel 11:35

“And of the ones perceiving shall weaken, to purify them by fire, and to choose, and to be uncovered until the time of the end. For it is still for a time.” (Apostolic Bible Polyglot)

7. That we be found worthy of God

Wisdom 3:1-9

“But the souls of the righteous are in the hand of God, and there shall no torment touch them.

² In the sight of the unwise they seemed to die: and their departure is taken for misery, ³ and their going from us to be utter destruction: but they are in peace.

⁴ For though they be punished in the sight of men, yet is their hope full of immortality.

⁵ **And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.**

⁶ **As gold in the furnace hath he tried them and received them as a burnt offering.**

⁷ And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

⁸ They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

⁹ They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.” (LXX)

- **Wisdom 3:5** – To be Found **Worthy** is not a new concept.

To be “worthy,” according to Strong’s definition of the Greek word **ἄξιος** *axios*, means to be “deserving.” And it can apply to either a positive or a negative outcome.

For example:

Luke 12:48

“But he that knew not, and did commit things **worthy** ⁽⁵¹⁴⁾ of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.” (KJV)

Revelation 16:6

“For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are **worthy**.” ⁽⁵¹⁴⁾ (KJV)

- From the English Standard Version (ESV)

Revelation 16:6

For they have shed the blood of saints and prophets,
and you have given them blood to drink.
It is what they deserve!” (ESV)

- Reminds me of:

Revelation 22:10-12

“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

¹² And, behold, **I come quickly; and my reward is with me, to give every man according as his work shall be.**” (KJV)

Examples of those who are and are not **worthy**.

Revelation 4:8-11

“And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

⁹ And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

¹⁰ The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

¹¹ **Thou art worthy,** ⁽⁵¹⁴⁾ **O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.**” (KJV)

Also “the Lamb that was slain,” Christ, is worthy.

Revelation 5:11-12

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

¹² Saying with a loud voice, **Worthy⁽⁵¹⁴⁾ is the Lamb** that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (KJV)

A few names in Sardis, One of the seven churches in the Book of Revelation, were said to be worthy.

Revelation 3:4

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are **worthy.**”⁽⁵¹⁴⁾ (KJV)

On the other hand, we are told that if we will not take up our cross and follow Christ we are not worthy of Him.

Matthew 10:37-38

“He that loveth father or mother more than me is not **worthy⁽⁵¹⁴⁾** of me: and he that loveth son or daughter more than me is not **worthy⁽⁵¹⁴⁾** of me.

³⁸ And he that taketh not his **cross,**⁽⁴⁷¹⁶⁾ and followeth after me, is not **worthy⁽⁵¹⁴⁾** of me.” (KJV)

There is another Greek word **καταξιώ kataxioo**; and this, by Strong’s definition, applies to those “deemed entirely deserving.”

Acts 5:40-41

“And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

⁴¹ And they departed from the presence of the council, rejoicing that they were **counted worthy⁽²⁶⁶¹⁾ to suffer shame for his name.**” (KJV)

Luke 20:34-36

“And Jesus answering said unto them, The children of this world marry, and are given in marriage:

³⁵ But they which shall be **accounted worthy⁽²⁶⁶¹⁾ to obtain that world, and the resurrection from the dead,** neither marry, nor are given in marriage:

³⁶ Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” (KJV)

Luke 21:34-36

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

³⁵ For as a **snare⁽³⁸⁰³⁾** shall it come on all them that dwell on the face of the whole earth.

³⁶ **Watch ye therefore, and pray always, that ye may be **accounted worthy** ⁽²⁶⁶¹⁾ to escape all these things that shall come to pass, and to stand before the Son of man.”** (KJV)

Accounted Worthy 2661 – καταξιόω *kataxioo*, *kat-ax-ee-o'-o*; from 2596 and 515; to deem entirely deserving: — (Translated in King James Version as) (ac-)count worthy.

515 – αξιόω *axioo*, *ax-ee-o'-o*; from 514; **to deem entitled or fit**: — (Translated in King James Version as) desire, think good, count (think) worthy.

2596 – κατά *kata*, *kat-ah'*; a primary particle; (prepositionally) **down (in place or time)**, in varied relations (according to the case (genitive, dative or accusative) with which it is joined): — (Translated in King James Version as) about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning, pertaining to touching), x aside, at, before, beyond, by, to the charge of, (charita-)bly, concerning, + covered, (dai-)ly, down, every, (+ far more) exceeding, x more excellent, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, + by any means, beyond (out of) measure, x mightily, more, x natural, of (up-)on (x part), out (of every), over against, (+ your) x own, + particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), x uttermost, where(-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution, or intensity.

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

Snare 3803 – παγίς *pagis*, *pag-ecé'*; from 4078; **a trap (as fastened by a noose or notch)**; figuratively, **a trick or statagem (temptation)**: — (Translated in King James Version as) snare.

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

8. **And as with anciet Israel, to do us good at the end**

Deuteronomy 8:16

“Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might **prove** ⁽⁵²⁵⁴⁾ thee, **to do thee good at thy latter end;”** (KJV)

AS GOLD IN THE FURNACE

The fire of testing is not meant to burn and destroy; but to refine us like silver and gold.

Proverbs 17:3

“The **fining pot** ⁽⁴⁷¹⁵⁾ is for silver, and the furnace for gold: but **the LORD trieth** ⁽⁹⁷⁴⁾ the hearts.” (KJV)

- Verse in the Septuagint

Proverbs 17:3

“As silver and gold are **tried** in a furnace, so are **choice** hearts with the Lord.” (LXX)

Sirach 2:1-5

“My son, if thou come to serve the Lord God, **prepare thy soul for temptation.**

² **Set thy heart aright, and constantly endure**, and **make not haste in time of trouble.**

³ Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

⁴ Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

⁵ For gold is tried in the fire, and acceptable men in the furnace of adversity.” (LXX)

Zechariah 13:9

“And I will bring the third part through the fire, and will **refine** ⁽⁶⁸⁸⁴⁾ them as silver is **refined**, ⁽⁶⁸⁸⁴⁾ and will **try** ⁽⁹⁷⁴⁾ them as gold is **tried**: ⁽⁹⁷⁴⁾ they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.” (KJV)

On the other hand, the lake of fire will destroy those who choose not to belong to YAH.

The below passages give us a glimpse of those who will be “cast into hell fire.”

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 or maimed, rather than having two hands or two feet to be cast into everlasting fire.**

⁹ 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 ⁽⁹⁰⁶⁾ into hell fire.**” (KJV)

Matthew 3:8-10

“**Bring forth therefore fruits meet for repentance:**

⁹ And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

¹⁰ And now also the axe is laid unto the root of the trees: therefore **every tree which bringeth not forth good fruit is hewn down, and cast ⁽⁹⁰⁶⁾ into the fire.**” (KJV)

Matthew 7:15-20

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

¹⁶ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

¹⁷ Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

¹⁸ A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

¹⁹ **Every tree that bringeth not forth good fruit is hewn down, and cast⁽⁹⁰⁶⁾ into the fire.**

²⁰ Wherefore by their fruits ye shall know them.” (KJV)

Matthew 13:40-42

“As therefore **the tares are gathered and burned in the fire**; so shall it be in the end of this world.

⁴¹ The Son of man shall send forth his angels, and **they shall gather out of his kingdom all things that offend, and them which do iniquity;**

⁴² **And shall cast⁽⁹⁰⁶⁾ them into a furnace of fire:** there shall be wailing and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (KJV)

John 15:5-6

“I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

⁶ **If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast⁽⁹⁰⁶⁾ *them* into the fire, and they are **burned**.**”⁽²⁵⁴⁵⁾ (KJV)

A person should not assume that just because they say they believe in Christ that they have it made and eternity is theirs. All are tested (tried). Just like the tares, sinners, unrepentant and false prophets; the fires of hell may await those who fail their tests (trials).

Jeremiah 17:9-10

“The heart is deceitful above all things, and desperately wicked: who can know it?

¹⁰ I the Lord search the heart, **I try**⁽⁹⁷⁴⁾ **the reins, even to give every man according to his ways, and according to the fruit**⁽⁶⁵²⁹⁾ **of his doings.**”⁽⁴⁶¹¹⁾ (KJV)

Burned 2545 – **καίω kaio**, *kah'-yo*; apparently a primary verb; **to set on fire, i.e. kindle or** (by implication) **consume**: — (Translated in King James Version as) burn, light.

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

Doings 4611 – **מַעֲלָלִים ma'alal**, *mah-al-awl'*; from 5953; **an act (good or bad)**:— (Translated in King James Version as) doing, endeavour, invention, work.

5953 – עָלַל 'alal, aw-lal'; a primitive root; to effect thoroughly; specifically, to glean (also figuratively); by implication (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also literal):— (Translated in King James Version as) abuse, affect, x child, defile, do, glean, mock, practise, thoroughly, work (wonderfully).

Fining Pot 4715 – מִצְרֵף mitsreph, mits-rafe'; from 6884; a crucible:— (Translated in King James Version as) fining pot.

Kindle 1197 – בָּעַר ba'ar, baw-ar'; a primitive root; to kindle, i.e. consume (by fire or by eating); also (as denominative from 1198) to be(-come) brutish:— (Translated in King James Version as) be brutish, bring (put, take) away, burn, (cause to) eat (up), feed, heat, kindle, set ((on fire)), waste.

Brutish – like an animal; bestial, brutal, cruel, course, uncivilized, carnal

Name 8034 – שָׁמַם shem, shame; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character:— (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

Redeemed 1350 – גָּאַל ga'al, gaw-al'; a primitive root, to redeem (according to the Oriental law of kinship), i.e. to be the next of kin (and as such to buy back a relative's property, marry his widow, etc.):— (Translated in King James Version as) x in any wise, x at all, avenger, deliver, (do, perform the part of near, next) kinsfolk(-man), purchase, ransom, redeem(-er), revenger.

Refine 6884 – צָרַף tsaraph, tsaw-raf'; a primitive root; to fuse (metal), i.e. refine (literally or figuratively):— (Translated in King James Version as) cast, (re-)fine(-er), founder, goldsmith, melt, pure, purge away, try.

THE FATHER CHASTISES THOSE HE LOVES

Deuteronomy 8:5-6

“Thou shalt also consider in thine heart, that, as a man **chasteneth** ⁽³²⁵⁶⁾ his son, so the LORD ⁽³⁰⁶⁸⁾ thy **God** **chasteneth** ⁽³²⁵⁶⁾ thee.

⁶ Therefore thou shalt keep the commandments of the LORD ⁽³⁰⁶⁸⁾ thy **God**, to walk in his **ways**, ⁽¹⁸⁷⁰⁾ and **to fear** ⁽³³⁷²⁾ **him**.” (KJV)

Chasteneth 3256 – יָצַר *yāṣar*, *yaw-sar*’; a primitive root; **to chastise, literally (with blows) or figuratively (with words); hence, to instruct**:— (Translated in King James Version as) bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach.

Fear 3372 – יָרָא *yare*’, *yaw-ray*’; a primitive root; **to fear; morally, to revere; caus. to frighten**: — (Translated in King James Version as) affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), x see, terrible (act, -ness, thing).

Way 1870 – דֶּרֶךְ *derek*, *deh*’-rek; from 1869; **a road (as trodden)**; figuratively, **a course of life or mode of action**, often adverb: — (Translated in King James Version as) along, away, because of, + by, conversation, custom, (east-)ward, journey, manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).

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

Hebrews 12:5-17

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

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

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

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

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

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

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

¹² Wherefore lift up the hands which hang down, and the feeble knees;

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

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

¹⁵ Looking diligently lest any man **fail** ⁽⁵³⁰²⁾ of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

¹⁶ Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

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

- Hebrews 12:5 – From Proverbs 3:11-12

Proverbs 3:11-12

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

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

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

Proverbs 22:6

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

Bastards 3541 – νόθος **nothos**, *noth'-os*; of uncertain affinity; a **spurious or illegitimate son**: — (Translated in King James Version as) bastard.

Spurious – not real, authentic, or true; false, bogus, counterfeit; of illegitimate birth.

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

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

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

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

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

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

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

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

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

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

Thayer's Greek Lexicon 3306 –

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

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

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

Fail 5302 – ὑστερέω *hustereo*, *hoos-ter-eh'-o*; from 5306; **to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient)**: — (Translated in King

James Version as) come behind (short), be destitute, fail, lack, suffer need, (be in want, be the worse.

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

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

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

Sanctity – virtue, purity, saintliness, or godliness

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

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

Peaceable 1516 – εἰρηνικός **eirenikos**, *i-ray-nee-kos'*; from 1515; **pacific**; by implication, **salutary**: — (Translated in King James Version as) peaceable.

Salutary – designed to effect improvement; helpful

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

Thayer's Greek Lexicon 1651 –

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

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

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

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

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

Thayer's Greek Lexicon 1343 –

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

Equity – being fair or impartial

Scourgeth 3146 – **μαστιγῶω mastigoo**, *mas-tig-o'-o*; from 3148; **to flog** (literally or figuratively): — (Translated in King James Version as) scourge.

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

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

THE TRYING OF JOB

A good example of someone who was tested is found in the Book of Job.

The First Tests –

Job 1:1-19

¹“There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

²And there were born unto him seven sons and three daughters.

³His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that **this man was the greatest of all the men of the east.**

⁴And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

⁵And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

⁶Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

⁷And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

⁸**And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?***

⁹**Then Satan answered the LORD, and said, Doth Job fear God for nought?**

¹⁰**Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.**

¹¹**But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.**

¹²**And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand.** So Satan went forth from the presence of the LORD.

¹³And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother’s house:

¹⁴And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

¹⁵And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

¹⁶While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

¹⁷While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

¹⁸ While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

¹⁹ And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." (KJV)

- **Job 1:7** – reminds me of:

1 Peter 5:6-9

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

⁷ Casting all your care upon him; for he careth for you.

⁸ Be sober, be vigilant; **because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (KJV)

- **Job 1:11** – Revelation 12:10 tells us that Satan (the adversary), the Devil (the slanderer), the great dragon, that old serpent, who was in the garden with Adam and Eve; accuses us before God day and night.

Revelation 12:9-10

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (KJV)

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

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

- **Job 1:11-12** – Though God allowed Job to be tested; Satan could not exceed the power that was given to him.
- **Job 1:11**– Instead of cursing God to His face, what was in Job's heart?

Job 1:20-22

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

²¹ And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

²² **In all this Job sinned not, nor charged God foolishly.**" (KJV)

The Second Tests –

Job 2:1-7

“Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

² And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

³ **And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.***

⁴ **And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.**

⁵ **But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.**

⁶ **And the LORD said unto Satan, Behold, he is in thine hand; but save his life.**

⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.” (KJV)

- Notice the difference between the heart of Job and the heart of his wife.

KJV	LXX
<p>Job 2:9-10 “Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. ¹⁰ But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.” (KJV)</p>	<p>Job 2:9-10 “And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me; but say some word against the Lord, and die. ¹⁰ But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of the Lord, shall we not endure evil things? In all these things that happened to him, Job sinned not at all with his lips before God.” (LXX)</p>

- In the end, after all Job endured we learn that:
 - ✚ God gave Job twice as much as he had in the beginning.

Job 42:10-17

“And the LORD restored the fortunes of Job, when he had prayed for his friends. **And the LORD gave Job twice as much as he had before.**

¹¹ Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and comforted him for all the evil that the LORD had brought upon him. And each of them gave him a piece of money and a ring of gold.

¹² **And the LORD blessed the latter days of Job more than his beginning.** And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys.

¹³ He had also seven sons and three daughters.

¹⁴ And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch.

¹⁵ And in all the land there were no women so beautiful as Job’s daughters. And their father gave them an inheritance among their brothers.

¹⁶ And after this Job lived 140 years, and saw his sons, and his sons’ sons, four generations.

¹⁷ And Job died, an old man, and full of days.” (ESV)

The Book of Job is a must read if you would like to get a fuller understanding of how Job’s heart and mind were tried and put through the furnace of affliction.

EXAMPLE OF THOSE WHO FAILED THEIR TEST

There are many examples in the Holy Bible of those who failed their tests. A good example is found in Psalm 95.

Psalm 95 tells us that ancient Israel hardened their hearts against the Most High; and it grieved Him. And as a result, most of that generation could not enter into God's rest, which was the Promised Land.

Psalm 95:7-11

"For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

⁸ Harden not your heart, as in the provocation, *and* as *in* the day of **temptation** ⁽⁴⁵³¹⁾ in the wilderness:

⁹ **When your fathers tempted** ⁽⁵²⁵⁴⁾ **me, proved** ⁽⁹⁷⁴⁾ **me,** and saw my work.

¹⁰ Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

¹¹ Unto whom I swear in my wrath that they should not enter into my rest." (KJV)

- Following is what took place.

Numbers 13:17-14:33

"Moses sent them to spy out the land of Canaan and said to them, "Go up into the Negeb and go up into the hill country,

¹⁸ and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many,

¹⁹ and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds,

²⁰ and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land." Now the time was the season of the first ripe grapes.

²¹ So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath.

²² They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.)

²³ And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs.

²⁴ That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.

²⁵ At the end of forty days they returned from spying out the land.

²⁶ And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. **They brought back word to them and to all the congregation, and showed them the fruit of the land.**

²⁷ And they told him, “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit.

²⁸ However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there.

²⁹ The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan.”

³⁰ But Caleb quieted the people before Moses and said, “Let us go up at once and occupy it, for we are well able to overcome it.”

³¹ Then the men who had gone up with him said, “We are not able to go up against the people, for they are stronger than we are.”

³² So they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height.

³³ And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.”

^{14:1} Then all the congregation raised a loud cry, and the people wept that night.

² And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness!

³ Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?”

⁴ And they said to one another, “Let us choose a leader and go back to Egypt.”

⁵ Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel.

⁶ And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes

⁷ and said to all the congregation of the people of Israel, “The land, which we passed through to spy it out, is an exceedingly good land.

⁸ If the LORD delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey.

⁹ Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them.”

¹⁰ Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

¹¹ And the LORD said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?”

¹² I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

¹³ But Moses said to the LORD, “Then the Egyptians will hear of it, for you brought up this people in your might from among them,

¹⁴ and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands

over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night.

¹⁵ Now if you kill this people as one man, then the nations who have heard your fame will say,

¹⁶ 'It is because the LORD was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.'

¹⁷ And now, please let the power of the Lord be great as you have promised, saying,

¹⁸ 'The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.'

¹⁹ Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now."

²⁰ **Then the LORD said, "I have pardoned, according to your word.**

²¹ **But truly, as I live, and as all the earth shall be filled with the glory of the LORD,**

²² **none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice,**

²³ **shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.**

²⁴ **But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it.**

²⁵ Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea."

²⁶ And the LORD spoke to Moses and to Aaron, saying,

²⁷ **"How long shall this wicked congregation grumble against me? I have heard the grumbings of the people of Israel, which they grumble against me.**

²⁸ **Say to them, 'As I live, declares the LORD, what you have said in my hearing I will do to you:**

²⁹ **your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me,**

³⁰ **not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun.**

³¹ **But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected.**

³² **But as for you, your dead bodies shall fall in this wilderness."** (ESV)

- And in the Book of Hebrews, the Author warns us not to do the same.

Hebrews 3:7-19

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

⁸ Harden not your hearts, as in the provocation, in the day of **temptation** ⁽³⁹⁸⁶⁾ in the wilderness:

⁹ When your fathers **tempted** ⁽³⁹⁸⁵⁾ me, **proved** ⁽¹³⁸¹⁾ me, and saw my works forty years.

¹⁰ Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

¹¹ So I swear in my wrath, They shall not enter into my rest.)

¹² Take heed, brethren, lest there be in any of you an evil heart of **unbelief**,⁽⁵⁷⁰⁾ in departing from the living God.

¹³ But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

¹⁴ **For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;**

¹⁵ While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

¹⁶ For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

¹⁷ But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

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

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

After all of this, there are still those who may say that this all applied before Christ and the cross; but now we are under grace.

But what does the Holy Bible tell us?

James 1:3

“Knowing *this*, that the **trying**⁽¹³⁸³⁾ of your faith worketh patience.” (KJV)

James 1:12

“Blessed *is* the man that endureth **temptation**:⁽³⁹⁸⁶⁾ **for when he is tried**,⁽¹³⁸⁴⁾ he shall receive the crown of life, which the Lord hath promised to them that love him.” (KJV)

Revelation 2:10

“Fear none of those things which thou shalt suffer: behold, **the devil shall cast some of you into prison, that ye may be tried**,⁽³⁹⁸⁵⁾ and ye shall have **tribulation**⁽²³⁴⁷⁾ ten days: **be thou faithful unto death**, and I will give thee a crown of life.” (KJV)

Revelation 7:14

“And I said unto him, Sir, thou knowest. And he said to me, These are **they which came out of great tribulation**,⁽²³⁴⁷⁾ and have washed their **robes**,⁽⁴⁷⁴⁹⁾ and made them **white**⁽³⁰²¹⁾ in the blood of the Lamb.” (KJV)

1 Corinthians 3:13

“Every man’s work shall be made manifest: for the day shall declare it, **because it shall be revealed**⁽⁶⁰¹⁾ **by fire; and the fire shall try**⁽¹³⁸¹⁾ **every man’s work**⁽²⁰⁴¹⁾ **of what sort it is**” (KJV)

1 Peter 1:6-9

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

⁷ That **the trial** ⁽¹³⁸³⁾ **of your faith**, ⁽⁴¹⁰²⁾ **being much more precious than of gold that perisheth, though it be tried** ⁽¹³⁸¹⁾ **with fire**, might be found unto praise and honour and glory at the appearing of Jesus Christ:

⁸ Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

⁹ Receiving the end of your faith, *even* the salvation of *your* souls.” (KJV)

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

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

Contumacious - Stubborn, perverse, rebellious, obstinate, willfully disobedient.

Unpersuadable – not open to persuasion. close-minded, intolerant, narrow-minded

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

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

Thayer's Greek Lexicon 4102 –

1. *conviction* of the truth of anything;
 - a. when it relates to God, *pistis* is *the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ*,
 - b. in reference to Christ, it denotes *a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God, faith in God of which Jesus Christ is the author*.
 - c. universally, *the religious belief of Christians*; with the predominant idea of *trust (or confidence) whether in God or in Christ, springing from faith in the same*: to trust in God, to be healed, awakened through him, of trust in the promises of God, faith which relies on God who grants the forgiveness of sins to the penitent

Heaviness 3076 – λυπέω **lupeo**, *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.

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

Proved 974 – refer to **Trieth, Try 974**

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

Robes 4749 – στολή *stole*, *stol-ay'*; from 4724; **equipment**, i.e. (specially), a “stole” or long-fitting gown (as a mark of dignity): — (Translated in King James Version as) long clothing (garment), (long) robe.

Temptation 4531 – ἡγή μαρσῆς *mas-saw'*; from 5254; **a testing, of men (judicial) or of God (querulous)**:—temptation, trial.

Querulous – Critical, complaining, difficult, whining, grumbling

Tempted 5254 – Refer to **Prove 5254**

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

Tribulation 2347 – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure** (literally or figuratively): — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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

Thayer's Greek Lexicon 2347 –

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

Try 1381 – refer to **Tried 1381**

Trying 1383 – refer to **Trial 1383**

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

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

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

THE AFFLICTIONS OF THE RIGHTEOUS

The serpent that was in the Garden with Adam and Eve is still here.

What else do we know about him?

1John 5:18-20

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and **that wicked one toucheth him not.**

¹⁹ And we know that we are of God, and **the whole world lieth in wickedness.**

²⁰ And we know that the Son of God is come, and hath given us an **understanding**,⁽¹²⁷¹⁾ that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.” (KJV)

Understanding 1271 – **διάνοια** *dianoia*, *dee-an'-oy-ah*; from 1223 and 3563; **deep thought**, properly, **the faculty (mind or its disposition)**, by implication, **its exercise**: — (Translated in King James Version as) imagination, mind, understanding.

John 14:30

“Hereafter I will not talk much with you: for **the prince**⁽⁷⁵⁸⁾ **of this world cometh**, and hath nothing in me.” (KJV)

2 Corinthians 4:4

“In whom **the god**⁽²³¹⁶⁾ **of this world**⁽¹⁶⁵⁾ **hath blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” (KJV)

Luke 4:5-8

“And the **devil**,⁽¹²²⁸⁾ taking him (Yeshua) up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

⁶ **And the devil**⁽¹²²⁸⁾ **said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.**

⁷ If thou therefore wilt worship me, all shall be thine.

⁸ And Jesus answered and said unto him, Get thee behind me, **Satan**:⁽⁴⁵⁶⁷⁾ for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (KJV)

Yeshua has defeated the serpent.

Revelation 12:9-11

“And **the great dragon**⁽¹²²⁸⁾ **was cast out, that old serpent**,⁽³⁷⁸⁹⁾ **called the Devil**,⁽¹²²⁸⁾ **and Satan**,⁽⁴⁵⁶⁷⁾ **which deceiveth**⁽⁴¹⁰⁵⁾ **the whole world: he was cast out into the earth, and his angels were cast out with him.**

¹⁰ And I heard a loud voice saying in heaven, **Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

¹¹ **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**" (KJV)

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

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

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

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

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

Dragon 1404 – **δράκων drakon**, *drak'-own*; probably from an alternate form of **δέρκομαι derkomai** (to look); **a fabulous kind of serpent (perhaps as supposed to fascinate)**: — (Translated in King James Version as) dragon.

God 2316 – **θεός theos**, *theh'-os*; of uncertain affinity; **a deity, especially (with 3588) the supreme Divinity**; figuratively, **a magistrate**; **by Hebraism, very**: — (Translated in King James Version as) x exceeding, God, god(-ly, -ward).

Prince 758 – **ἄρχων archon**, *ar'-khone*; present participle of 757; **a first (in rank or power)**: — (Translated in King James Version as) chief (ruler), magistrate, prince, ruler.

Satan 4567 – **Σατανᾶς Satanias**, *sat-an-as'*; of Chaldee origin corresponding to 4566 (with the definite affix); **the accuser, i.e. the devil**: — (Translated in King James Version as) Satan.

Serpent 3789 – **ὄφις ophis**, *of'-is*; probably from 3700 (through the idea of sharpness of vision); **a snake**, figuratively, **(as a type of sly cunning) an artful malicious person, especially Satan**: — (Translated in King James Version as) serpent.

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

Christ is victorious!

He has the keys to hell and death.

Revelation 1:18

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and **have the keys of hell and of death.**" (KJV)

- The Book of Hebrews tells us:

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;** ⁽¹²²⁸⁾

¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage." (KJV)

In the Book of Matthew, we are told:

Matthew 25:31-34

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

³³ And he shall set the sheep on his right hand, but the goats on the left.

³⁴ **Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"** (KJV)

However, it is not over yet. We still await Yeshua's return.

2 Peter 3:9-10

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (KJV)

Still before His glorious return, there are indeed trying times we must face.

Revelation 12:12 tells us:

Revelation 12:12

Therefore rejoice, ye heavens, and ye that dwell in them. **Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.**" (KJV)

Matthew 24:14-22

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

¹⁵ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

¹⁶ Then let them which be in Judaea flee into the mountains:

¹⁷ Let him which is on the housetop not come down to take any thing out of his house:

¹⁸ Neither let him which is in the field return back to take his clothes.

¹⁹ And woe unto them that are with child, and to them that give suck in those days!

²⁰ But pray ye that your flight be not in the winter, neither on the sabbath day:

²¹ **For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**

²² **And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**” (KJV)

It appears that “those days” may be fast approaching. But until that time, what are we to do?

Following is a short list.

1 Peter 4:1-5

“Forasmuch then as Christ hath **suffered** ⁽³⁹⁵⁸⁾ for us in the flesh, arm yourselves likewise with the same mind: for he that hath **suffered** ⁽³⁹⁵⁸⁾ in the flesh hath ceased from sin;

² That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

³ For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

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

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

1 Peter 4:12-19

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

¹³ But **rejoice, inasmuch as ye are partakers of Christ's sufferings;** ⁽³⁸⁰⁴⁾ that, when his glory shall be revealed, ye may be glad also with exceeding joy.

¹⁴ 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.

¹⁵ But let none of you **suffer** ⁽³⁹⁵⁸⁾ as a murderer, or *as* a thief, or *as* an evildoer, or as a busybody in other men's matters.

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

¹⁷ 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?

¹⁸ And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

¹⁹ **Wherefore let them that suffer** ⁽³⁹⁵⁸⁾ **according to the will of God** commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.” (KJV)

Psalm 34:11-22

“Come, ye children, hearken ⁽⁸⁰⁸⁵⁾ **unto me: I will teach you the fear** ⁽³³⁷⁴⁾ **of the LORD.** ⁽³⁰⁶⁸⁾

¹² What man *is he that* desireth life, and loveth many days, that he may see good?

¹³ **Keep** ⁽⁵³⁴¹⁾ **thy tongue from evil,** ⁽⁷⁴⁵¹⁾ **and thy lips from speaking guile.** ⁽⁴⁸²⁰⁾

¹⁴ **Depart from evil,** ⁽⁷⁴⁵¹⁾ **and do good; seek** ⁽¹²⁴⁵⁾ **peace,** ⁽⁷⁹⁶⁵⁾ **and pursue** ⁽⁷²⁹¹⁾ **it.**

¹⁵ The eyes of the LORD ⁽³⁰⁶⁸⁾ *are* upon the **righteous,** ⁽⁶⁶⁶²⁾ and his ears *are open* unto their cry.

¹⁶ The face of the LORD ⁽³⁰⁶⁸⁾ *is* against them that do **evil,** ⁽⁷⁴⁵¹⁾ to cut off the **remembrance** ⁽²¹⁴³⁾ of them from the earth.

¹⁷ *The righteous* cry, and the LORD ⁽³⁰⁶⁸⁾ *heareth,* and **delivereth** ⁽⁵³³⁷⁾ **them out of all their troubles.** ⁽⁶⁸⁶⁹⁾

¹⁸ The LORD ⁽³⁰⁶⁸⁾ *is* nigh unto them that are of a broken heart; and **saveth** ⁽³⁴⁶⁷⁾ such as be of a **contrite** ⁽¹⁷⁹³⁾ spirit.

¹⁹ **Many are the afflictions** ⁽⁷⁴⁵¹⁾ **of the righteous:** ⁽⁶⁶⁶²⁾ **but the LORD** ⁽³⁰⁶⁸⁾ **delivereth** ⁽⁵³³⁷⁾ **him out of them all.**

²⁰ He **keepeth** ⁽⁸¹⁰⁴⁾ all his bones: not one of them is broken.

²¹ **Evil** ⁽⁷⁴⁵¹⁾ shall slay the **wicked:** ⁽⁷⁵⁶³⁾ and they that hate the righteous shall be **desolate.** ⁽⁸¹⁶⁾

²² **The LORD** ⁽³⁰⁶⁸⁾ **redeemeth** ⁽⁶²⁹⁹⁾ **the soul of his servants: and none of them that trust** ⁽²⁶²⁰⁾ **in him shall be desolate.** ⁽⁸¹⁶⁾ (KJV)

- **Psalm 34:13, 14, 16, 19, 21** – Evil and afflictions translated from the same Hebrew word.
- **Psalm 34:17-19** – It does not say we will not have troubles, a broken heart, a contrite spirit, and afflictions; it says YAH will deliver us out of them all.

Afflictions 7451 – רָע **ra’**, *rah*; from **7489**; **bad or** (as noun) **evil (natural or moral):**— (Translated in King James Version as) adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil((-favouredness), man, thing), + exceedingly, x great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. (Incl. feminine raaah; as adjective or noun.).

7489 – רָעַע **ra’a’**, *raw-ah’*; a primitive root; properly, **to spoil (literally, by breaking to pieces);** figuratively, **to make (or be) good for nothing, i.e. bad (physically, socially or morally):**— (Translated in King James Version as) afflict, associate selves (by mistake for 7462), break (down, in pieces), + displeasure, (be, bring, do) evil (doer, entreat, man), show self friendly (by mistake for 7462), do harm, (do) hurt, (behave self, deal) ill, x indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Contrite 1793 – דָּכָא **dakka’**, *dak-kaw’*; from **1792**; **crushed** (literally **powder**, or figuratively, **contrite**):— (Translated in King James Version as) contrite, destruction.

1792 – דָּכָא **daka’**, *daw-kaw’*; a primitive root (compare 1794); **to crumble;** transitively, **to bruise** (literally or figuratively):— (Translated in King James Version as) beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

Delivereth 5337 – נָצַל *natsal*, *naw-tsal'*; a primitive root; **to snatch away, whether in a good or a bad sense**:— (Translated in King James Version as) x at all, defend, deliver (self), escape, x without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, x surely, take (out).

Desolate 816 – אָשַׁם *'asham*, *aw-sham'*; or אָשַׁם *'ashem*, *aw-shame'*; a primitive root; **to be guilty**; by implication **to be punished or perish**:— (Translated in King James Version as) x certainly, be(-come, made) desolate, destroy, x greatly, be(-come, found, hold) guilty, offend (acknowledge offence), trespass.

Evil 7451 – רָע *ra'*, *rah*; from 7489; **bad or** (as noun) **evil (natural or moral)**:— (Translated in King James Version as) adversity, affliction, bad, calamity, + displeasure(-ure), distress, evil((-favouredness), man, thing), + exceedingly, x great, grief(-vous), harm, heavy, hurt(-ful), ill (favoured), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. (Incl. feminine raaah; as adjective or noun.).

7489 – רָעַע *ra'a'*, *raw-ah'*; a primitive root; properly, **to spoil (literally, by breaking to pieces)**; figuratively, **to make (or be) good for nothing, i.e. bad (physically, socially or morally)**:— (Translated in King James Version as) afflict, associate selves (by mistake for 7462), break (down, in pieces), + displeasure, (be, bring, do) evil (doer, entreat, man), show self friendly (by mistake for 7462), do harm, (do) hurt, (behave self, deal) ill, x indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Fiery trial 4451 – πύρωσις *purosis*, *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 – πύρωω *puroo*, *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.

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

Guile 4820 – מִרְמָה *mirmah*, *meer-maw'*; from 7411 **in the sense of deceiving; fraud**:— (Translated in King James Version as) craft, deceit(-ful, -fully), false, feigned, guile, subtilly, treachery.

Hearken 8085 – שָׁמַע *shama'*, *shaw-mah'*; a primitive root; **to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.)**:— (Translated in King James Version as) x attentively, call (gather) together, x carefully, x certainly, consent, consider, be content, declare, x diligently, discern, give ear, (cause to, let, make to) hear(-ken, tell), x indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim(-ation), publish, regard, report, shew (forth), (make a) sound, x surely, tell, understand, whosoever (heareth), witness.

Keep 5341 – נָצַר *natsar*, *naw-tsar'*; a primitive root; **to guard, in a good sense (to protect, maintain, obey, etc.) or a bad one (to conceal, etc.)**:— (Translated in King James Version as) besieged, hidden thing, keep(-er, -ing), monument, observe, preserve(-r), subtil, watcher(-man).

Keepeth 8104 – שָׁמַר *shamar*, *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).

Peace 7965 – שָׁלוֹם *shalom*, *shaw-lome'*; or שָׁלוֹם *shalom*, *shaw-lome'*; from 7999; **safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace**:— (Translated

in King James Version as) x do, familiar, x fare, favour, + friend, x great, (good) health, (x perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), salute, welfare, (x all is, be) well, x wholly.

Pursue 7291 – רָדַף **radaph**, *raw-daf'*; a primitive root; **to run after (usually with hostile intent; figuratively (of time) gone by)**:— (Translated in King James Version as) chase, put to flight, follow (after, on), hunt, (be under) persecute(-ion, -or), pursue(-r).

Redeemeth 6299 – פָּדָה **padah**, *paw-daw'*; a primitive root; **to sever, i.e. ransom; gener. to release, preserve**:— (Translated in King James Version as) x at all, deliver, x by any means, ransom, (that are to be, let be) redeem(-ed), rescue, x surely.

Remembrance 2143 – זָכַר **zeker**, *zay'-ker*; or זָכַר **zeker**, *zeh'-ker*; from 2142; **a memento, abstr. recollection (rarely if ever)**; by implication, **commemoration**:— (Translated in King James Version as) memorial, memory, remembrance, scent.

Saveth 3467 – יָשַׁע **yasha'**, *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) x at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

Succor – someone or something that gives help, relief, assistance, etc.

Seek 1245 – בָּקַשׁ **baqash**, *baw-kash'*; a primitive root; **to search out (by any method, specifically in worship or prayer)**; by implication, **to strive after**:— (Translated in King James Version as) ask, beg, beseech, desire, enquire, get, make inquisition, procure, (make) request, require, seek (for).

Suffering 3804 – πάθημα **pathema**, *path'-ay-mah*; from a presumed derivative of 3806; **something undergone, i.e. hardship or pain**; subjectively, **an emotion or influence**:— (Translated in King James Version as) affection, affliction, motion, suffering.

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

[Thayer's Greek Lexicon 3958](#) –

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

Troubles 6869 – צָרָה **tsarah**, *tsaw-rav'*; feminine of 6862; **tightness (i.e. figuratively, trouble)**; transitively, **a female rival**:— (Translated in King James Version as) adversary, adversity, affliction, anguish, distress, tribulation, trouble.

6862 – צָר **tsar**, *tsar*; or צָר **tsar**, *tsawr*; from 6887; **narrow**; (as a noun) **a tight place (usually figuratively, i.e. trouble)**; **also a pebble (as in 6864)**; (transitive) **an opponent (as crowding)**:— (Translated in King James Version as) adversary, afflicted(-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

6887 – צָרַר **tsarar**, *tsaw-rar'*; a primitive root; **to cramp**, literally or figuratively, transitive or intransitive (as follows):— (Translated in King James Version as) adversary, (be in) afflict(-ion), besiege, bind (up), (be in, bring) distress, enemy, narrower, oppress, pangs, shut up, be in a strait (trouble), vex.

Trust 2620 – חָצַח *chaçah*, *khaw-saw'*; a primitive root; **to flee for protection** (compare 982); figuratively, **to confide in**: — (Translated in King James Version as) have hope, make refuge, (put) trust.

Try 3986 – Refer to **Temptation 3986**

Wicked 7563 – רָשָׁע *rasha'*, *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.

John 16:33

“These things I have spoken unto you, that **in me ye might have peace**. **In the world ye shall have tribulation:** ⁽²³⁴⁷⁾ **but be of good cheer; I have overcome the world.**” (KJV)